2. OSPREYS.

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

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

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

F. W. Thomas.

3. SOME ARABIC MANUSCRIPTS.

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

A. Theology.

(1) The Korān, copied in 1069 A.H. by Muḥiyyu’ddīn b. Nāṣiru’ddīn al-Ṣafūrī. This Korān is virtually the same as that so particularly described by De Sacy in Notices et Extraits, vol. ix, pp. 76–102. The essential identity of the two MSS. is evident even in the Preface, where the
same things are said in a different order, though less copiously in my MS. Both represent the same edition of the Korán and have the same system of exhibiting the diversities of the seven Readers. The copy described by De Sacy is ninety years older than mine.

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

(3) كتب كتاب التبيينة, a poem in rajaz by Jalālūddīn Suyūtī (Aumer, Munich Cat., No. 215). The volume also contains كتاب التنصوص by Ṣadru'ddīn al-Qōnavī. Ḥājī Khalīfa gives the full title, كتب كتاب التنصوص في تحقيق طور الأنصوص, and mentions several commentaries on the work. Ṣadru'ddin, who died in 673 A.H., was the pupil of Muḥiyyuddīn Ibn'l 'Arabī and the intimate friend of Jalālūddīn Rūmī (see Nafṣāhtu'l Uns, p. 645 seqq.).

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

1 Ibn Khaldūn (Prolegomena, trans. by De Slane, vol. ii, p. 232) refers to a passage in the Aghānī cited in Ibn Khallīkān's life of Ibn'l Qurriya, according to which Ibn 'Aqb is an imaginary person, like Majnūn and Ibn'l Qurriya. Ibn 'Aqb, however, is not mentioned along with the other two in the Būlaq ed. of the Aghānī (vol. i, p. 167, article جون).
which is cited by Ḥājī Khalifa under (b) one consisting of forty-six couplets, entitled which begins:

B. History and Biography.

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

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

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

Note^1 in the first hemistich Flügel conjectures metri causd, which is the reading of my MS.

Leidense in Europa, quantum scio, unicum est.” The date of this copy is 1003 A.H., and the name of the scribe is Muhammad b. Ahmad al-Nahiri.

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

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

(6) A manuscript bearing the inscription ‘Uqādu’l Jumān. It is imperfect at the beginning, where three leaves are wanting. I cannot find in the text itself any indication of the author’s name or of the title of his work, but there seems to be little doubt that it is really كتاب ألمعان ني محترف الروم (Anmer, Munich Cat., No. 379), by Abū ‘Abdullāh Muḥammad b. ‘Alī al-Shatibī al-Andalusī. It is a History of the World from the Creation, with a very disproportionate space for the Prophet and his nearest successors. The date of this copy is 1127 A.H.

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

(8) Raudatu’l Maṇāzīr fī akhbārī’l Awā’il wa’l Awwākhīr, by Ibnul Shīhūna (Brit. Mus. Cat., p. 568). This volume, which is slightly imperfect at the end, contains the “خاتمة de rebus quae ante finem mundi eventurae sunt.”

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

(1) ذيل الحافظ شمس الدين..... على ذيل العصر لشيخه الذهبي
(2) ذيل الحافظ شمس الدين..... على تاريخ شيخه الذهبي

This work embraces the period 703–755 A.H., but the years from 741 to 755 precede the years from 703 to 740. It is written in a most illegible hand, with very few diacritical points.
Kitābu Asmāʾīl Riṣāl. I have not found any mention of this work elsewhere. The inscription is:

It begins (after a brief doxology):

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

He adds that he finished the compilation and arrangement of his book on the 20th of Rajab, 740 A.H. His name, he says, is Muḥammad b. 'Abdu'llah al-Khaṭīb b. Muḥammad. It appears, then,
that the present work is a concise alphabetical dictionary
of the names of those persons who are cited in the *Mishkátu'll Mašabíh*, and that its author, as is shown by the words
وإن لم نذكرهم في أولها, is himself the author of the *Mishkát*,
viz. Waliyyu’d-dín Abu ‘Abdu’l-lah b. ‘Abdu’l-lah al-Khatíb. The *Mishkát* was composed in 737 A.H., only three years
before the *Asmá’u’l Rijál*. This copy was made in 916 A.H.
by the Dá’uid, whose name occurs in the inscription. The volume contains a second work, transcribed by the
same copyist in the same year:
فزنة القلوب في تفسير غريب القلّان, by Abū Bakr Muḥammad Ibn ‘Azīz al-
Sijistānī (*Leiden Cat.*, No. 1,652).

(11) *Shadharátu’l Dhahab fi akhbārī man dhahab*. This
is a biographical dictionary (in two thick volumes) of persons
who died between the years 1 and 1000 A.H. I do not
know of any copy in Europe, but there is one in the
Khedivial Library (*Catalogue*, vol. v, p. 72). The author,
ابو الفلاح عبد الظلم بن أحمد بن محمد العكّري الصامئي, com-
pleted his work on the 19th of Ramadān, 1080 A.H. As
regards the sources thereof he says:
فمن جمعت من كُتبهم وكرهت من منتهِهم وعلمهم مَؤُرُّخ الإسلام
الذئبي كيف أكثر على كُتبه اعتيام ومعِشكة ما جمع في مؤلفاته
استند وبعده من اشتهير هذا الشار كصاحب الكمال والعملية
والمته وابن خليل كور وغير ذلك من الكُتب المفيدة والأسفار
الجميلة المهمة

For I suppose we must read it to the History of Ibnu’l Athír; the *Hilyatu’l
Anbiya* of Abū Nu’aim al-İsfahání; and the *almehal
الصافي والمستوي* by Ibn Taghrībirdî (Flügel,
Naturally the articles vary in value to an enormous extent, some giving little beyond the name, while others afford copious details: thus the notice of Muḥiyyu’ddin Ibn ‘Arabī covers five closely written folio pages. The two volumes of this copy differ in size and handwriting; the transcription of the second volume was finished on the 17th of Rabī’u’l Awwal, 1153 A.H. On a future occasion I hope to print some of the longer articles by way of specimen.

C. Medicine.

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

(2) كتاب الغنى والعمى, the Book of Life and Death, by Abū Masʿūr al-Ḥasan b. Nūḥ al-Qumrī, one of the teachers of Ibn Sīnā. The date of this MS. is 924 A.H., and the copyist’s name is Masʿūr b. Muḥību’ddīn b. Zainu’l Ṭābidn al-Qurashi, who according to an interlineation in the colophon is صاحب الأرجوزة الكبيرة في الطب وشرحه شرحا وافنا.

D. Grammar.

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

E. Belles Lettres (Adab).

(1) بتيمة النهر, a celebrated work by Tha‘ālibī. It is divided into four parts, each of which comprises ten chapters.
This MS. contains the first four chapters and a portion of the fifth chapter of the First Part, and the whole of the Third and Fourth Parts. The Second Part is wanting. A Persian inscription at the beginning of the Third Part gives the date 1109 A.H.

(2) كتاب نظر البقاء وصرف الɒزاعة, by Tha‘alibi (Ahlwardt, Berlin Cat., No. 8,341). This copy is dated 1118 A.H.

(3) كتاب يواقيت المواقيت, by Tha‘alibi. This MS., dated 1156 A.H., corresponds exactly with No. 8,334 in Ahlwardt’s Berlin Catalogue. It has the double preface and the additional chapter.

(4) نزهة الاخبار وجمع النوادر والأخبار. This work is not mentioned by Hájí Khalifa, nor am I able to find it in any European catalogue. The following passage from the preface gives the author’s name and describes the contents of the work:

وبعد فقد أعنتى بجمع هذا الكتاب وتأليف هذا المؤلف المستطاب فتقع عفو اللهو الروف محفظ بن الشيخ إيه الوفا ابن الشیخ معرف الخلوتي الحموى لمطالعة الأخوان ومساءرة الفضلاء والخالى والاطلاع على بعض احوال الزمان وسميته نزهة الاخبار وجمع النوادر والأخبار وجعلته مشتملة على ما نبشر من فصول فبها مذهب وعلماء شريفة معظمة وذكر بعض آثار الصهابة المكرمين والملوك السالفین والشجعان العابدين ونحوهم الأهرامات ومجايب الحکایات ونوادر الإخبار وما خلقته الله في الجبال والاقطار.

The MS. is not dated.

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

Reynold A. Nicholson.