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THE ARABIC AND TURKISH
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THE ARABIC AND TURKISH
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Described By

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INTRODUCTORY NOTE

There are probably very many more oriental manuscripts in the libraries of this country, public and private, than is yet suspected. Of the contents of a few of the larger collections, such as those at Princeton and Yale, orientalists, at least, have some general idea. But as to the smaller collections practically nothing is known.

The descriptions here published are therefore almost a first step toward that general catalogue of oriental manuscripts in America which is an inevitable task of the future. As no plan or norm for the carrying out of such a catalogue yet exists, it has seemed best to make the descriptions rather full. It is true that there are no manuscripts of striking importance in this collection, but it is also true that no one can ever tell either when an apparently ordinary manuscript may come to be of high importance or what facts about it may need to be known.

I

THE QUR'ĀN

Written in a very small but clear *naskhī* hand on glazed oriental paper. The chapter titles are in gold, and the pages enclosed in blue and gold rulings. Last leaf missing. No date or transcriber's name. Size of page, 8.25 c.×5.5 c.; of written surface, 5.5 c.×3.5 c.

Bound in green silk.

Acquired, April 28, 1910.

MS 49.1

II

THE QUR'ĀN

Written in a delicate *naskhī* hand on fine glazed oriental paper. The chapter titles are in gold, and the verses divided with gold dots; rubricated on the margins and in the text with divisions and marks of pause for reading; text surrounded by rulings of gold. No date or transcriber's name. Size of page, 15.5 c.×8.0 c.; of written surface, 9.5 c.×5.0 c.

Stamped, coloured, and gilded oriental binding with flap.

Accession no. 23,852. From the Henry Probasco Collection.

MS 49.11

III

THE QUR'ĀN

Very prettily and neatly written in a *naskhī* hand on glazed oriental paper. The first two pages are in gold and colours; the chapter titles are in red; the text is enclosed in gold lines and divided with gold dots. No date or transcriber's name.

Oriental leather binding with flap.

Accession no. 23,851. From the Henry Probasco Collection.

MS 49.12

IV

THE QUR'ĀN

Written in a large, clear Maghribī hand in different coloured inks, with red borders. The chapter titles are in green. The

leaves are separate, apparently intentionally so. Size of page, 22.0 c. × 14.0 c.; of written surface, 17.0 c. × 9.0 c.

At the end is a curious and rather obscure colophon:—Its scribe: May Allah cause this blessed *maṣḥaf* [copy of Qur'ān], the property of the incomparable creature [*'abū*] Māllam, the Imām, Ibn al-Ḥasan, to travel with joyfulness(?) of peace by way of blessing. May Allah forgive him and his parents, Amen. The 8th of [the month] Rabī' of Nūr [a name of Muḥammad], the year 1250. But its scribe was in Tunis in Bāb Suwayqa; he wrote it in the village of Wazak(?).

Oriental leather binding with flap, enclosed in soft oriental leather case with a plaited strap for carrying on the shoulder.

Note: In place of a title, there are prefixed pictures of the prophet's grave and pulpit at al-Medina as in Number V., *post.* On the top and bottom edges is written the usual warning against touching it in a state of ritual impurity. "Rabī' of Nūr" is Rabī' I from the birth of Muḥammad in that month. The date, therefore, is July 16th, 1834.

Accession no. 23,850. From the Henry Probasco Collection.

MS 49.13

V

MUḤAMMAD IBN SULAYMĀN AL-JAZŪLĪ

Dalā'il al-khayrāt washawāriq al-anwār. (Proofs of the Excellencies and Flashes of Orient Light.) At the end are four pages of prayers to be used after the *Dalā'il* itself.

Written in a good, clear Maghribī character in different coloured inks. Double rulings in red surround the writing. No date. The transcriber's name is given as Muḥammad, son of the deceased Ḥājj Janūn(?). Size of page, 12.5 c. × 12.5 c.; of written surface, 9.0 c. × 8.5 c.

Oriental leather binding with flap.

Note: This is a very common devotional book of prayers in praise of the Prophet Muḥammad. For the author, see Brockelmann, *Geschichte der arabischen Literatur*, ii., 252 ff., and the references given there to the Mss. catalogues.

A copy of this work may commonly be identified by two highly conventionalized pictures facing one another of the Prophet's grave and pulpit at al-Medina. The space between these is called the Garden in accordance with the tradition "Between my grave and my pulpit is one of the Gardens of Paradise."

MS 49.2



VI

MUHAMMAD IBN SULAYMĀN AL-JAZŪLĪ

Dalā'il al-khayrāt washawāriq al-anwār.

Written in a fine *naskhī* hand on glazed oriental paper. The pages are enclosed in red and gold rulings, and the text is divided by decorated circles in red and gold. The transcriber was Muḥammad ibn Ḥusayn, one of the disciples of Muḥammad Rāsīm; he finished it on the 19th of Rabī' I., A. H. 1157 [*i.e.* May 3, 1744]. Size of page, 17.0 c. × 11.25 c.; of written surface, 11.0 c. × 7.0 c.

Stamped, coloured, and gilded oriental binding.

Note: Instead of pictures of the grave of the Prophet and of his pulpit are two of the Ka'ba and of the mosque at al-Medīna where the Prophet is buried, with his grave indicated within the mosque.

Accession no. 83,866.

MS 49.21

VII

MUHAMMAD IBN SULAYMĀN AL-JAZŪLĪ

Dalā'il al-khayrāt. * * * Added, is the Burda poem of Ka'b ibn Zuhayr al-Muzanī.

Written in a very large, clear Maghribī hand, in different coloured inks. The text is enclosed in double rulings in red. (The Burda poem is in the same hand and in the same inks on five leaves of smaller size than the rest. These five leaves have had their edges inlaid, but the size of their written surface is 25.0 c. × 13.50 c.). The scribe names himself 'Abdullah ibn Muḥammad ibn 'Abdullah, the Tamādali(?) by family, of the city of Morocco by abode. He finished on Saturday, the 20th of Rabī' II., A. H. 1196 (*i.e.* April 5th, 1782). Size of page, 34.0 c. × 24.0 c.; of written surface, 24.50 c. × 15.50 c.

Oriental leather binding with flap, repaired with European end-papers.

Note: The two illustrations in this copy are also of the tombs of the Prophet, Abū Bakr and 'Umar, and of the Prophet's pulpit as referred to in the tradition above.

For the Burda poem of Ka'b b. Zuhayr, see Brockelmann, i., 38.

Accession no. 23,849. From the Henry Probasco Collection.

MS 49.22

VIII

MUHAMMAD IBN 'ABDULLAH AL-KHARASHĪ

A volume, the first, of his Shorter Commentary (*ash-sharḥ aṣ-ṣaghīr*) on the *Mukhtaṣar* or Abstract of Malikite Canon Law by Khalīl ibn Iṣḥāk.

Written in a clear Maghribī hand, with rubrications. The work was copied for his own use by aṭ-Ṭayyib b. اشریط b. اخليفة b. خليف الله, the Qānifite by race and Malikite by school. The untransliterated words are Berber names which I have been unable to find; I am not even certain of their form in Arabic letters. The transcriber finished his work on Friday, the 3d of the month Ramaḍān, A. H. 1144 (*i.e.* March 2d, 1732). I have not found any note of place of transcription except that it was in the place of session (*majlis*) of the Sayyid Muḥammad b. Abī-l-Qāsim. The Ms. is to a great extent in loose leaves, probably for convenience of use in study. Size of page, 24.0 c. × 18.0 c.; of written surface, 19.0 c. × 13.5 c.

Oriental binding with flap.

Note: The contents of this volume cover about a quarter of the *Mukhtaṣar*, viz.: to the end of the section on Pilgrimage, (see page 64 in the edition of the *Mukhtaṣar* published in Paris, 1900). For the author of the Commentary, see Rieu's *Supplement to the Catalogue of Arabic Manuscripts in the British Museum*, 1894, page 194, and the references given there. He died A. H. 1101 (*i.e.* A. D. 1689).

Accession no. 170,390.

MS 49.25

IX

MUHAMMAD IBN IBRĀHĪM AT-TATĀ'Ī

Jawāhir ad-durar fī ḥall 'alfāz al-mukhtaṣar. (The Jewels of Pearls in explanation of the expressions of the Compend).

Written in a modified Maghribī hand, with the text of the *Mukhtaṣar* in red. Numerous marginal notes. The gatherings (19@¹⁰ but very irregular) are numbered with European Arabic numerals. No date or transcriber's name. Size of page, 34.0 c. × 23.5 c.; of written surface, 26.5 c. × 17.0 c.

Oriental leather binding with flap.

Note: This is another commentary on the *Mukhtaṣar*, or Compend on Malikite Canon Law by Khalīl. This volume contains only the first part of the commentary, down to the end of the section on the feeding of slaves

(*Fī nafaqat al-mamlūk*). The author died A. H. 942 (*i.e.* A. D. 1535); for his life, see Brockelmann, ii., 316, and especially the reference there to the *Khiṭaṭ Jadīda*, x., 31. For Khalīl, see Brockelmann, ii., 83 ff., and for this commentary, ii., 84; also, British Museum: *Catalogus Mss. Orient., Codices Arabici*, page 129, nos. CCXXXVII and CCXXXVIII. The title of the commentary seems sometimes to be given as *Faiḥ al-jalīl*, but that may be another book. The same author frequently wrote two or even three commentaries, of different lengths, on the same work.

Accession no. 170,392.

MS 49.3

X

ABŪ RABĪ'Ā SULAYMĀN IBN MŪSĀ AL-KALĀ'Ī AL-BALANSĪ

Kitāb al-iktifā (Book of the Sufficiency), called in a later title, prefixed and also written on lower edges, *As-sīra al-kalā'īya* (The Kalā'īte Biography) *i.e.* of the Prophet.

Seventeen gatherings, the second @⁴, all others @⁵. First page originally blank; title added on it in a later hand as noted above; last leaf missing and present last page blank.

Written in a regular Maghribī hand, rubricated with catchwords to the folios throughout, but without signature marks. The transcription of the Ms. was completed in Tunis on the 26th day of the month Rabī' I., A. H. 1159 (*i.e.* April 19th, 1746) by Aḥmad b. 'Umar b. Aḥmad, the Khaṭīb, the Ḥasanī Sharīf. Size of page, 16.0 c. × 22.0 c.; of written surface, 10.0 c. × 14.0 c.

Oriental leather binding with flap.

Note: This volume contains the second part (*juz'*, *sifr*) extending from the campaign of Badr (*Dhikr ghazwat Badr al-kubrā*) to the mission by the Prophet of 'Abdullah ibn Hudhāfa to the Chosroes (*Dhikr tarawajjuh 'Abd Allāh ibn Hudhāfa ilā Kisrā*). In a colophon, it is said that the third part will begin with the embracing of Islam by the Negus of Abyssinia. The author was a Spanish Muslim who was killed in battle near Valencia in A. H. 634 (*i.e.* A. D. 1237). For his life and other manuscripts of this work, see Brockelmann, i., 371, no. 12, and references there, especially Rieu's *Supplement to the Catalogue of Arabic Manuscripts in the British Museum*, page 421, no. DCCCCXVIII and page 583, no. MCCLXXVII.

Acquired, April 28, 1910.

MS 49.35

XI

ABŪ RABĪ'Ā SULAYMĀN IBN MŪSĀ AL-KALĀ'Ī AL-BALANSĪ

Another copy of part of the *Kitāb al-iktifā*.

Written in (possibly) six different hands, all Maghribī in character but some approximating closely to *naskhī*, on several



kinds of paper, with ornaments and rubrics in different coloured inks. The gatherings are very broken and irregular throughout. At the head of the first page and in the original hand, the title is given as *As-sīra al-kalā'īya* (The Kalā'ite Biography); otherwise there is no title, author's name, date or name of transcriber or transcribers, etc. Size of page, 24.0 c. × 18.0 c.; size of written surface, too irregular to be given.

Oriental binding with flap, but different from that of the other volume.

Note: This Ms. contains, in large fragments, the Third Part of the *Kitāb al-iktifā*, and extends from the Mission by Muhammad to the Negus of Abyssinia down to the conquest of Egypt, extracted from the History of Ibn 'Abd Al-Ḥakam, breaking off abruptly after only a few lines of that narrative. The contents of the latter part of this volume do not seem to be covered by any Ms. in a European library, except possibly *Bibliothèque Nationale* 1569.

Accession no. 170,391.

MS 49.36

XII

MUḤAMMAD IBN MUḤAMMAD AL-GHAZZĀLĪ

A poem by al-Ghazzālī (see Brockelmann, i., 426) called "The Book of the Seal" or "The Seal" (*Kitāb al-khātam*) on the *Budūh* talisman,¹ with a commentary by Muḥammad b. Abū (sic) 'Umar, known as Abū Sa'd (or Sa'id) al-Qassār.

Written in a modified Maghribī hand in inks of several colours and gold; the writing on each page is bordered with gold. The first few pages are out of order and some later ones have evidently been lost; the Ms. must have been in bad condition before it was put into its present elaborate European binding. No date or name of transcriber is to be found in the volume as it is now. Size of page 8.0 c. × 5.0 c.; of written surface, 5.0 c. × 4.5 c.

Note: The title of the commentary as given here is "The praiseworthy things in comment on the poem of the Imām Abū Hāmid (*Al-mahāmid fī sharḥ qaṣīdat al-Imām Abī Hāmid*). This is evidently the commentary to which Ḥajjī Khalifa refers (Flügel's ed., iii., 127) although he gives the title slightly differently and the author's name as Sharaf ad-Dīn Abū 'Abdullah b. Fakhr ad-Dīn 'Uthmān b. 'Alī known as Ibn Bint Abī Sa'd. He also says

¹On this talisman, its importance and its history, see my article in the *Encyclopedia of Islam*, Leyden, s. v. *Budūh*.

that the book was dictated by the author in two sittings, one of them on the 8th of the month Muḥarram A. H. 894 (*i.e.* Dec. 13th, 1488).

In magical literature I find other references to this book which was—and is—evidently the standard commentary on al-Ghazzālī's poem, but I cannot find any precisely similar Ms. described in catalogues accessible to me. Nor does Brockelmann seem to have known any. In the Berlin Catalogue (iii., 593, no. 4110) a Ms. is described which seems to agree more exactly with that in Ḥajjī Khalifa, but while it has undoubted relations to this, it is at least a very different recension. Ahlwardt says that the author of the commentary was born in A. H. 653 (*i.e.* A. D. 1255) and died after A. H. 713 (*i.e.* A. D. 1313); his authority he does not give. It is, of course, vain to expect that books on this subject should be carefully transmitted. Ḥajjī Khalifa mentions two other books said to be the same as the *Khātam* of al-Ghazzālī; viz.: "The strung pearls on the hidden secret" (*Ad-durr al-manzūm fi-s-sirr al-makmūm*), to which is assigned a commentary with the same title as above by a certain Toledan (aṭ-Ṭulaitālī), and "The guarded secret and concealed jewel" (*As-sirr al-maṣūn wal-jawhar al-maknūn*), also said to be the same as the *Khātam* and to be an extract from Al-Jafr, the book of mystery left by 'Alī.² The subject is bottomless.

There is a copy of al-Ghazzālī's poem in the Leyden Library; see *Catalogue*, iii., 170, and reference is there made to another copy, *Ms. Ambrosianus* 254.

Accession no. 23,854. From the Henry Probasco Collection.
MS 49.4

XIII

Leaves from a collection of prayers (*ḥizbs*, *du'ās*, etc.) by well known saints, among them al-Jazūlī and 'Abd al-Qādir al-Jīlānī.

Six leaves only. Written in a small, semi-Maghribī hand in different coloured inks; gold illuminated headings to the separate prayers; red and green lines ruled round the text. Size of page, 10.0 c. × 10.0 c.; of written surface, 6.5 c. × 6.5 c.

Accession no. 50,592. From the Henry Probasco Collection.
MS 49.45

XIV

'ABD AL WAHHĀB IBN 'ALĪ (TĀJ AD-DĪN) AS-SUBKĪ

A concise manual on the Bases of Canon Law (*Fi' uṣūl al-fiqh*) with a commentary. The author of neither is given nor any title, but the book is evidently the *Jam' al-jawāmi' fi-l-'uṣūl* ("Collecting of collectors on the Bases") by Tāj ad-Dīn Abū Naṣr 'Abd al-Wahhāb b. 'Abd al-Kāfī as-Subkī ash-Shāfī

² Flügel's ed., iii., 195, 596. See also my article on *Djafr* to be published in the Leyden *Encyclopædia of Islam*.



(A. H. 728–771, *i.e.* A. D. 1328–1369) which he completed in A. H. 760 (*i.e.* A. D. 1359). The commentator is Jalāl ad-Dīn al-Maḥallī ash-Shāfi‘ī (died A. H. 864, *i.e.* A. D. 1460) who completed the rough copy of his work in the month Sha‘bān A. H. 827 (*i.e.* July, 1424).

Written in one hand throughout, the original treatise in red, the commentary in black, in a small, modified Maghribī character. The only information as to date, etc., is a colophon: “Its rough copy was finished on the night of [*i.e.* preceding] the 11th of Sha‘bān of the year [?827].³ And the reading of it was finished on the 20th of [the month] Jumādā II., of the year 42. This is the last of what is found in the hand of the commentator.”⁴ Size of page, 19.0 c. × 15.0 c.; of written surface, 14.0 c. × 9.0 c.

Note: The above information as to the original treatise and the commentary is extracted from Ahlwardt (*Königl. Bibliothek zu Berlin. Arabische Handschriften*, iv., 24–27, nos. 4400 and 4403). For the author, see Brockelmann, ii., 89, no. 1 c.

Accession no. 23,867. From the Henry Probasco Collection.

MS 49.5

XV

PTOLEMY, CLAUDIUS

The *Almagest* of Claudius Ptolemaeus as edited in an Arabic abbreviated version by Naṣīr ad-Dīn aṭ-Ṭūsī and called *Tahrīr al-Mijistī*. The basis is the Arabic version from the Greek, or an intermediate Syriac form, by Ishāq ibn Ḥunayn as corrected by Thābit ibn Qurra.

Written in a fine hand in black and red; the figures are well drawn, mostly in red. The constellations are the conventional pictures, illuminated and coloured. The Ms. consists of 220 leaves of fine glazed paper. It has no title and aṭ-Ṭūsī’s name has been omitted from the preface and the date of his composing the work from the epilogue. In the latter place, the scribe of the present Ms. has inserted instead his own name and the date of transcription. The date is clear,—the end of the month Ṣafar A. H. 1077 (Ṣafar began A. D. Aug. 3d, 1666). The name, how-

³ Probably 827; the scribe was not sure whether it was *seven* or *nine*, which when without diacritical dots are almost alike in Arabic. 820 is certain.

⁴ Ahlwardt evidently found a similar note in his Ms.

ever, is uncertain. It may be "Muhammad Shafī' (or Sha'ī'), son of the well known Ḥakīm Farbadī" (?). There is an elaborate series of marginal annotations, often rivalling the text in length, by a certain Abkar Fikra (ابكار فكرة?) concerning whom I know nothing. Size of page, 16.0 c. × 11.5 c.; of written surface, 12.0 c. × 5.0 c.; but above, below, and to outside margin of that is ruled off a space 2.5 c., broad for the commentary.

Soft oriental leather binding, enclosed in a European leather slip-case, the latter having binder's title: Ptolemaeus | Constructio | Mathematica.

Note: Cf. the description by Ahlwardt of another Ms. of the same work (*Kgl. Bib. zu Berlin, Arabische Handschriften*, v., 143 ff., no 5655). For the two translators, see Brockelmann, i., 206, 217; for at-Ṭūsi, see *ibid.*, i., 508 ff; this work is no. 39 on page 511. See also an elaborate treatment by Steinschneider in the *Zeitschrift der deutschen morgenländischen Gesellschaft*, L., 200 ff., and especially page 205. Also H. Suter, *Die Mathematiker u. Astronomen der Araber u. ihre Werke*, p. 152.

Edward E. Ayer Collection.

XVI

Proverbes arabes. Twenty-five Arabic proverbs, each written on a single page with French translation on the page opposite.

Written in a European hand on vellum with thin paper interleaved between the written surfaces; ornaments in gold and black. The frontispiece, an oriental figure holding out a scroll, is signed Vautthier.

European morocco binding with watered silk end-pieces. Accession no. 23,879. From the Henry Probasco Collection.

MS 49.6

XVII

'ABD AR-RAḤMAN IBN ABĪ BAKR (JALĀL AD-DĪN) AS-SUYŪṬĪ.

A Ms. containing several treatises principally by as-Suyūṭī.⁵ (1) A tractate by Suyūṭī on "The causes of Tradition" (*Fī asbāb al-ḥadīth*). I have not found it elsewhere, but it might appear under different titles, and Suyūṭī's smaller compends are almost innumerable.

Written in an ugly Maghribi hand. No date. Twenty-four

⁵ For as-Suyūṭī see Brockelmann, ii., 143-158.

pages. Size of page, 22.5 c. × 17.2 c., the writing practically filling it.

(2) Suyūṭī's eschatological work, "The Book of the shining full-moons on the affairs of the world to come" (*Kitāb al-budūr as-sāfira fī 'umūr al-'ākhira*).⁶

Written in a clear Maghribī book-hand with rubrics. The ink has greatly corroded the paper. The copyist names himself Idrīs b. 'Alī b. 'Abd al-Qādir al-Qādirī al-Ḥasanī; he finished his transcript on Friday, the 28th of Jumādā II., A. H. 1096 (*i.e.* June 2d, 1685). Judging from the direction of the wormholes, the gatherings were once very loose and some of the sheets may easily have dropped out. Size of page, as in (1); of written surface, 16.5 c. × 11.4 c.

There follow several blank pages with two and one-half pages of eschatological traditions scrawled in. Then comes

(3) "The thousand line poem on the Life of the Prophet" (*Al-'alfīya fi-s-siyar*) by Abū-l-Faḍl 'Abd ar-Raḥīm b. al-Ḥusayn al-'Irāqī.⁷

Written apparently in the same hand as (2) above; rubricated, and, once or twice, green and yellow ink used. Vocalized. Nearly in the middle is a conventionalized representation of the Prophet's sandal. Date of transcription at end given only as "year 1096" (?) (*i.e.* 1684-5).

(4) Suyūṭī's "Tractate on traditions handed down by an uninterrupted chain of transmitters" (*Risāla fi-l-'aḥādīth al-musalsalāt*).⁸

Written in the same hand apparently as (1) above. No date. Eight and one-half pages.

There follow several blank pages with scribblings.

The four pieces are all bound together in a modern occidental binding.

Accession no. 23,848. From the Henry Probasco Collection.

MS 49.65

⁶ See Brockelmann, ii., 146, no. 31.

⁷ See Brockelmann, ii., 65 f.; this is no. 2 on page 66.

⁸ See Brockelmann, ii., 147, no. 49.

XVIII

ABŪ BAKR 'ABD AL-QĀHIR AL-JURJĀNĪ (*d. A. H. 471, i.e. A. D. 1078*).

Al-'awāmil ("The governors," *i.e.* grammatical), otherwise called *Mi'at 'āmil* ("A hundred governors").

Written in black and red in the book-hand used for Arabic works in India and Persia; vocalized; a great wealth of glosses between the lines. On F° 1a come the title in a very short form (*'Awāmil*), some scribblings of traditions as to who shall enter Paradise, and some Chinese characters. Ff. 1b-2b have an extract from the early part of the book and some further scribblings in Arabic and Chinese. F° 3a has what looks like a title in Chinese. Then F° 3b-13a give the book entire, preceded by the regular formula "In the name of Allah, the merciful Compassionator," first in Arabic and then in Persian. The remaining leaves have various scribblings—the title of the book repeated again and again, grammatical formulae, a verse or two from the *Qur'ān*, all quite purposeless. On F° 13a the transcriber asks of Allah forgiveness for himself, his parents, his teacher and whomsoever may read the book or even look into it, but does not give his name or the place or date of writing. Size of page, 36.0 c. × 23.5 c.; of written surface, 22.5 c. × 14.0 c.

Unbound.

Note: This is a very common short treatise on Arabic syntax, especially popular among Indians, Persians and Turks. On it and the author see Brockelmann, i., 287 f.

East Asiatic Collection.

XIX

ABŪ-L-FATH NĀSIR AL-MUTARRIZĪ (*d. A. H. 610, i.e. A. D. 1213*).

Al-miṣbāḥ fi-n-naḥw ("The lamp in syntax").

Written in black and red in the same type of script as No. XVIII.; vocalized, except the last six pages; a few interlinear glosses. On F° 1a come the title in a very short form (*Miṣbāḥ*) and a couple of Chinese characters partly effaced. On F° 2a are same characters as on F° 3a of No. XVIII. The work begins on F° 2b with the same regular introductory formula, "In the name," etc., in Arabic and Persian. The *Miṣbāḥ* follows and extends to the end of the MS. No name of scribe or place



or date of transcription. Size of page and of written surface practically the same as in No. XVIII.

Unbound.

Note: This is a fuller treatise on Arabic syntax based on the works of 'Abd al-Qāhir and equally popular in India, Persia and Turkey. See Brockelmann, i., 293 f.

East Asiatic Collection.

XX

A Persian treatise, without title or author's name, on Arabic accidentence (*ṣarf*). It is evidently the *Ṣarf-i-Mīr* of al-Jurjānī, the author of the *'Awāmil* (No. XVIII.). See Pertsch, *Persische Handschriften der königl. Bibliothek zu Berlin*, p. 181, no. 108, and Rieu's *Catalogue of Persian Manuscripts in the British Museum*, ii., no. 522^a.

Written in black and red and on evidently Chinese paper in the same type of script as in Nos. XVIII. and XIX; partially vocalized; a great many Arabic interlinear and marginal glosses. It is divided into twelve sections (*bābs*) and begins abruptly after "In the name," etc., in Arabic and Persian. It ends abruptly without name of scribe or place or date of transcription. Size of page, about 31.5 c. × 21.0 c.; of written surface, 16.0 c. × 11.0 c.

Unbound and in poor condition.

East Asiatic Collection.

XXI

A medical treatise in Turkish by Nadāy, commonly known as Qaisūn Zāda, who was body-physician to Şāhib Girāy Khān I., of Crimea, and to Sultan Sulaymān I.⁹ The title is *Manāfi' an-nās* ("Advantages of Mankind"). There is prefixed a poem addressed to Sulaymān I., and a short autobiography is added. The treatise itself is divided into sixty sections according to the cases and their remedies.

Written in a good, clear *naskhī* hand on different coloured papers, and rubricated. The copyist calls himself Yūsuf the

⁹ See Lane-Poole's *Mohammedan Dynasties*, pp. 195, 236.



Scribe and gives date of completing as the latter part of Rajab, A. H. 1076 (*i.e.* Jan.-Feb., 1666).¹⁰ Size of page, 20.25 c.×14.50 c.; of written surface, 15.0 c.×8.75 c.

Oriental leather binding with flap.

Note: Mr. Ananikian, of the Seminary Library, examined this Ms. for me.—D. B. M.

Accession no. 23,881. From the Henry Probasco Collection.

MS 37.

¹⁰ Cf. Pertsch: *Türkische Handschriften der herzogl. Bibliothek zu Gotha*, p. 94.



NOTE

No. XXII was not seen by Professor Macdonald. The ensuing description has been compiled from secondary sources, but it is sufficient probably to establish the identity of the work.

XXII

A Turkish manuscript entitled (?) *Tārīkh el-Hind el-gharbī*, ("Description of the Indies of the West"). Attributed to Muṣṭafā ibn 'Abdullah, called Kātib Chelebī or Ḥajjī Khalīfa, (c. 1600-1658).

Written on a yellowish glazed paper, it consists of 114 leaves including the maps and illustrations. Black and gold lines enclose the text. Size of page, 24.8 c. × 15.8 c.; of written surface, 18.0 c. × 8.3 c.

Bound in a modern binding of dark brown morocco, with the sides of an earlier binding of dark brown calf preserved, and a stamped medallion in the centre. Enclosed in a levant morocco case.

Edward E. Ayer Collection.

Note: This manuscript was purchased by Mr. Ayer from Dr. Cyrus Adler. It was accompanied by a typewritten description which is herewith given in full as follows:

TURKISH ACCOUNT OF THE DISCOVERY OF AMERICA

A MANUSCRIPT WITH TWO MAPS OF AMERICA AND ILLUSTRATIONS

The book is divided into three parts treating I, of the physical constitution of the Universe; II, of the Atlantic Ocean; III, of the discovery of America.

The following is the account of Columbus and his work with which the third section of the book opens.

Those who describe the New World open their subject in this way: An individual of the name of Christopher Columbus came to light in a village of the county of Genoa. This made endless journeys by land and sea. He became familiar with the Sea of Roum and famous in making charts and writing treaties. Then with the design of visiting India and the islands of the Southern Seas, he journeyed to the farthest point of Morocco and took up his residence in an island named Maderia beyond the Straits, which belongs to Portugal of evil destiny.

It happened that a ship chanced to that island which had suffered so greatly from the violence of the seas that only two men besides the captain remained, and they also died on reaching the island, so that the Captain alone was left alive. Columbus pitied and took to his house and cared for and entertained him many days and asked him of his adventures. The Captain said, "We went for trade along the coast of Morocco and sailed from home with this sort of weather. Suddenly an adverse wind arose and took the reins of control from our hands and drove us into the expanse of the great Ocean. We yielded to Fate and falling before the wind went on for some time, and during our voyage we passed many islands and coasts. Happily at the end the wind became favorable and we turned our ship in

this direction. But the violence of the terrible sea sent most of my men into the abyss of destruction, and you see that I am broken up by the buffetings of the sea." And truly the Captain remained alive a day or two, and then he went too.

But this story so full of suggestion had an increasing effect on the soul of Columbus. The longer he thought the more notions filled his head, and he fell into the desire to go to those strange countries and win a name. Although he had plenty of determination to devote to opening those countries, in the perversity of Fortune, for the ships required, he lacked the needed monies. He asked aid from the king of Portugal but was told that no inhabited land existed in that region and that his plan was crude and foolish. But what is predestined, is; and Columbus was not in the least daunted by his failures. Finally he went to Aragon with the purpose of applying to the ruler of Spain and forced his way into the court of the greatest of Giaours who was then the ruler, at once winning the ruler's heart entirely by setting forth his wish. In answer to the same, this Giaour without shame, said that war with the Muslims had now continued steadily for 800 years, and now only the city of Grenada remained to them in Andalusia. It was his purpose to go straight with small and great to seize that city and fix himself solidly in the land. He added that if he should attain to his wish, Columbus should also attain to his desire. Upon this he called out his evil-minded troops and attained to his purpose at Grenada. A thousand pities that the Muslim Emirs with bad plans and quarrels and divisions and oppositions among themselves let several hundred thousand Muslims, and men great in learning and noble in piety become a prey to the vile infidels. When the Giaour returned from this evil expedition he was met by Columbus, and proved true to his promise and gave him 6,000 pieces of gold and gave into his evil hand an order to all wherever he should go to aid and not hinder his undertaking, on condition that of the goods obtained on the expedition one-tenth should go to Columbus and the rest to the Treasury. Columbus took his money and his order and went to Palos where he prepared three ships and put forty men in each. Then he loaded them with weapons and material and food and wine, and with merchandise and with fine clothes and satins of various colors. Then in the year A. D. 1492 he sailed from the port of Cadiz and passing through the Straits of Gibraltar entered upon the great Western Ocean and was carried by a favoring wind to the Canary Islands. After resting at the pleasant islands a short time, he completed his supplies, and opening his sails to a favoring wind he struck out for the West, holding a course twenty degrees above the Tropic of Cancer. Keeping always the height of the sun by means of his Quadrant Astrolabe. After going on in this way for 22 days they had made exactly 3,800 miles from the Canaries and his people had many times regretted the voyage and demanded to return. Then suddenly they came upon an uninhabited island which was full of shade trees and flowing springs. This brought some comfort to their souls and they went on six days more and saw six more islands of which two were larger than the others. The largest of these two they called Hispaniola and the other Giniva. Passing these they went 800 miles more with the wind blowing to S.W. and came to a coast which they followed several days



and found it was not an island. Then encountering an adverse wind toward the North, they went back to Hispaniola. There while attempting to land they struck one of the ships on a rock and knocked a hole in it. After having transferred its lading by boats to the remaining ships, they fitted up a boat and went ashore. There they saw people running away from them. They pursued them and caught a woman whom they brought to Columbus. Columbus treated her with great courtesy, feasted her and gave her presents and sent her away, explaining to her by signs that she should ask her people to come to that place, telling them "These people will not harm you." When the woman informed her people, and showed her presents and trinkets, a number of the islanders entered into relation with the people from the ships, bringing to the shore gold and silver and fruits and bread, and various kinds of birds and beasts, and began to barter for such things as they wished; showing such liking for little things like beads, needles and earrings, all of which they gladly bought for good weight in gold. This sort of barter continued for several days. Then the Chief of the island, called a Cacique by the people, heard of the event and came with his people bringing presents to Columbus of the produce of the island, and was soon on very good terms with the Spaniards. The two peoples could not understand each other's language but they were able to transact all kinds of business by signs. Columbus then asked permission of the Cacique to build a fort in the island and leave some men there that they might learn the language and so facilitate intercourse. This the Cacique agreed to and aided with his people in building the fort. Columbus left thirty-eight of his men in the fort, telling them to treat the people of the island well. He then loaded his two ships with the produce of the island and taking with him ten of the people of the island, he turned toward Spain and reached Palos just one year after he sailed.

The account of the death of Columbus reveals the author's animosity against those whom he considers unbelievers. "In 1506," he says "Columbus after having returned to Spain, swallowed the wine of death, forgot the society of this world, and lost the ship of his body in the ocean of rebellion against God, furling the sails of his life with hopelessly wistful and vainly remorseful hands."

The only maritime powers of the west mentioned are Spain and Portugal.

The portions of the New World known are the regions about the Gulf of Mexico, Peru and the Straits of Magellan.

On folio 386 the author alludes to the Turkish Admiral Khair-ed-din Barbarosa as having recently died. His death took place in 956 of the Hegira. The latest historical notices contained are the nominations of Mendoza as Viceroy of Peru and of Velasco as Viceroy of Mexico or New Spain. These took place in 1551.

The manuscript is dated in the year "77." From the above notices it has been inferred that the date should be 977 of the Hegira *i.e.* 1569-1571 A. D.

It has been thought that the work was written by Katib Chelebi otherwise known as Hadji-Khalifa but this seems unlikely; indeed if the date is correct it would be impossible. An inferior manuscript is in the possession of the American Oriental Society.



The work was printed in Constantinople in 1730 and is one of the incunabula of the Ottoman Press. A copy of the printed work exists in the Library of the school of living oriental languages at Paris, and another copy is found in the Hodgson collection now deposited in the U. S. National Museum, Washington.¹¹ The Paris copy was known to HARRISSE and was discussed by him in the *Centralblatt für Bibliothekswesen* Vol. V., 1888, pp. 133-138.

Collected by Dr. Cyrus Adler, Constantinople, 1891.

MAPS AND DIAGRAMS

f. 6, Diagram of the Equator and the Poles. f. 11, Diagram of the Zones. f. 34, Map of the old world according to another. f. 37, Map of the new world according to another. End Maps of the two worlds according to some.

ILLUSTRATIONS

I (f. 17). The wak wak tree which bears women for its fruit. Found on an island in the Bay of Bengal. II (f. 45). Sea Cow found in the West Indies. III. The Cows of Darwin (f. 55) probably the tapir. IV. The man fish found at Tobago (f. 57). V. The birds of the Moluccas, whose flesh is supposed to have medicinal value, on clove and cinnamon trees (f. 62). VI. The duck bill, the black swan, and a huge pelican (f. 65 op.) which "swallows three boys at a gulp." VII. The cochineal cactus (f. 73). VIII. The wild ox and deer of America (f. 86 op). IX. The town of Potosi and its silver mountain (f. 93). X. The Jaguar, the Ant Bear, and a curious beast that has a saddle as part of its body (f. 101 op). XI. The Sloth standing on a stump and an opossum with its young (f. 102). XII. The Cocoa tree (f. 104) "cures nearly all diseases." XIII. Specimen trees of the New World (f. 106).

¹¹ A copy of this edition is also in the Edward E. Ayer collection in The Newberry Library.

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