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VERZEICHNIS DER ABHANDLUNGEN

INHALT

1. Die Geschichte der Stadt Magdeburg
2. Die Geschichte der Stadt Halle
3. Die Geschichte der Stadt Merseburg
4. Die Geschichte der Stadt Naumburg
5. Die Geschichte der Stadt Weißenfels
6. Die Geschichte der Stadt Zeitz
7. Die Geschichte der Stadt Aschersleben
8. Die Geschichte der Stadt Halberstadt
9. Die Geschichte der Stadt St. Andreasberg
10. Die Geschichte der Stadt Goslar
11. Die Geschichte der Stadt Eintracht
12. Die Geschichte der Stadt Eintracht
13. Die Geschichte der Stadt Eintracht
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16. Die Geschichte der Stadt Eintracht
17. Die Geschichte der Stadt Eintracht
18. Die Geschichte der Stadt Eintracht
19. Die Geschichte der Stadt Eintracht
20. Die Geschichte der Stadt Eintracht







ORIENTAL MANUSCRIPTS

PURCHASED IN TURKEY.

1839/40 P. 702

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November, 1830.

This Collection has been, since the above date, enlarged chiefly by purchases made in London, as will be seen from the references added at the foot of each title. It may be proper to add, that none of the Books here enumerated, except a *Korán*, purchased from him at Aleppo in 1812, ever belonged to the estimable and deeply-lamented Burckhardt, and that all of those collected in the East, reached England some years before his decease.

June, 1840.





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June, 1840.



I. HEBREW.

1. "*A Metaphysical Digest of the Scriptures*, by Judah Leon of Cracovia."
"This is a very Curious MS. of about the twelfth century, and very neatly written in the Rabbinical Character. It seems the Author's object to lead his countrymen from the study of the Talmud to the more important one of the Scriptures."—Howell & Stewart's Oriental Catalogue, N^o. 2865. See Bartolloci's Bibliotheca Rabbinica.

There are some Curious Notes in Portuguese, at the beginning; and in Spanish, at the end of the book.

2. "*Ben Reshoth Expositio in Librum Aristotelis de Anima ex Arab. in Hebræam*, per Mosem.—Ben Tibbon in Ecclesiastem.—*Ejusd.* Agaloth Rainot, Quæstiones et Responsiones Philos.—"Tractatus Metaphysicus."

"The above are neatly written in the Rabbinical Hebrew Character. The first three are described in Wolfii Bibl. Hebr. Vol. III. pp. 820, 1099. and Vol. II. p. 1390."—Howell & Stewart's Oriental Catalogue, N^o. 2864.

For the contents of this Volume, written partly on Parchment, see the Latin Note at the end of it. See also Bartolloci's Bibliotheca Rabbinica.

II. SYRIAC.

3. *Poems*, by 'Ebed Yeshú', Metropolitan of Soba and Beit Ráman.
4. *The Psalms*.—Beautifully written, in a very minute hand. A. D. 1738.
5. *The Four Gospels*.—Ditto.
6. An *Evangelistarium*, or *Lectionary*, in a fine Estrangelo Character; with Illuminations and Marginal Readings in Greek: transcribed, probably, in the ninth century.

III. ARABIC.

I. THEOLOGY.

a. CHRISTIAN.

7. *Prábi-z-zubúri, Kelámi-llahi-l munezzel 'ala Dáwud.*—An Arabic Translation of the Psalms of David. Small Folio. This Version appears to have been made by a Muselmán, and is therefore a singularity.

8. *Epistolæ et Evangelia Arabicè.*—See Notes in the beginning.

The Epistles and Gospels for Sundays and Holidays throughout the Year, in Arabic, according to the Service of the Roman Church used by the Maronites at Aleppo and in other parts of Syria. It ends with an Epistle used in the Marriage Service (Ephes. v. 22--33), which follows the Epistle and Gospel for the 25th Sunday after Trinity (the 26th after Whitsunday, 'Anširet, *i.e.* The Pentecost).

Clearly and pretty-correctly written in the Syrian hand, and probably towards the end of the seventeenth century.

9. *Rituale Arab. et Lat. MSS.*—See Notes.

i. *Professio Orthodoxæ Fidei ab Orientalibus, facienda jussu S.S. P. N. Urbani VIII. Edita Romæ, Typis Sac. Cong. de Propaganda Fide, MDCXLVIII.*—Transcribed in a very legible hand, in Arabic and Latin, with occasional Phrases in Italian.

ii. *A Short (Roman-Catholic) Catechism,* in Arabic.

iii. *A Short Confession of the Catholic Faith,* in Arabic, in the Roman Character. (Four pages misplaced by the Binder.)

iv. *Acts of Faith, Hope, and Penitence,* in Arabic: with another Short Penitential Formulary, in Arabic, and in the Roman Character.

v. *Prayers to God, Christ, the Virgin and the Saints; on immersing the Reliques of St. Didacus in water, for the purpose of giving it healing virtues.* In Latin; probably in the hand-writing of some Italian Monk.

b. MOHAMMEDAN.

10. *Preces Arabicè et Syriacè :*

Liber Precum linguis Syriaca et Arabica, Characterè Syriaco vulgo Karshún dicto.

Forms of Prayer, in Arabic and Syriac (all in the Syriac Character), used by the Maronites or Roman-Catholic Syrians. Very neatly "written by the Chorepiscopus (Khúrí), Joseph Kalweh, in the village of Aghretà, in the beginning of the year of the Messiah 1832, entirely with his own hand."

This Family Prayer-Book has the Register of the Birth and Baptism (in Arabic) of the Writer and many of his Relations, on the fly-leaves at the beginning and end.

IN THE FIRST PAGE, THE CONTENTS OF THE BOOK.

An Explanatory Catalogue of the Services written in this Manual*.

Prayers for a Woman in Child-birth.

Prayers for a Woman when entering the Sanctuary.

The Order of Baptism.

The Order of Marriage.

The Order of Marriage of Widows.

The Order for the Anointing of the Sick.

Prayers for those at the Point of Death.

Order of granting Complete Pardon at the Hour of Death.

The Burial of Men.

Burial of Women.

Burial of Priests.

Burial of Male Children.

* Shahímah, the word here used, signifies "fat," in Arabic; but is, in this place, probably put for the Syriac Shhímó, "pure," "immaculate," "unadulterated." "This pure orthodox" [book of devotions].

Burial of Female Children.

Burial of the Dead generally.

The Investiture of the Garment of the Lord; *i.e.* taking the Monastic Habit.

Dedication of the Bead-roll or Rosary.

Prayers for the Sick; and Three Gospels.

A Prayer against Mice, Locusts, Ants, and Serpents.

The Concluding Prayer at the Burial of Infants.

The Concluding Prayer at the Burial of Men and Women.

A long Concluding Prayer for the Congregation.

A Prayer for Travellers.

A Prayer to be said by the Traveller for himself.

A Prayer for (a Time of) Alarm.

A Prayer for one who sees Spectres.

A Prayer for People who are at War, when they make Peace with each other. [Omitted.]

The Celebration of Mass and Thanksgiving, in the Beginning of the book.

The MS. is written in a very neat hand; and was the Family Prayer-Book of a Syrian Lady, who having dropt it in her way up Mount Lebanon, it was soon afterwards picked up by Mr. Catherwood, Architect, the Painter of the Panorama of Jerusalem, by whom it was presented to Dr. Lee.

The First Part contains the Communion Service, in Arabic; and then the Service for every Day of the Week, in Syriac. The Second comprises all the other Prayers mentioned in the Index, except the last but one; these being all in Arabic.

The First Part was finished on the 29th day of the Second Tishrín (Nov. 29th), 1831, by the hand of the Khúrî (Chorepiscopus), Joseph Kalweh or Kalúh el Hednání, of the Village of Aghretà.

The Second Part was finished in the beginning of the Second Kánún (January), at the opening of the year 1832, by the same hand.

11. *Al Korán.*

12. *Al Korán.*

II. LAW.

13. "Suræ xxiii. xxiv. et xxv. Alcorani, beautifully written."
 "From a MS. Note in German. It appears that this volume was carried off by the Writer, among other booty, from Belgrade, on its capture by Prince Maximilian in 1688."—Howell & Stewart's Oriental Catalogue, N^o. 2785.

The 28th Section (juzw) of the Word of Almighty God. (See p. 1.) It ends at the 21st verse of the xxvth Chapter (Súrah), p. 469--488, in Maracci's Edition.

The German Note in the beginning was translated into French by a very sorry German Scholar, who has rendered "und ferner in Ungarn, bis nach Belgrad" (and further into Hungary, as far as Belgrade), "pour Ferner en hongire et pour Belgrade."

14. Fragments of the *Korán*, in Cúfic Characters. On Vellum. Very ancient and curious. 4to.

15. *Tefsíru-l Zamakhsharí.*

A very beautiful MS. The first of Three Volumes (see Colophon in the last page). It contains Zamakhsharí's Commentary on the First Seven Súrahs of the *Korán*. It has a few interlineary glosses in Persian. No date; but probably 200 years old.

"*Keschefu-l Hakáiki-l Tenzíl.* An Explanation of the Truths of Revelation (the Koran), by the celebrated Imám Abú-l Kásim ibn 'Omar al Zamakhsharí." Vol. I.

"This is entirely Arabic, and is one of the most esteemed Commentaries."—Stewart's Catalogue.

"This copy is an ancient MS., and truly exquisitely written in the Niskh Character—a master-piece of Oriental penmanship. The passages of the *Korán* illustrated, are written on the margin in red,

within many borders of gold; the Commentary itself being encircled with gold."—Second Supplement to Howell & Stewart's Oriental Catalogue, N^o. 5264.

16. *Preces Literis Cuficis.*

Prayers in the Arabic Language and Kúfí Character. Transcribed A.H. 1118 = A.D. 1706, by Sháh Maḥmúd, Son of Mír Moḥammed Amán al Khaír, from a Copy which was a Transcript from one in the Hand-writing of the Khalífah 'Alí, Son-in-Law of Moḥammed.

These Prayers are dated A.H. 15 = A.D. 636.

17. *Preces Arabicè, cum Commentario Turcicè.*

A Collection of Mohammedan Prayers in Arabic, with an account in Turkish, at the end of each, of the peculiar blessings attached to the reading or saying of the foregoing prayer one or more times. Amulets are here and there interspersed.

This book, which is no small curiosity, and might be of much use in illustrating the moral and practical effects of the Mohammedan doctrine, was evidently written by some religious Turk, for his own use. The hand-writing is, generally, tolerably legible; and the Arabic Prayers are, for the most part, correctly spelt: the Turkish remarks or comment, on the contrary, are far from correct; but the Turkish orthography, which is still variable, was peculiarly so at the period when this book was transcribed; viz. in the beginning of Dhí'l Hijjah, A.H. 938 = July, A.D. 1532.

It was probably found on the person of some Turk engaged in the wars with the Austrians in the sixteenth century; and has passed through the hands of some learned Christians, who have added Marginal Notes.

In the last page there is written ישועה
מן ישע Ἰησοῦς οὐκ ἀπὸ τῆς Ἰάσης
Ἑλληνικῆ ἀλλά.

The name of the writer, written as a cipher, is very difficult to make out. It seems to be El Háfiz Khalíl.

18. *Deláilu-l-Khâirát wa shawárikü-l anwár fî dhikri-l şalát 'alá-l Nebiyyi-l mukhtár*, by Al Juzúlí. Transcribed 1048=1638, in a very good Moghribí hand.

This book once belonged to Don Josef Antonio Conde, the Historian of the Arabs in Spain, and Translator of a part of Idrísí's Geography.

"Formula of Mohammedan Prayers at Mecca, Arabia;—a MS. beautifully written in the Moorish hand, with a profusion of various-coloured words interspersed; and illuminated Plans of the Temple, Caaba, &c., and a Tree of the Prayers."—Supplement to Howell & Stewart's Oriental Catalogue, N°. 4401.

19. *Ḳawá'idu'l Ḳorán*.

Rules for reading the Koran rightly. In Turkish; written in a very neat Niskh-ta'lík hand. No date: seventeenth or eighteenth century.

20. *Kelimu-t tayyib*.

i. *Kitábu-l Kelimu-t tayyib fî ahádíthi-sh-sherífah li-Suyútí*; i.e. the book entitled "The Good Word," on the Traditions, by Suyútí.

This work itself is a Collection of the Traditions (Hadíth) respecting the Sayings of the Prophet, by the celebrated Usyútí. See D'Herbelot, Bibliothèque Orientale (Saïouthi). No. 8, from Mr. Burton's Collection.

ii. At the end, four pages and a half of a Tradition respecting a Revelation made to Adam, and delivered by him to his children, and by them onwards till the time of Abraham, when it was blotted out; till the Almighty raised up Idrís (Enoch).

iii. In a very different and much more modern hand: Sanah 1028 (A.D. 1618, Dec. 19—Dec. 8, 1619.)

Et-takwimu'l ḳawím (The correct Calendar), by Núru-d-dín el Menúfí.

An Almanack for the year 1028 (A.D. 1619).

Its title on the next page, is,

Al ḳaulu'ala-l usúli-l kulliyeti-l ḳawánini-l hisábíyyeti, wa-l ahkâmi-l mufaş-şalati-l wáḳi'ah fî hádhíhi-s-sanati-sh-shemsíyyeti, sanati'arabíyyati 1028;

i.e. A Discourse on the universal roots of numerical canons, and the particular determinations occurring in this Solar year—the Arabian year, 1028.

It was compiled in the reign of 'Osmán II., when the Wazír Ja'fer was Páshá of Egypt, who was deposed on the 24th of Sha'bán in that year, (Aug. 1619).

The Almanack itself is imperfect, containing only seven months.

This is a very remarkable MS.; extremely well written, in the Niskhí hand common in Egypt. It once belonged to the Library of the Circassian Mamlúk Sultán of Egypt, Al-dháhír Seifu-d-dín Abu Sa'íd Jaḩmaḩ, as appears from the first leaf. Jaḩmaḩ reigned from 1438 to 1453 (A.H. 842—857); and the MS. has all the appearance of having been written about that time.

21. *Nukhbetu-l Fikr fí mustalahi-l ethr.*

A Treatise on the Mohammedan Traditions, called Ḩadíth. A.H. 1072 = A.D. 1662. Arabic, in a neat Niskhí hand.—From Sir Gore Ouseley's Collection.

22. i. *Jámi'u-l-Akhhár, A.D. 1171.*

A Treatise of Muselmán Divinity, in Arabic. In the Niskhí hand.

ii. *Jámi'u-l akhhár, i.e.* The Compiler of Histories.

A Treatise on the various branches of Theology. Chap. I. consists of Three Sections. Sect. i. On the Knowledge of God. ii. On the Unity. iii. On Equity.

Chap. II. Sect. i. On the excellencies of the Prophet. ii. On the excellencies of 'Alí. iii. On the excellencies of the [12] Imáms. iv. On the excellencies of the sect (Shí'ah) of 'Alí. v. On the excellencies of the loins of the Prophet and 'Alí, and their wombs (*i.e.* of their fathers and mothers), &c. Written at Lak'hnau (Laksh-mívatí), A.H. 1171 = A.D. 1758, by Sayyid Gholámi Rasúl, who was perhaps the author of the book.

23. *Kitábu It-háfu-l muríd 'ala halli alfázi jauhereti-t-tauhíd*; i.e. A Book entitled, A Gift to the Student, for the explanation of the terms used in expressing the Essence of the (Divine) Unity, by the great Philosopher ('Allámah) 'Abdu-s-salám, al Málikí, al Likání. A paraphrase of the work entitled, *Jauheretu-t-tauhid*, finished on Thursday, 10th Ramadán, A.H. 1047 = A. D. 1638.

This copy was completed on Thursday, 22d Muḥarrem, A. H. 1139 = A. D. 1726, by the Seyyid, Moḥammed ibn 'Abdu-llah Alkáf 'Alewí.

"Treatise on Religion. Arabic; in the Niskhí Character. A well-written MS."—Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4417.

24. *The Bostán, or Garden*.—A Treatise on Theology, by El Samarḳandí. Transcribed A.H. 1084 = A. D. 1673. Svo. Sundry Prescriptions, on the fly-leaves. Abú Leith Naṣr, ibn Moḥammed, ibn Ibráhím, el Samarḳandí, called the Imámu 'l hudà (the Leader in Spiritual Guidance), was one of the most celebrated Muselmán Theologians. See D'Herbelot, (Samarḳandi) III. 196. (Bostan) I. 417. "The Bostánu 'l 'Arifín," says Hájí Khalífah (see Bostán), "was written by the Sheikh, the Imám, the fakíh, Abú Leith, &c., of the Sect of Abú Hanífah, who died A. H. 375 = A. D. 985. It treats of the Traditions respecting Law and Morals, in 150 chapters. There are three editions of it, the larger, middle-sized, and smaller; of which the latter is the one most commonly used in Arabia and Asia Minor."

25. i.—viii. Theological Tracts, by the celebrated Sheikhu 'l islám Jelálu'd-dín, Abú 'l Faḫl, Ábdu'r-raḥmán, el Sháfíí, el Suyútí.

ix. *Muktesaru-l idhkár*, by Ibn Hajar, el Áskalání.

x. Commentary on the Sixteen Questions, by Shihábu-d-dín, el Ramlí. Finished A.H. 922. (?)

xi. *El Saba 'el methání fátihāi-l Kitáb*, together with several more Tracts on similar topics.



26. *Itmámu-d-diráyeť li-Karáu-n-niháyeť.*—A Tract on the Mohammedan Religion, by Jelálu 'd-dín, el Suyúťí. Dated A. H. 1153 = A. D. 1740. 8vo.

27. i. *Makámáti-l 'Abbásiyyeh.*—Tales, in a highly-polished style, by the Seyyid, 'Abdu 'r-rahím al 'Abbásí.

ii. *Ed-delíl wa-l burhán 'ala Kaúli hojjeti-l islám Má fı-l amkán Abda' Mimmá kán.*—A Tract on Divinity, by Shemsu 'd-dín Mohammed ibn Hámid Es-Şafadí. 8vo. Ill transcribed, A. H. 1012 = A. D. 1604.

iii. A short Tract on *the Unity of God.*

28. *Al Multeká-l ubhur; i.e.* The Confluence of the Seas. A celebrated Code of Law, by Sheikh Ibráhím el Halebí, one of the most celebrated of the Turkish Jurists.

The author was Preacher (Khatíb) and Professor (Muderris) in the Mosque of Sultán Mohammed, at Constantinople; and died, more than 90 years old, A. H. 956 = A. D. 1554. Vide D'Ohsson Tableau de l'Empire Ottoman, i. 22. 8vo. edition.

In this copy, written in different hands, and probably at different times, defective pages appear to have been replaced here and there.

“A Compendium of Religious and Civil Law, by Ibrahim of Aleppo.”—Howell & Stewart's Oriental Catalogue, N^o. 2790.

29. *Hidáyah; The Guide.*

A Fragment of the Hidáyah (or Directory), a celebrated work on the Mohammedan Law. It contains the Titles of Marriage, Theft, Trusts, &c., and is written in a very good Niskhí hand. The latter part treats of the Law of Inheritance; and the book is imperfect only at the beginning. It has no date; but is not modern.

“A Treatise on Mohammedan Law, particularly of Marriage and Relationships. Arabic; with a learned Commentary interlined and surrounding the margins. Neatly written, but wanting the two or three first pages.” Part of the celebrated Hidáyah H. S. S.—Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4466.

30. *Al-Záru-l Bedríyah.*

A Treatise on Points of Law determined by the Hadíth or Traditions of Mohammed's Decisions and Maxims.

In the Colophon, at the end :

This transcript, from a copy in the author's own hand-writing, dated A.H. 840=A.D. 1437, was finished on Monday, 21st of Shawwál, A.H. 1007=April, A.D. 1599, in the village (Karyet) of K'habaderí (?), one of the villages dependent on the town (Kaşbeh) of Ráberí, a district (amel) of the Imperial town (beldah) of 'Agrah, by 'Amádu'd dín, Mohámmad, 'Abdu'l rakḳ (?).—From Sir Gore Ouseley's Collection.

"*Al Zaril-l Bedriyeh.* A Religious Treatise, in Arabic."—Howell & Stewart's Catalogue, Aug. 16, 1828.

31. The first half of the *Tahríri-l fetáwá 'ala-t-tenbíh wa-l minháj wa-l háwí*, by Sheikh el Mohámilí. Folio. It is a Treatise on the Composition of Fetwás (Judicial Sentences), according to the rules laid down in approved Works, the Tenbíh, Minháj, and Háwí.

32. *A Treatise on Taxation, Tithes, &c.*, by Abú Yúsuf, el Fásí, ibn Ya'kúb, ibn Ibráhím; addressed to the Khalífah Hárún er Rashíd. Transcribed A.H. 1076=A.D. 1666. 8vo.

For an account of the Author, see Al Mas'údí's *Muráj-el-dhahab*, translated into English by Dr. Sprenger.

33. *Abú 'Abdi-llah Hosein Ibn Ahmed, De Nuptiis, Arabicè.*

A Treatise on the Law of Marriage, in Arabic, by Abú-'Abdi-llah Hosein ibn Ahmed, entitled, *Kitábu-n-nikáh* (A Book of Marriage), in a good Niskhí Character, with the vowel-points, as is usual in Law-Books. No date. This MS. is remarkable on account of the inter-linear glosses, probably in the Javanese language.

"*Abu Abdulla Hosein ibn Ahmed's* Treatise on Marriage. Arabic.

A beautiful MS., written on paper of a very peculiar appearance, but evidently made of silk."—Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4356.

Erroneously supposed to be the work marked in Casiri's Catalogue, N^o. MXC.

34. *Kitábu Nişábi-l İhtisábi Masáyili ikhtaşar bi-l nisbatı ilâ hasbi mansabi-l hisbatı.*

The book, entitled The Principles of the Government of Cities, or Abridged Questions, respecting the way to perform rightly the office of Governor of a City or Territory, by 'Omar ibn Moĥammed ibn 'Audh El Senání.

This work, which is written in the Arabic Language, consists of Rules and Definitions derived from the Korán, Traditions (Ĥadíth), and other Legal Authorities respecting the Administration of Government in Cities and Districts, and is divided into Sixty-three Chapters. It is a Treatise of great authority; and the possessors of this copy have marked "Complete from Beginning to End," both in the first and last leaf of the book. The peculiar meaning of *ihtisáb*, the subject of this work, is well defined by Ĥájí Khalífeh Kátib Chelebí, in the *Kashfu-z zunún* (Lexicon, edid. Fluegel I. p. 165. b.) He quotes this work (MS. p. 1., Lex. p. 166), but probably had never seen it, as he does not give the author's name. This copy, not in a very good hand, was probably transcribed in India about a century ago. It appears to have belonged to Mr. Guise, a surgeon in the East-India Company's Service at Surat, forty or fifty years back; who made a valuable Collection of Eastern (particularly Pársí) MSS., which were offered for sale in London about 1803 or 4. The book has been carefully read and corrected; but was in a very tattered condition when put into its present binding, which is evidently Indian. Even in this imperfect state, it is of considerable value, as a Standard Moral, Legal and Theological Work, containing a great number of authentic Texts, admitted as fundamental authorities by all Muselmán Jurists and Theologians.

35. i. *Rahbiyyeh fī-l faráyid.*—A Law Tract, in Verse. Transcribed A.H. 1069 = A.D. 1659.
- ii. *Sherhu-l rahbiyyeh.*—A Commentary upon that work.
36. *'Unwānu-sh-sherífi-sh-sháfí fī-l fh-h wa-n-nahw, wa-t táríkh, wa-l 'arúd, wa-l kawáfí, tálífu-l imámi-l 'álimi-l-'allámahí-l mohakkik, Sherfu-d-dín, Isma'íl, Abí Bekr, al Mokrí-sh sháwerí.* 8vo. A Treatise on Law, Syntax, Chronology, Metre and Rhyme, by Abú Bekr, el Mokrí.

III. ETHICS.

37. i. *Hikáyati mina-r-rebíi-l 'ámir.*—Tales extracted from the *Rebí'u-l 'A'mirí*, by Ibnu-l Júzí. This work is not mentioned by D'Herbelot, (Giouzi), II. 152.
- ii. An Abridgment of the *Ghureru-l Khasáyisi-l wádihah wa-'ureru-nakáyisi-l fásihah.*—A Treatise on Morals, by Mohammed, ibn Ibráhím, ibn Yahya el Ketebí. Dated A.H. 867 = A.D. 1463. Abridged by Kásim, ibn Mohammed, ibn 'Omar, el Imám, el Karak, el Harís (?) Small 4to.
38. *Zubdeü-l emsál.*—'The Cream of Proverbs,' by Mustafá ibn Ibráhím, of Gallipoli. 8vo. The Proverbs are here arranged under different heads, as in the Chiliads of Erasmus.
39. *The Councils of Aristotle to Alexander the Great.* Translated by John, Son of Patric, from Latin into Arabic. 8vo. This Tract is, on several accounts, an object of curiosity.
40. *Mukhtáru-l hukum wa-muhásinu-l Kulum.*—The Wise Maxims of the Ancient Sages, by the 'Allámatu-l asr el jámi 'bein el ma'kúlwa-l mankúl, El Sheikh Jelálu-d-dín, el Soyútí. Transcribed A.H. 618 = A.D. 1221.

8vo. or small folio. N.B. This author is not the celebrated Suyúfí; as he died A.H. 911. See D'Herbelot (Soyouthi), III. 334.

The date of this MS. is indistinctly written. The author begins by saying that he has extracted his maxims from books containing the Moral Aphorisms of Grecian Sages, and the Discourses of the Wise in ancient times (p. 3). The first whose Sayings are quoted (p. 5) is Sheit (Seth), called by the Greeks Úrání (Uranus?).

41. *Kitáb ma'ání má yejrá 'ala elsuni-l 'ameï fí emsálihím we, muháwerátihím min kelámi-l 'areb wa hum lá yedrún ma'ní má yetekellemáin bihi min dhálik.*—An Explanation of Proverbs and Sayings current among the Arabs, but misunderstood by the Vulgar, by Ibn 'Ašim Sáhibu-l Firái. No date; but older than A. H. 866=A. D. 1462. Small folio.

IV. METAPHYSICS.

42. *Háshiyah 'a-la sherhhi-l hidáyet.* Al Lári's Marginal Notes or Glosses on the Commentary on the Hidáyetu-l hikmet, or Guide to Wisdom. See the fly-leaf.

This book contains:

- i. *Háshiyah 'ala sherhhi-l hidáyeti-l-hikmet*, i.e. Marginal States, by way of Commentary on the Guide to Wisdom.

A Treatise on Metaphysics, by Mohhammed Mušlahu 'd-dín, al Lári, transcribed A. H. 1144=A. D. 1756.

This Hidáyah is probably that of Athíru 'd-dín al Mofazzal ibn 'Omar al Abharí. (See 2d Tract, p. 2.)

- ii. *Sherhi Hidáyah.*—A Commentary on Ibn 'Omar's Hidáyah, or Guide to the Knowledge of the Accidents and Causes of Things.

“*Nuska ibn tebl.*—A Treatise on Physics, by Casmir; with a Commentary by Lari.”—Howell & Stewart's Oriental Catalogue, N°. 2796.

V. GRAMMAR.

43. *Al Sháfiyeh*.—A Treatise on Arabic Grammar, in Arabic, neatly written. Finished in Rabí'u-l awwal, A.H. 1198=Feb. 1784, the 24th year of the Sháh 'Alam Great Moghul's reign.
In a large Ta'lík hand.—Supplement to Howell & Stewart's Oriental Catalogue, N°. 4313.

44. *Sherhi Khotbati-l Kámús*.—A Commentary on the Preface to the Kámús, by the Imám 'Iṣā ibn 'Abdu'r-rahím. 8vo. Dated A.H. 1082=A.D. 1671. This Work is mentioned by Hájí Khalífah, in the Keshfu-l zunún (see Kámús); and from him, by D'Herbelot (Camus), I. 489: but the latter had never seen it.

45. *Lubbu-l elbáb fí tahríri-l ensáb*.—A Treatise on the Orthography of Patronymics, abridged from the Lebáb of Ibnu-l Athír, by Abú-l Fazl, Jelálu-d-dín, Es Suyútí, esh Sháfí'í, in the month of Šafar, A.H. 873 =Sept. 1468. from a very accurate Copy of Ibnu'l Athír's Work. Transcribed A.H. 1090=A.D. 1679. 8vo.

46. A Copy-Book, to teach the Forms of the Arabic Letters. Large 8vo.

47. *Vocabulary*.—Italian and Arabic.

VI. GEOMETRY.

48. *Al Túsí Terjumeti Aklídis*.

This MS. of Naşíru-d-dín's Arabic Version of Euclid agrees exactly with the edition printed at Scútari (Uskudár) in 1802; with the exception of the solution of the fifteenth proposition of the Twelfth Book, added by way of Appendix to that Book. This copy appears to have been very carefully transcribed; and the figures have been corrected, or drawn over again, in several places.

“ *Euclid's Elements*, in Arabic, with Diagrams, very neatly written, and in good condition. Uşulu-l Hindiseh wa-l hisáb li Aklídis Naşíru-l-dín Túsí's Translation of Euclid. Transcription finished on the 15th of 20th Zú l-hijjah, A.H. 1199 = A.D. 1785. Very clear and neat Ta'lik.”—Second Supplement to Howell & Stewart's Oriental Catalogue, N^o. 5167.

VII. ARITHMETIC.

49. *Al Arba 'iniyyah wa-l Hisáb.*

- i. *Sherhi-l nukáati-l durúriyyet wa'l arba 'iniyyet li Borhánu-d-dín Hojjetu-l islám.*—A Commentary on the *Arba 'iniyyah*, or Forty Questions, of Borhánu-d-dín Hojjetu-l-islám. The last pages are wanting, the thirty-seventh being the last question treated of. Ill written in Niskhí characters; the points being often omitted.
- ii. A Treatise on Arithmetic, divided into a *Mokaddemah* (Introduction) and two Sciences (*Fennein*). The Second Chapter contains the Arithmetic of Fractions. The Second Part (*fenn*) or the Branches of Arithmetic, comprehending Mensuration of Bodies, with four *Mokaddemahs* or Appendices. Transcribed by its possessor, Jemál ibn Nizámu-d-dín, in the middle of *Jumádhi-l A'kher*, A.H. 803 = A.D. 1401, in the *Medreseh* (College) of in the city of *Sultániyyeh*. A small part of the beginning is wanting. In the *Ta'lik* hand; ill written, and the points generally omitted: the latter part is dreadfully worm-eaten.

The *Mokaddemah* contains two Sections: 1. On Arithmetic, its data, Numbers, and their divisions. “Arithmetic,” it says, “is the science which teaches methods of bringing out unknown from given known quantities.” The 2d Section treats of the forms of numbers, and their ranks, as determined by the Indian Sages. The nine digits are there given.—Second Supplement to Howell & Stewart's Oriental Catalogue, N^o. 5221.



*49. *Al Wasálah beini-l-talabah.* — A Treatise on Arithmetic and Algebra, abridged by Ibnu-l Khátim, from the Ma'eínah of Manşúr el Haţaf el Túsí, with an Italian Version.

The Arabic Text was copied from a MS. (N^o. 327 in Assemani's Catalogue of the Laurentian Library at Florence), written by Ibnu-l Khátim A.H. 762 = A. D. 1360, at Jerusalem.

VIII. MUSIC.

50. *A Tract on Musical Composition*, by 'Alí Ibn Sa'id, el Andalusí. Unfinished. 8vo.

51. i. *A Metrical Essay on the Science of el Nugham*, (Modulations), by Shemsu-d-dín E-s-saidáwí.

ii. *Menzúmeti Sheikh Shemsu-d-dín.* — A Poem on the same subject, by the same Author.

iii. *El Kasídetu-r-rúmiyyeh fí 'ilmi-l wadí'*, entitled *Refí-l mena' fí 'ilmi-l wadí'*. — A Grammatical Tract, in Verse. This Copy is an Autograph. It is a Tract on the Union of the Subject with the Attribute. 8vo.

IX. ASTRONOMY.

52. *Rakáyiku-l hakáyik fí hisábi-d-direj wa-l dakáyik.* — A Treatise on the Calculation of Degrees and Minutes, by Mohammed Sabt-al-Márdíní. Transcribed A.H. 944 = A. D. 1538. 8vo. Abú 'Abdu-llah Shamsu-d-dín Mohammed, surnamed Sabtu-l Márdíní, was a great Lawyer, as well as an Astronomer. He died A.H. 788 = A. D. 1386. See D'Herbelot (Mardini), II. 563.



53. *Sherhi-t-tedhkireh*.—A Commentary on the Astronomical Memorabilia of Naṣīru-d-dīn et Tūsī, by Al Jorjání. Finished A.H. 811=A.D. 1408. Svo. This copy has been carefully corrected. According to D'Herbelot, Al Jorjání died in A.H. 810=A.D. 1407; (Tadhkerat al Nasiriat, III. 378.) He is called Al Seyyid, al Sheríf, 'Alí ibn Moḥammed, (Tagrid al Kelam, III. 385), Abú Ḥasan, or Ḥosaïn, born A.H. 740=A.D. 1340; died at Shíráz, A.H. 816=A.D. 1413 (D'Herbelot, voce Giorgiani, II. 147.)

54. *Zíju-l Mukhtár*.

Az-zíju-l mukhtár mina-l azyáji-l mufdí bí-l 'ámili bedí' ila audaḥi taríkatīn, wa minhájun 'ala-t-tamámi wa-l kemáli; wa-l ḥamdu li-lláhi 'ala kulli ḥálin. Tumma, i.e. A Table selected from Tables which open the path to the beginner in his search for the clearest way and the high road to completeness and perfection (in Astronomy). Praise be to God in every State! Finis.

N.B. The Title on the fly-leaf was probably written by Sir Gore Ouseley, Bart.

The Book is divided into two Sections; the first having 45; the second, a great number of Tables of the Planets, from Ibn Yúnis.

The work is dated, in the Colophon, Saturday, 13th Shawwál, 1007=A.D. May 1599.

This copy appears to have belonged to the Library of Aḥmed al Damanhúrí, Superior of the Faḳírs in the Mosque El Azhar, at Caïro; and title-page, and fol. 192. "Celebrated Astronomical Tables, Ouseley's MS. Catalogue."—Howell & Stewart's Oriental Catalogue.

55. *Kitábi-l lam'ah fí ḥalli-l kawákibi-s-sel'ah*.

"The Book of Flashing, for the Solution [of Problems] respecting the Seven Stars," by Aḥmed ibn Gholámi-llah, ibn Aḥmed, surnamed El Kúmu-l-reishí, Time-keeper in the Cathedral of Muayyad [at Káhirah.]

Ahmed ibn Gholám says, that having written a work entitled *Noz-hatu-l-khátir fí talkhísi zíji ibni-sh-Shátir*, i.e. "The delight of the heart in the Explanation of the Tables of Ibnu-sh-Shátir," he abridged it in this work.

No date; but of considerable antiquity: chiefly Astronomical Tables.

56. *Tractatus Astronomici, Arabicè.*

- i. *An Introduction to the Knowledge and Use of the Astrolabe*, by 'Azzu-d-dín Yúsuf, el Zinjáfi. Finished A.H. 790=A.D. 1387.
- ii. *On the Art of finding the Zenith in every Altitude, &c.; the Declination of Places from each other, &c.* Extracted from some Treatises on the Astrolabe.
- iii. *A Table for finding the Place of the Sun and Moon in any of the Signs of the Zodiac.*
- iv. *A Table of the Longitude and Latitude of various Places:* (the Longitude reckoned from the Fortunate Islands), viz. Mekkah, Baghdád, Baṣrah, El Mauṣil, Istánbúl, Arz-Rúm (sic), Miṣr (i.e. Al-káhirah), Beitu-l Makdes, (Jerusalem) El Ḥasá (Lahsá, or El Aḥsá), El Kaṭíf, Tebríz, Dimeshk, Ṣaídá, Ganjah, Tiflis, Shamákhí, Iṣfahán, Ḥaleb (Aleppo), Niṣíbín, Sinjár, Rás 'Ain (sic), Márdín, 'Aṇah, El Raḥabeh, Tekrít, Erbil (Arbela).
- v. *Al Ṣafíhatu li emkání rese Mihá'ala Ṣafíhatin min safáyih-i-l Asterláb.* A Tablet for the places drawn on one of the sides of the Astrolabe. "A wonderful Treatise on the Astrolabe," as it is noted in the margin of the first page.
- vi. *A Treatise on the Sphere, and the use of it.* Docketed in the same Ta'lík hand as above. "This is an approved Treatise on the Sphere, from the words of Ḥabash, the Calculator. It is an explanation of the Heaven and Earth; an explanation of the North and South.
- vii. *Risáletu-l fat-híyetu fí-l á 'máli-l jeibíyeti;* i.e. a Treatise explaining the use of Sines, by the Sheikh Bedru-d-dín Moḥammed Sabt el Márdíní.

viii. A Treatise on the *Use of the Quadrants* marked with (al Mokānterát) Circles parallel with the Horizon. By Abú-l 'Abbás Aḥmed el Majdí.

ix. A *Metrical Catalogue of the Stars*; in Arabic. By Abú 'Alí, son (najl) of Abú-l Ḥosein el Šúfí, dedicated to Abú-l Ma 'alí Fekhru-d-dín Sháhinsháh.

The Metre is --o-- | o--o-- | --o Mustaf'ilun (twice) Ma'úlun.

o--o-- | o--o-- |
| --o-- |

Abú 'Alí, author of this work, refers to a larger work on the same subject, by his Father, Abú-l Ḥosein el Šúfí, who was probably the celebrated Astronomer Abdu-r-raḥmán ibn 'Omar ibn Sehel Abú-l Ḥusein, el Šúfí, who died A.H. 376=A.D. 986. (Abú-'l Faraj Hist. Dynast. I. 214. II. 325.) He was patronized by 'Azzudu-d-daúlāh, Sulṭán of the Arabian 'Irāk. Fakhru-d-dín, here named, therefore, may have been his brother, Fakru-d-daúlāh, who reigned over the Persian 'Irāk from A.H. 373 to A.H. 387=A.D. 983—997.

On the blank leaf at the end there is a charm; with directions, in Turkish, how to use it in order to procure a pleasant dream.

These Tracts are all neatly written in the Niskhí hand, by the same Transcriber, and are probably not a century old.

57. *Takwímu-l Maḥdesí.*

Kitábu Takwími 'alá-l ḥaúli ḥawáníni-l kullíyeti wa-l aḥkámí-l mufaṣṣalaṭi fí hádhihi-s-sanati-sh-shemsíyeti.—A Book of the Calendar according to the General Rules and the Determinations for this Solar Year.

An Almanack for the Solar Year, beginning on the 21st of Dhí-l ḳa'dah, A.H. 1082=20th of March 1672.

At the end, is written, *in the hand* of the possessor:—"Calculated by the poorest of the servants of his Exalted Lord, 'Abdu-llah ibn Aḥmed, el Maḥdesí, el Ḥanbalí. May God pardon him, his parents, his ancestors, and whomsoever shall look into it!"

The impression of a seal below shews that the Calculator mentioned above was possessor of the Book. It is El Faḳír 'Abdu-llah ibn Aḥmed, el Maḳdesí (the Dervísh 'Abdu-llah, son of Aḥmed, of Jerusalem.)

58. *An Almanack* in the Arabic Language, for the Solar Year, beginning A. H. 1248, Thursday 29th Shawwál = 21st March, 1833, and ending Thursday 20th March, 1834 = 9th Dhí-l Ḳa'dah, A. H. 1249. Compiled by Yahyá al Ḥakím (John the Doctor), and printed at Ḳáhirah in 1832.

Such Almanacks have for some years been annually published at Caire.

X. ASTROLOGY.

96. I. Astrological Tables.

II. A List of Poets, with short Specimens of their Writings. Written in a large clear hand. Folio.

Al Tái.	Ibn 'Adiyà.	Abú Dhuweib.
Al 'Abbás.	Al Khattiyah.	Al 'Anawì.
Ashja'.	Al Kuweis.	Al Seihúl.
Abú Temám.	Ibn Ma'dí.	Ibráhím ibn Ghílán.
Al Khansà.	Abú Fáris.	Ibnu-l Werd.
Al Nábighah.	Abú Nawwás.	Abú Zulf.
Amriyo-l Ḳais.	Al Farazdak.	Al 'Ashá.
Al Ḥarísí.	Ibn Nebhán.	Al Akhwas.
Al Bahrí.	Doreid ibnu-s-sam.	'Arweh ibnu-l Werd.
Ibnu-l Sahhah.	Dhú-renmah.	'Antarah.
Al Akhtal.	Ziyád.	Ḳais.
Al Tirmáh.	Zoheir.	Karb.
Ibn Ḥamdán.	Sheddád.	Kethír.
Al Motenebbí.	Sakhr.	Lebíd.
Bashshár.	Tofeíl.	Mejnún Bení 'Amir.
Joreir.	Tarfah.	Mo'ammir.
Jomeil.	'Amir ibnu-l Tofeíl.	Mejnún Leila.
Hátim al Tái.	'Ammárah.	Mohammed El 'Anewí.
Ḥasán.	'Abdú r-rahmán.	Nasr el Maúsílí.
Ḥasan.	'Amrú.	Noṣeib.

XI. DIVINATION.

60. *Kitábu-l jefru-l jámi' wa-misbáhu-n-núri-l-lámi'*.—On Divination, by El-Bistámí. Transcribed A. H. 1102=A. D. 1691. 8vo. See D'Herbelot, (Bastham), I. 377. (Thalahah), III. 476. Kemálu-d-dín, Abú Sálím, ibn Táliah, al Bistámí, is the Author's name, according to D'Herbelot.
61. i. *Keshfu-l esrár, wa hatku-l estár*.—Conjurors' Tricks. Imperfect. 12mo. Very ill written.
- ii. iii. Fragments of similar Works.
62. i. *'Uyúnu-l hakáyik wa-ikhráju-t-taráyik*, by Abú-l Kásim el 'Irákí. On Charms, Magic, Geomancy &c. See D'Herbelot, (Oiou), III. 65.
- ii. *Ishárati-l juzúyeh wa makáláti-l 'amádiyye-ti-d dále't 'ala hayyáti-nnefs*. On Medicine, &c. by the same Author.
- iii. *Khawwássu-l haíwán*.—The peculiar Properties of Beasts.
- iv. Various Prayers for the Cure of Diseases, &c. Very ill written.
63. *Risáleh Fí'Ilmi-l Jefr* :
- Risáleh fí'ilmi-l jefr*.—A Cabalistical and Astrological Treatise; "the conception of which began in the first hour of the second day of the third decade of the fourth month of the fifth period of the First Age, and of the second decade of the Flight (Hijrah) of the Lord of Created Beings," &c. ; and its transcription was finished on the 29th of Ramazán, A. H. 1083=A. D. 1673, at Medínah. Ill written.
- The first page is more modern than the following ones ; but of considerable age, as is manifest from the Numerals in the inner margin, which shew that the second leaf is wanting.
- It consists of a Mokaddemah (Introduction), Twelve Gates (Báb) or Chapters, and a Conclusion (Khátiméh).
- The Introduction begins with an account of the Egyptian Calendar, followed by Rules to find the rising &c. of the Planets :—Chap. I. treats

of the knowledge of the Signs (of the Zodiac), and the brilliant stars, and of the influential particles dependent on them. The Sun, he says, is Sultán of the Universe, as the heart is of the body; and the Moon is the Sultán's especial deputy; and 'Atárid (Mercury) his Secretary, &c.

Towards the end of the second chapter, and at the beginning of the third, two leaves are wanting.

"Treatise on Logic, Arithmetic, &c. &c. Arabic."—Second Supplement to Howell and Stewart's Oriental Catalogue, N^o. 5223.

64. *Jefr wa jámi 'li-Hazret 'Alí.*

Jefr and *Jámi*' are the names of two skins on which 'Alí arranged the letters of the Alphabet in a certain order, by means of which he and his successors were enabled to predict the fate both of body and soul.—Von Hammer's Encyklopaedische Uebersicht, S. 618.

There is nothing respecting which the Muslemáns are less agreed than this celebrated "Book of Fate."

"*Djafer Jami* of Aly, or Mystical Tables of the Khalif Aly; which are said to contain the future destiny of the Mohammedans; a MS. which must have cost an almost incredible degree of labour. It contains upwards of 800 pages, each of which is divided into 784 compartments, minutely written.

"These Tables are not understood; but are expected to be revealed in the return of Iman Mehdy, who, the Persians say, will accompany our Lord Jesus Christ to this world, some time before the Day of Judgment, and will unite the Christian and Mohammedan Religions."—Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4328.

XII. CHRONOLOGY.

65. *Chronology of the Ancient Prophets*, by 'Abdu-l Básit. 8vo.

66. *Kitábu táríkh wa esmá el muhaddethín we Kunáhum*. Small 4to. Very ill written. An Account of the Eras, Names, and Epithets of those who



preserved the Traditions, by Abú 'Abdu-llah Moḥammed, ibn Aḥmed, ibn Moḥammed, Abú Bekr, Al Mokaddesí, Al Kádí.

67. *El Shimárikh fí 'ilmi-t-tárikh.*—A Tract on Eras and Epochs, by El Imám, el Háfizu-l himám, Jelálu-d-dín, 'Abdu-r-raḥmán, Al Suyútí. 8vo. Transcribed by Moḥammed ibnu-sh-Sheikh Moḥammed, ibnu-l háj 'Alí, el Attár, 29 Dhí-l Ka'dah, A.H. 1124 = A.D. 1712. See D'Herbelot, (Soiouthi), III. 334. This Tract is not mentioned by him.

68. i. *Keshfu-n-nikáb 'ani-l esmá wa-l alkáb.*—Two Tracts upon the Surnames of Distinguished Persons, by Al Júzí, who died A. H. 597 = A. D. 1201, and Al Dhehebí, both celebrated Writers. El Imám, el Háfiz, Jemálu-d-dín, Abú-l Faraj 'Abdu-r-raḥmán, ibn 'Alí ibn Moḥammed, ibnu-l Júzí, is the Author of the First Tract.

ii. The Second is entitled *Dhátú-n-nikáb fí-l alkáb*, and was written by El 'Allámah, El muarrakh, El Aúhad, el Háfiz, el Kebír, Shemsu-d-dín, Abú 'Abdu-llah, Moḥammed, ibn Aḥmed, ibn 'Othmán, el dhehebí, el Dimeshkí, esh-Sháfi'í. This copy is dated 14 Jumádí-l úlá. A. H. 1076 = A. D. 1665.

XIII. HISTORY.

69. *Etháru-l belád wa akhbáru-l 'abád.* Folio. An Universal History, by Zekeriyyá ibn Maḥmúd, el Kazwíní. Finished A. H. 674 = A. D. 1275. Folio. Transcribed A. H. 729 = A. D. 1329, from an Autograph Copy. See D'Herbelot Bibl. Orient. I. 283. (Athar), I. 527. (Cazvin) Kazwíní died A. H. 674 = A. D. 1275--6.

70. *Kitábu 'Akdu-l jummán fí tárikhi ahli-z-zemán*, by El 'Alim el 'Allámah, the Kádíu-l Kodát, el Imám, el Bedrí, Maḥmúd, el 'Aíní. 4to. An Universal History of the Times before Mahomet. Vol. II. finished in Rabíu-l 'Akhir, A. H. 825 = A. D. 1422, and transcribed A. H. 1123 = A. D. 1711. Ill written. It begins with the History of Abraham

(Al-khalíl), and ends with that of the Arabian Tribes at the time of Mohammed. A different Work, though with a Title somewhat similar, is mentioned by D'Herbelot (Giumman), II. 154.

71. First Volume of the History of *El Háfiż Dhehebí*, from the æra of Mahomet to his own times. Transcribed A.H. 845 = A.D. 1441. This Volume contains the History of the Life and Death of Mohammed. It is injured near the close. A very curious MS. Folio. The Author of this Work is probably the Imám, El Háfiż, Shemsu-d-dín, Abú 'Abdu-llah, Mohammed ibn Ahmed, El-dhehebí, who died A.H. 746 = A.D. 1345. See Hájí Khalífah's *Keshfu-z-zunún* (Akhbár Kodát). D'Herbelot (Akhbar al Codhát), I. 150. (Dhahabi), I. 593. See Hamaker Spec. Catal. Cod. Orient. Bibl. Lugd. Bat. 18. 49. 194. 240. 246. Petis de la Croix, *Vie de Genghizcan. Zehebi*, p. 550. There are some copies of the Abridgment of this Work in the Public Library at Leyden. Hamaker l. c. p. 19.

72. *'Uyúnu-t táríkh*.—The Sources of History, by Maúlá Saláhu-d-dín Mohammed, Ibn Shákir. An Account of Eminent Men who flourished in the first half of the Twelfth Century. The beginning is wanting; but the MS. is ancient and valuable. Small 4to. See D'Herbelot (Schaker), III. 236.

72a. Second Volume of the *'Uyúnu-t tewáríkh*, by 'Alí ibn Mohammed; abridged from the *'Uyúnu-t-tawáríkh*, by Mohammed Shákirí.—History of the Mohammedan Empire, from 622 to 673 = A.D. 1225--1274-5: very ill and negligently written. Folio. See D'Herbelot (Schaker), III. 236.

72b. The Twelfth Volume of the same Work. Small Folio.

73. The History of *Ibn Shohnah*.—Many Marginal Notes. 8vo. Muhibbu-d-dín, Abú-l Walíd, Mohammed, ibn Kemálu-d-dín Al Hanifí, ibn Shohnah, was Supreme Judge (Kádiyul Kodát) in the Province of 'Irák (Mesopotamia), and died A.H. 883 = A.D. 1478. This is probably an

Abridgment of his History, an account of which may be found in D'Herbelot (Schohnah), III. 276.

74. Fragments of Two Historical Works. Perhaps the Abridgment of the *Tárikh al Kholafá*, mentioned by D'Herbelot, (III. 427.) "Histoire des Khalifes écrite par Soïouthi. Cet ouvrage est regardé comme le plus accompli qui ait été fait sur ce sujet. Cette Histoire a été abrégée par Mohammed Amin, surnommé Emir Padischah, en l'an 987."

75. *Fragments of a Chronicle*.—Extremely well written, with the Vowels added. It begins A.H. 4 = A.D. 625. Folio. It contains, with the exception of about 18 years, a complete Chronological Account of the first 680 Years of Mohammedan History.

76. *'Ajáyibu-l melkút*.—The History of the Early World according to the Fabulous Accounts of the Mohammedans, by the Emíru-l Múminín, El Mahdí li díni-llah. Transcribed in 1010, in a neat and legible, but uncommon, hand. 8vo. It is probable that this is a Mystical Legend composed by some of the Ismaélians or Druses: and ascribed to Mahdí, the First of the Fatimite Sultáns, who pretended, and whom they believed, to be the Imám Mahdí, their Prophet and Patron. See D'Herbelot (Mahadi), II. 514.

77. Third Volume of the *Kisásu-l enbiyà*; i. e. the History of the Prophets before Mohámmed. In different hands; ill, but legibly written. 8vo. Whether this, which is rather a Romance than a History, be one of the Works mentioned by D'Herbelot (*Kessas alenbia*, II. 372), is very doubtful. It contains the Lives of Noah, Abraham and Nimrod.

78. *Kitábu-l milali wa-n nihali*.—On the different Sects in Religion and Philosophy, both Muselmán and Pagan, by Al Shehristání. Small Folio. A very Ancient and Curious MS., in a difficult Hand-writing, without Date. See D'Herbelot (*Schehrestani*), III. 256: but the subject is very different from what he supposed.

79. *Madháhib fí 'Omán.*

Risáleh fí-l medháhib fí 'Omán.

A Tract concerning the various Sects found in 'Omán, particularly the Beyádís or Ibádís (Beyázís and Ibázís, according to the Persian and Turkish pronunciation) established in 'Omán, by 'Abdu-r-rahmán Násir ibn Abí Burhán, addressed to Sa'íd ibnu-sh-sheikh Khalfán.

It is written in a plain, intelligible style, and in a very legible Niskhí hand. Transcribed by 'Alí ibn Sálím ibn Háshif es sa'dí. No date.

It is an answer to a Letter from Sheikh Sa'íd, "whose dignity and excellence," the writer says, "soar above the sphere of Saturn;" in which letter, Násir was requested to give an answer to some questions put to Sa'íd by some Christians of distinguished rank. Those questions were,

1. Whether all the people of 'Omán are Ibádís, or not? How many other Sects there are in that country; and in what other part of the Mohammedan world other Ibádís are found?
2. What rites are used by them on the occasion of Births and Deaths?
3. Whether Coffee is prohibited among them, or not?
4. What Sect comes near to them?
5. In what they differ from other Moslems?
6. Concerning Hárút and Márút (the Angels of death).
7. On the meaning of the Text (of the Kōrán) respecting the use of Prayer for the Prophet.

80. *Tárikhi Makrízí.*

A Turkish Translation of a celebrated Historical Work, by Jelál-zádeh, in the Niskhí hand: clearly, not neatly written. This copy was finished on Saturday 27th of Jumádhí-š-sání (II.) A.H. 1094 = A.D. 1683, in the city of Mişr (Al Káhirah) by the hand of its writer and possessor, Ramazán Efendí, son of 'Işá, son of Al-abyad, son of Al Jaķmakí, ash Shámí (the Syrian).

“ *Kitábu-l-mokhtaṣar fí Dhikri Akhbári-l-bashar*, or The History of Egypt, by Makrízí, a Turkish Translation very neatly written.”

“ Makrizi, celebre Storico, ch'è chiamato dagli Arabi nei titoli de suoi libri, dottissimo Imam, la meraviglia del suo secolo.—*De' Rossi*.” Supplement to Howell & Stewart's Oriental Catalogue, N°. 4468.

81. *Account of the Sultans of Egypt*, by 'Abdu-l Básiṭ. 8vo. Its title is as follows:—*Hadhihi-r-risálahu tushtamilu 'alá dhikri men walá Miṣra mina-s Salátín: tálífu-sh-Sheikh 'Abdi-l-Básiṭi-l-hanifí; rahmetu-llah 'aleihi, &c.* It contains a short Chronological Account of the Sultáns of Egypt, from the Beginning of the Dynasty of the Ayubite Kurds, to the Conquest of the Country by Selím, the Turkish Emperor.
82. *Noz-heṭu-n-Názirín*.—A History of the Kings of Egypt, by the Sheikh Ma'nú (Mara'í) el Muḳaddesí. Finished A. H. 1027 = A. D. 1618. Neatly written, and certified complete. 12mo. This Compendium contains the History of Egypt, from 'Omar, to the Reign of 'Osmán, the Second Turkish Emperor of that name. See D'Herbelot (Nazehat), III. 30. A Latin Translation of it, by Reiske, published in Busching's Magazine, was used occasionally by Gibbon. The Author calls himself El Sheikh, el'allámah, Zeínu-d-dín Mara'í, ibnu-sh-Sheikh, el'allámah, Jemálu-d-dín, Yúsuf el Hanbalí, el Muḳaddesí; *i.e.* The Jerusalemite, from his place of abode.
83. *Tárikhu-l'árifín wa-má walá fí Miṣr wa-sh-Shám*.—History of the Eminent men and Rulers of Egypt, Syria, &c.; by El Muḳaddesí. Very ill written, A. H. 1161 = A. D. 1749. Small Folio.
84. *Futúhi Medíneṭi-l Behnesá*.—“History of the Conquest of Behnesà” [in Egypt], by the Associates of the Prophets. In the fly-leaf at the end, there is a Note on the Samaritans. Small Folio. This is the book mentioned by D'Herbelot (II. 52), under the head of “Fotouh Medinat Bahanah u maoulad Issa.” (Also Bahana, I. 332.) The omission of the s was probably occasioned by the incorrectness of his MS.

85. *The Conquest of 'Irák*, by Al Wákidí.—Imperfect. Small 4to. The Conquest of Syria, and the Conquest of Egypt, are well-known Works of Al Wákidí; but that of 'Irák was not known to D'Herbelot. The first, (Futúhu-sh-shám, by Abu 'Abdu-llah Mohámmad Ibn 'Omar, Al Wákidí, was translated with much spirit by Ockley, History of the Saracens, Camb. 1757. 3d Edit.) The MS. used by Ockley is marked, Laud. A. 118. Pococke 326. (Hist. I. Præf. xvi. 19). According to D'Herbelot, his name is Abú-l Kásim, 'Ali, ibn Hasan, ibn Khalaf, Mohámmad ibn 'Omar, ibn Wákid. Al Wákidí died, says Abú-l Fedà (Annales Moslemici, II. 142.) in A. H. 207 = A. D. 822, 78 years old. He was Kádí of the Eastern side of Baghdád, was held in the highest honour by Al Mámún, and was considered as the most learned Historian of that age; so that the mention of Almo'tasim, noticed by Ockley (i. xvii.) must either refer to some other Prince and not the Khalif so named, or must be an interpolation.

86. The Third Volume of the Appendix to the larger *History of Baghdád*, by the Imám, el Khatíb. Small Folio. A Biographical Dictionary, containing letter 'Ain: very ancient and curious. See D'Herbelot (Khatib), II. 433. (Tarikh Bahgdád), III. 423. Al Imám, al Háfiz, Abú Bekr, Ahmed ibn 'Alí, surnamed Al Khatíb, al Baghdádí, died A. H. 463 = A. D. 1071. His Work was continued by many Writers in succession, till it amounted to 30 Volumes. (See Hájí Khalífah.) The Life of Al-Khatíb, by Ibn Khallikán, is given by M. Hamaker (Spec. Catal. 153), with a Summary of his *Mukhtasar talkhís*, an Etymological Work.

87. *Kaláyidu-l 'okyan fí fádáyili A'li 'Othmán*.—On the Excellencies of the House of 'Osmán, by the Sheikhu-l islám Mara'í ibn Yúsuf ibn Abí Bekr, ibn Ahmed, el Hanbalí, el Mokaddesí, el Kemerí. Finished at Caïro A. H. 1031 = A. D. 1622. Transcribed A. H. 1119 = A. D. 1707. 8vo.

XIV. BIOGRAPHY.

88. *The History of Dáriyá**, and the Companions [of the Prophet] who went thither, by the Kádí, Abú 'Alí 'Abdu-l-Jebbár, el Khaúlání, ed-darání. Small 4to.

* Dáriyá, between 'Anes and Khaúlán, says a Marginal Note in the MS.; therefore Dáriyá in Yemen (Arabia Felix), not the village so named a few miles from Damascus. This History probably relates to Tamím el-dári and his Companions, who retired with Mo'áwiyyah to Damascus, after the murder of the Khalif 'Othmán, A.H. 35 = A.D. 655-6.

89. *The History of Tímúr*, by Ibn 'Arabsháh; finished in Moharrem, A.H. 839 = A.D. 1435. Small 4to. This copy was transcribed before A.D. 1668. The Work was printed in Arabic alone (but incorrectly) by Golius, with the types of Elzevir, A.D. 1636. It was re-published, with a Latin Translation (often faulty), and Notes, by Manger, at Leeuwarden, in 1767; and translated into French, by P.Vattier, A.D. 1658. The latter is a very rare Book. Next to Harírí, Ibn 'Arabsháh is perhaps the Writer whose style is most admired by the Arabs. See Sir William Jones's Comment. Poes. Asiat. p. 288.

90. An Extract from the *Kitábu-l-aghání*, a Biographical Dictionary of the Arabian Poets, containing Specimens of their Works. In the Handwriting of the Sheikhu-l islám El Bedr, el Ghazzí: but difficult to read, from the omission of the Diacritical Points. It is probably of some antiquity; and extends from Alif to Tá. 4to. (See D'Herbelot (Agani), I. 117. (Bedr), I. 385.) It begins very abruptly, with no Introductory Formula, except Al hamdu li-llahi, rebbi-l 'álemín. The first Author named is Abú-l-'atà Hobah Isma'íl ibnu-l Kásam &c. Abú Sa'id ... Fánid is the Second; then Ibráhím ibn Hormah.

91. The Fifth Volume of *Kitáb-el-ansáb*, a Dictionary of Patronymics, by 'Abdu-l Kásim As-Sem'ání*. From Sín to 'Aín. Very ancient and valuable. Folio. The first names are as follow:

Es-Sulákí,	Es-Selámí,	Es-Sayyálí,	Es-Síhání,
—Sellál,	—Sayyárí,	—Sayyání,	—Seyyidí,
—Selámání,	—Siyyází,	—Seyyibí,	—Sídí,
Es-Sísamarábádí,	Es-Sáidalání,	&c.	

* The same name as that of the celebrated author of the Bibliotheca Orientalis.



92. First, Second, and Third Volumes of *Ibn 'Asákir's Biographical Dictionary of Remarkable Persons, Natives of Damascus, &c.* Transcribed A.H. 1183=A.D.1769. Large Folio. Al Háfiz Abú-l Kásim 'Alí, ibn Abú Mohámmad, al Hasan, ibn Hebatu-llah, surnamed Ibn 'Asákir, was a Native of Damascus; nat. A.H. 499=A.D.1106; obiit A.H. 571=A.D.1175-6. His Life is to be found in the Biographical Work of Ibn Khallikán, No. 452. The entire work consists of 80 Volumes. A Continuation of it was written by his son Kásim: D'Herbelot. Bibl. Orient. (Asaker and Táríkh Demeschk), and Supplement IV. 713. Hamaker Specimen Catalogi Codd. MSS. Orient. Bibl. Lugd. Bat. 18. 240.
93. The Second Volume of the Lives of the Physicians, by Abí Osaíbi'ah, beginning with El Hárih ibn Keldah, and ending with Abú-l Kásim, Hebatu-llah ibnu-l Fadl. Small 4to. The Transcription was finished 10th Sefer A.H. 713=A.D. 1313.
94. *Baghyeü-l wu'át fí tabakáti-l loghawiyyín we-n nuhhát*, by Suyúti.—An Historical Account of Grammarians and Lexicographers, by Jelálu-d-dín, 'Abdu-rrahmán, es Suyúti. This Work was completed A.H. 871=A.D. 1467, and transcribed A.H. 1063=A.D. 1653. Folio. It is not mentioned in D'Herbelot's Enumeration of Suyúti's Works. See Bibl. Orient. (Soiouthi), III. 334.
95. *Kitábu-t-táli'-us Sa'idi jámiü esmái fudeláü-s Sa'id*, by Ja'fer el Edfuwí. Folio. The History of the Eminent Men of the Upper Egypt, dated A.H. 738=A.D. 1338. This book appears, by some Notes in the Title-page, to be an Autograph Copy. The Author's Name is erroneously spelt A'dferi by D'Herbelot (Thalé), III. 474.
96. *Ma'ádinu-dh dheheb fí-l a'yáni-l musherrefetu-bihim Haleb*. — On the Eminent Men who were Natives of Aleppo; by Abú-l wefá, Efendí, Muftí of the Sháfi'í Sect at Aleppo. Transcribed A.H. 1058=A.D. 1648. A Biographical Dictionary, from Alif to Hhà. 8vo.



97. *Shakáyiķu-n-nu'mániyyeh fī 'ulemái-d-daúleli-l 'Osmániyyeh.* 8vo. Account of the Learned Men in the Ottoman Empire, by Tásh Kúprízádeh, A.H. 1061=A.D. 1651. This Work extends, according to D'Herbelot (Schacaikalnoman I. 221,) as far as A.H. 965=A.D. 1558, within three years of the Author's death.

XV. GEOGRAPHY.

98. *Kherídaṭu-l 'ajáyib.*—The Geographical Work of Ibnu-l Wardí. Folio. N.B. This copy once belonged to J. L. Burckhardt. It is a Compendium much used in the East; and copies of it are to be found in almost all large Libraries in Europe. It has been published in part, if not entirely, with a Latin Translation, in Sweden; and there is a complete Summary of its Contents by M. De Guignes, in the "Notices et Extraits des Manuscrits de la Bibliothèque du Roi," II. 19. 60.

99. *El matali'u-l bedriyyet fī-l menázili-r rúm̄miyyet.*—Account of a Journey from Damascus to Constantinople, by Bedru-d-dín el Ghazzí, in A.H. 936=A.D. 1530. 8vo. This Copy is the Author's own Rough Draft; and was written in A.H. 940=A.D. 1533.

100. Muhammed Efendí's *Account of his Embassy to France,* A.H. 1132=A.D. 1720. 8vo. Translated from the Original Turkish into Arabic, by the Head Dragoman (Terjumán) of the French Nation at Şaidà (Sidon).

XVI. TOPOGRAPHY.

101. *Muthíru-l ghirám ilā ziyáreli-l Kud̄s wa-sh shám.*—An Historical and Geographical Account of Syria and Judæa, by Al Mokaddesí; evidently an Autograph. Small 4to. The Original Rough Draft. See D'Herbelot (Mocaddesi), II. 630. The Author's Name, according to Hájí Khalífah, is Shihábú-d-dín, Abú Maḥmúd, Ahmed, ibn Moḥammed, el

Mokaddesí, el Sháfi'í ; (*i. e.* Ahmed of Jerusalem, of the Sect of Al Sháfi'í.) The First Part of his Work treats of Syria, its Boundaries, Advantages, &c. ; the Second describes the Privileges of the Mesjid-al-Aksá (the Great Mosque, on the Site of Solomon's Temple). The Author flourished A. H. 765 = A. D. 1364. D'Herbelot). Another Shihábú-d-dín, el Mokaddesí, (if D'Herbelot is right in the date which he gives), flourished about a century earlier. See Nicoll. Cat. MSS. Clarke in Bibl. Bodlei. No. 7.

102. (1.) *Insi-l-jelíl bi-tárikhi Kuds wa-l Khalíl.*—An Account of Jerusalem and Hebron, by Majdu-d-dín el-'Omarí. Transcribed A. H. 1093 = A. D. 1682. Small 4to.

103. (2.) *Toháfu-l adhá bi-fadáyili-l mesjidi-l aksá.*—An Account of Jerusalem and its Holy Places. 8vo. The Author visited them A. D. 1470.

104. Fragments of an Historical Work on Damascus. 8vo.

105. Appendix to the *History of Damascus*; containing an Account of its Gates, &c. 8vo.

106. *Noz-heü-l enám fí mahásinu-l meshámm.* Small 4to. On the Excellencies of Damascus. Wants the Beginning. No Date.

107. *Hulletu-dh dhehebu-l abriz fí rihleü Ba'lbek wa-l biká'u-l'azíz.* — A Journey from Damascus to Ba'lbek and the Biká', by 'Abdu-l Ghaní. Finished in Moharrem A. H. 1101 = 1690. 12mo.

108. *Ghazá-Námehi Jezzár Gházi, el Háji, Ahmed Páshá.* — A History of Jezzár, Páshá of Acra, A. H. 1222.

The History of the Victories of the Victorious, Pilgrim Ahmed Jezzár Páshá, in Turkish. Well written in Šulus hand. No Date.

It begins with an Account of the French General, Púnápúrté's March from Misr to 'Arísh, Khán Yúnis, Ramleh, &c. in the beginning of Rejeb, A. H. 1213, *i. e.* January 1799.

This is merely an Account of the Siege of Acre ('Akká), by Bonaparte, in very verbose and inflated, but not very correct language.



109. The First Part of the *History of Aleppo*, by Ibn Hanbelí. 8vo. Imperfect. Ibnu-l Hanbelí's Work is entitled *Doraru-l habíb* (Pearls of the Beloved), (D'Herbelot, and Hájí Khalífah,) or, in the Singular, *Durru-l habíb*. It is ascribed, by D'Herbelot (*Tarikh Halab* III. 426.) to Rádiyü-d-dín ibn Isma'íl, who died A. H. 971 = A. D. 1564.

110. *Mokhtasar atháre'i-t terghíb we-t-teshwík ila mesáji-di-th thelethet wa ila beíti-l-'atík*.—An Account of the Three Great Mosques at Meccah, Medínah, and Jerusalem; and the Tomb of Abraham at Hebron, by Muḥammed ibn Is-hák, el Khuwárizmí. Transcribed by Moḥammed el Menlekání. A. H. 831 = A. D. 1428. 8vo.

111. *Et-ta'ríf bimá ansabati-l hijre'tu min ma'álimi dári-l hijre'i, má jáa fí fadli-l Medíneti, min Sahíhi-l Bokhári*.—An Account of the Holy Places at Medínah, extracted from the great collection of the Traditions respecting Moḥammed, by Al Bokhári. No Date; but the book belonged to Isma'íl ibnu-l Nábulusí, who died A. H. 1062 = A. D. 1652. See D'Herbelot (*Bokhari*), I. 410. (*Sahih*), III. 160.

112. *Tahkíku-n-nusrah bi-talkhísi ma'álimi dáru-l hijrah*.—A Geographical and Historical Work on Medínah, by Zeínu-d-dín, Abú Bekr, Kádí of that city. Compiled A. H. 766 = A. D. 1365. Apparently an Autograph. 4to.

XVII. POETRY.

113. Volumes First and Second of the *Yetímétu-d-dehr*.—A celebrated Collection of Poems, dated A. H. 1141 = A. D. 1729. 4to. See D'Herbelot (*Jatimat*), II. 299. (*Thálibi*), III. 475.—Abú Mansúr 'Abdu-l melik ibn Moḥammed, ibn Ismá'íl, al Níshábúrí, al Tha'lebí was the Compiler of this celebrated Arabian Anthology.

114. *Sherhu-l Werdiyyah*.—A Commentary on the Lámiyyah of Zeinu-d-dín, ibnu-l Werdí, by the Sheikhu-l islám, el 'Izzí, el 'Amerí. Composed in Sha'bán, A.H.149 = A.D. 766. Transcribed in Zí-l ka'dah, A.H. 177 = A.D. 793 [1077 = A.D. 1666-7?]. 8vo. Lámiyyah means a Poem, in the rhyme of which L is the principal letter.

115. *The Díván of El Khúrí Níkúláwus*, i.e. the Poems of the Chorepiscopus Nicolas, Superior of the Convent of Basilian Monks on Mount Libanus. Transcribed at Aleppo, 1724. Folio.

116. i. *Bostánu-l hukemá wa-Sheráyi'u-l'ulemá*.—The Sayings of the Philosophers and Sages. (No Name).

ii. *A Dialogue between the Creator and the Creature*. (Imperfect at the beginning.)

iii. *Supplication for Pardon*, by Mohammed el Kalemí, or El 'Alemí, el Mokaddesí.

iv. *Other Poems*.
Very ill written. Imperfect at the close. 8vo.

117. *Nazmi Kolaíláh wa Dimnah*.—A Metrical Version of Pilpay's Fables. Transcribed A.H. 1069 = A.D. 1659. Large 8vo. Píl-pái's Fables have been translated into almost every language; and are evidently derived from the Hitópadésa of Vishnu Sarmana. Translated from Sanskrit, into English, by Sir Charles Wilkins and Sir William Jones; and printed in the Original, at the expense of the East-India Company, as a Lecture Book for the Students at Hailybury. *Calila et Dimna, ou Fables de Bidpaï, en Arabe et François*, par M. Silvestre de Sacy. Paris, 1816, in 4to. Translated into English, by the Rev. Norton Knatchbull. London, 1819.

XVIII. RHETORIC.

- 118.** *Enwáru-l rabi' fí Enwá'i-l badí'*.—A Treatise on Eloquence and Rhetoric, comprised in a Commentary on the *Badíyyah* of El Fázil el Seyyid 'Alí, ibn El Seyyid, Ahmed Ma'súm ibn Hijjah, by Ibn Ahmed Nizámu-d-dín el Hasaní el Hoseiní, 'Alí, Sadru-d-dín el Mediní. 4to. The Original Copy, in the hand-writing of the Author (v. p. 341. *b.*), finished on Thursday 19 Dhí-l Ka'dah, A.H. 1093=A.D. 1682. At the end, the Author has added some Memoirs of Celebrated Poets, with Extracts from their Works. I. *Safíyu-d-dín el Hallí*; born A.H. 677; died A.H. 752. II. *Ibn Jábir, el Andalusí*; born A.H. 698; died A.H. 780. III. *Abú Ja'far al Gharnátí*; born after A.H. 700; died in A.H. 779. IV. *'Izzu-d-dín, al Maúsilí*; died A.H. 789. V. *Ibn Hojjah al Hamawí*; born about A.H. 760; died A.H. 837=A.D. 1434. VI. *Ibnu-l Mokrí, Sherfu-d-dín, el Yemení*; born A.H. 755; died A.H. 837; &c. — The *Bedíyyah* of Ibn Hojjah (see D'Herbelot, [Bediah,] I. 385. [Hoggiah,] II. 348.) is probably a treatise on Tropes and Metaphors. *Bedíyyah* means "Metaphorical Language."
- 119.** *Kitáb-l ínás bi 'ilmi-l ansáb*, by 'Alí, ibnu-l Hosein, el Maghribí, el Kátib. A Treatise on words which have an apparent resemblance, extracted from the Muellif wa-l mukhtelif, by Abú Ja'far, Mohammed, ibn Habíb. It is alphabetically arranged; but written in a very ancient and difficult hand. Small 4to.
- 120.** *Kitábu-l itbá' we-l muzáwejei*.—A Treatise on Sequences and Syzgies; *i. e.* A Tract on the Words usually combined together by the Arabs, by Sheikh Abú-l Hasan ibn Žekeriya. It might be called a Dictionary of Symphonisms. It is dated A.H. 626=A.D. 1229. Small 4to. Ancient hand.

121. *Kifáyeṭu-l muhaffaz fi-l lugheṭ*, by Ajdání el Tarábulusí. A Vocabulary of Rare Words, arranged according to their subjects, under different heads. Small 4to. The Author's name is Ibráhím, ibn Ismá'íl. See D'Herbelot (Tharaboloss), III. 484. (Kefaiat Alnaik), II. 356.
122. *The Mekámát ; or Discourses of Harírí*. Very neatly and correctly written. 8vo. The earliest date is 1715. It belonged to the Franjiyyeh Family, at Aleppo. Of this celebrated Work no less than three editions have been printed ; two, nearly at the same time, at Paris ; and one, with an English Preface, by Mr. Thomason, at Calcutta. The best is that by M. de Sacy. The Students in Asia often learn the whole of Harírí by heart. *Les Cinquantes Séances de Hariri, en Arabe*, par M. Caussin de Perceval. Paris, 1820. 4to. Ditto. avec un Commentaire choisi, par M. le Baron Silvestre de Sacy. Paris, 1822. in folio.
123. A Commentary on the first Seventeen Makámát of Harírí. Folio. And part of the Eighteenth, by Al-Shershí.
124. *Makámáti Shemsu-d-dín Halebí*.—The Discourses of the Imám Shemsu-d-dín Mohammed El Kawwás of Aleppo.—Colophon: "This book was finished (Praise to the bountiful King for his providence, and in his mercy is my trust!) on the fifth day of the week, at the end of the second third of the first fourth of the fourth (month) (4th of Rabí'u-l A'khir) of the year of the Hijrah 1002" = A.D. 1594. 8vo.
125. (a) First Volume of the *Seireh 'Antar*. Imperfect. 12mo.
 (b) Second Part of the *Seireh 'Antar*. Imperfect at beginning and end. 12mo. The Tale of Antar and Ablah is of considerable antiquity, and contains lively pictures of the manners of the ancient Arabs. It was much admired by Sir William Jones (Poes. Asiat. Comment. 392.); and has been translated, in an abridged form, by Mr. Terrick Hamilton. See "Life and Adventures of Antar," by Terrick Hamilton, Esq. 4 Vols. 8vo. London, 1820.

126. *Arabian Nights*. Small folio. Allepine hand. Not very clearly written. Part I. of the *Alf laïlah wa laïlah* (i.e. A Thousand and one Nights). The same in substance as the commencement of the first tale in Professor Habicht's Edition (I. p. 2.), but the stories do not follow in the same order as in his work. This Volume ends with the 281st Night. The order of the tales does not agree with that of either Dr. Habicht's Edition or Dr. Russell's copy (See *Gent. Mag.* Vol. 69. p. 91.) The text of the beginning differs very materially from Habicht's Edition. This MS. is probably not above twenty or thirty years old. "Arabian Nights, 1 to 285, a very neatly written MS."—Supplement to Howell & Stewart's *Oriental Catalogue*, N°. 4461.
127. *The Tale of King Enderún*, by Ins ibn Málik. Very ill written.—Ins ibn Málik was one of the Anşári, or inhabitants of Medínah, who protected Mohammed against the people of Mecca, at the time of his flight. See D'Herbelot (*Ans ben Malek*), I. 228.
128. *Durru-l buhúr*, i.e. *The Pearl of the Seas*.—An Arabic Version of *Robinson Crusoe*, by J. L. Burckhardt. 8vo.
129. *Three Tales*. All imperfect.
130. i. *Mebáhiju-t-teweşşul fî menáhiji-t-teressul*. A Collection of Elegant Extracts, Phrases, and Quotations, proper for Letters, Dedications, &c. ii. *Kitábu-z-zíjah*. An Account of the Creation. iii. *Formularies and Titles*. iv. *A Kasídah*, or *Elegy*, by Ibnu-l Fárid. v. *Receipts for Red Ink, Gilding, &c.* 8vo.—One of the Elegies of Ibnu-l Fárid has been printed and translated into Latin Verse by Sir William Jones (*Poeseos Asiaticæ Commentarii*, p. 92). Abú Hafs, Sherfu-d-dín, 'Omar ibnu-l As'ad, ibnu-l Murshid, Ibn Ahmed, el As'adí, commonly called Ibnu-l Fárid, was born at Caire A.H. 577 = A.D. 1181; and died there A.H. 632 = A.D. 1235. D'Herbelot (*Faredh*), II. 21.

131. *Kaláyidu-l jumán fí mustalahi mukátabáti-z-Zemán.*—Rules for Letter-writing, Formularies, &c. Dated A.H. 868 = A.D. 1464. Very difficult hand. Bernú and Tokrúr are mentioned as African Sovereignties. Small 4to.

XIX. NATURAL HISTORY.

132. The First Volume of Damírís' larger work on Animals, from Elif to Shín. Folio. See D'Herbelot (Demiri), I. 576.

133. *Kitábu-s-Siyásæt fí 'ilmi-l firásæt.*—A Treatise on Horses.

134. *Fí 'Ilmi-l Firásæt.*

Fí 'ilmi-l firásæt wa ma' rifeti-l Khaíl.—On the Art of Horsemanship and the Knowledge of Horses. Transcribed A.H. 1141 = A.D. 1729. well written.

A Duplicate of No. 135. in the Collection, transcribed at Aleppo, of Tracts on Horses &c., and of No. 136. It wants a line at the end, as is noted in the margin. Beautifully written by the Fakír Kásim ibn 'Abdi-llah, in Dhí-l Hijjah, 1141 = July, A.D. 1729; but the original date seems to have been scratched out.

135. *Amriyo-l Kaïs 'Ilmu-l Firásæt.*

'Ilmu-l firásæt li 'Amriyo-l Kaïs.—The Science of Horsemanship, by Amriyo-l Kaïs. (A Duplicate of the First Tract in the Collection, transcribed and purchased at Aleppo.)

Amriyo-l Kaïs was a celebrated Arabian Chief, and one of their best Poets.

At the end are some Amulets and Verses on particular marks on Horses. No date; but more than fifty years old.

136. *Suleimán Ibn Dáúid Kitábu-l Firásæt.*

Kitábu-l firásæt.—The Book of the Knowledge of Horses, by Solomon Son of David.

(See Articles I. to VI.) Transcribed in Egypt. Date cut off. Probably of the Fifteenth Century.

Kitábu-l Siyáset fí 'ilmi-l Firáset merwíyun 'an Sayyidi-ná Suleimáni-b-ni Dáwuda.—“The Book of Skill in the Science of Horses, by our Lord Solomon, son of David, traditionally handed down; to which are added, Rules delivered by our Lord the Prophet of God;” by Imám 'Alí ibn Abí Tálíb, together with the Work of Al 'Abbásí.

P. i. 30. Traditions of Horses &c., by way of Introduction.

30. Solomon's Treatise on Horses, Book First.

70. - - - - - Second.

120. - - - - - Third.

135. - - - - - Fourth.

171. On the Grooming and Management of Horses.

180. Amriyo-l Kaís's Useful Indications of the Marks on Horses.

187. Horse-Medicines.

137a. *'Abdu-llah al Hasan, ma'rifeti Şifáti-l Khuyúl; Kitábu-l mankhúl mina-l mankhúl fí ma'rifeti Şifáti-l Khuyúl li Abí 'Abdi-llah Al Hasan ibn 'Alí ibni-l Hasan.*—The Sifting of all that has been said respecting the Qualities of Coursers.

Observations on the Qualities of Horses, by Abú 'Abdu-llah al Hasan, containing Seventeen Sections.

At the end there is a Tract by Aristotle (Aristatúlís el Hakím), on the Dispositions, Actions, Faults, &c. of Horses, in Nineteen short Chapters. No Date.

b. *Kitábu-l mankhúl i. q. No. 137a.*

Kitábu-l Mankhúl mina-l Mankhúl fí ma'rifeti-l Khuyúl—“May God pardon, and have mercy on its Author, and whoever prays for him, and on all Muselmáns!” Amen.

Another Copy of No. 137a. The prayer at the end is shorter.



In the fly-leaf, at the beginning, there is a Prayer for the New Year, to be read three times.

The Emír Nu'mán Azá Bashá was possessor of this book, and wrote this on 2d of Ramazán, A.H. 1182 = 26th of Jan. A.D. 1769.

This is in a very different hand from the rest of the book, which is well written; and is perhaps 150 years old.

138. *Sifátu-l Khaïl wa-l Dawwáb.*

Kitábu Sifáti-l Khaïl wa-l-dawwáb wa ma'rifati āfāti-há wa'ilájiha, wa jam'i akhwáli-há 'ala t-tammi wa-l Kemál.—"On the Qualities of Horses and Cattle, the Knowledge of their Diseases, and the Remedies for them, and the entire Management of them, wholly and completely."

Transcribed, in a very clear Egyptian hand, by 'Alí, son of the late Khaṭṭáb (Preacher) in the Jámi'u-l Azhar at Caïro, of the Sect of Al Sháfi'í, and a native of Bihwásh. This Transcript was finished on Monday the 17th of Dhí-l Hijjah, A.H. 1025 = 16th Dec. A.D. 1616.

139. *Al Dimyáti Fí Fazli-l Khaïl.*

Badi'u-l tedhkár fímá warida fí fazli-l Khaïl mina-l akhyár.—"A New and Surprising Memorial of the Excellences which have been found in the best Horses," by Abú Mohammed 'Abdu-l Múmin ibn Ḥalfá al Dimyáti. No date. Probably transcribed in Egypt in the latter end of the seventeenth century.

140. *Bektút El Remmáhh Ta'límí 'A'máli-l Furúseh wa 'Iláji-l Khaïl.*—"Bektút the Archer, on Horsemanship and Horse-Medicine."

141. *Akrábadhíni-l Khaïl.*

Kitábi Akrábadhíni-l Khaïl — Composed A.H. 608 = A.D. 1212. Transcribed in Jumádhí-l awwel. A.H. 1146 = A.D. 1734.

i. "Horse-Antidotes; a Translation from Armenian into Arabic; the original having been found by the illustrious Emír, Hisámu-d dín el Şorkhadí,

one of the great Emírs of Miṣr (Egypt), in the Library of the Infidel King of Armin (Armenia), at the Capture of Ḥams (Emessa). He sent it to Ibráhím, Clerk to the Army, who caused it to be translated into Arabic by a skilful Armenian Surgeon. The Armenian King had taken it from the Khalífah's Library at Baghdád. It was written in Arabic, but he turned it into Armenian. The ruinous Combat (Wak'atu-t-tabr) took place outside of Ḥoms, on Thursday 19th of Rejeb, A.H. 608" = 29th Dec. A.D. 1211. This work which ends at fol. 63, has 182 Chapters, and no date. Then follows, in the same hand,

- ii. *Kitáb fí 'ilmi-l Khuyúl min kabíh wa jayyid li Hukemá-l Fárs wa-l Hind wa-l 'Arab.*—"A Book on the Knowledge of Horses, bad and good,—from the Philosophers of Persia, India, and Arabia."

This occupies thirteen pages, and has no date.

- iii. *Kitábu-l firáset fí 'ilmi-l firáset 'ala-l mukám wa-l kemál.*—"A Book on Skill in the Art of Horsemanship, perfectly and completely."

Twenty pages, terminated by an Amulet; on the sides of which are written the names of the Angels Gabriel, Azrael, Michael, and Asraphel.

- iv. *Kitáb Isháreti-l khaili-l jiyád wa-ahwáni-há.*—"A Book of the Marks of good Horses and their Colours." Eight pages, to the end of the volume.

This is the First Part of the Book of our Lord, Solomon, Son of David, finished by the hand of the poorest of servants, Moḥammed El Noweihí (?).

Transcribed on the 5th day of Jumád Ewwel (sic) A.H. 1146 = 16th Oct. A.D. 1733.

142. *Lexicon Botanicum ex Al Beitar, conflatum a quodam Hispano.* MS.

This appears to be in the hand-writing of Don Antonio Conde.

An Arabic and Spanish Vocabulary. Imperfect.

There is a great work on Natural History, by Ibn Baiṭár.

"Towards the year 1765 the Spanish Government ordered a Translation to be made of the Dictionary of Natural History, written by

'Abdu-llah Ibnu Aḥmed, known by the name of Ibnu-l Baiṭār, a native of Malaga. The title of the Arabic work is as follows :

Treatise on the Properties of Medicaments and Vegetables used as food.

This task was entrusted to M. Pizzi, Professor of Arabic in Madrid, and one of the Officers of the Royal Library; but he died without completing it, although a considerable part of the work exists, translated by him, in the King's Library at Madrid, where I have seen it.

The present MS. is a kind of Memorandum of such Botanical words as occurred to him in the translation of the said Arabic work, and for which he had to look for further descriptions in the Greek and Latin Authors.

The words are disposed alphabetically in form of a Dictionary; and this is perfect, since it runs through all the letters of the Arabic Alphabet.

Although unfinished, this work possesses no small interest; as some of the Arabic words have their corresponding name in the Persian, Greek, French, Spanish, and Portuguese Languages, besides the Valencian Dialects.—London, 8th of January 1838. Pascual de Gayangos."

143. *Kutbu-s-surúr fī aṣṣáfi-l khumár*, by Abú Ishák Ibráhím; *i. e.* "The Pole-Star of Pleasures (derived) from the Qualities of Wines, by Abú Ishák," the Jester of Hárún-er-Rashíd. Finished A. H. 798 = A. D. 1396. Folio.
144. *Risáleh 'ala ḥisábi-l járiyēl fī medínaṭ Dimeshkī-sh-shám*.—An Essay on the Weight of the Waters flowing near Damascus, by Moḥammed el 'Attár. 8vo.
145. *Ezháru-l efkár fī jewáhiru-l ahjár*.—An Account of Five-and-twenty Precious Stones. No date, but apparently very ancient. 8vo. Its Author is Abú-l 'Abbás Aḥmed, Al Shúshí, Al Káhirí. See D'Herbelot, (Azhar), I. 303.

XX. GAMES.

146. *Nozheiu erbábi-l 'ukúl fí-sh Shetrenji-l menkúl.* Small 4to.—A Treatise on the Game of Chess; apparently of considerable antiquity.

147. *Enmúziju-l Kitáb.*—A Treatise on the Game of Chess, by Ibn Abí Hójláh. Transcribed Rejeb A. H. 850 = A. D. 1446. 8vo.

148. *Mesáil fí Uşúlu-l Remí.*

Mesáil fí uşúli-l remí.—Questions on the fundamental Principles of Archery.

The proper Title of the book is,

Kítabu-l hidáyah fí 'ilmi-l rimáyah wa Kítabu-s Sabk wa-l remyi li-sh-Sháfi'í wa Hadíthu-l Kes'í.—“A Guide to the Science of Archery; a Treatise on Excellence in Shooting, by Al Sháfi'í; with the Traditions, by Al Kes'í.

Composed by the Amír Murhaf ibn 'Abdi-l Karím, el Mişrí.

At the end, there is a prayer to be said on the last day of the year. No date.

IV. PERSIAN.

I. THEOLOGY.

149. “*Tafsíri Huseini.*—A Persian Commentary on the Kórán, by Husein Vá'iz Al Káshifí; an old MS. very neatly and plainly written in the Niskh character: the Arabic Text inserted in red.

“A very celebrated Persian Translation and Commentary on the Kórán, according to the Shí'ah copy.”—Stewart's Catalogue of Típú Sáhíb's Library.

“Abulhassan ben considerato per uno de' piu celebri Dottori Musulmani per l'interpretazione del Corano.” *De' Rossi*.—Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4353.

“Moulana Kemaleddin Houssaïn porte le surnom de Vaêdh ou Vaêz, c'est à dire de Predicateur. Il est auteur de plusieurs ouvrages, dont le plus considérable est une traduction littérale, une Paraphrase, et un Commentaire, en Langue Persienne, sur l'Alcoran. Cet ouvrage lui a fait donner le surnom de Al Caschefi.” D'Herbelot. [B. Or. III. 559.]—Sir Gore Ouseley's Collection, N^o. 29.

Huseïn Vá'iz Tefsíru-l Korán. Two Vols.

“Persicam Paraphrasin ad nos delatam ex Mogolorum regno hanc,” says Golius, (Gram. Arab. p. 183.) “omnium quas vidisse mihi contigit maximè perspicuam judico.”

II. LAW.

150. *Shemsu-l-Daulah*.

A Report of the Trial of Sayyid Ahhmed 'Alí Khán, commonly called Nuwwáb Shemsu-d-daulah, for Sedition, before the Court at Calcutta, 12th September 1799.

N.B. It is expressly said in the statement of the case contained in the first pages, that Shemsu-d-daulah's crime was holding Treasonable Correspondence with Foreign Powers, for the purpose of driving the English out of Bengal, between the years of the Hijrah 1211 and 1213 = A.D. 1796 and 1799.

One of the Judges named, was John Buller; probably John Buller, Esq., of East Looe, whose armorial bearings have been affixed to the cover of this book.

John Buller, Esq. was Foreman of the Jury in the Supreme Court at Calcutta, in December 1798; and third Member of the Board of Revenue in Calcutta, in 1800. Well written; in a good Ta'lík hand.

"*Shamsul-Dowlah*, or the Speeches made by two men of famous character in Bengal before a Magistrate, in the case of a dispute between them, in which the Law of Misdemeanour is clearly demonstrated. Well written; very neat."—Second Supplement to Howell & Stewart's Oriental Catalogue, N^o. 5261.

151. *'Ahd Námah*.—"A Treaty between the Nawwáb 'Asafu-d-daulah, and the East-India Company, when Earl Cornwallis was Governor-General. Written for his Highness's own use. No notice is taken of this Treaty, either by Hamilton, Wilks, or Stewart."—Howell & Stewart's Oriental Cat. In a clean Nasta'lík hand. Ratified at Lak'hnaú, 10 of Shawwál. A. H. 1202 = 15th July, A. D. 1788.

III. ETHICS.

152. *Akhláki Násirí*, i. e. "The Nasirian Morals."—A Treatise on Moral Philosophy, by Muḥammed Ibnu-l Ḥasan, Naşíru-d-dín, al Ṭúsí. The Colophon runs thus: "This book (called) *Akhláki Násirí*, composed by the Physician, Moḥammed, commonly called Naşíru-d-dín Ṭúsí, was finished at the town of Itáwá, belonging to the province (Şúbah), of the Royal abode Akbarábád (Agrah), in the ward of Burí púrah, on the 22d day of the month of Rejeb, the venerable; in the 3d year of the reign of the second 'Alamgír; corresponding with A. H. 1170 = A. D. 1757. in the second hour (pahar) of Tuesday the 9th day of the dark half of the month Baísák'h, of the year (of Vikramáditya) 1814, by Mad'hú Band Rái Dás, Káyat'h, Anáwah." In a clear Ta'lík character. This book once belonged to Sir Gore Ouseley, as appears from his transcript of the Title in the beginning.
- "*Akhlak i Naseri*, the celebrated book on Ethics and Morality; by Mohammed Bin al Hassan, generally called Nasír of Tús. Persian, plainly written."—Howell & Stewart's Oriental Catalogue, N^o. 4403.

153. *Al Ghazálí, Naṣíhatu-l Mulúk.*

Naṣíhatu-l mulúk li-l Ghazálí.—"Advice for Kings, by Al Ghazálí." A.H. 797 = A.D. 1395. Persian. Some Arabic and Persian Verses on the fly-leaves at the end. A well-written Persian MS., nearly 435 years old.

Persian MSS. of so great an age are rare.

IV. METAPHYSICS.

154. *Kitábi Kunúzi-l-wadí'ah min rumúzi-l žarí'ah.*—"The Deposited Treasures of Secret Causes." "Sold by the Heirs of the illustrious Chamberlain of the Court of Haider-abád, in the middle of the month of Shabán A.H. 1027 = A.D. 1617." "This note was written and read from beginning to end by the faithful servant of Sultán Moḥammed Koṭb."

The beginning, transcribed in a very indifferent hand, on an interpolated leaf, does not cohere with what follows.

The First Section treats of the nature of Man, his Excellencies, Defects, &c. The Second treats of Intelligence, Ratiocination, &c. The Third, of the Passions.

The book was transcribed by Maḥmúd ibn Moḥammed, in *Zí-l Ka'deh*, A.H. 835 = A.D. 1432, as appears from the Colophon.

"*Kunúzu'l Vedí'ah.*—The Treasury of Sacred Truths, a learned and philosophical work, by Raghi of Isfahan. A very ancient MS. beautifully written in the Niskh character: transcribed in the 835 of the Hijrah."—Supplement to Howell & Stewart's Oriental Cat. N^o. 4375.

Sir G. Ouseley's Collection, N^o. 58.

155. *Ḳissehi Rúh wa Nefs.*—"Tale of Soul and Spirit," *i.e.* of the Human and Divine Spirit. A Philosophical Romance, by Niyáz Moḥammed Anver, Moḥammedí; a Dervish of the *Ḳádirí* Order, and of the Sect of Abú *Ḥanífah*. No date. In a very clear *Ta'lík* hand. In the Persian Language.—From Sir Gore Ouseley's Collection.

V. LOGIC.

156. *Faváyidi mantíkíyyeh*, by Fazlu-llah Dihleví, in a wretched Shikastah (*i.e.* broken) hand, very illegible.

From the fly-leaf it appears that this book once belonged to Moḥammed Zú-l Fiḵár Khán, son of the celebrated Róhillah Chief, Háfiz Raḥmet Khán, here called "The late Martyr." The date is A.H. 1193 = A.D. 1781.

"*Treatise on Logic.*—Persian."—Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4383.

VI. GRAMMAR.

157. *Grammatica Persica*.

The First Part is a very neat transcript of Father Ange de St. Joseph's *Gazophylacium Linguae Persarum*, printed at Amsterdam A.D. 1684.

The Second Part is the commencement of a Vocabulary in Persian, Hindústání and English. It ends with the fifth letter of the Alphabet.

The Persian words were probably written in India by a Native.

The English, though written at a different period, is by the same hand as the Transcript of Father Angelo's book.

This is, perhaps, one of the earliest English and Hindústání Vocabularies which was ever made.

158. *Grammatical Tracts*. Arabic and Persian.

Ḥaḳdúku-d-Daḳáiki-l'alími-l gharíbiyyeh. — A Treatise on Arabic Grammar and Prosody.

- i. In Arabic, neatly but not uniformly written. The first Section treats of the Science of *Jeḫr-wa-l-jámi'*, as derived from Ja'fer eṣ-ṣiddík, who learnt it from his ancestor, 'Alí ibn 'Abí Tálíb.

This Tract is rather Cabalistic than Grammatical.

ii. *Zakháyiru-l-esmá*, i. e. A Treasury of Names.—A Treatise, written in Persian, on the Names of God; after the method of the Jefer al Ja'fer. A cabalistic Tract.

“Very neatly written in black and red ink.”—Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4347.

From Sir Gore Ouseley's Library, N^o. 98.

159. *A Persian Vocabulary*.—In the hand-writing of Mr. William Price.

VII. ARITHMETIC.

160. *Dastúru-l'amel*, i. e. “A Manual of Business,” by a Hindú; as appears from the Invocation to Rám, at the beginning.

It is entitled the *Badáyí'u-l-funún*; and is divided into Four Chapters on different parts of Arithmetic; beginning with the Hindú Periods, Padmas, Sank'has, Kalpas, &c. Its author was Gókal Dás of Dihlí.

Written in an indifferent Nasta'lík hand.—From Sir Gore Ouseley's Collection, N^o. 77.

“A Treatise on Arithmetic, &c. Persian.”—Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4326.

161. i. *Ma'denu-l-hisáb* (Mine of Calculation).—A Treatise on Arithmetic, by Bím Sing'h.

This book was wetted by the Binder, and thereby made almost illegible in some places.

ii. *Muntakhabu-l kholáset*.—An Abridgment of the *Kholáset-u-l-hisáb*, by Sheikh Baháu-d-dín Mohammed Hosein; being a Compendium of Baháu-d-dín's “Essence of Arithmetic;” by Luţfu-llah, the Geometer, son of Ustád (Master) Ahmed of Láhór, the Architect.

“Two Tracts on Arithmetic.”—Howell & Stewart's Oriental Catalogue, No. 2810.

162. *'Ilmi Hisáb; Fársí.* A.H. 1177.

Risáleh der'ilmi hisábi Hindí. An Essay on the Indian Arithmetic, written by a Hindú, in the Persian Language.

Transcribed and finished on Thursday the 25th of Šefer, A.H. 1177 = Aug. A.D. 1762.

Written in a clear hand.—From Sir Gore Ouseley's Collection.

“Hindu Cube Roots. Mathematics, &c.; well written.”—Howell & Stewart's Catalogue.

163. *Al Túsí Terjumeti-l Majistí.*

N. B. The name and titles of the transcriber are given in a Persian note by one of the possessors of the book (whose name is expunged), in the fly-leaf at the beginning.

“Astronomical Treatise, in Persian, very neatly written. *Kitábi Majestí Khwajah Nasirul din al Tusi Nasiru-l-din Tusi.* Arabic Translation of the Almagest, in a very neat Niskhi hand.”—Second Supplement to Howell & Stewart's Oriental Catalogue, N^o. 5148.

This, though perhaps an Abstract of Našíru-d-dín's work, is only a short Compendium, very different from the Almajistí, which is a large work. This book is in *Arabic*, not in Persian, as stated above. There are on one of the fly-leaves, some Persian verses, with the name of Maúla Moħammed Sa'íd, the Transcriber, and the date of Šafar, A.H. 1067 = A.D. 1657; but the date at the end is 1075 = 1666.

164. *Risáleh Fársí Mulá 'Alí Kúshjí.*—A celebrated Treatise in the Persian Language, on the Mathematical Principles of Astronomy, by 'Alí Kúshjí (*i. e.* The Fowler). The author was son of Ghayáthu-d-dín Jemshíd, according to Hájí Khalífah, in his account of the Tables of Ulugh Beig, but of Kází-zádeh er-Rúmí, according to D'Herbelot, (v. Zig Ulug Beig Bibl. Orient. iii. 613), and the third and last of that Prince's Assistants, in the calculation of his celebrated Tables (v. Hyde Syntagma Dissertationum, i. 12.) He is called by Hyde (*l. c.*) Máu-d-dín Samarkundí. He flourished in the middle of the fifteenth century.

This copy once belonged to Miyán Sháh of Lakhnau.

"A Treatise on Geometry; very curious. In a clear Ta'lik hand. No date."—See Ouseley's Manuscript Catalogue.

VIII. ASTROLOGY.

165. *Tenbáhátu-l Munejjemín.*

"Astronomers' Memoranda" (from Sir Gore Ouseley's Collection), transcribed in the Niskhí character, in Shevval, A.H. 1177 = April 1764; and compiled by Moḥammed Kásim, Munejjim Muẓaffer (Head Astronomer) of Abú-l Muẓaffer, Sháh 'Abbás al Ḥoseiní, al Şefeví, al Músaví (*i.e.* Sháh 'Abbás, the Great) in A.H. 1031 = A.D. 1622. Its complete title (see p. 3) is *Diráyeti tenbáháti-l Munejjemín; i.e.* "the Science of the Memoranda of Astronomers." It consists of an Introduction, Six Chapters, and a Conclusion.

The first Chapter treats of the Laws of the Conjunctions of Stars, and contains Sixteen Sections.

Sect. I.—"On the Conjunctions of the Stars, with Zuḥal (Saturn) in the four Triplicities."

"Conjunction of the Superior (Signs) in the Fiery Triplicity"
 " _____ Earthy _____ "

The work is, therefore, an Astrological Treatise. On a fly-leaf at the end, the Four Triplicities are thus given:—

The Fiery Triplicity, Aries, Leo, Sagittarius.

— Earthy _____ Taurus, Virgo, Capricornus.

— Airy _____ Gemini, Libra, Aquarius.

— Watery _____ Cancer, Scorpio, Pisces.

Revolving. *Fixed.* *Two-fold.*

Aries. Taurus. Gemini.

Cancer. Leo. Virgo.

Libra. Scorpio. Sagittarius.

Capricornus. Aquarius. Pisces.

"Astrology, Persian, A.H. 1177. *Tenbáhátu-l Munejjemín* (in Persian)."

IX. DIVINATION.

166. *Beyáni eshkáli Kitábi Remel.*—A Treatise on Geomancy. In Turkish. 4to. N.B. There is a Prayer to Mahomet, in Arabic, on the fly-leaf at the end.

167. *Fál Námehi Hind.*

The Indian Conjuring-Book, containing Tables and Rules for casting Nativities. In Persian: well written. P. 13. Tables from Ulugh Beig.

The latter part contains a variety of magic figures, for purposes of divination. It is a sort of magical common-place book kept by some Hindú, as much of it seems built upon the Mythology of the Bráhmans. "Very rare.—Ouseley's MS. Catalogue."—Howell & Stewart's Catalogue, August 16, 1828.

X. HISTORY, BIOGRAPHY, &c.

168. *Tárikhi Tabarí.*

Tárikhi Abú Ja'far Moḥammed ibn Jarír, ibn Abú Yazíd, at-Ṭabarí, i.e. "The Historical Work of Abú Ja'far, Moḥammed, Al Ṭabarí," translated from Arabic into Persian, by Abú 'Alí, Moḥammed ibnu-l Kilghamí, Vezír of Abú Sáliḥ ibn Núh, the Sámání. It terminates with the reign of the Khalif Al Mostaz-har bi-llah, A.D. 1118. A fine MS. in legible Ta'lík, formerly belonging to Sir Gore Ouseley, Bart.

"The celebrated old Chronicle or General History, by Abu Jaafer Muhammed Bin Jereer al Tabari, Persian; a very clear and well-written MS., transcribed A.H. 1034."

"The Livy of the Arabians, the very parent of their history." Ockley's Saracens. "Le plus estimé de ses ouvrages est sa Chronique ou Histoire, citée sous les titres de Tarikh Giafari, et de Tarikh, pousser

Giorair. Il l'a commencé à la création du monde, et l'a continué jusqu'à l'an 300 ou 302 de l'Hégire, huit ans avant qu'il mourut. Abou Saleh Mansour ben Nouth, Sultan de la Dynastie des Samanides, l'a fait traduire en langue Persienne, par Abou Ali Mohammed ben Mohammed Abdalgani, son vizir. On remarquera ici, que ce vizir n'a pas seulement traduit le texte de Thabari, mais qu'il y a encore ajouté tout ce qu'il a cru pouvoir l'enricher; et ce sont, pour la plupart, des remarques et des faits qu'il a tirés, comme il le dit lui-même, dans sa Preface des Livres des Astronomes et des Historiens des Ghèbres, ou anciens Persans, adorateurs du feu, des Juifs et des Musulmans; de sorte que cette traduction est beaucoup plus curieuse que le Texte Arabe.

—D'Herbelot. "Tabari's great Chronicle, the most ancient and most excellent of all. It comprises a general history of the Asiatic World, from the Creation; the Persian and Arabian Annals, with the Jewish Records; interspersed with many curious Traditions, which must have descended to the venerable historian through some other channel than that of the Coran."—Ouseley's Epitome of the History of Persia. "Tabari, Cronologico e Storico di Prima Classe. L'opera che stabilì la maggior sua reputazione, e che lo rese il più celebre di tutti i personaggi di quella provincia, fù il suo Tarikh Giafari, la sua Storia Universale, la quale è tanto stimata per la sua fedeltà ed esattezza."—De Rossi, Bib. Arab.—Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4443.

169. *Táríkhul-Enbiyá wa-Resáyil.*

- i. *Táríkhul-enbiyá*—"History of the Prophets."
- ii. *Resáyil*—Historical Tracts; Persian; good hand: Ta'lík character.
 - Chap. 1. On the History and Adventures of the most celebrated Prophets, Adam, Seth, Enos, Caïnan, &c., to the "Seal of Prophets," Mohammed.
 - Chap. 2. Begins with Kaïyúmers, supposed by the Magi to be Adam; and ends with Yezdijird ibn Bahrá. A Modern MS.

"History of the Prophets, from Adam to Mohammed; and also of

the ancient Kings of Persia, from Kayúmars to Yezdijird : well written, and in good condition."—Second Supplement to Howell & Stewart's Oriental Catalogue, N^o. 5182.

170 *Makhzeni Afghání*: "Treasure of Afghání History," finished on the 22d of Zí-l-hijjah, A.H. 78 (A.H. 1078)=A.D. 1667. Well written, and in good condition, but wanting a leaf or two of the Introduction.

"History of the Persians."

"The origin of the Afghán Tribes, who inhabit the mountainous tract between Khorassan and the Indus, is variously traced by different historians. Some assert that this people are lineally descended from the Jewish Tribes made prisoners by Nebuchadnezzar; and the principal Chiefs are said to trace their families to David and to Saul. Some derive the name Afghán from the Persian signification of that term, which means *lamentation*. It was applied because these tribes bewailed their banishment from Judæa: others say that Afghán was the grandson of Saul, and was employed by Solomon in building his Temple." Sir John Malcolm.—Howell & Stewart's Oriental Catalogue, Second Supplement, N^o. 5136.

171. *Mejmu'at*.—A Miscellany, containing,

1. *Inshá'i Míram*.—Míram's Complete Letter-writer.

2. *Inshá'i 'Abdallah*.—Abdallah's Complete Letter-writer.

Ahwáli Ahmed Sháh, Pádisháhi Abdáli.—The History of the Emperor Ahmed Sháh Abdáli.

4. *Raftani Sa'id Hosein 'Alí Khán Bar Farhi Rájputíyah wa Ahwáli ān*.—The March of Sa'id 'Alí Khán into the Territory of the Rájputs, and the events that followed.

"*Mejmouut*. A Miscellany, 4to. pp. 408. Containing: 1. Epistles of Meerum, A.H. 1197=A.D. 1782. 2. The Epistles of Abdallah, same date. 3. An Account of the Operations of Ahmed Shah Abdallah, in

Hindoostan, in the reign of Alamgheer, A.D. 1759, 1760 : and,
4. Remains of the Syed Ministers who dethroned Ferookhseer. Very
beautifully written."—W. Straker's Catalogue of Oriental MS. 1836.
N^o. 387.

173. "*Akhbár*, or Newspapers of Dihlí and the Mahrattah States, in Persian."
Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4307.

Akhbár, i. e. Newspapers, from 18 Şafar (August) to 26 Rabí'u-l
Awwal (Rabí' I.) A.H. 1210 = Oct. A. D. 1795.

In Ta'lik, clearly and well written.

174. *Akhbár*.

"*Akhbár* Newspapers, written at the Courts of Dihlí, Lak'hnaú, and
the Camps of the Mahrattah Princes."

From the 26th of Rabí'u-l Awwal, A.H. 1210 = Oct. 1795, to the
17th of Rejeb, (Feb. 1796). Persian, in a good clear hand, and the
Ta'lik character. Imperfect at the end.

"The principal utility of these Newspapers is the speedy acquire-
ment of the Shikastah character, and a facility in making out proper
names, which can only be gained by practice.—Stewart's Persian
Letters."—Supplement to Howell and Stewart's Oriental Catalogue,
N^o. 4308.

XI. GEOGRAPHY.

175. *Noz-hatu-l Kulúb*.

The Delight of Hearts; a Miscellaneous Work by Hamdu-llah al
Mustaúfí; transcribed in Şefer 1192 = March A. D. 1778.

At the end there is a long extract on the peculiar properties of man.

In the first page is the impression of Mr. Price's signet, "William
Price 1225" = A. D. 1810.

This copy was brought from Persia by the self-taught Orientalist
William Price, who accompanied Sir Gore and Sir William Ouseley to
the Court of Tíhirán.



This work has been erroneously supposed* to be that cited by D'Herbelot under the title of "Le Géographe Persan;" by which he meant the Masáhatu-l arz (Measurement of the Earth) by 'Abdu-l Mo'al; (Bibl. Orient. I. 14, 20). A Persian work on Geography, arranged, according to the Division of the Earth, into Climates; but only one Part of this work treats of Geography, and the Climates are not mentioned in it.

Its author, Hamdu-llah, ibn Abí Bekr, ibn Hamdi-llah, al Mustaúfí, al Kazwíní, compiled his work principally from the Šuwari Ákálím (Figures of Climates), by Abú Zeid Ahmed ibn Sehl, Balkhí; the Kitábu-l-tibyán (Book of Explanation), by Ahmed ibn Abí 'Abdi-llah; the Mesáliku-l memálik (Itineraries through the Kingdoms of the World) by Abú-l Kásim 'Abdi-llah ibn Khordád-bih, Khorásání; and the Jihán námeḥ (Book of the World), by some Masters; as likewise the Ṭabaqáti; the Hamadání; the works of Abú 'Abdu-llah, el Kátib, el Wáqidí; the 'Ajáyibu-l Makhlúkát (Wonders of the Creation), by the Imám Zekeríyá, ibn Moḥammed, ibn Maḥmúd, Kúfí, Kazwíní; his Āsáru-l bilád, and many others, to the number of nineteen or twenty.

This Book is divided into three parts:—1. The *Fátihah*, or Exordium. 2. The Body of the work in *Three Discourses*; and 3. The Conclusion (Khátimah).

The First Part contains an Introduction and Preface (Muḥaddamah and Díbájeh).

The Second Part consists of three Discourses:

1. On the Creation of Minerals.
2. On Man.
3. On Geography (principally of Persia).

The First Part consists of an Introduction on Astronomy, and a

* The Baron de Sacy, who fell into this error, acknowledged that it was done inadvertently. 'Abdu-l Mo'al's work is probably to be found in the Bibliothèque du Roi at Paris.

Preface on the inhabited quarter of the Earth, and the Longitudes and Latitudes of places upon it.

The Conclusion, occupying only seventeen pages, gives an account of the Wonders of the different Regions of the World.

Ḥamdu-llah, el Mustaúfí, was also author of a celebrated History, entitled *Taríkh Gozídeh* (The Select History).

He flourished in the first half of the fourteenth century, in the time of our Edward II. and III.

176. "*Peregrinatio Meccana Metricè, Persicè*, A. H. 951 = A. D. 1544."

Menásiku-l Ḥajji-sh-Sherífi, transcribed A. H. 951 = A. D. 1544; *i. e.* the Rites and Sacred Places observed in the Noble Pilgrimage, in Persian.

Peregrinatio Meccana Metricè, Persian. Transcript finished at Mekkah, in Ramazán, 951 = 1544.

In a neat Nishkí hand, but injured where there are drawings, from having been closed before they were dry.

Its Metre is — — ∪ — | — — ∪ — | — ∪ — Mustaf'ilun; twice + fá'ilun.

The proper title is *Futúḥu-l Ḥaremeïn*, *i. e.* The opening of the Two Sacred Places.

There are delineations of all the Sacred Places annexed to the Metrical descriptions of them; and the Prayers used there are in red letters, and in Arabic.

N. B. This is wholly different from the work bearing the same title printed at Constantinople, A. H. 1232 = A. D. 1817.

This book belonged to His Excellency Kúchuk 'Abdu-llah, Aghá, A. H. 1167 = A. D. 1754.

At the end there are some prayers and encomiums on Mohammed &c., by Ḥájí Ḥaider, Maḥmúd Sháh Rengí, who happily performed the Pilgrimage, A. H. 951 = A. D. 1544: he entreats all Múselmáns, great and small, to pray for him, and with him.

This is written in Persian, in a very coarse hand.



XII. POETRY.

177. *Dívání Háfiz.*

A very beautiful MS., bound in elegantly-painted Samarkandí binding, and transcribed by Fet-h 'Alí Mohammed ibn Moḥammed Husein 'Alí, in the month of Rebí'u-levvel, A.H. 1058 = A.D. 1648.

"The Poems of Hafiz; Persian, beautifully written, in a minute but distinct hand. In the original splendid Shiraz binding."—Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4348.

N^o. 93. in Sir Gore Ouseley's Collection.

178. *Yúsuf va Zuleikhá.* A beautiful Poem by Jámí. Persian.

"The Loves of the Hebrew Patriarch, Joseph, with the fair Zuleika, who in the Old Testament is called the wife of Potiphar, and by some Arabian historian, Raib, are the subject of this poem: but neither the Old Testament or the Koran mention the name of Joseph's mistress: yet all the later Asiatic writers agree in calling her Zuleika. Jami has, however, decorated with all the graces of poetry the romantic history of the youthful Canaanite, as related in the Koran."—Rousseau.

"A most celebrated romance, written in the most fascinating poetry."—Oriental Collections.

"I am highly delighted with Jami's Poem of Yusuf and Zuleikha: it contains more than 4000 couplets, each of which is a star of the first brilliance."—Sir W. Jones.

Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4363.—Ouseley Collection, N^o. 82.

179. *Sikandar námah.*

i. First Volume of the *Séiret-Námeh Sikanderí*, or History of Alexander, in verse, by Nizámí.

ii. Second Volume of the same work: Ta'lík hand, clearly written; finished A.H. 1203 = A.D. 1789.

N.B. The greater part of the First Volume, written in a smaller hand and four columns, is older than the rest, but has no date. Nízámí composed the first part A.H. 597 = A.D. 1201.

"*Secander Nameh*; or History of Alexander the Great, by Nizami, Persian. A MS. neatly and clearly written."

"One of the most celebrated Romances of the East, written in admirable poetry. To a vast deal of Persian imagery and fable the author has added much curious historical matter, in some respects founded on, and in others widely differing from, the Greek and Roman Historians of the Grecian Hero. 'I augmented,' says he, 'from the Chronicles of the Jews, Christians, and Pehluvians; I selected from each volume the most curious passages; from every nut-shell I extracted the kernel; and from the whole I formed this treasury of a compilation.'"—Rousseau. Sir W. Ouseley considers it an historical record of considerable authenticity:—"André Consali, en son voyage aux Indes, assure avoir veu entre les mains des Persans Susdicts, toute l'Histoire du grand Alexandre en langue Persanne, de laquelle, comme de chose rare, il ne sceut onc en retirer une copie."—Duret Thresor des Langues.—Supplement to Howell and Stewart's Oriental Catalogue, N^o. 4410.

180. *Hadíkehi Hakíkat* of Hakím Senái.

Collated with a copy written by 'Abdu-r-raḥím, surnamed Al Khattát (the Writer), in the blessed month of God, Ramadán, A.H. 617 = Dec. A.D. 1220, by Baháu-d-dín ibn 'Abdu-r-raḥmán, an inhabitant of the village of Burúnah, on Sunday the third of Šafar, A.H. 1012 = July A.D. 1603, in the seat of empire Agrah, and in the time of the Victorious Emperor Jelálu-d-dín Moḥammed Akbar. The poem in the margin may possibly belong to another work.

"The Garden of Truth, a beautiful Moral Poem, by the learned Philosopher Senai: Persian. An ancient and very beautifully-written MS. in the Nisk character."

“A very beautiful poem on the Unity of God, and other Religious Subjects, said to contain 30,000 verses; to which are added a very affecting Elegy on the Death of Hussein, the Grandson of Mohammed, who was murdered at Kerbela.”—Stewart’s Catalogue. “The celebrated Hakim Senaí, author of the admirable work *Hadikeh*.”—Oriental Collections.—Supplement to Howell & Stewart’s Oriental Catalogue, N^o. 4434.

181. *Mantik-u-t Tair*.

Mantik signifies rather Logic than Rhetoric; but it may be translated, Discourse. This is a celebrated poem, by Sheikh Feridu-d-dín Mohammed 'Attár, author of the *Pand-námeh*, published by M. de Sacy.

This beautiful copy was transcribed A. H. 900 = A. D. 1495.

“*Mantik al Teir*. The Rhetoric of Birds.—A beautiful Moral Poem, by the celebrated Ferediden Attar; Persian, in a very fine and plain hand; pages surrounded with gilt borders, names of the chapters written in gold, and with two illuminated titles.”—Supplement to Howell & Stewart’s Oriental Catalogue, N^o. 4340.—From Sir Gore Ouseley’s Collection, N^o. 52.

182. *Diwāni Mejzúb*.

A *Díván*, or Collection of Poems, by Mejzúb.

Transcribed in the capital of Kábul and Kándahár, A. H. 1217 = A. D. 1802, in the 42d year of the reign of Sháh 'Alam. This date is, no doubt, erroneous. A seal on the blank leaf is dated 1199 = 1784.—From Sir Gore Ouseley’s Collection.

183. A Collection of *Love Songs*, by celebrated Poets.



XIX. RHETORIC.

184. *Sa'dí's Gulistán and Bóstán.*

A fine copy, formerly in Sir Gore Ouseley's possession. It was sold in the East for 156 Rupíyehs (£19). The *Gulistán* is in the body of the Text, the *Bóstán* in the margin. They were both written by the Scribe, Sháh Moḥammed; doubtless, as his title shows, a Dervish of a high degree.

"The *Gulistan* and *Bostan* of Saadi, or the Garden of Roses and Garden of Odours, by the inimitable Saadi, Persian; a most beautifully written MS.; the heads of chapters illuminated, and the particular words written in gold, with a very finely illuminated title."

"Celui qui a le plus de réputation a été composé par le Scheikh Saadi. C'est un ouvrage mêlé de morale et de politique, et diversifié par le récit de plusieurs histoires, qui a été traduit, expliqué, et commenté par un grand nombre d'auteurs." D'Herbelot. Art. *Bostan*. "His *Goolistan* is a book which is universally and deservedly read: his stories are excellent and instructive, and are adapted to almost every exigency of life.—Waring's *Shiraz*."—Supplement to Howell & Stewart's *Oriental Catalogue*, N°. 4425.

185. *Beháristáni Jámí.*

Beháristáni Jámí.—The Season of Spring, by Jámí.

A celebrated Collection of Moral Tales in the Persian Language, written by the Poet Jámí, in imitation of the *Gulistán* of Sa'dí. Jámí, a Maúlaví Dervish, and therefore commonly styled Maúlá-ná (our Lord) was born A. H. 817 = A. D. 1414, and died A. H. 898 = A. D. 1492.

In a very legible *Ta'lík* hand, not dated; probably of the seventeenth century.

At the end, in the fly-leaf, there are some pretty Turkish Verses which relate to the work. In the margin, there are many grammatical, explanatory notes in Turkish and Arabic. It has evidently been a Turkish School-book.

186. *Rok'āti Amánu-llah Huseíní.* A.H. 1157.

The Letters of Amánu-llah, as Models of Letter-Writing; in the Ta'lík hand, and Persian language.

This Transcript was made in A.H. 1157 = A.D. 1744.

The Colophon is written in a very illegible Shikastah, or broken hand.

187. *Jámi'u-l Kawánín.*—The Rules of Letter-Writing. In the Shikastah hand.

Inshá Jámi'u-l Kawánín, i. e. A Collection of Models for the Style of Letters, Petitions, &c., in Persian. No date. A good Shikastah-ámíz, or Nesta'lík hand.

188. *A Beyáz*, or Common Place Book; Persian.

Persian ghazals (Sonnets), Rubá'ís (Tetrastichs), &c., in a tolerable Nesta'lík hand.—Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4322.

XX. MEDICINE.

189. *Tohhfehu-l Mulúk*, i. e. "A Present for Kings."

i. Recipes, or rather Charms, for various Maladies, in a coarse Ta'lík hand; imperfect. It begins in the fourth section of the first chapter, and ends in the middle of a sentence of the third chapter.

ii. Another part of the same Work, in the same hand: at the end it is called *Tohhfehu-l Mulúk*. It is dated 4th of Rebí'u-l Šání, 1164, Fašlí; 3d year of the reign (of "Alamgír II). = A. D. 1756.

"Recipes for Various Complaints; Treatises on the Heavenly Bodies; &c. &c. Persian; neat."—Second Supplement to Howell & Stewart's Oriental Catalogue, N^o. 5291.

V. TURKISH.

I. GRAMMAR.

190. i. *Silku-l jewáhir*, (i. e. The String of Jewels,) by 'Abdu'l Hamíd, el Enkúrí. A Persian and Arabic Vocabulary (in Metre), compiled A. H. 757 = A. D. 1356.
- ii. *Bahru-l gharáyib*, a Persian and Turkish Vocabulary, A. H. 850 = A. D. 1446.
- iii. An Arabic and Turkish Vocabulary.
N. B. There is a Note on the last fly-leaf, in very uncommon characters. 8vo.
191. *Menzúmehi Tohfeh*.—A Turkish and Persian Metrical Vocabulary, by Vehbí. Printed at Skutarí, A. H. 1227 = A. D. 1812.
192. *Subhahi Sibyán*.—A Turkish, Persian, and Arabic Vocabulary. A. H. 1220 = A. D. 1805. 8vo.
193. *A Turkish Spelling-Book, or Primer*.
194. *Ditto*.
195. *Tohfehi Núríyeh*.—Vocabularium Turco-Græcum.
A Dictionary, or Metrical Vocabulary of Turkish and Modern Greek, by a Greek of Candia.

II. GEOGRAPHY.

196. *Risáleh fí-l Jaghráfíyá*.
A System of Mathematical Geography, in Turkish, by Peter son of Baron, the Armenian Head Terjumán (Dragoman) of the Sicilians (i. e. the Neapolitan Embassy to the Porte): finished on the 22d of Zí-l-hijjah

1145 = 1733, 25th of May. Translated from the French of Monsieur Róbb (Robert de Vaugondy?), Privy Geographer to the French King (see p. 3), by Peter son of Baron, Head Dragoman of the Sicilians.

In a very neat but unusual Dívání hand, with three engraved plates.

At p. 13, there are Plates giving the points of the Compass according to the Turks and Eastern Seamen; the latter from the rising and setting of certain stars. See Niebuhr's Travels, II. 207. and Journal of the Royal Geographical Society, Vol. VIII.

The Colophon is as follows:—

Tummet Terjumeṭu házá-r-risáleṭi fí yedi-l'abdi-l za'ífi-l muḥtáj ilz hidáyeṭi Rebbihi-l kaḍiri Bedrósa Veldi Báróni-l-Erminíyi fí-l yevmi-l šání ve-l'ashrína min Zí-l-Hijjaṭi sherífaṭi li-seneṭi khamisi ve erba'ína ve miáṭi ve elfi Vaḳa'a-hu fí beldeti Koṣṭantáníyeti: šánahá Ta'ala 'ani-l-áfát ve-l belíyeti.

“The Translation of this Treatise was completed by the hand of the feeble servant, who needeth the guidance of his powerful Lord, Peter son of the Armenian, Bárón, on the 22d day of Zí-l Hijjah the honourable, in the year 1145. It was done in the city of Constantinople; which may the Almighty preserve from disasters and injury!”

III. RHETORIC.

197. i. The Book of Daniel. A Turkish Tale, in Turkish. Imperfect, with several leaves transposed.

ii. *Inshá'í Merghúb*; (i.e. The Approved Formulary.) “A Complete Letter-writer,” with Examples of sums in Addition, Subtraction, &c.

At the end is written, “The owner is Nicoláki Pisani, A.D. 1784, Bónzórnó Siníór,” (i.e. Buon giorno Signor.)

“Collection for Students, containing a History of the Prophet Daniel, Models of Letters, Receipts, Tables of Months, &c.”—Howell & Stewart's Oriental Catalogue, N^o. 2845.

N.B. Members of the Pisani family have been employed as Drago-

mans by the English Embassy at Constantinople for near a century. Berto Pisani, the Head Dragoman in 1805, spoke English like a Native; and his Turkish was said to be much admired by the Turks.

VI. SANSKRIT.

I. LAW.

198. *Metacheri*. Two Vols.

“*Mitách'herá*, a Persian Translation from the Saṅskṛit of the Mitákshará; an excellent Commentary on the Institutes of Yájnyavalka (Jáj-balk), forming a Treatise which may supply the place of a regular Digest.”—Colebrooke, Digest of Hindú Law, I. p. xv. (Lond. 1801. 8vo.)

“*Metacheri*. A celebrated Law-book, current in Bengal. Persian. A well-written MS. (wants one or two leaves.) This has been translated by Mr. Colebrooke.”—Supplement to Howell & Stewart's Oriental Catalogue, N^o. 4397.

This Persian Translation formerly belonged to Sir Graves Chamney Haughton, as appears from his autograph in the beginning.

The Mitákshará D'herma Śāstra was printed (in Sanskrīt) at Calcutta in 1813.

II. ARITHMETIC.

199. *Lílávatí of Bháskara*. Sanskrīt.

A Sanskrīt work on Arithmetic: part of the Lílávatí of B'háscara A'chárya, with a Commentary. It wants a few leaves at the end. In a good Dévanágarí character. Imperfect at the end. See description annexed by the late Dr. Rosen, which has been reversed.



An English Translation of it, was published by Dr. Taylor, at Bombay, in 1816, with this title :

“*Lilawati*, or a Treatise on Arithmetic and Algebra, by Bhascara Acharya.” 4to. And another by Mr. Colebrooke at London, in 1817, with the following title :

“Algebra, with Arithmetic and Mensuration, translated from the Sanscrit of Brahmégupta and B'háscara.” 4to.

III. ASTROLOGY.

200. Tracts: Astrology, &c. Sañskṛit.

Charms, Incantations, Spells, Adjurations, &c., in the Sañskṛit language and Dévanágarí character. Well written. No date. See note by Dr. Rosen.—From Sir Gore Ouseley's Collection.

IV. POETRY.

201. *Bhagavad gítá*; i.e. The Song of the Deity (Krishna). An Episode from the Maháb'hárata, or great Epic Poem of the Hindús; attributed to Vyása, their second Poet. It consists of Dialogues between Krishna and Arjuna, on the most abstruse ethical and metaphysical doctrines, fit only for the perusal of the most learned; and is, for that reason, often omitted in copies of the Mahá-b'hárat. It was translated into English and published by the late Sir Charles Wilkins, in 1785. It is extracted from the B'hishma parva, or Sixth Book of the Mahá-b'hárat. The original text, with a Latin Version and Critical Notes, was published by M. Augustus von Schlegel, at Bonn, in 1824.

The first specimen of Sir Charles Wilkins's Translation of it, published in India, appeared, together with a remarkable Prefatory Letter by Warren Hastings, in the Asiatic Miscellany (Calcutta, 1786), Vol. II. p. 306.

“*Bhagvat Geita*, (Sanskrit. Small 4to. 77 pages.) Tolerably legible Dévanágarí character. Date, Samvat 1857 = A.D. 1800.”—Howell & Stewart's Catalogue.

APPENDIX.

HEBREW AND ARABIC ROLLS.

1. "The Pentateuch, Hebrew; a Synagogue Roll, 150 feet in length by 2 in breadth, written on African skins, mounted on rose-wood rollers, with tapestry covers, 16l. 16s."—Supplement to Howell & Stewart's Catalogue of Oriental Manuscripts, N^o. 4459.
2. The Pentateuch; a Synagogue Roll.
3. The Book of Esther, richly illuminated.
4. The Book of Esther, with ornamented letters.
5. The Book of Esther, in a German hand.
6. The Book of Esther; a Synagogue Roll.
7. The Book of Esther; a Synagogue Roll. On leather.—From Bohn's, Henrietta Street.
8. A Muselmán Amulet, in a Silver Case.
It is the *Ayetu-l kursí* (Verse of the Throne, *i. e.* of God) continually repeated.
9. A Perpetual Almanac, in Turkish, by Darendehví Páshá; written by Mohammed Amín Hulmí, A.H. 1220 = A.D. 1806.
It is not quite so full as that engraved by M. Mouradgea (Murádjah) D'Ohsson, in the *Tableau de l'Empire Ottoman*, Pl. B.

10. "Chronological Tables of Ibn ul Seyyid Yúsef; a Roll of about 12 feet long." 18s. — Howell & Stewart's Catalogue of Oriental Literature, N^o. 2806.

This Roll is a Diploma, conferring the Degree of D. D. of Moḥammed As'ad, of Tatah (more correctly, T'hat'hah) on the River Indus, given at Surat (Suráshtra) on the 11th of Rejeb, A. H. 1181 = Dec. 5, A. D. 1767, by 'Adu-l Rufá'í, Sheikh of the Order of Kádírí Dervishes or Fakírs. A very remarkable and curious document.

11. A Perpetual Almanac, in Turkish, by Hikmetí, A. H. 1221 = A. D. 1806.

12. A Turkish Calendar for A. H. 1225 = A. D. 1810.

ADDENDA.

P. 56. l. 19. 170. b. *Makhzeni Afgháni*. fol. transcribed in the Shikastah character, by its author, Ni'metu-llah, son of Khwájah Ḥabíbu-llah, in the city of Burhánpúr, A.H. 1021 = A.D. 1613.

170. b. is a complete copy of the same work as 170. a.

ERRATA.

Page.	Line.		Page.	Line.	
10.	18.	<i>dele</i> 'i.'	41.	14.	<i>for</i> '135' <i>read</i> 'after coll ⁿ . (133).'
—	19.	— 'A Treatise &c. to hand.'	42.	16.	— 'mankhúl' — 'manhúl.'
—	20.	— 'ii.'	—	25.	— 'mankhúl' — 'manhúl.'
—	29.	<i>for</i> '1171,' <i>read</i> '1176=A. D. 1763.'	—	26.	— 'mankhúl' — 'manhúl.'
12.	14.	— '1554,' — '1550.'	47.	23.	— '1796' — '1797.'
13.	17.	— 'Fási' — 'Kádi.'	48.	6.	— 'ʿAsaf' — 'ʿAṣaf.'
16.	20.	— 'States' — 'Notes.'	49.	11.	— '1617' — '1618.'
—	23.	— '1756' — '1731.'	50.	6.	— '1781' — '1779.'
18.	16.	— 'or' — 'on.'	52.	5.	— '1762' — '1763.'
—	19.	— '1401' — '1406.'	—	22.	— '1666' — '1665.'
—	20.	<i>after</i> 'of,' <i>add</i> 'Al'abbásiyyeh.'	56.	5.	— '1667' — '1668.'
19.	14.	<i>for</i> 'Refi'l,' <i>read</i> 'Refi'u-l.'	—	19.	<i>after</i> '170. a Makhzen, &c.' <i>add</i> '170. b. See Addenda.'
20.	24.	— 'and' — 'See.'	—	penult.	<i>for</i> '1782,' <i>read</i> '1783.'
—	27.	— 'sel'ah' — 'seb'ah.'	57.	7.	<i>for</i> 'August,' <i>read</i> 'September.'
22.	16.	— 'Faktu' — 'Fakhru.'	59.	16.	<i>dele the semicolon</i> (;) <i>after</i> 'mustaf'ilun,' <i>and place it nearer to</i> 'twice.'
23.	11.	— '96' — '59.'	61.	19.	— 'languages.'
30.	13.	<i>dele</i> 'Ma'nu and ().'	63.	29.	<i>for</i> 'in,' <i>read</i> 'on.'
35.	23.	<i>to</i> 'A. H. 1222,' <i>add</i> '=A. D. 1807.'			
—	28.	<i>for</i> 'Jan. 1799,' <i>read</i> 'Dec. 1798.'			

RICHARD WATTS, PRINTER, CROWN COURT, TEMPLE BAR.



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