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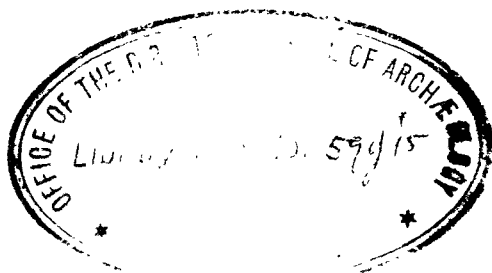
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AM

CATALOGUE  
OF THE  
ARABIC AND PERSIAN MANUSCRIPTS  
IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BENGAL UNDER THE  
SUPERVISION OF  
E. DENISON ROSS, PH.D.





Catalogue  
OF THE  
Arabic and Persian Manuscripts

IN THE  
ORIENTAL PUBLIC LIBRARY

AT  
BANKIPORE

VOLUME IV.

14496

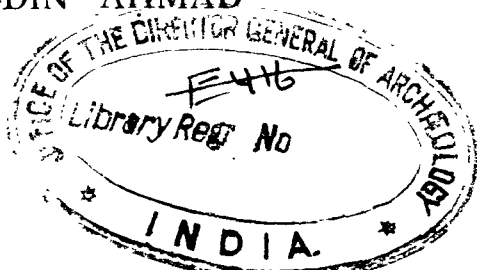
ARABIC MEDICAL WORKS



*Prepared by*

MAULAVÎ 'AZÎMU'D-DÎN AHMAD

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## PREFACE.

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THE present volume of the Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library, Bankipore, deals with the Arabic works on Medicine contained in that collection.

The chief feature of this collection of medical works is that, apart from its being rich in works of ancient Arabian authors, it is even richer in the writings of Indian authors who have done so much for the collection and preservation of older works and the adaptation of the ancient system of medicine to their own surroundings and requirements.

My reason for giving the medical works precedence over the other Arabic collections in the Bankipore Library was the circumstance that the Maulavi whom I selected for the cataloguing of the Arabic Manuscripts was specially qualified to deal with this subject. For apart from his scholarly knowledge of the Arabic language and his general keenness for research, he possesses an intimate acquaintance with the *Hakimi* system of medicine in vogue among the Muhammadans of India, and belongs to a distinguished family of Behar which has practised the system for four generations.

The compiler has endeavoured in every case to ascertain the precise dates of deaths of the authors, and for this he had in most cases to depend on original sources. He has been successful in practically establishing the precise dates of death of Al-Masihi, Mahmud bin Ilyas Ash-Shirazi and 'Ali al-Jilani, about which there has been much difference of opinion, and he has been able to throw fresh light on the lives of Qusta bin Lûqa, Ahmad al-Baladi, Az-Zahrâwi, Fakhrud-din al-Khujandi, and many others.

Among the older and rarer Manuscripts in this collection the following deserve special notice :—

1. An old and rare copy of Kitâb u'l-Mushajjar of Ibn Mâsawayh.
2. An old and beautifully illustrated copy of Az-Zahrâwî's surgical portion.
3. An ordinary but rare copy of Aḥmad-al-Baladî's Kitâbu Tadbîrî'l-Ḥalâla wa'l-Atfâl.
4. A very old copy of the Tadkiratu'l-Kaḥḥâlin of Jesu Haly.
5. An old copy of Al-Qarshî's commentary upon the Aphorisms of Hippocrates.
6. A rare copy of Fakhrû'd-Dîn al-Khujandî's Talwîḥu't-Tibb.
7. A very old and beautifully illustrated copy of the Kitâb u'l-Ḥashâ'ish of Dioscorides.
8. A very rare copy of Kitâb u'l-Aḡḏiyah and Kanzu'l-Fawâ'id of Hunayn b. Ishâq.
9. Two rare Risâlas of Qusṭâ b. Lûqâ.
10. The second half of the Qarâbâdin of 'Alawî Khân, the MS. having been copied in the author's lifetime.
11. A very old copy of the Kitâb u'l-Khayl-i-wa'l-Bayṭarah of Akhî Khirâm [or Hizâm]-al-Khaylî.

I trust that the standard of scholarship which characterised the first volume of the Persian series will be found to have been maintained, and that whatever the shortcomings of the present catalogue may be it will be remembered that the compiler is practically the first Indian Muhammadan to deal with the subject of Arabic medicinal works on European lines of scholarship. His qualifications are so exceptional that I feel confident his work will be duly appreciated.

The next volume of the Arabic portion of this catalogue will contain the Qur'âns, commentaries on the Qur'ân, and works on Tajwîd and Qir'ât. This volume, which is nearly ready, has also been compiled by Maulavi 'Azîmu'ddîn Aḥmad.

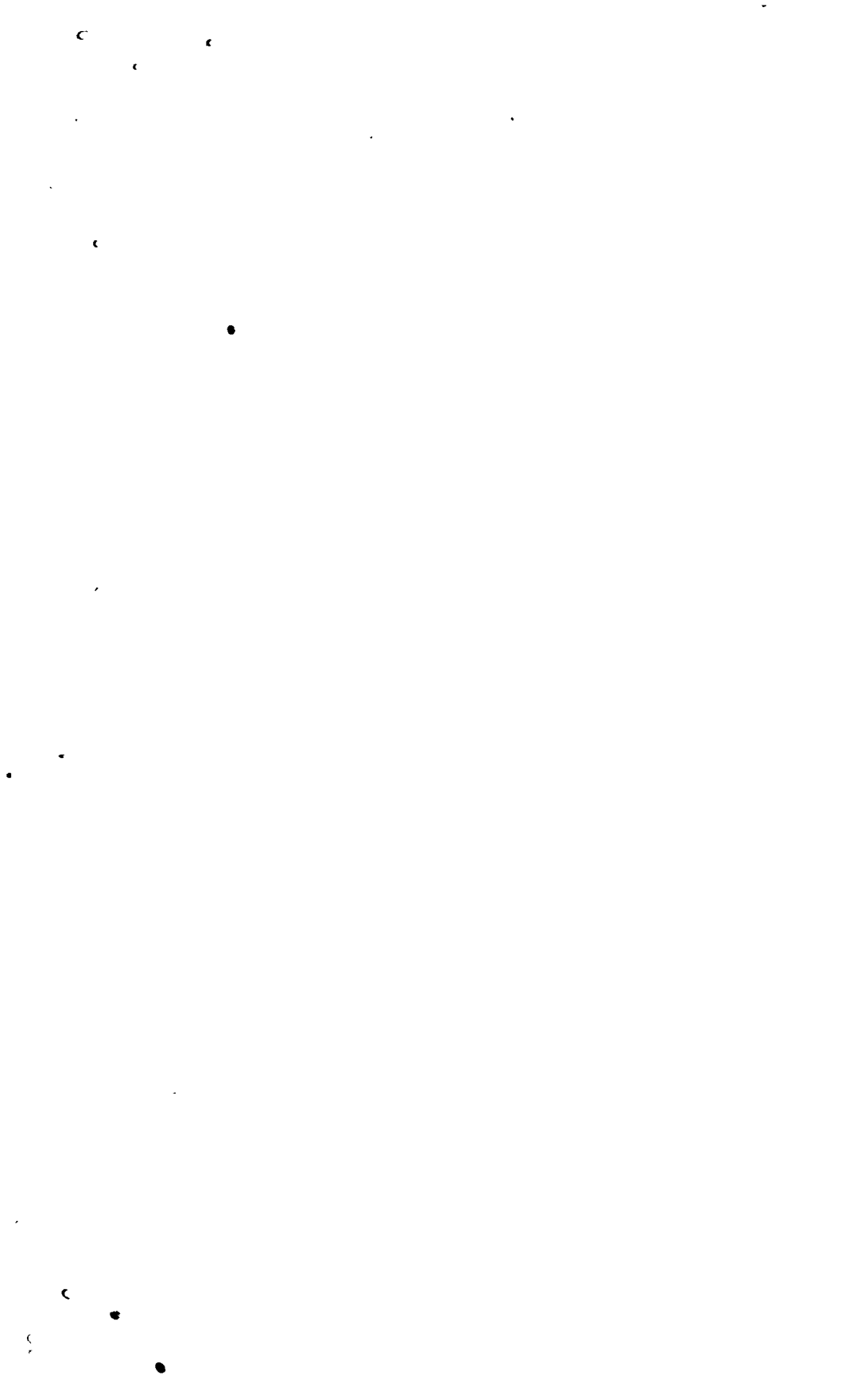
E. DENISON ROSS.

*The Madrasah,*  
CALCUTTA, Dec. 10, 1908.

## TABLE OF CONTENTS.

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Nos.		PAGE
1-90	General Medicine, including the Qânûn of Avicenna and its commentaries and abridgements ... ..	1
91-103	Dictionaries of Medicine ... ..	140
104-107	Pharmacopœia ... ..	157
108-113	Mixed Contents ... ..	163
114-115	Veterinary Art ... ..	197
116-120	Natural History ... ..	201



# ARABIC MANUSCRIPTS.

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## MEDICINE.

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### No. I.

fol. 117; lines not fixed; size  $9\frac{1}{4} \times 6$ ;  $6\frac{1}{4} \times 4$ .

كتاب المشجر

### KITÂBU-'L-MUSHAJJAR.

By ابو زكريا يوحنا ابن ماسويه, Abû Zakarîyâ Yûḥannâ [Yahyâ] b. Māsawayh, known to Europe as Mesua, a Syrian Christian whose father, Māsawayh, served as an apothecary in the hospital of Gundeshâpûr for thirty years. Ibn Māsawayh, being an intelligent youth, acquired the science of medicine then in practice. He was at first appointed to superintend the translation of ancient works, by the Caliph Hārûnu-'r-Rashîd, who placed at his service the best scribes of the day. He at last succeeded to the post of Gabriel, son of Bukhtîshû', as private physician to the Caliph Al-Manṣûr and his successors down to Wâṣîq, in whose reign in A.H. 243 = A.D. 857, he died. He translated many books from Greek and produced many original works, such as كتاب نوادر الطيبه (Curiosities of Medicine), which he dedicated to Hunayn b. Ishâq.

For references to his life and works, see Ibn Abî 'Uṣaybi'ah, vol. i., pp. 175–83; Ibnu-'l-Qiftî's Târikhu-'l-Ḥukamâ, pp. 380–91; Mukhtaṣaru-'d-Duwal (Oxford edition), p. 236; Nâma-i-Dānîshwarân-i-Nāṣirî, vol. ii., pp. 32–50; Brock i., 232; and C. Huart's History of Arabic Literature, p. 306.

Begins—

بسم الله الرحمن الرحيم  
 كتاب المشجر ليوحنا بن ماسويه  
 الطب ينقسم  
 العلم العمل  
 والعلم ينقسم  
 لمعرفة الاشياء الطبيعیه و لمعرفة العلل

As the title *Al-Mushajjar* suggests, the work is arranged in tabular form. *Ibn Māsawayh* appears to have been the first to write a medical treatise in tables. This form, initiated by our author, reached its maturity at the hands of *Ibn Jazlah* in his *Taqwimu'l-Abdân*, and was subsequently brought to a further state of development by *Najibu'd-Dīn as-Samarqandī* in his well-known work, *Al-Asbāb wa'l-'Alāmāt*.

The whole of the *Kulliyāt* (general rules of the medical art) is tabulated under one *bāb*, while the Book on Diseases is treated under separate *bābs*, as will appear from the contents detailed below.

The Book on Diseases begins on fol. 9<sup>a</sup>, to which a list of contents is prefixed.

كتاب علل الامراض و دلائلها و علاجها ليحيى بن ماسويه الباب  
 الاول في داء الثعلب (Alopecia)

Contents of the Book on Diseases :—

- fol. 9<sup>a</sup>. Diseases of the Head (in 29 *bābs*).
- fol. 30<sup>a</sup>. Diseases of the Eye (in 1 *bāb*).
- fol. 39<sup>b</sup>. Diseases of the Palate, Uvula, and different varieties of Quinsey (in 1 *bāb*).
- fol. 41<sup>b</sup>. Catarrh (in 1 *bāb*).
- fol. 42<sup>b</sup>. Cough (in 1 *bāb*).
- fol. 44<sup>b</sup>. Diseases of the Thorax, Chest, Lungs, etc. (in 4 *bābs*).
- fol. 50<sup>a</sup>. Diseases of the Heart (in 1 *bāb*).
- fol. 52<sup>b</sup>. Diseases of the Breast (in 1 *bāb*).
- fol. 53<sup>b</sup>. Diseases of the Armpit (in 1 *bāb*).
- fol. 53<sup>b</sup>. Diseases of the Stomach (in 1 *bāb*).
- fol. 68<sup>b</sup>. Diseases of the Liver (in 4 *bābs*).
- fol. 86<sup>b</sup>. Diseases of the Bowels (in 4 *bābs*).
- fol. 103<sup>b</sup>. Diseases of the Kidneys (in 1 *bāb*).
- fol. 108<sup>a</sup>. Diseases of the Bladder (in 3 *bābs*).
- fol. 109<sup>b</sup>. Diseases of the Penis (in 5 *bābs*).
- fol. 113<sup>b</sup>. Diseases of the Uterus (in 1 *bāb*).

fol. 114<sup>b</sup>. Diseases of the Feet (in 1 bâb).

fol. 116<sup>a</sup>. Diseases of the Skin (in 4 bâbs).

The following diseases are mentioned with their Syriac or Greek nomenclatures:—

fol. 15<sup>b</sup>.

الباب التاسع في الوجد المسمي باليونانية فرانيطس<sup>1</sup>

fol. 18<sup>a</sup>.

الباب الثالث عشر في السبات ويسمي باليونانية قاروس<sup>2</sup> و  
بالسريانية طوتاغا

fol. 18<sup>a</sup>.

الباب الرابع عشر في الملائخوليا<sup>3</sup>

fol. 19<sup>a</sup>.

الباب الخامس عشر في داء الكلب<sup>4</sup> ويسمي بالسريانية فافروثا

fol. 22<sup>a</sup>.

الباب السابع عشر في الصرع ويسمي بالسريانية آييلبسيا<sup>5</sup>

fol. 34<sup>b</sup>.

وقد يعرض في باطن الاجفان خشونة يسمي طرخوما<sup>6</sup> فان كثرت  
الخشونة حتي يري في باطن الجفن نقط مشبه بسبق التبن يسمي  
يوقوميس<sup>7</sup>

fol. 34<sup>b</sup>.

البرد يسمي كالازيون<sup>8</sup>

fol. 35<sup>b</sup>.

زيادة اللحم الطبيعية في الماق عن الاعتدال و يسمي آشعيس<sup>9</sup>  
والاخر نقصان هذه اللحم في الماق عن الاعتدال و يسمي رآوس<sup>10</sup>  
... و يكون في العجائب المسمي قرني قروح منها القرحة التي  
تسمي نزلون<sup>11</sup> والقرحة التي يسمي قولوما<sup>12</sup>

<sup>1</sup> Phrenitis. <sup>2</sup> Should be قاطوخس, Catochus or Coma Vigil. <sup>3</sup> Melancholia.

<sup>4</sup> Hydrophobia. <sup>5</sup> Epilepsy. <sup>6</sup> Should be طرخوما, Trachoma. <sup>7</sup> Should be

مسي قوميس, Sycosis. <sup>8</sup> Chalazion. <sup>9</sup> Should be انقنثيس, Encanthis.

<sup>10</sup> Rhyas. <sup>11</sup> Should be بنريون, Bothrion. <sup>12</sup> Cœloma.

fol. 37<sup>a</sup>.ضعف البصر يسمى موروياسيس<sup>1</sup>fol. 38<sup>b</sup>.في الطرفة و يسمى باليونانية اوفسفاغما<sup>2</sup>fol. 39<sup>a</sup>.في الوجع المسمي انقوسما<sup>3</sup> وهو انتفاخ الجفنين و تورمهاfol. 39<sup>a</sup>.في الوجع المسمي موفياسيس<sup>4</sup> وهو داء يعرض من الولاد لا علاج لهfol. 44<sup>b</sup>.فريقونومونيا<sup>5</sup> ورم حار يعرض في الرئةfol. 47<sup>a</sup>.في الوجع المسمي فيسيس<sup>6</sup> وهو القيحfol. 48<sup>a</sup>.

في الوجع المسمي بالسريانية دقارسا وهو البرسام

fol. 50<sup>b</sup>.الوجع المسمي مويقوفي<sup>7</sup> وهو سقوط القوة بغتةfol. 57<sup>b</sup>.في الوجع المسمي خوليرا<sup>8</sup> وهو الهیضةfol. 110<sup>b</sup>.

في الوجع المسمي غافشونا

This work is not noticed by Ibn Abi 'Uṣaybi'ah, nor by Brockelmann among Ibn Māsawayh's works; but Ibnu-'l-Qiftī (Tārikhu-'l-Hukamā, p. 381) says—

وكتاب المشعر كناش له قدر

For another copy see Rāmpār Cat., No. 204, p. 494.

Written in an ordinary Arabic Naskh. A few folios are wanting

<sup>1</sup> Amaurosis.<sup>2</sup> Hyposphagma.<sup>3</sup> Emphysema.<sup>4</sup> Morphosis.<sup>5</sup> Peripneumonia.<sup>6</sup> Phthisis.<sup>7</sup> Syncope.<sup>8</sup> Cholera.

in the end. Fol. 7 is transposed. Water-stained and worm-eaten throughout.

Not dated. Circa 15th century.

No. 2.

fol. 199; lines 18 and 23; size  $10 \times 6\frac{3}{4}$ ;  $7 \times 4\frac{1}{4}$ ,  
and  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

I.

fol. 1-109.

كتاب الاغذية

KITÂBU-'L-AĞDIYAH.

(BOOK OF DIETS OR ALIMENTS.)

By أبو زيد حنين ابن اسحق العبادي, Abû Zayd Ḥunayn b. Ishâq al-'Ibâdî, the celebrated physician who was the most eminent man of his time in the art of medicine. Ibn Abi 'Uṣaybi'ah (i. 184) reads 'Abâdî, and says that he was called 'Abâdî because he belonged to one of the many Arab tribes who, adopting Christianity, settled in Ḥirah and were called 'Abâd. Ibn Khallikân (De Slane's translation, i. 189) reads 'Ibâdî, and says that the Arabs of the desert call him who serves a king 'Âbid (subject); for this reason it was that the people of Ḥirah were called 'Ibâd, because they were obedient to the king of Persia. In whatever way we read it, he no doubt belonged to the Christians of Ḥirah, the ancient city of Arabia, which belonged to the Mundîr family and other Arab princes. Having a natural predilection for learning different languages he completely mastered Greek, Syrian and Persian. He remained for a considerable period at Baṣrah, where, under the celebrated grammarian, Khalil b. Aḥmad, he learnt Arabic to an extent that secured for him a considerable reputation as a poet and rhetorician. After completing his studies in Arabic literature he proceeded to Bagdad and commenced his medical studies under Ibn Māsawayh, for whom he translated many Greek works, especially those of Galen, into Syrian and Arabic. He died in A.H. 260 = A.D. 873. Though Ḥunayn, or "Joannitius, the translator and commentator of Hippocrates and Galen" (see Encyclopædia Britannica, vol. xv., p. 805), was mostly engaged in translating Greek works, still he found time to

compose a great number of useful original treatises on medical subjects, for a detailed list of which see: Ibn Abi 'Uṣaybīrah, vol. i., pp. 197-200; Ibnū'l-Qiftī (Tārīkhū'l-Ḥukamā), pp. 171-7; Mukhtaṣar-u'd-Duwal (Oxford edition), p. 263; Ibn Khallikān (De Slane's translation), vol. i., p. 66; Mir'atu'l-Jinān (Lib. copy), f. 166<sup>a</sup>; and Brock, vol. i., p. 205.

Begins—

قال حنين اني اختصرت و جمعت في هذا الكتاب للامير ادام  
الله عزه و اكرامه كل ما يحتاج الي معرفته في امر الاغذية مما  
قاله جالينوس في ثلاث مثالات وصف فيها قوي الاغذية و في  
مقالة وصف فيها ما يولد في البدن دما جيذا و ما يولد خلطا  
رديا الخ

In the preface he gives the names of the authorities he consulted in the preparation of this work as follows:—

و ما يحتاج اليه سوي ما قاله جالينوس<sup>1</sup> مما قاله ابقراط<sup>2</sup>  
و ديسقوريدوس<sup>3</sup> و ارفوس<sup>4</sup> و فولوطمس<sup>5</sup> و اورفن<sup>6</sup> و ديوخس<sup>7</sup> و  
منستاوس<sup>8</sup> التي من اهل اثينيه و نمسنايوس<sup>9</sup> الذي من اهل  
فوزيفس<sup>10</sup> و ذيقلس<sup>11</sup> و ايشناوس<sup>12</sup> و كسايفراطس<sup>13</sup> و انطلس<sup>14</sup> في  
امر الاغذية و التدبير بها و نسبت كل قول من ذلك الي قائله  
و قسمت هذا الكتاب في ثلاث مثالات

In the same preface the author further states that at first he aimed at describing only those articles of food which the Muhammadans generally regard as lawful, omitting those which are forbidden by their religion; but in treating the subject from an hygienic point of view he found it necessary to include all articles of diet.

<sup>1</sup> Galen. <sup>2</sup> Hippocrates. <sup>3</sup> Dioscorides. <sup>4</sup> Rufus of Ephesus. <sup>5</sup> Philotimus, a pupil of Paraxagoras; he lived in the 4th and 3rd centuries B.C. <sup>6</sup> Most probably Harduin. <sup>7</sup> Zeuxis, a native of Tarentum; he lived in the 3rd century B.C. <sup>8</sup> Mnesitheus, a native of Athens. <sup>9</sup> Numusianus, an eminent physician at Corinth; he lived about A.D. 150. <sup>10</sup> Should be قورنطس. <sup>11</sup> Dioeles Carystius, lived in the 14th century B.C. <sup>12</sup> Athenaeus, lived in the 1st century A.D. <sup>13</sup> Should be ثاوفرستس, Theophrastus. <sup>14</sup> Antyllus; lived before the end of the 4th century A.D.

Contents :—  
fol. 2<sup>a</sup>.

المقالة الاولى في كل قول عام قاله جالينوس او غيره في  
جميع الاغذية او في جملة منها

fol. 44<sup>a</sup>.

المقالة الثانية في ذكر ما يغتذي به من البزور و الشمار

fol. 78<sup>b</sup>.

المقالة الثالثة في ذكر ما يغتذي به من النبات و الحيوان

Probably the same work noted by Ibn Abi 'Uṣaybi'ah (vol. i., p. 200)  
as كتاب قوي الاغذية ثلاث مقالات.

No copy is mentioned in other catalogues.

For translations of Hunayn's work into European languages. see  
Cat. of Ar. Books in the Br. Mus., by A. G. Ellis, vol. i., pp. 657-61.

Written in a clear Arabian Naskh, with diacritical points here and  
there. The various headings and names of the authorities quoted are  
written in thick character. This is one of the most valuable manu-  
scripts of the Library. Few folios are wanting at the end. Not dated,  
but the transcription cannot be later than A.H. 914 = A.D. 1508, as  
will be evident from the following note by a former owner on the  
titlepage:—

استعاره من الزمان الفثير الي ربه الصمد عبد الرحمن بن علي  
بن المؤيد عفي عنهم بنهار الجمعة الثامن من ربيع الاول سنة  
اربع عشرة و تسعمائة هجرية بمروسة قسطنطينيه

The names of the other owners of the MS. are written on the  
titlepage. One is حسن ابن عبد الله, dated A.H. 971. The other is  
سعدى عيسى بن امير خان, dated A.H. 933. The transcription might  
be earlier, for the paper used is thick brown, a paper generally found  
in manuscripts of the 6th and 7th centuries A.H.

## II.

fol. 90; lines 23; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

fol. 110-119.

## كنز الفوائد في تنويع الموائد

### KANZU-'L-FAWÂ'ID.

A treatise on the preparation of different kinds of foods and medicinal preparations to be taken after food, by أبو زيد حنين بن إسحاق العبادي Abû Zayd Ḥunayn b. Ishâq al-'Ibâdî, d. A.H. 260 = A.D. 873. (For his life see above.)

The treatise begins abruptly at some portion of the fifth bâb as follows:—

بالرطل العراقي وهو مائة وثلثون درهما و يلقى عليه مائة و  
خمسون درهما سكرا و عسل نحل . . . صفة عنايية يقطع اللحم  
الاحمر صغارا و يعلق في الماء و يضاف اليه كيسا من اللحم  
الاحمر المدقوق علي قدر الخ

The sixth bâb begins on fol. 17<sup>a</sup> as follows:—

الباب السادس في عمل المري و خزن ماء الصرم و  
الليمون

Contents of the remaining bâbs:—

fol. 19<sup>a</sup>. Bâb vii.

فيما يعمل من البيض من العج و غيرها

fol. 22<sup>b</sup>. Bâb viii.

فيما يغذا به العليل من مزورات البقول

fol. 24<sup>b</sup>. Bâb ix.

فيما يعمل من اصناف السمك من سائر الوانه

fol. 30<sup>a</sup>. Bâb x.

في اعمال الحلوي من سائر انواعها

fol. 39<sup>a</sup>. Bâb xi.

في الجوارشات و المعاجين و الاثرية التي تقدم قبل الطعام و  
بعده

fol. 44<sup>b</sup>. Bâb xii.

في عمل الفقاع و غيره

fol. 49<sup>b</sup>. Bâb xiii.

في نقوع المشمش

fol. 51<sup>a</sup>. Bâb xiv.

في صنعة عمل ادوية القرف

fol. 53<sup>b</sup>. Bâb xv.

في عمل العردل اللطيف و العار الحريف

fol. 56<sup>a</sup>. Bâb xvi.

في الصلوصات

fol. 58<sup>b</sup>. Bâb xvii.

فيما يعمل من الالبان من الكوامخ و الجاحق و لكبر و لزعر  
و البران

fol. 62<sup>b</sup>. Bâb xviii.

في مائر اصناف المخللات من اللث

fol. 72<sup>b</sup>. Bâb xix.

في عمل البوارد

fol. 76<sup>a</sup>. Bâb xx.

في الطيب و طبع الخلال من الصفصاف و من عيدان الخلف

fol. 78<sup>b</sup>. Bâb xxi.

في البخورات الطيبة المقوية للنفس و القلب و الصبوب المطيبة  
و ادوية العرق و غير ذلك

fol. 82<sup>a</sup>. Bâb xxii.

في الدرائر الملوكية و غيرها

fol. 86<sup>a</sup>. Bâb xxiii.

في خزن الفواكه و ادغارها الي غيراوانها

There is no other evidence, except the following note on the title-  
page, that this treatise is a work of Hunayn : كتاب كنز الفوائد لهـنـين  
بن اسحق في الاغذية The title Kanzû-'l-Fawâ'id is also given in

the colophon. There is one book noted by Ibn Abi 'Uṣaybi'ah (i., 200) as كتاب الفوائد. It is probable that the present treatise and that noted by Ibn Abi 'Uṣaybi'ah are one and the same work.

Written in an ordinary Arabian Naskh.

Not dated, circa 15th century.

### No. 3.

fol. 147; lines 24; size  $8\frac{1}{2} \times 5\frac{3}{4}$ ;  $6\frac{1}{2} \times 4$ .

#### I.

fol. 1-145<sup>b</sup>.

## كتاب المتصوري

## AL-MANŞŪRÎ.

A complete system of medicine by أبو بكر محمد بن زكريا الرازي. Abū Bakr Muḥammad b. Zakariya-'r-Rāzī, the most eminent of the ancient Arabian physicians and known to Europe by the name of Rhazes. He was born and brought up at Ray, the most northern town of 'Irāq-i-'Ajam. Though in his youth he chiefly devoted himself to music, yet from his very boyhood he was much drawn towards the study of philosophy and Arabian poetry, in which he was sufficiently advanced to compose verses. In his thirty-second year he repaired to Bagdad, where under 'Alī b. Rabban at-Ṭabarī he commenced his medical studies, for which, later on, he became so justly famous. He was appointed director of the hospital of Ray, in which capacity he served long before his similar appointment to the 'Aḍūdiyyah hospital of Bagdad. He always meditated, says Ibn Abi 'Uṣaybi'ah, upon the vexed questions of medicine and philosophy, and tried to explain them on rational grounds. When he was asked by 'Aḍūd-u'd-Dawlah to select a hospital site in Bagdad he caused pieces of meat to be suspended in different localities, and the building was erected in that place where, after a given time, the least putrefaction was visible. This fact clearly indicates that he recognized the results of microbial infection though its cause remained unknown. (See S. P. Scott's History of the Moorish Empire in Spain, vol. iii., and Ibn Abi 'Uṣaybi'ah, i., 310.) Though he countenanced the study of Alchemy for the purpose of

turning baser metals into gold, yet he re-invented sulphuric acid and aqua vitæ. (See Ency. Brit., 9th edition, i., 464.) To him we owe the oldest account that we possess of small-pox and measles. (مقالة في الجدري و الحصبة اربعة عشر بابا) Ibn Abi 'Uṣaybi'ah, i., 316.) He was alive, says 'Ubaydullah b. Jibra'il (quoted by Ibn 'Uṣaybi'ah, i., 314), when Ibn-u'l-'Umayd, the teacher of Ṣaḥib b. 'Ibād, met him; and after Rāzi's death Ibn-u'l-'Umayd, after spending a considerable amount of money in getting it copied and arranged, gave Al-Hāwī (Continens) to the public in its present form. The story of his blindness having been caused by his being whipped on the head as narrated by Ibn Khallikān, on the authority of Ibn u'l-Juljul, does not seem to be well-founded. Ibn-u'l-Qiftī (Tārikh u'l-Hukamā, p. 272) and Ibn Abi 'Uṣaybi'ah (i., 311) are unanimous in stating that he lost his sight as the result of cataract. When Rāzi was asked to have his eyes operated upon he replied, "I have seen so much of the world that I am wearied of it." He died at Ray either in A.H. 311 = A.D. 923, or A.H. 320 = A.D. 932. More than two hundred of his works are enumerated by Ibn Abi 'Uṣaybi'ah. His "Treatise on the Small-pox and Measles" met with the highest European appreciation. Next in reputation comes Al-Hāwī (the greatest repository of the medical knowledge of the ancients) and Al-Manṣūrī.

For further accounts of his life and works see: Ibn Abi 'Uṣaybi'ah, i., pp. 309-21; Ibn-u'l-Qiftī, pp. 271-7; Ibn Khallikān (De Slane's translation), iii., pp. 311-14; Mukhtaṣar-u'd-Duwal (Oxford edition), pp. 291-2; Mir'āt-u'l-Jinān (Lib. copy), fol. 190<sup>b</sup>; Brock, i., 233; and C. Huart's History of Arabic Literature.

Begins:

قال ابو بكر محمد بن زكريا لاسية منصور ابن اسحق بن احمد  
اطال الله بقاءه في كتابي هذا جملا و جوامع و نكتا و عيونا من  
صناعة الطب النح

Aḥmad b. Mūsa b. Mardawayh in his Kitāb u'l-Murjām (Lib. copy, fol. 65<sup>a</sup>) states that Aḥmad b. Ismā'il Sāmānī was in Khurāsān when the Caliph Muktafi wrote to him appointing him as Governor of Ray. He sent his nephew Abū Ṣāliḥ Maṣṣūr b. Ishāq b. Aḥmad b. Asad to govern in his stead. It is for this Maṣṣūr, who remained governor of Ray for six years, that Ar-Rāzi composed his Kitāb-u'l Maṣṣūrī.

The work is divided into the following ten maqālas (chapters), and contains an excellent treatise on the qualities necessary for a physician (في مهنة الطبيب, on fol. 51<sup>a</sup>), and a curious chapter on quacks and impostors (في مخاريق المايعين, on fol. 83<sup>b</sup>).

Maq. I. On anatomy, on fol. 1<sup>a</sup>.

في شكل الاعضاء وحياتها

Maq. II. On the diagnosis of the temperaments of the organs, etc., on fol. 16<sup>b</sup>.

في تعرف مزاج الابدان والاخلط الغالبة عليها

Maq. III. On the properties of aliments and drugs, on fol. 24<sup>b</sup>.

في قوي الاغذية والادوية

Maq. IV. On the preservation of health, on fol. 40<sup>a</sup>.

في حفظ الصحة

Maq. V. On cosmatique and the cure of pityriasis, on fol 51<sup>b</sup>.

في الزينة وفيما يذهب الحزاز

Maq. VI. On the regimen of travellers, on fol. 65<sup>a</sup>.

في تدبير المسافرين

Maq. VII. On surgery, on fol. 71<sup>b</sup>.

جمل وجوامع من صناعة الجبر والخراجات والقروح

Maq. VIII. On mineral, vegetable, and animal poisons and their antidotes, on fol. 84<sup>b</sup>.

في علاج السموم والهوام

Maq. IX. On the diseases of the human organs from head to foot, on fol. 93<sup>b</sup>.

في الامراض الحادثة من الفرق الي القدم

Maq. X. On fevers, on fol. 120<sup>b</sup>.

في الحميات وما يتبع ذلك مما يحتاج الي معرفته في تجويد علاجها

Cf. H. Khal., v., 245.

Kunnâsh-i-Manṣûrî, also known as Kunnâsh-i-Fâkhîr, is wrongly given on the title-page as the title of this work. Kunnâsh-i-Fâkhîr is quite a different work. See Ibn Abî 'Uṣaybi'ah, i., 318; and Ahlwardt, Berlin Cat., Nos. 6259 and 6356.

For other copies see: Brock, i., 233; Bat, iii., 231; H. Kh., vi., 186; and Râmpûr, Nos. 202-3, p. 493. For translations see Cat. of Ar. Books in the Brit. Mus., by A. G. Ellis, ii., pp. 281-95.

Written in clear Persian Naskh, within red border lines.

Not dated. Circa 16th century.

II.

fol. 145<sup>b</sup>-147.

كتاب برء الساعة

BUR'U'S-SÂ'AH.

A pamphlet on diseases which are capable of immediate cure compiled for Wazîr Abî'l-Qâsim b. 'Abdullâh, by Abû Bakr Muḥammad b. Zakariya-r-Râzî (see above).

Begins:—

الحمد لله كما هو اهله و مستحقه . . . هذا كتاب الفه محمد بن  
 زكريا الرازي في الطب و ترجمه برء الساعة . . . قال الحكيم  
 محمد بن زكريا الرازي اني كنت عند الوزير فجري بعضته ذكر  
 شي من الطب الخ

This work is completely described in Ahlwardt Berlin Cat., No. 6343.

Written in the same hand as above.

For copies see: Brit. Mus., p. 221<sup>a</sup>; Bat, iii., p. 235; and Râmpûr, Nos. 27-8, p. 469.

For the translations of Ar-Râzî's works into different European languages, see Cat. of Ar. Books in the Brit. Mus., by A. G. Ellis, ii., pp. 281-95. For the Egyptian editions of his work, see Iktifâ, p. 216.

## No. 4.

fol. 73; lines 15; size  $6\frac{3}{4} \times 4\frac{1}{2}$ ;  $4\frac{3}{4} \times 2\frac{3}{4}$ .

كتاب من لا يحضره الطبيب

# MAN LÂ YAHDURUH-U'T-TABÎB.

A compendium on the treatment of diseases, by means of suitable diet and readily accessible medicines, by زكريا الرازي, Abû Bakr Muḥammad b. Zakariya'r-Râzi, d. A.H. 311 = A.D. 923. For his life and works see above.

Begins:—

الحمد لله الذي هدانا لهذا لنهتدي و ما كنا لولا ان هدانا الله وشكر  
له علي ما وقفنا الخ

The aim and object of this work are explained by the author in the short prefatory note as follows:—

و بعد فيقول الفقير الي ربه الغني محمد زكريا الرازي انه لما  
رايت الفضلاء اطبوا في تصانيفهم و ذكروا من الادوية و الاغذية  
لا تكاد توجد الا في خزائن الملوك احببت ان اجعل مثالة  
وجيزة في علاج الامراض بالاغذية و الادوية المشهورة الموجودة  
عند العام و الخاص ليكون احري ان ينفع بها اكثر الناس في  
حلهم و مر تطلعهم و قد تتبععت سنة ما عنا [مشا يضا] شكر  
سعيهم في النزول من اعلي البدن الي اسفله ذاكرا علة علة  
وعلاجا علاجا وسميتها بمن لا يحضره الطبيب

The diseases are treated systematically as they affect different human organs, commencing from the head and continuing downwards. Ibn Abi 'Uṣaybi'ah writes about this work as follows:—

كتاب الي من لا يحضره طبيب و غرضه ايضاح الامراض و  
توسع في القول و يذكر فيه علة علة و انه يمكن ان يعالج  
بالادوية الموجودة و يعرف ايضا بكتاب طب الفقراء

The above-quoted remarks further inform us that *Ṭibb-u'l-Fuqarā'* is another name of this work. See Brock, i., 235.

Written in an ordinary Arabian Naskh.

For copies see: Bat, iii., 235; and Râmpûr, Nos. 242-3, p. 498.

Not dated. Circa 17th century.

### No. 5.

fol. 83; lines 15; size  $7\frac{1}{4} \times 4$ ;  $5 \times 2\frac{1}{2}$ .

The same.

Another copy of the work mentioned above. Begins as above.

Written in an ordinary Indian Nasta'liq.

After the colophon, few compound drugs are copied in Persian language. fol. 54-8 are worm-eaten.

Dated A.H. 1189.

Scribe غلام ولي

### No. 6.

fol. 14; lines 21; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{3}{4} \times 3\frac{1}{4}$ .

كتاب في الوباء واسبابه

KITÂB-U-FI'L-WABÂ.

A treatise on epidemic diseases and their causes by قسطا بن لوقا Qustâ b. Lûqa-'l Ba'labakkî, a Christian philosopher of Syria. He was well acquainted with medicine, mathematics, astronomy, logic, and metaphysics as then in vogue. Being a Greek he was able to translate Greek works, and for this purpose he was called to 'Irâq. His superior knowledge of Greek enabled him to rectify errors in the translation of Honein and others. He composed many small but useful medical

treatises; and died in Armenia, where a monument was erected to his memory. The period during which he flourished is a subject of controversy. Brockelmann (i., pp. 204-5) places him so early as A.H. 220 = A.D. 835; Ibn u'l-Qiftî (Târikh u'l-Hukamâ, pp. 262-3) makes him a contemporary of the great Arabian philosopher Al-Kindi (Alchendius), who died in A.D. 861; Abu'l-Faraj (Mukhtaṣar u'd-Duwal, Oxford edition, p. 274) places him among the physicians of the time of Al-Mu'tamad, A.H. 256-79 = A.D. 870-92. Others place his death in A.D. 932. Ibn Abi 'Uṣaybi'ah (i., 244) states, in a manner which indicates his own doubts, that he lived in the time of Muqtadirbillâh, A.H. 295-320 = A.D. 908-32 **قال و كان في ايام مقتدر بالله**, but in his chronological arrangement places him after Abû Naṣr Yahyâ b. Jarîr (ابو نصر يحيى بن جرير), who was alive in A.H. 472 = A.D. 1079. In the beginning (see below) it is stated that Khwârizm Shâh asked him to compose a treatise on epidemics. This Khwârizm Shâh Abu'l-'Abbâs Ma'mûn b. Ma'mûn was killed in A.H. 407 = A.D. 1016.

و في سنة سبع و اربعماية قتل خوارزم شاه ابو العباس مامون  
بن مامون و ملك يمين الدولة خوارزم

(See Mukhtaṣar u'd-Duwal, Oxford edition, p. 334.)

The dedication of this work to Khwârizm Shâh, aided by the place assigned to him by Ibn Abi 'Uṣaybi'ah, leaves hardly any doubt that Quṣṭâ flourished in the end of the fourth century A.H., and not in the third century, as is assumed by some writers.

Begins—

قال قسطا بن لوقا امرني الامير السيد الملك العادل خوارزم  
شاه ابو العباس مامون بن مامون مولى امير المومنين رحمة الله  
عليه لان اصنف كتابا احقق فيه امرالوباء ما هو و كم اصنافه و  
ما مسبب كل واحد منها و ما العلامات الدالة عليها و كيف  
التدبير للاحتراز منه اذا اندر و اصلاحه اذا وقع

The work is divided into the following four Jumlas:—  
fol. 1<sup>a</sup>.

الجملة الاولى في حاجة الانسان الي الهواء ولزوم الهواء آيآه  
ابدا و مقدار تأثيره فيه

fol. 3<sup>a</sup>.

الجملة الثانية في اختلاف الالهوية و انواع التغيرات التي تعرض  
لها و اصناف الهواء الوبي و المضر بالبدن الانسان و انحاء ما يضره  
و اسباب هذه الاشياء كلها

fol. 7<sup>b</sup>.

الجملة الثالثة في معرفة كل واحد من هذه الانحاء و تمييز  
بعضها من بعض و تحصيل العلامات الدالة علي واحد واحد منها

fol. 9<sup>b</sup>.

الجملة الرابعة في تدبير جميع اصناف الوبا علي الاطلاق و  
كل واحد منها خصوصا و تلاحق انذاره و تدبير الابدان الصحيحة  
حتي لا يقع فيه و معالجة من قد وقع فيه

Written in an ordinary Naskh. This manuscript is copied from a  
copy transcribed in A.H. 749 = A.D. 1348.

وجد بنسخة الاصل تمت المقالة في الوبا علي يد العبد الفقير  
الراجي رحمة ربه و غفرانه الحسن بن علي الطبيب في شهر  
ربيع الاول من سنة تسعة واربعين و سبعمائة

After the colophon the life of the author is given in the words of  
Ibn Abi 'Uṣaybi'ah. Slightly wormed.

Dated A.H. 1053.

Scribe علي بن محمد بن محمد الشربيني المطبب

### No. 7.

fol. 19 ; lines 21 ; size  $7\frac{3}{4} \times 5\frac{1}{2}$  ;  $5\frac{3}{4} \times 3\frac{1}{2}$ .

## كتاب في حفظ الصحة و ازالة المرض

A small treatise on the preservation of health and cure of diseases on  
hygienic principles, by Qustā b. Lûqa 'l-Ba'labakki (see above).

Begins—

لما كانت الصناعة حفظ الصحة و ازالة المرض كان مقتضي  
الصحة و الامور الطبيعية ان تحفظ و مقتضي الامور الغير الطبيعية  
ان تزال بانجاح و سرعة الخ

Besides the following note on the binding: كتاب في حفظ الصحة  
وازالة المرض لقسطا بن لوقا, there is no other evidence to show that  
the present pamphlet is the work of Qusṭa b. Lûqâ.

No other copy has been traced.

Written in an ordinary Arabian Naskh. Few folios at the end are  
wanting. The MS. is worm-eaten and water-stained.

Not dated. Circa 17th century.

### No. 8.

fol. 643; lines 17; size  $11\frac{1}{4} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{4}$ .

## المعالجة البقراطية

## AL-MU'ÂLAJATU'L-BUQRÂTÎYAH.

A system of medicine on the lines of the Hippocratic school, by  
أبو الحسن أحمد بن محمد الطبري Abu'l-Ḥasan Aḥmad b. Muḥammad  
at-Tabarî, a contemporary of 'Alî b. Abbâs al-Majusî (*d.* A.H. 384), both  
having been the pupils of Abû Mâhir Mûsâ b. Sayyâr. He was a  
personal attendant to Ruknu-'d-Dawlah Daylamî (A.H. 320-365), the  
third son of Buwayh, the founder of the Buwayhid dynasty. (See  
Lane Poole's *Muḥammadan Dynasties*.)

For life see: *Ibu Abi 'Uṣaybi'ah*, i., 231, and Brock, i., 237.

Begins—

الحمد لله المنفرد بالوحدانية و القدرة و الرحمة و الافاضة و  
الجود الخ

The work is divided into the following ten Maqâlas (chapters):—

Maq. I. Chapters on subjects of which a preliminary knowledge is necessary for practitioners having no knowledge of philosophy, in fifty bâbs, on fol. 2<sup>a</sup>.

في الفصول التي لا يستغني الطبيب الذي ليس بفيلسوف  
عن معرفتها

Maq. II. Diseases of the skin of the head and face, in thirty-five bâbs, on fol. 48<sup>a</sup>.

في الاعلال التي تحدث في جلدة الراس و جلدة الوجه

Maq. III. Diseases of the internal parts of the head, in forty-three bâbs, on fol. 83.

في الاعلال التي تحدث في الاعضاء الباطنة من الراس

Maq. IV. Diseases of the eye; the anatomy and physiology of the eye, in fifty-four bâbs, on fol. 161.

في الاعلال العين و ذكر طبقاتها و منافعها و خلقها و اختلاف  
المشرحين فيها

Maq. V. Diseases of the nose and ear, in thirty-four bâbs, on fol. 238.

في الاعلال التي تحدث في الانف و الاذنين

Maq. VI. Diseases of the mouth and throat, in fifty-eight bâbs, on fol. 262.

في الاعلال التي تحدث في الفم و الاسنان و العيون و اللسان  
و اللهاوت و الحلق و الرقبة

Maq. VII. Skin diseases, in sixty bâbs, on fol. 304.

في اعلال جلدة البدن كله

Maq. VIII. Diseases of the chest, in thirty-eight bâbs, on fol. 406.

في اعلال الصدر و الرئة و الغشاء و العجائب و سائر آلات  
النفس و القلب

Maq. IX. Diseases of the œsophagus and stomach, in fifty-two bâbs, on fol. 445.

في اعلال التي تحدث في المعدة و المري

Maq. X. Diseases of the liver, spleen, and bowels, with the anatomy and physiology of these organs, in forty-nine bâbs, on fol. 434.

في امراض الكبد و الطحال و الامعاء و ذكر خلقتها و منفعتها

Ibn Abî 'Uṣaybi'ah (i., 321) estimates this work as the best and most useful of its kind. In it, he says, the author has dealt with diseases and their treatments in the most exhaustive manner possible.

The author himself, in the prefatory note, states that in this work the Hippocratic system of treatment is fully expounded; the diseases are classed according to their immediate and remote causes; in the treatment the four stages of diseases, their sudden changes, and their respective symptoms are fully noticed; and the simple and compound medicaments are treated with due regard to their proper doses and the proper time of their administration in each case.

For other copies, see Ind. Office Cat., No. 773; Kûprilizâdah, No. 980; Râmpur, No. 434, p. 497.

Written in an elegant Nasta'liq, with a decorated frontispiece, with gold-ruled borders, blue lines round the page. Foll. 561 to the end slightly water-stained.

Dated 20th Rabi' II. A.H. 1150.

Scribe محمد رضا ابن گل محمد هانسي

No. 9.

fol. 236; lines 17 to 18; size  $9 \times 5\frac{3}{4}$ ;  $6\frac{1}{2} \times 4$ .

كتاب غني و مني

KITÂB-U-ĞINÂ-WA-MUNÂ.

A system of medicine, by ابو منصور الحسن بن نوح القمري  
Abû Maṣṣûr al-Ḥasan b. Nûḥ al-Qumrî, a contemporary of the celebrated Rhazes (Râzî). He was born in Bukhârâ in the beginning

of the fourth century A.H., when the Samanides were supreme there. He acquired such fame in medicine that Amîr Maṣṣūr Sāmānî appointed him his personal attendant, and such a thorough reliance was placed in him that he was entrusted with the charge of treating the inmates of the seraglio. He was alive towards the close of A.H. 830 = A.D. 990, but died shortly after. Ibn Abî 'Uṣaybi'ah (i., 327), on the authority of 'Abdu'l Ḥamid al-Khusraw-Shāhî (one of the pupils of Fakhr-'Dîn Ar-Râzî), states that Al-Qumrî is the teacher of Avicenna in medicine. See Nāma-i-Dānishwarān-i-Nāṣirî, i., 380, and Brock, i. 239.

Begins—

قال ابو منصور الحسن بن نوح القمري اني لم ازل في صباي  
و منذ عثلت احب العلوم الطبيعية و تنازعني نفسي اليها و  
خصوصا علم الطب لما كنت اري فيه من اراحة الانفس الخ

The work is divided into the following three Maqālas (chapters):—

Maq. I. On diseases of the several organs from head to foot, in 120 bâbs, on fol. 2.

في امراض الحادثة من الفرق الي القدم

Maq. II. On external diseases, in forty-three bâbs, on fol. 160.

في العلل الظاهرة

Maq. III. On fevers, in twenty-seven bâbs, on fol. 192.

في الحميات

Compare H. Khal, iv., 335.

Ibn Abî 'Uṣaybi'ah speaks of this work as a good compendium in which the author has summed up the ancient practice, especially that adopted by Râzî.

For other copies see: Gotha, No. 1951; Râmpûr, No. 170, p. 489.

fol. 1-108, written in fine Nasta'liq, the remainder in an ordinary Nasta'liq in different hands.

Not dated. Circa 18th century.

## No. 10.

fol. 251; lines 19; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{3}{4} \times 4$ .

The same.

Another copy of the work noted above. Begins as above.

Written in a clear Indian Nasta'liq. The first three and the last six folios are written in a later hand. On the fly-leaves various prescriptions are copied from different authors. The name of the owner of this book as put after the colophon is حكيم سيد علي خان. Worm-eaten.

Not dated. Circa 18th century.

## No. 11.

fol. 305; lines 14 to 18; size  $11 \times 6\frac{1}{2}$ ;  $7\frac{1}{4} \times 4\frac{1}{4}$ .

كتاب تدبير الحبالى و الاطفال و الصبيان

## KITÂB-U-TADBÎR-I'L-HABÂLÂ.

A system of midwifery, by ابو العباس احمد بن محمد بن يحيى البغدادي Abu 'l-'Abbâs Aḥmad b. Muhammad b. Yahya-'l-Baladî, a physician of the fourth century, A.H. He was one of the chief disciples of Aḥmad b. Abi-'l-Ash'aş, under whom he prosecuted his medical studies for a considerable period. Ibn Abi 'Uṣaybi'ah (i., 247) says that he was well acquainted with his art and had a successful practice. The exact date of his death is not known, but he flourished in the time of Wazîr Abu'l Faraj Ya'qûb b. Yûsuf, known as Ibn Killîs, the grand wazîr of 'Azîzbillâh, of Egypt, for whom he compiled the present work. The wazîr died in A.H. 380 = A.D. 990. (See Ibn Khallikân, De Slane's translation, iv., 359; see Brock, i. 237.)

Begins—

كتاب تدبير الحبالى و الاطفال و الصبيان و حفظ صحتهم  
و مداواة الامراض العارضة لهم . . . صنعته عبد سيدنا الوزير

الاجل ابي الفرج يعقوب ابن يوسف . . . احمد بن محمد بن يحيى  
البلدي المتطبب وهي مشتمل علي ثلثة مقالات الخ

It is divided into the following three Maqâlas :—

Maq. I. On the management of pregnant women, infants, and the fœtus, the treatment of the complaints which befall them, and other introductory discussions, in fifty-seven bâbs, on fol. 9<sup>b</sup>.

في تدبير الحبالى و الاطفال و الاجنه و مداواة ما يعرض من  
الاعراض و الامراض فيهم و ذكر ما ينبغي ان يتقدم ذكره

Maq. II. On the rearing of infants and children, their regimen and the preservation of their health, in forty-eight bâbs, on fol. 77<sup>a</sup>.

في تربية الاطفال و الصبيان و تدبيرهم و حفظ صحتهم

Maq. III. On the diseases of infants and children, their cures and the opinion of ancient authorities thereon, in sixty-one bâbs, on fol. 102<sup>a</sup>.

في الالوجاع و الامراض العادئة بالاطفال و الصبيان و مداواة  
كل واحد منها و ما ذكره المتقدمون من الاطباء و الفلاسفة فيها  
و في مداواتها

The title-page contains the following title of the work, which is incorrect—

كتاب منتخب الدر الحسان في تدبير الحبالى و الاطفال و  
الصبيان

Copies: Gotha, No. 1975; and As. Soc., p. 83.

Written in ordinary Nasta'liq. Wormed throughout.

Not dated. Circa 18th century.

## No. 12.

fol. 539 ; lines 33 ; size  $12\frac{1}{4} \times 8$  ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

كتاب كامل الصناعة الطبية المعروف بالملكي

KÂMILU'S-ŞANÂ'AH.

Al-Majûsî's complete system of medicine. The author علاء الدين علي بن العباس المجوسي 'Alâ u'd-Din 'Alî b. 'Abbâs al-Majûsî, a great medical writer of his time, was a pupil of Abû Mâhir Mûsâ b. Sayyâr. He died in A.H. 384 = A.D. 994. He composed this work for 'Adud u'd-Dawlah Abû Shujâ' Fanâ Khusraw, the second of the Buwayhids of Fars (A.H. 338-72 = A.D. 949-82). See Lane Poole's *Mohammadan Dynasties*; p. 141; H. Kh., v., 25; and Brock, i., 237.

The present manuscript is a complete copy of the work, containing both the theoretical and practical portions.

The theoretical portion begins on fol. 1<sup>a</sup> thus:—

المقالة الاولى من الجزء الاول من كتاب كامل الصناعة الطبية  
المعروف بالملكي تأليف علي بن العباس المجوسي المتطبب تلميذ  
ابي ماهر موسي بن سيار وهي خمسة وعشرون بابا

The practical portion begins on fol. 223<sup>b</sup> thus:—

بسم الله . . . المقالة الحادية عشر من الجزء الثاني من كتاب  
كامل الصناعة الطبية المعروف بالملكي في حفظ الصحة وهي  
احدي وثلاثون بابا

The work is divided into twenty Maqâlas (chapters), for a complete description of which, see Ahlwardt, Berlin Cat., No. 6261.

Copies: India Office, No. 774; Batavæ III., 236; and Râmpûr, p. 492.

Written in a clear Arabian Naskh. The MS., with the exception of the last Maqâlah, was transcribed in A.H. 1235, by one 'Abdu'l-'Azîz b. Muṣṭafâ. The last Maqâlah was added, later on, probably by the same scribe, in A.H. 1277. A list of contents of the nineteen Maqâlas is supplied in the beginning.

**No. 13.**

fol. 264 ; lines 22 ; size  $12\frac{1}{2} \times 9\frac{3}{4}$  ;  $10 \times 5\frac{1}{2}$ .

The same.

Vol. I.

The theoretical portion of the work noticed above.

Begins :—

عونا يارب و صلي الله علي محمد و آله و سلم المقالة  
الاولي الخ

Cf. Berlin Cat., No. 6261.

Written in an ordinary Indian Nasta'liq.

Not dated. Circa 17th century.

**No. 14.**

fol. 523 ; lines 19 ; size  $12 \times 7\frac{3}{4}$  ;  $7\frac{1}{2} \times 4\frac{1}{4}$ .

The same.

Vol. II.

The practical portion of the above work.

Begins :—

المقالة الاولى من الجزء الثاني من كتاب كامل الصناعة الخ

Written in a clear Indian Naskh, with a decorated 'unwân, within gold-ruled borders, blue line round the page, water-stained.

Dated, A.H. 1104.

## No. 15.

foll. 175; lines 21; size, 13 × 9; 9 $\frac{3}{4}$  × 6 $\frac{1}{4}$ .

## كتاب المائة

## KITÂBU 'L-MI'AH.

أبو سهل عيسى بن يحيى بن إبراهيم الماسيحي Abû Sahl 'Îsâ b. Yahyâ b. Ibrâhîm al-Masîhî, a distinguished medical writer, and supposed by some to be one of the masters of Avicenna. For a time he remained in the service of the State in Khurâsân (كان بخراسان و كان متقدما عند سلطانها), leaving which he proceeded to Khwârizm, where he was received with great distinction. He was one of the six great scholars who graced the court of Abu 'l-'Abbâs Ma'mûn b. Ma'mûn Khwârizm Shâh. Dr. Sachau (Preface to "The Chronology of Ancient Nations") states that these scholars were carried off to Ghazna "in the spring of A.H. 408," after the murder of Khwârizm Shâh, which took place in A.H. 407. From Çahâr Maqâlah (Browne's translation, pp. 118-21) and Nâma-i-Dânishwarân-i-Nâsirî (i., 36), however, we gather that this incident occurred as early as A.H. 401, during the lifetime of Khwârizm Shâh. Maḥmūd of Ghazna, a bigoted convert to the Shâfi'î sect, was set against the scholars of Khwârizm, who were represented to him by the orthodox scholars of his court to be holding very liberal opinions on religious dogmas. He, therefore, sent Khwâjah Husayn 'Alî Mikâ'il to Khwârizm Shâh to summon these scholars to his court. Before granting audience to the messenger of Maḥmūd, Khwârizm Shâh summoned these philosophers to his presence and laid before them the king's letter. Avicenna and Abû Sahl, not consenting to go to Ghazna, left Khwârizm and with the guide sent with them by Khwârizm Shâh set off towards Mâzandrân. Abû Rayḥân al-Bîrûnî, Abû Naṣr al-'Irâqî, and Abū'l Ḥasan al-Khammâr accompanied Ibn Mikâ'il to Ghazna. On the fourth day the guide of Avicenna and Abû Sahl lost his way on account of a dust-storm, and brought them to a place where water was scarce. Abû Sahl, unable to bear the scorching heat of Khwârizm, died of thirst, at the age of forty in A.H. 401 = A.D. 1010; while Avicenna, with a thousand hardships and difficulties, reached Abiward, whence he went to Tûs. Abû Sahl is represented in Nâma-i-Dânishwarân (i., 36), on the authority of

Qutbu'd-Din Lāhijī, to have maintained quite original opinions on some important obstetric problems. See Brockelmann (i., 238) who places his death about A.H. 390 = A.D. 1000.

Of the many works he produced his *كتاب اظهار حكمة الله تعالى في خلق الانسان* (Book on Exposition of the Wisdom of God in the Creation of Man), according to Ibn Abi 'Uṣaybi'ah (i., 328), is the best. In this work Masīhī has summed up the physiological opinions of Galen and others with such clearness and lucidity, and made many modifications, corrections, and valuable additions which give proof of his high attainments. Next to this work, according to the above authority, comes the present work, which is the most famous of all his productions. Amin-u'd-Dawlah ibn ut-Talmīd wrote a gloss on Al-Mi'ah. For further reference see: *Ḥahār Maqālah* (Browne's translation), pp. 118-21; *Nāma-i-Dānishwarān-i-Nāsirī*, i., pp. 34-7; Ibn Abi 'Uṣaybi'ah, i., pp. 3378; Ibn u'l-Qiftī, p. 408; *Mukhtaṣar u'd-Duwal* (Oxford edition), p. 355; and Brock, i., 238.

Begins :—

قال ابو مهل عيسي بن يحيى المسيحي هذا هو الكتاب الاول  
من كتبنا في صناعة الطب و قصدنا فيه ان نتكلم فيما يجب  
تقديمه قبل الشروع في علم الطب ما يكون مدخلا اليه فنقول  
اني وان كنت مقصور الهمة الخ

As the title suggests, this work consists of one hundred separate books. Subjects which are treated in one chapter by others are separately treated in books in this work. For instance, *كتاب علم الغذاء* (fol. 26<sup>b</sup>); *كتاب الاغذية المفردة* (fol. 29<sup>b</sup>); and *كتاب مواد الاغذية* (fol. 37<sup>a</sup>) are treated in three separate books, while they are treated by others under the single heading "On aliments."

The transcriber, instead of writing *كتاب علاج اعراض البول* writes *كتاب في علاج السج و الزخير و المغص* on fol. 161<sup>a</sup> over again, which is the 86th Book treated on fol. 157<sup>b</sup>, and after reaching the passage *يعطي الشراب السفرجل الساذج* suddenly breaks off into *وينفع العاة او موضع الكليتين*—a passage referring to the subject of the "Book on Urine" and not "On Dysentery." In the remainder of this book the subject on urine is continued.

Copies: Brock, i., 238; Berlin, No. 6266; Gotha, No. 1988; Cairo, vi., 33; and Rāmī ūr, p. 494.

Written in an ordinary Nasta'liq, with a decorated frontispiece, within coloured border lines. A full table of contents is inserted into the end of the first book.

Dated A.H. 1234.

Scribe روح الله

### No. 16.

fol. 494; lines 35; size  $10\frac{3}{4} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 5$ .

كتاب التصريف لمن عجز عن التأليف

### KITÂBU-'T-TAŞRÎF.

(THE BOOK OF DERIVATION.)

By خلف ابن عباس الزهراوي, Khalaf b. 'Abbâs-az-Zahrâwî, a celebrated physician and surgeon, better known as Albucasis, the surgical portion of whose work has been repeatedly translated into various European languages. Though his fame as a first-rate surgical investigator has come down to us, very little is known about his life. Almost all the Arabian historians of Spain are loud in their praise of his great work and medical skill, but unfortunately give only scanty and meagre details of biographical interest. We know for certain that this wonderful man was born at Az-Zahrâ, the beautiful city near Cordova, founded by 'Abdu'r Raḥmân III., surnamed An-Nâşir (the greatest of the Spanish Caliphs who spared no amount of skill, taste, energy, and wealth to make this city one of the finest of the world). Az-Zahrâwî is one of the many illustrious characters who graced the court of An-Nâşir or flourished in his reign (see Al-Makkari's History of Mohammadan Dynasties in Spain, translated by P. Gayangos, ii., 149). He is stated by Leo the African to have been physician to the great captain Al-Manşûr, and to have died in the year of the war of Cordova in A.H. 404 = A.D. 1013.

The date of the death of this celebrated author is a subject of great controversy. Pascual de Gayangos, in his translation of Al-Makkari's History of the Mohammadan Dynasties in Spain, i., 187, translates the passage of Ibn Ḥazm's epistle, referring to Az-Zahrâwî, as follows:—

“Another valuable work is the Kitâb-'l-Taşrif (The Book of

Derivation), by Abûl Kâsim Khalf Ibn 'Abbâs Az-Zahrâwî, whom I knew, and with whom I was on terms of great intimacy; and certainly were I to advance that a more complete work was never written on the medical science, nor one in a better style, nor one showing better practical remedies against all diseases, I should not be far from truth." The learned translator, in his "Notes and Illustrations" (i., p. 466), adds "Casiri (Bib. Ar. Hisp. Esc., vol. ii., p. 136) places the death of Abû'l-Kâsim in A.H. 500 = A.D. 1106-7; but it must be a mistake, since the author of this epistle died in 456. Hâjî Khâlf (*voc.* Taṣrif) says that he died after four hundred of the Hijra, which is more likely."

The original passage in the Arabic text (Nafḥu't-Tîb, Lyden edition, vol. ii., p. 119) runs as follows:—

و كتب التصريف لابي القاسم خلف بن عياش الزهراوي  
وقد ادركناه وشاهدناه ولعن قلنا انه لم يؤلف في الطب اجمع  
منه ولا احسن للقول والعمل في الطبائع لنصدقن

The learned translator, by a curious oversight, translates *ادركناه* as "whom I knew and with whom I was on terms of great intimacy"; while *ادركناه* means "I obtained the work," and *شاهدناه* means "witnessed or saw it." The above incorrect translation led the translator and subsequent writers to assume that Az-Zahrâwî was a contemporary of Ibn Ḥazm. The passage in the original does not bear out this assumption; it simply indicates that the author of the epistle, hearing of the fame of this great work, obtained a copy of it and saw it. This can be safely assumed, that between Az-Zahrâwî's work and that of the composition of Ibn Ḥazm's epistle a considerable time must have elapsed, sufficient to establish the fame of At-Taṣrif among the learned society of the Spanish Arabs. This assumption gains further support from the fact that Ibn Ḥazm, towards the end of the same epistle (Nafḥu't-Tîb, ii., 121), speaks of his contemporaries in the present tense:—

ولنأمن البلغاء احمد بن عبد الملك بن شهيد صديقنا وصاحبنا  
وهوحي بعد لم يبلغ من الاكتحال

Leclerc, the learned French Orientalist, in his "Histoire de la Médecine Arabe," (i., 437) refers to the controversy as to the date of Az-Zahrâwî's death as follows:—

"The time in which he lived has been a subject of controversy. He was at first thought to be a contemporary of Leo the African, who

devotes to him a short notice in his biography. Leo makes him the physician of the great captain Al-Manşur, and fixes his death in the year of the war of Cordova, A.H. 404 = A.D. 1013. We will see shortly that this is scarcely removed from truth." The above-quoted scholarly remark, with that made by Hâjî Khalifah (ii., 303), المتوفي بعد الاربعمائة, leaves scarcely any doubt that Az-Zahrâwî died in A.H. 404 and not in A.H. 500 as assumed by Casiri, Louis Viardot (*Histoire des Arabes D'Espagne*, vol. ii., p. 94), and others.

Rev. H. J. Rose, in his *Biographical Dictionary* (vol. i., p. 241), estimates Az-Zahrâwî's work in the following terms: "Albucasis, called Albucasa, Buchasis, Bulcaris Gafar, Azaravius, etc., but whose proper name is Aboul-Cassem-Khalaf Ben-Abbâs, was an Arabian physician of Spain. His celebrity was great; but his work, which consists of thirty-two treatises, and which have been translated by an enthusiastic Jew—Riccio, the physician of Maxmilian I.—proves that he was little more than a compiler, and even a plagiarist from Arrasi or Rhazes. He was a surgeon also; and he not only mentions instruments, but gives drawings of them. At Oxford, in 1778, there appeared a new edition of his surgical treatise, 2 vols., 4to., Arabic and Latin." But "Abulcasis, the originator of modern surgery," (S. P. Scott's *History of the Moorish Empire in Europe*, vol. iii., p. 512) cannot be disposed of as a plagiarist. There is scarcely any doubt that his work embodies those very principles that emanated from the Greeks, and after undergoing some slight alterations reached him. But who has ever investigated without getting materials from his predecessors to build upon? The whole of his great work, which consists of thirty treatises only, وجملة هذا الكتاب ثلاثون مقالة (fol. 2), gives indications of his original investigations, which are generally introduced with the words جربنا (I tried). His originality does not wholly lie in the addition of new matters (which are considerable) in the treatment and surgery, but also in handling the materials at his disposal, by abbreviating, classifying, and elaborating, where necessary, the different points, and dropping those hints here and there which were of paramount practical importance. For instance, on fol. 11<sup>b</sup>, in one فصل he traces the many destinations of the redundant fluids in the different organs:—

فصل اذا كانت الفضلة في اليدين كان مجراها في العروق  
الاربعة التي في اليدين اولا ثم في العرقين اللذين في اعلي  
القلب ثم في العرق التي ينت من حدة الكبد ثم في

العروق التي في جوف الكبد ثم في العروق التي مادون الكبد في المواضع التي يقال لها المرباط ثم يجري الي افواه العروق التي تتصل بالامعاء حتي تنصب من هناك بمخرجه . . . .

Again, on concluding the first Maqâlah (fol. 28<sup>a</sup>-29<sup>b</sup>), he adds fifty-five Faṣls containing hints of practical importance to practitioners *فصول عامة تستعان بها في الطب*. In the face of these positive proofs of his originality he cannot be dismissed as "little more than a compiler and even a plagiarist."

Now, let us see what other European scholars say about his surgical production. Francis Adams, in his translation of the work of Paulus Æginata (vol. ii., p. 247) appreciates Az-Zahrâwî in the following terms: "Albucasis gives more original matter on surgery than any other Arabian author." Clement Huart (*History of Arabic Literature*, p. 310) calls him "a great surgeon who frequently resorted to cauterisation." But his merit as a distinguished writer and a surgical investigator cannot be expressed in better language than that used in two places in the *Encyclopædia Britannica*.

"Either to the tenth or the eleventh century must be referred the name of another Arabian physician who has also attained the position of a classic, Abul Kasim, or Albucasis of El-Zahra, near Cordova, in Spain. His great work *At-Tasrif*, a medical encyclopædia, is chiefly valued for its surgical portion, which was translated into Latin in the twelfth century and was for some centuries a standard, if not the standard, authority in surgery in Europe" (vol. xv., p. 805).

"Their (Arabians) one distinctively surgical writer was Abu 'l-Casim (d. 1122), who is chiefly celebrated for his free use of the actual cautery and of caustics. He showed a good deal of character in declining to operate on goitre, in resorting to tracheotomy but sparingly, in refusing to meddle with cancer and in evacuating large abscesses by degrees" (vol. xxii., p. 675).

Begins:—

قال الشيخ العالم العلامة . . . حيكم الله يا بني موارد الخير و  
جنبكم مضارة الشبهة و حماكم من زلال الاتباع

The work is divided into thirty Maqâlas (chapters), a list of which is given by the author on fol. 2.

Contents:—

fol. 2.

المقالة الاولى ضمننتها مقولا في الاسطقسام و الامزجة و الاغذية

و تركيب الادوية و عيون من التشريح و ما اشبه ذلك جعلتها  
كالمدخل لهذا الكتاب

fol. 29<sup>b</sup>.

المقالة الثانية في تقاسيم الامراض و علاماتها و الاشارة الي  
علاجها

fol. 179<sup>b</sup>.

المقالة الثالثة في تقاسيم المعاجين القديمة التي تخزن و تدخر

fol. 186<sup>b</sup>.

المقالة الرابعة في صناعة الترياق الكبير و مائر الترياقات و  
الادوية المفردة النافعة من جميع السموم

fol. 194<sup>b</sup>.

المقالة الخامسة في صفات الايارجات القديمة و ادخالها و  
تضميرها

fol. 200<sup>a</sup>.

المقالة السادسة في صفات الادوية المسهلة من الحبوب المدبرة  
لجميع العلل

fol. 207<sup>a</sup>.

المقالة السابعة في صفات الادوية التي تجلب القي و الحن و  
الفرزجات و الشيفات

fol. 213<sup>a</sup>.

المقالة الثامنة في الادوية المسهلة اللذيذة الطعم المألوفة  
المأمونة

fol. 221-224 (incomplete).

المقالة التاسعة في ادوية القلب من الشلثات و ادوية المسك  
و ما اشبه ذلك

fol. 299-306<sup>b</sup> (incomplete, without beginning).

المقالة العاشرة في صفة الاطريقات و البنادق المسهلات

fol. 306-312<sup>b</sup> again, fol. 271-272 (folios transposed).

المقالة الحادية عشرة في صفة الجوارشات و الكمونيات و ما  
اشبه ذلك

fol. 276-281 (incomplete, without beginning).

المقالة الثانية عشرة في ادوية الباءة و المسمنة للابدان المهزولة  
و المدرة و نحو ذلك

fol. 281<sup>b</sup>-296 again, fol. 313-326 (folios transposed).

المقالة الثالثة عشرة في الاشربة و السكنجينيات و الهرة

fol. 326-339.

المقالة الرابعة عشرة في اللخاخ و المطبوخات و النقوعات  
المسهلة و غير المسهلة

fol. 339-341 (a fragment).

المقالة الخامسة عشرة في المربيات و منافعها و حكمة ترتيبها  
و ادغارها

Wanting.

المقالة السادسة عشرة في السفوفات المسهلة و غير المسهلة

fol. 296-298 (a fragment).

المقالة السابعة عشرة في الاقراص المسهلة و الممسكة و غير  
المسهلة و الممسكة

fol. 255<sup>b</sup>-262 (a fragment).

المقالة الثامنة عشرة في السعوطات و البخورات و القطورات  
و الذ زورات و الغراغر

fol. 262-270<sup>b</sup> again, fol. 225-232 (folios transposed).

المقالة التاسعة عشرة في الطيب و الزينة و صناعة الغوالي و ما  
اشبهها

fol. 233-238 again, fol. 343-347 (folios transposed).

المقالة العشرون في الاكحال و الشيفات و اللطوخت

Wanting.

المقالة الحادية والعشرون في السنونات وادوية القم والحلق  
وما اشبه ذلك

fol. 245-253 (incomplete).

المقالة الثانية والعشرون في ادوية الصدر والسعال خاصة

fol. 239<sup>b</sup>-244, fol. 273-275, fol. 348-369 (folios transposed).

المقالة الثالثة والعشرون في الضمادات لجميع علل البدن من  
الفرق الي القدم

fol. 369.

المقالة الرابعة والعشرون في صناعة المراهم النخلي و سائر  
المراهم لجالينوس ولغيره

fol. 378.

المقالة الخامسة والعشرون في الادهلق و منافعها و احكام  
اغراجها

fol. 388.

المقالة السادسة والعشرون في اطعمة المرضى وكثير من الاصحاء  
مرتبة علي حسب الامراض

fol. 412.

المقالة السابعة والعشرون في طبائع الادوية و الاغذية و  
اصلاحها وقواها و خواصها

fol. 461-470 again, fol. 342 (folios transposed).

المقالة الثامنة والعشرون في اصلاح الادوية و حرق الاحجار  
المعدنية و ما يتصرف في الطب من ذلك

fol. 470-494.

المقالة التاسعة والعشرون في تسمية العقاقير باختلاف اللغة  
و بدلها و اعمارها و اعمار المركبة و غيرها و شرح الاسماء الواقعة  
في كتاب الطب و الاكيال و الاوزان

(See vol. ii. below.)

المقالة الثلاثون في العمل باليد من الشق و البط و الجبر و الكي  
و الخلع

The first volume consists of twenty-nine bâbs. By the folio-marks in the list of contents noted above, it will be clear that there are many transpositions of folios; chapters 16th and 21st are wholly wanting, and many chapters are incomplete.

Copies: Berlin, No. 6455; Brit. Mus., p. 458; Gotha, No. 1989, and Wali-Uddin, No. 2491.

Written in Maġribî character, but the writing is not uniform; here and there it is in a superior Maġribî, but the greater portion is in ordinary Maġribî.

fol. 231, 245, 255-7 are supplied in a later hand. fol. 354 and 481 are left blank. fol. 225, 231, 234-68, 378-87, 388-98, and 405-9 are completely destroyed by damp and the chemical action of the ink used. There is a lacuna in fol. 417. fol. 319-21<sup>b</sup> spaces reserved for headings are left blank.

The date of transcription, as noted on fol. 221 at the end of the eighteenth Maqâlah, is Rabi' II., A.H. 1121 = A.D. 1710.

No. 17.

fol. 240; lines 16; size  $10\frac{1}{4} \times 7$ ;  $7\frac{1}{4} \times 5\frac{1}{4}$ .

The same.

VOL. II.

The surgical portion, which is the 30th Maqâlah of At-Taṣrif.

Begins:—

قال الحكيم الفاضل خلف بن عباس الزهراوي واضع هذا  
الكتاب رحمه الله لما كملت لكم يا بني هذا الكتاب الذي هو جزو  
العلم في الطب بكماله و بلغت الغاية فيه من و ضوحه و بيبانه  
رايت ان اكمله بهذه المقالة التي هي جزؤ العمل باليد لان العمل  
باليد محسنة في بلدنا و في زماننا معدوم البتة الخ

This Maqālah (or book) is divided into the following three bābs :—  
fol. 9<sup>a</sup>.

الباب الاول في الكي بالنار و الكي بالدواء الحاد محبوب  
مرتب من القرن [الفرق] الي القدم و صورت الالات و حديد  
الكي و كل ما يحتاج اليه في العمل باليد

fol. 43<sup>a</sup>.

الباب الثاني في الشق و الفصد و العجامة و الخراجات و  
اخراج السهام و نحو ذلك كله محبوب مرتب و صور الالات

fol. 190<sup>a</sup>.

الباب الثالث في الجبر و الخلع و علاج الوثي و نحو ذلك  
مبوب مرتب من القرن [الفرق] الي القدم و صور الالات

Each bāb is subdivided into a large number of chapters (فصول),  
for a complete description of which see Berlin Cat., No. 6254.

For various European translations of this portion see A. G. Ellis's  
Cat. of Arab. Books in the Brit. Mus., vol. i., p. 842.

Written in an old elegant Arabian Naskh with diacritical points.  
Neat pictures in colours of surgical instruments are drawn throughout.  
A complete list of contents is added in the beginning. This is a fairly  
old copy of the work, having been transcribed in A.H. 584 = A.D. 1190.

و فرغ من نسخه يوم السبت سابع المحرم سنة اربع و ثمانين  
و خمسمائة

### No. 18.

fol. 87; lines 21; size  $8\frac{1}{4} \times 5\frac{1}{2}$ ;  $6 \times 4$ .

## تذكرة الكحالين

## TADKIRATU-'L-KUHĤĤĀLÎN.

A treatise on ophthalmic practice by [عيسى بن عيسى] عيسى بن عيسى  
علي بن عيسى [علي] al-Kuĥĥâl, the celebrated

ophthalmic writer known to Europe as Jesu Haly. Ibn u'l-Qifti (p. 247) makes him a pupil of the celebrated Hunayn b. Ishâq (d. 260 = 837), and Ibn Abi 'Uṣaybi'ah (i. 247) places his death after A.H. 400 = A.D. 1009. Besides the present work he wrote a book entitled *كتاب المنافع التي تستفاد من اعضاء الحيوان* (A book on the benefits derived from the bodies of animals), a copy of which exists in the Berlin Library (see Ahlwardt, Berlin Cat., No. 6240). For further reference to the author's life see Brock, i., 236.

Begins:—

ببتدي بعون الله . . . و نكتب رسالة علي بن عيسى الكحال  
 . . . ايها الفاضل حفظك الله بما فيه . . . تسأل عن جوامع ما فيه  
 كما بين في امراض العين و علاج كل واحد منها لان  
 الاسكندرانيون ذكروا عدد امراضها و لم يذكروا علاجاتها و قد  
 رايت . . . أن لك كتابا في امراض العين اذكر فيه جميع  
 ما سألت عني بايجاز و اختصار الخ

Compare H. Khal., vol. ii., p. 267.

This work is divided into the following three Maqâlās:—

I.—On the anatomy and physiology of the eye (in 21 bâbs), on fol. 2<sup>a</sup>.

II.—On the external diseases of the eye, their symptoms and treatment (in 73 bâbs), on fol. 9<sup>a</sup>.

III.—The internal diseases of the eye, their symptoms and treatment (in 27 bâbs), on fol. 62<sup>a</sup>.

The author further states that he made many additions to the works of Galen and Hunayn, of the results derived from personal observations in course of his practice.

For centuries the work was regarded, even in Europe, as indispensable for students of ophthalmic practice.

For European translations of the work, see Cat. of Arab. Books in the Brit. Mus., by A. G. Ellis, i., 243, and Iktifa, p. 218.

Copies: Gotha, No. 1992; Ayâsûfiyah, No. 3583; Nûr 'Uṣmâniyah, No. 3400; and Walî Uddin, No. 2481.

Written in an ordinary old Arabian Naskh. Dark water-stain on foll. 26–8. Water-stained throughout. This is an old copy of the work, the date of transcription being Rabi' II., A.H. 555.

Scribe عيسى بن فضل بن جابر بن سليمان المتهم براهب

## No. 19.

fol. 260; lines 26; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{4}$ .

كتاب القانون

KITÂBU 'L-QÂNÛN.

VOL. I.

The book of the Canon : a medical encyclopædia, by أبو علي الحسين بن عبدالله ابن السينا, Abû 'Alî al-Ḥusayn b. 'Abdullah b. Sinâ, called *Ash-Shaykh* (the Reverend) and *Ar-Ra'is* (the Chief), the most celebrated Arabian philosopher and physician, better known to Europe by the name of Avicenna. He was born at Afshinah, a hamlet in the district of Bukhârâ, in A.H. 370 = A.D. 980. After the death of his younger brother his family migrated to Bukhârâ, where he was put in charge of a tutor for the study of the Qur'ân and Arabian poetry. At the age of ten, as he states in his autobiography, he made so much progress in his studies in theology, poetry and arithmetic that he became the wonder of his neighbours. Under Abû Abdullah-an-Nâtîlî, a wandering scholar of some repute, who about this time came to Bûkhârâ, he studied logic, Euclid and Al-Majist. The first appointment he secured was that of physician to Nûh b. Mansûr, the Samanide Sultân of Bukhârâ (A.D. 975-97), whom he cured of a dangerous disease. For a time he was court physician to Shamsu'l-Ma'âlî Qâbûs b. Washmgîr, the Dilemite, and after the dethronement of that sovereign, which occurred in A.D. 1012, he retired to Jurjân, where he began to compose his celebrated Kitâbu'l-Qânûn (Book of the Canon). He next held office as Wazîr to Shamsu'd-Dawlah of Hamadân, on whose death he proceeded to Isfahân and secured the post of physician to 'Alâ 'ud-Dawlah, the reigning sovereign of that town. He died of colic in A.H. 428 = A.D. 1037, in his 58th year.

Kitâbu 'l-Qânûn, though not essentially different from Al-Hâwî (Continens) of Rhazes and Al-Maliki of Haly Abbas, acquired a greater celebrity than these on account of its methodical treatment and the comprehensive view it afforded of the ancient doctrines. In the enumeration of symptoms and in scholarly arrangement it stands easily first, but in surgical matters it is inferior to the works of Haly Abbas and Albucasis. "He introduced into medical theory the four causes of the Peripatetic System." See *Encyclopædia Britannica* (9th edition,

iii., pp. 152-5); Baron Carrade vau Avicenne, pp. 131-56; Nicholson's Lit. Hist. of Arabia, p. 360; Brock, i., 452; Mukhtaṣar-u'd-Duwal (Oxford edition), p. 349; Ibn Abi 'Uṣaybi'ah, ii., pp. 2-20; Ibn-u'l-Qifti, pp. 414-26; Ibn Khallikan (De Slane's translation), i., p. 440; Mir'at u'l-Jinân (Lib. Copy), fol. 252, and Nâma-i-Dânishwarân-i-Nâsiri (i., pp. 53-83), where Sitârah is mentioned as the name of Avicenna's mother. In this work there are many interesting biographical accounts not to be met with in other biographies. The author of this work contends that A.H. 363 = A.D. 973 is the real date of Avicenna's birth, and not A.H. 370 as is adopted by almost all his biographers.

Begins:—

الحمد لله رب العالمين حمد الشاكرين . . . و بعد فقد التمس  
مني بعض خلص اخواني الخ

This volume contains the first two books:—

General rules of the Medical Art. fol. 1.

الكتاب الاول في الامور الكلية من علم الطب

On Simple Medicaments. fol. 135<sup>b</sup>.

الكتاب الثاني في الادوية المفردة

A complete list of contents is given in Ahlwardt, Berlin Cat., Nos. 6269-71.

This work, though in itself a vast compendium of medical subjects, yet became the text of many commentaries. The most important of the complete commentaries are: (1) Al-Qarshi's (Syrasis) and (2) Al-Jilani's. Of the commentaries on the theoretical portion only, Al-Qutb-ush-Shirâzi's Commentary is the most important. Of the many abridgments the most famous are the Mukhtaṣar of 'Îlâqî and Al-Mûjaz of Qarshî (*vide infra*), see Brock, i., 457, and H. Khal., iv., 497.

For different editions and translations see Cat. of Arab. Books in the Brit. Mus., by A. G. Ellis (i., pp. 664-94) and Iktifa, p. 218.

Copies: Brit. Mus. Sup., Nos. 787-90; Ind. Office, No. 777-8; Berlin, No. 6269-71; Brit. Mus., pp. 221, 632, 744; Gotha, No. 1911; B. t., iii., 237; Cairo, vi., 27; Asiat. Soc., p. 85; Wali Uddin, No. 2528; Nûr 'Uṣṣamaniyah, Nos. 3568-73; Kâprilizâdah, Nos. 976-7, p. 64; and Râmpûr, p. 490.

Written in a beautiful Persian Naskh, with a sumptuous 'Unwân and gold border lines.

Scribe حسين بن محمد الكرمانى

**No. 20.**

fol. 417; lines and size as above.

The same.

**VOL. II.**

The second volume of the work noticed above. This volume extends to the whole of the third book on treatment of the diseases of the human body from head to foot.

Begins:—

الفن الاول من الكتاب الثالث من القانون و هو خمس  
مقالات الخ

And ends in this line:—

ورق السرو و مرهم الشحوم مع بحر الماعز

The remaining few lines are on the first folio of the third volume.  
Written in the same manner and in the same hand as No. 19.

**No. 21.**

fol. 284; lines and size as above.

The same.

**VOL. III.**

The third volume of the above work. This volume extends to the fourth and fifth books.

Begins:—

المقالة الاولى من الفن الاول من الكتاب الرابع الخ

fol. 888<sup>b</sup>. (Pharmacopœia).

الكتاب الخامس في الادوية المركبة وهو الانقربادين

A H. 917 = A.D. 1511, is the date of transcription which appears in the colophon of this volume.

All the three volumes taken together make a beautiful, complete, and apparently correct copy of this work.

Written in the same manner and same hand as the preceding volumes.

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**No. 22.**

fol. 468; lines 19 to 22; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{4} \times 5\frac{3}{4}$ .

The same.

Another copy of the work noticed above.

Begins:—

المقالة الاولى في كليات احكام الراس الخ

This volume contains the whole of Book III. and Book IV. down to the middle of the chapter on fracture of the nose, leaving the remainder uncopied. This corresponds to Vol. II. and Vol. III. up to fol. 824<sup>b</sup> of the copy noticed above.

The MS. breaks off on the passage—

والاولي ان يكون من الكتان و الاحتياط ان يدخل في المنخرين  
جميعا وان

Written in ordinary Nasta'liq, excepting fol. 294–306, which are in Naskh. The whole book on Fevers contains marginal notes. fol. 306–332, spaces reserved for headings left blank.

Not dated. Circa 18th century.

(*Khurshayd Nawwâb.*)

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**No. 23.**

fol. 460; lines 29; size  $17\frac{3}{4} \times 10\frac{3}{4}$ ;  $12\frac{3}{4} \times 7\frac{1}{2}$ .

The same.

Another complete copy of the five books of the Qanûn in one volume. The rubrics are wanting on the following folios: 37, 38, 41, 45, 46, 47, 49, 50, 51, 101, 279, 285, 286, 289 and 290.

## Contents:—

Book I.—General Rules of the Medical Art, on fol. 1.

Book II.—On Simple Medicaments, on fol. 73.

Book III.—Treatment and Symptoms of Organic and Local Diseases from Head to Foot, on fol. 142.

Book IV.—Treatment of External Diseases, Fevers, etc., on fol. 345.

Book V.—Compound Medicaments, on fol. 420.

Written in a clear bold Persian Naskh, the headings being written in a thicker style in red, with a decorated 'Unwān, and gold and blue ruled border lines.

Not dated. Circa 16th century.

## No. 24.

fol. 111; lines 26; size  $11 \times 6\frac{3}{4}$ ;  $8\frac{1}{2} \times 5$ .

The same.

A copy containing the first book of the Qānūn. A complete list of contents of this volume is prefixed.

Written in a beautiful clear Nasta'liq. Worm-eaten here and there.

Not dated. Circa 18th century.

## No. 25.

fol. 221; lines 15; size  $10 \times 7$ ;  $6\frac{3}{4} \times 4\frac{1}{4}$ .

The same.

A fragment of the above work. This MS. contains the latter half of the first book beginning from الجلة الثانية في تعدييد مسبب لكل واحد من العوارض; this is Jumlah II. of Ta'lim III. of Faun II. of Book I. The folios are transposed. The arrangement of folios should be as follows: 1, 191-217, 182-190 and 2-181. This is a fragment of an old copy of the Qānūn, the date of transcription as given in the colophon being A.H. 627.

شهر المبارك المحرم سنة سبع وعشرين وستمائة

On the title page the name of the physician for whom this MS. was transcribed is given as follows:—

امر بكتابة الحكيم الاجل العالم الافضل الامجد كمال الدين سيد  
الحكما فخر الاطبا اوحد بن اسمعيل الطبيب الخيري (sic)

Written in an old Arabian Naskh.

No. 26.

fol. 161; lines 19; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{4} \times 4$ .

شرح كليات القانون

SHARH-U-KULLIYÂT-'IL-QÂNÛN.

VOL. I.

A commentary upon the Kulliyât of the Qânûn, by ابو اسحق  
ابراهيم بن علي بن محمد السلمي المصري, Abû Ishâq Ibrâhîm b.  
'Alî b. Muḥammad-as-Sulamî, one of the chief disciples of Fakhrû'd-Dîn  
Ar-Râzî (d. A.H. 606), and known in the East as Al-Quṭb-u'l-Miṣrî (see  
Ibn-u'l-Mulaqqin's *Ṭabaqât-u'sh-Shawâfi'*, Lib. Copy, p. 239). He was  
killed at Naysâpûr in A.H. 618 = A.D. 1221, when the Tartars invaded  
Persia. He left many works on metaphysics and medicine. See  
Ibn Abî 'Uṣaybi'ah ii., 30; Ḥusn-u'l-Muḥâḍirah, Lib. Copy, fol. 273<sup>b</sup>;  
and H. Khal., iv., 498.

Begins:—

الحمد لله المدبر الحكيم الفاطر العليم الذي خلق الانسان في  
احسن تقويم . . . اما بعد سيدنا و امتاذنا . . . قطب الدين . . .  
ابراهيم بن علي بن محمد السلمي المصري . . . اني لم ازل في  
صباي . . . احب العلوم . . . فلما تواترت الاخبار . . . بمستقر.  
الامام . . . فخر الملة والدين الرازي . . . مدت نحوه قاصدا الخ

The author states in the preface that while he was studying medicine under Imâm Râzî he made notes of the explanations of

difficult passages and collected materials from other works to elucidate the difficulties of the science, which he now draws up in the form of the present commentary. He then dedicates the work to Muḥammad b. Aḥmad-al-Sāwajī.

The comment begins thus, on fol. 2<sup>b</sup>:—

متن اعلم ان الطب علم يعرف منه احوال بدن الانسان من  
جهة ما يصح ويزول عن الصحة ليحفظ حاصله و تسترد زائله التفسير  
قال مولانا ان الطب في لغة العرب الحذق و لذلك لكل حاذق  
طبيب الخ

Thus the text is introduced with the word متن and the comment with التفسير.

This volume extends from the beginning down to the end of Jumlah I. of Ta'lim III. of Faun II. of the text.

It is a fairly old copy of the work, the date of transcription as stated in the colophon being A.H. 679 = A.D. 1280. The work is mentioned along with the other commentaries upon the Qānūn in the Berlin Cat., No. 6281.

Written in an ordinary minute Nasta'liq. Wormed throughout, but serviceable.

Scribe عبد الصمد بن احمد بن مسعود التستري

### No. 27.

fol. 171 ; lines and size as above.

The same.

### VOL. II.

The second volume of the work noticed above, extending to the end of the Kulliyât.

Begins:—

قال الاجناس التي يتعرف منها احوال الدليل مبيعة اقسام  
التفسير اقول قبل الشروع في هذه الاقسام نقدم عليه مسائل نافعة  
في علم التفسيرة الخ

In this commentary the philosophical side of the subjects is treated according to the then established canons of reasoning. Thus the work though brief represents the manner in which the Arabs discussed medical subjects "philosophically." This sort of explanation has been further developed in Qutb-ush-Shîrâzi's Commentary (*vide infra*).

Written in the same hand as No. 26.

No. 28.

fol. 503; lines 32; size  $11\frac{3}{4} \times 7\frac{1}{2}$ ;  $7\frac{3}{4} \times 4\frac{1}{2}$ .

شرح القانون

SHARHU-'L-QÂNÛN.

VOL. I.

A commentary upon Avicenna's Canon by علاء الدين ابو الحسن علي بن ابي الخرم القرشي [Kharam] al-Qarshî, the celebrated commentator of the Qânûn known in Europe as Syrasis. He was born at Qarsh, a town of Mawarâ-'un-Nahr, in A.H. 607 = A.D. 1210. He became so famous that Yâfi'î (Mir'ât u'l-Jinân, Lib. Copy, fol. 432) and As-Suyûtî (Ḥusn u'l-Muḥâḍirah, Lib. Copy, fol. 274) consider him the greatest of the Muḥammadan physicians of Egypt, and according to Iktifa (p. 224) his fame is second only to Avicenna in the Islamic medical world. He passed his life in the Manṣûrî hospital of Cairo, where, after making an endowment of all his properties to that institution, he died at the age of eighty in A.H. 687 = A.D. 1288. He studied medicine under Muhaddib-ud-Dîn ad-Dakhwar, and wrote not only on medicine but also on jurisprudence and tradition. See Ibn Mulaqqin's Tabaqât-ush-Shawâfi', Lib. Copy, p. 254; Brock, i., 493; H. Kêl., iv., 497; As-Subkî's Tabaqât u'l-Kubrâ (Cairo edition), vol. v., p. 129, where تسع is wrongly printed for سبع in the date of his death; and Ibn Shuhba's Tabaqât (Asiat. Soc. Copy), fol. 118.

Begins:—

قال الامام ... ابي الخرم القرشي الشافعي ... حمد الله رب العالمين والصلوة علي عباده الصالحين الخ

The author in the preface describes the arrangement of the work in the following terms :—

و قد رتبناه علي ترتيب كتاب القانون الا في التشرية و  
الانقرابادين فانا راينا ان نجمع الكلام في التشرية في كتاب  
واحد و نرتبه بعد الكلام في مباحث بقية الكتاب الاول من كتب  
القانون و هو المعروف بكتاب الكليات وان نرتب الانقرابادين  
بعد الكلام في مباحث الادوية المفردة و ماموسي ذلك لانغير  
ترتيبه

Haji Khalifah (iv., 497) mentions this work with the commentaries upon the Kulliyât, but a close study shows that it extends to the whole of the Qânûn.

The commentary begins on fol. 7 thus :—

قال الشيخ الرئيس ره في الامور الكلية في حد الطب الفصل  
الاول من التعليم الاول من الفن الاول من الكتاب الاول في  
حد الطب الشرح الحد في اللغة العربية هو المنع

Thus the text is introduced by the words رحمة الله and the commentary by الشرح. Only the beginning and ending words of the passage to be explained are quoted.

This volume comprises Book I. and Book III. up to the disease ذات الجنب (Pleurisy).

Copies: Râmpûr, p. 483, and Ayâşûfiyah, Nos. 3643, 3648 and 3659-60.

Written in clear minute Persian Naskh within gold-ruled borders. Water-stained in many places.

fol. 140\* contains a seal which runs thus :—

بندۀ شاه نجف سلطان محمد قطب شاه ١٠٢٥

Not dated. Circa 16th century.

No. 29.

fol. 582; lines 33; size  $11\frac{1}{2} \times 7\frac{1}{4}$ ;  $8\frac{1}{4} \times 4\frac{3}{4}$ .

The same.

VOL. II.

The second volume of the above work.

Begins:—

الفن الرابع في احوال الاذن الخ

This volume extends from the Diseases of the Ear (Book III.) to the end of the Qânûn.

Contents: Book III. (from Diseases of the Ear), on fol. 1; Book IV. (on External and General Diseases), on fol. 401<sup>b</sup>; and Book V. (on Pharmacopœia), on fol. 571.

Written in many hands in clear Persian Naskh. The first folio contains the following marginal note:—

جلد دوم از قرشي بر قانون طب . . . بابت اموال امير الامرا  
مرحوم بست و پنجم شهر رجب المرجب . . . تحويل محمد باقر  
نموده شد

There are seals and names of previous owners, the earliest date being A.H. 1084.

No. 30.

fol. 515; lines 27; size  $13\frac{3}{4} \times 8$ ;  $10\frac{1}{2} \times 5\frac{3}{4}$ .

شرح کلیات القانون

SHARHU-KULLÎYATÎ-'L-QÂNÛN.

VOL. I.

A commentary on the Kulliyât of Avicenna's Canon, by قطب  
الدین محمود بن مسعود بن مصلح الشیرازی, Quṭb-ud-Dîn Maḥmūd b.

Mas'ūd b. Muṣliḥ-ash-Shirāzī, known to the East as Al-'Allāmah (the most learned). He belonged to a famous family of physicians of Shirāz. After getting an introductory insight into the various branches of Eastern literature, according to the prevailing fashion of the day, from his father and uncle, he went to the celebrated Naṣir u'd-Dīn aṭ-Ṭūsī, and under him completed his philosophical and mathematical courses of study. He was witty, addicted to drinking, and cared little for strict religious dogmas, but he was of charitable disposition and was highly honoured by the Tartar kings. Besides the present work he wrote commentaries on Al-Miftāḥ of Sakkākī, Al-Asrār of Suhrawardī and Al-Mukhtaṣar of Ibn u'l-Hājib. He died at Tabriz on the 14th of Ramaḍān, A.H. 710 = A.D. 1310. See Duraru'l-Kāminah (Lib. Copy, ii., p. 588); Ṭabaqāt-ush-Shawāfi' of Al-Asnawī (Lib. Copy, p. 283); As-Subkī's Ṭabaqāt u'l-Kubrā (Cairo edition), vol. vi., p. 248; Ibn Shuhbā's Ṭabaqāt (Asiat. Soc. Copy), fol. 132<sup>b</sup>; and Mir'āt-i-Āftāb Numā of Shāh Niwāz Khan (Lib. Copy), foll. 214-15. For his other works see Brock, ii., 211.

Begins :—

رب انعمت فزد ان اولي ما افتتح به الخطاب و احري ما اتبدي  
به الكتاب النح

In the preface, after describing his literary attainments, the author states that he paid particular attention to the study of the Kulliyāt of Avicenna's Canon. He learnt it from his father Mas'ūd, his uncle Kamāl-ud-Dīn Abu'l Khayr Muṣliḥ al-Kāzarūnī; after them from Muḥammad b. Aḥmad al-Kishī, Sharaf-ud-Dīn Zakī-al-Buskānī, and finally from Naṣir u'd-Dīn aṭ-Ṭūsī. He then studied its other famous commentaries for himself and travelled through Khurāsān, Bagdad, Turkey, and other places, to consult the medical authorities of these places on the subject. Thus he was able to collect much material for the explanation of the difficulties of the Kulliyāt which had never been collected by anyone before his time.

After enumerating a large number of works which he consulted in the course of preparing this work, he mentions the following ten commentaries of the Qānūn as his groundwork :—

- (1) شرح فخر الدين الرازي (d. 606 = 1209).
- (2) شرح امام افضل الدين محمد بن نام آور بن عبد الملك الخرنجي (d. 646 = 1248. See I. A. U., ii., 120).
- (3) شرح نجم الدين احمد بن ابي بكر بن محمد الخجواني (See Mukhtasar u'd-Duwal, Oxford edition, p. 521.)
- (4) شرح عبد العزيز بن عبد الله الجيلي

- (5) شرح قطب الدين ابراهيم المصري (d. 618 = 1221).  
 (6) شرح علي ابن الخرم القرشي (d. 687 = 1288).  
 (7) شرح ابو الفرج يعقوب المسيحي المعروف بابن القف (d. 685 = 1286).  
 (8) شرح يعقوب ابن اسحق السامري (d. 681 = 1282).  
 (9) شرح سعد الدين الفارسي  
 (10) شرح اكمل الدين الخجواني

The arrangement of the work is explained by the author in the following terms, on fol. 3:—

ولما اجتمع عندي مالم يجتمع عند احد في العالم مما يتعلق  
 بحل هذا الكتاب و تمييز ماهو كالقشر من اللباب رايت ان اشرح  
 له شرحا يذل من اللفظ صغابه و يكشف عن وجه المعاني ثقاب  
 غير مقتصر فيه على حل الفاظه و توضيح معانيه و التصريح بتعليل  
 تركيباته و تنقيح مبانيه بل مجتهدا ايضا في تقرير قواعده و تحرير  
 معاقده و تفسير مقاصده و تكثير فرائده و بسط موجزه و حل ملغزه  
 و تقييد مرسله و تفصيل مجمله و الاشارة الى اجوبة ما اعترض  
 به كل شارح مبالغيس في مسائل الكتاب بقادح و الى تلقي ما  
 يتوجه عليها بالاعتراف مراعيًا في جميع ذلك شريطة الانصاف  
 و التجنب عن البغي و الاعتساف

This is no doubt the biggest commentary and contains matters of some interest.

This volume extends from the beginning of the text down to Faṣl 28th of Jumlah II. of Ta'lim II. of Fann II.

Copies: India Office, No. 799; Gotha, No. 1917; H. *Khāl*, iv., 498; *Ayāṣūfiyah*, p. 218; *Kuprilizādah*, p. 63; and *Rāmpūr*, p. 484.

Written in ordinary Indian Nasta'liq, with decorated frontispiece and coloured borders.

Dated *Shā'bān* A.H. 1072.

Scribe أحمد بك

## No. 31.

fol. 367; lines and size as above.

The same.

VOL. II.

The second volume of the above work.

Begins:—

قد عرفت فيما سلف من اقاويلنا الفرق بين العلامة و العرض  
وقد عرفت ان العلامة الن

This volume contains the commentary from Ta'lim III. of Fann II. to the end. The author left the portion of the text from Faṣl 7th of Ta'lim II. of Fann II. to Faṣl 9th of Fann IV. uncommented, as appears from the following marginal note on fol. 271<sup>b</sup>:—

ههنا ترك الامتداد الى الفصل التاسع من الفن الرابع

Written in the same hand as above.

## No. 32.

fol. 338; lines 37 and 30; size  $12 \times 7\frac{1}{2}$ ;  $9\frac{3}{4} \times 5$ .

شرح کلیات القانون

SHARH-U-KULLÎYÂT-I'L-QÂNÛN.

Another commentary upon the Kulliyât of Avicenna's Canon by محمد ابن محمود الاملي, Muḥammad b. Maḥmūd al-Âmulî, a learned Shî'a physician and controversialist of the time of Sultân Khudâ Bandah. He died in A.H. 753 = A.D. 1352. An account of his controversy with his well-known Sunnî contemporary, Qâdî 'Aḍud-al-'Îjî,\* is given in Majâlis u'l-Mu'minîn (Lib. Copy), on fol. 405<sup>b</sup>.

\* The fortress of Îg (or Avîg) stood north of Dârkan (or Zarkan), the capital of the Dârâbgird province. Mustawfî generally refers to the castle as the Qil'ah Avig. See Le Strange's "The Lands of the Eastern Caliphate," p. 281.

Further reference to his life and works will be found in Haft-Iqlim (Lib. Copy), fol. 309<sup>b</sup>; Brock, i., 457; and H. Kh., iv., 500.

Begins:—

الحمد لله الذي دقت حكمته في خلقة الانسان و عمت نعمته  
عليهم الخ

The author, in the preface, states that the present work is condensed from Qutb-n'sh-Shîrâzî's commentary (*vide supra*), with many additions and improvements; and after dedicating the work to Jamâl-u'd-Dîn Abû Ishâq b. Al-Malik-u's-Sa'id Mahmûd Shâh, enumerates the sciences, such as Logic, Mathematics, etc., allied to Medicine.

The commentary begins, on fol. 3<sup>a</sup>, thus:—

الفن الاول في حد الطب و موضوعاته من الامور الطبيعية اقول  
القانون امركلي ينطق على جزئياته الخ

From the following note, on fol. 338, from an autograph copy, we learn that the work was composed in A.H. 753 = A.D. 1352:—

صورة على ما في النسخة الاصل التي بخط المصنف و يرجو الله  
تعالى شانه المصنف هو العبد الضعيف محمد بن محمود الاملي احسن  
الله احواله ان يكون ما كتبه كافيا بمقاصده و افيا وان يرزقه ما  
يتمناه . . . و اتفق الفراغ من تصنيفه ضوة يوم السبت منتصف  
المحرم سنة ثلاث و خمسين و سبعمائة

In the colophon it is stated that the work was transcribed for Hâkim Fathullâh Shîrâzî, a physician of the court of Shâh Jahân, for whose life see Mir'ât-i-Aftâb Numâ (Lib. Copy), fol. 222<sup>b</sup>.

Dated 1055 A.H.

شجاع الدين محمود ابن پير شمس الدين محمد  
الشيرازي

14496

## No. 33.

fol. 359; lines 25; size 10 × 5; 8½ × 4.

## شرح كليات القانون

SHARH-U-KULLÎYÂT-I'L-QÂNÛN.

## VOL. I.

The first volume of Al-Kâzarûni's commentary upon the Qânûn, containing the whole of that portion of the Kulliyât which treats of the general rules of the medical art.

Sadid-u'd-Dîn al-Kâzarûni, a famous medical writer of the 8th century A.H., seems to have been alive in A.H. 769 = A.D. 1369 (see Vol. II. of this work noted below). The exact date of his death is not known. He compiled the present work in A.H. 745 (see H. Kh., iv., 499, where التوضيحات القانون is given as its title. Besides this work he wrote Al-Muġni, the famous commentary on Al-Qarshi's Mâjaz (*vide infra*).

Begins:—

رب تم بجدك العظيم و احسانك القديم . . . هذا ما اختاره  
من شروح القانون و غيرها مولانا سعيد الملة و الدين الكازروني  
... و ينبغي ان اصنف في الطب كتابا مشتملا على قوانينه  
الكلية و الجزئية يعني بالقوانين الكلية كليات تحتها كليات اذا  
القانون الكلي عند الاطباء كل كلي يندرج تحت كليات كالصلى الخ

In this work the author has followed the method adopted by Al-Qutb-u'sh-Shirâzi in his commentary (*vide supra*), on which he claims to have made many improvements, and to have rendered his work more complete by commenting upon chapters on Anatomy and others that were left without comment by that celebrated writer (see Vol. II. of this work).

Another copy of this work exists in the Râmpâr Library (see Cat., p. 486).

Written in clear Indian Naskh within coloured borders.

Dated Rabi' II, A.H. 1102.

No. 34.

fol. 265 ; lines 25 ; size 12 × 8 ; 10 × 5.

The same.

VOL. II.

The second volume of the work mentioned above.

Begins :—

قال الشيخ رحمه الله و بعد حمد الله و الثناء عليه . . . فان  
هذا الكتاب هو ثاني الكتاب التي صنفها في الطب التي الاول  
منها هو في الاحكام الكلية من الطب و الثاني منها هو هذا المجموع  
في الادوية المفردة النح

This volume contains the commentary on the second book of the Qânûn, which treats of simple medicaments.

The words ادام الله ظله in the following note of Al-Kâzarûnî, quoted by his pupil, Jâlinûs b. Maḥmûd al-Muṭabbib-al-Jilî, make it evident that the transcription of the work was commenced during the lifetime of the author, on fol. 3<sup>a</sup> :—

قال سيدي و شيخي و مخدومي و استادي و استاد جميع  
الورى قدوة اعظم الاطباء و اسوة اكابر الحكماء افضل المتقدمين و  
اكمل المتأخرين بقراط الزمان و جالينوس الاوان شديد المكان والدين  
الكارزوني ادام الله ظله الوارف علي و على جميع المسلمين . . .  
اقول وانا شديد الكارزوني لما فرغت بتوفيق الله تعالى عن اتمام  
شرح الكتاب الاول الكلي على طريقة شرح قطب المحققين رحمة  
الله عليه . . . و اتست شرح الموضوعين الذين ظفر عنهما لعائق

منعه عن ذلك وهما مشرح تشریح الكتاب الكلي وشرح موضع من  
يصف التهمة من الفن الثالث من الكتاب الاول الى الفصل التاسع  
من الفن الرابع الخ

The following colophon contains the name of the author's pupil and the date of completing the transcription which occurred in the 'Ur-Khân's Madrasah of Tabriz in A.H. 769 = A.D. 1369:—

قد فرغ من تحريره المشتغل الى الله الغني جالينوس بن محمود  
المطبيب الجيلي . . . في دفعات كثيرة و مدة طويلة مع اختلال  
حال . . . الثاني والعشرين من شهر ربيع الاول سنة تسع و ستين  
وسبع مائة . . . بمعورة تبريز في مدرسة اورخان

On the extra leaves at the end prescriptions for various diseases are copied.

Written in ordinary Nasta'liq.

### No. 35.

fol. 210; lines 57; size  $16\frac{1}{2} \times 10\frac{1}{2}$ ;  $13\frac{1}{2} \times 6\frac{3}{4}$ .

شرح القانون

SHARH-U'L-QÂNÛN.

VOL. I.

The second part of a vast commentary on Avicenna's Canon, by Hakim 'Ali al-Jilânî, the nephew of Hakim-u'l-Mulk of Jilân. He came from Persia in very straitened circumstances, but soon found employment in Akbar's court. Akbar one day subjected his skill to a very severe test from which he emerged successful, and thereby rose so high in the Moghal Emperor's esteem that he became his friend and intimate, and vied with the richest nobles of the court in wealth and honour. In A.H. 988 = A.D. 1580 he was sent as an ambassador to 'Ali 'Âdil Shâh of Bijapur, who received him with great distinction, but on the sudden death of 'Âdil Shâh the Hakim returned

to Delhi. In the 39th year of Akbar's reign (A.D. 1595) he constructed the famous reservoir (for a complete description of which see Ma'âşir-u'l-'Umarâ, Lib. Copy, foll. 97-98). In the 40th year of Akbar's reign he was raised to the rank of 700 and got the title of Jâlinûs-a'z-Zamânî (Galen of the time). He was a learned scholar, excelled his contemporaries in mathematics and medicine, and was admired for his wonderful cures. His astringent medicines were greatly reputed at Akbar's court. In A.H. 1017 = A.D. 1608, Jahângir also visited the reservoir, and raised him to the rank of commander of 2000. This distinction he enjoyed for a short time and died, says Jahângir in his Maqâlât, on the 14th of Du'l-Hijjah, A.H. 1017 = A.D. 1608 (see Mir'at-i-Âftâb-Numâ, Lib. Copy, fol. 222). H. Blochmann, however, in his translation of 'Â'in-i-Akbarî, p. 467, places his death on the 5th of Muḥarram, A.H. 1018 = A.D. 1609. See also: Haft Iqlim (Lib. Copy), fol. 313. Compare India Office Cat., Nos. 781-84, where Dr. Loth, not finding the life of the author, makes an approximation and places him in the ninth century A.H.

Begins :—

قال الشيخ الرئيس . . . و بعد حمد الله . . . فان هذه الكتب  
التي صنفناها في الطب التي اول منها في الاحكام الكلية من  
الطب و قد فرغنا عنه وانا عبرنا في الكتاب الاول بالاحكام الخ

This commentary is the biggest of its kind, and in point of authority comes next to that of Al-Qarshî.

The portion of this commentary dealing with the Kulliyât was lithographed on the margin of Al-Âmulî's commentary in Lucknow in A.H. 1266.

Written in minute Nasta'liq within coloured border-lines. From fol. 34 to the end of the manuscript each page is divided into various light-coloured columns. The names of drugs are noted on the margin in red. Slightly wormed. The MS. contains occasional marginal corrections and the text is marked with red lines.

A complete copy, in five volumes, exists in Râmpûr; see Râmpûr Cat., Nos. 133-40, p. 485. For other incomplete copies see: Brit. Mus., p. 744<sup>b</sup>; and Ind. Office, No. 781.

Not dated. Circa 17th century.

## No. 36.

fol. 134; lines 65; size  $14\frac{1}{2} \times 9\frac{1}{2}$ ;  $13 \times 5\frac{3}{4}$ .

The same.

## I.

fol. 1-124. A portion of the third part of the work noticed above, comprising the 9th, 10th and 11th Fann of Book III.

Begins:—

الفن السادس من الكتاب الثالث في احوال الفم و اللسان  
... من منافع الفم و اللسان و قد مر كثير ما ينبغي تشرحها في  
الكتاب الاول الخ

and ends, on fol. 124<sup>b</sup>, thus:—

تابعا ليكون الديدان و الصميات فعله [فعالجه] بهذا الشربة بليج  
اسود وزن درهم ... فانه يخرج الديدان ايضا

## II.

fol. 125-134. A fragment of the fourth part of the above work corresponding to fol. 181<sup>b</sup>-190<sup>a</sup> of the volume noticed below.

Written in clear Persian Naskh. fol. 1 and 124 are supplied in a later hand in minute Nasta'liq.

Not dated. Circa 17th century.

## No. 37.

fol. 72; lines 57; size  $14\frac{1}{4} \times 9\frac{1}{2}$ ;  $12\frac{1}{4} \times 5\frac{1}{2}$ .

The same.

A portion of the third part of the above work, extending from Maqalah II. of the 19th Fann of Book III. to the end of Book III.

Begins:—

او يزرق فيه عصارة السداب مع المسك ... المقالة الثانية في

الافات التي تعرض البول . . . كلام في كيفية خروج البول الطبيعي  
وهذا الكلام مع ما يليه كالمقدمة الخ

and ends thus:—

انتهي شرح الكتاب الثالث من القانون بحمد الله وحسن توفيقه  
ويتلوه الكتاب الرابع انشاء الله العزيز الحكيم

Written in the same hand as the portion noticed above. Corrections are made on the margin.

Not dated. Circa 17th century.

### No. 38.

fol. 192; lines 50; size  $20 \times 12\frac{1}{4}$ ;  $17 \times 9\frac{1}{4}$ .

The same.

The fourth part of the work mentioned above. This volume comprises the 4th Book of the Qânûn, on general diseases.

Begins:—

الكتاب الرابع من القانون في الامراض التي لا تختص بعضو  
دون عضو الخ

Written in a clear bold Naskh, with a double-page 'unwân within coloured border. Corrections are made on the margin. A list of contents in a later hand is attached in the end.

Not dated. Circa 18th century.

Scribe محمد جميل بن فيض الله

### No. 39.

fol. 77; lines 51; size  $20 \times 12$ ;  $17\frac{1}{4} \times 9$ .

The same.

The fifth part of the above work. This volume comprises the fifth book of the Qânûn, on compound medicaments.

Begins:—

قال الشيخ الرئيس رحمة الله تعالى لقد فرغنا . . . للصحة حتى  
ان الكتاب الثاني الذي في احوال الادوية الخ

and ends, on fol. 12, thus:—

قال صاحب القاموس . . . و اليم اصلي بقولهم مرهت و  
لو كانت زائدة لقالوا ارهت

In the end a few chapters are added by the author himself on the admonitions given to medical practitioners; beginning:—

هذه ابواب في الوصايا التقطتها من الكتب و كثير منها من  
شرح العلامة بعد التنقيح و حذف المكرر الخ

Contents of the additional chapters:—

fol. 73<sup>b</sup>.

الباب الاول فيما ينبغي ان يكون الطبيب عليه

fol. 74<sup>a</sup>.

الباب الثاني في العلوم التي لا بد للطبيب منها

fol. 74<sup>b</sup>.

الباب الثالث فيما يجب ان يروض به الطبيب نفسه بعد العلوم  
وما يجب ان يتخذة ديدنا و عادة

fol. 75<sup>b</sup>.

الباب الرابع فيما ينبغي ان يجتنبه الطبيب

fol. 76<sup>b</sup>.

الباب الخامس في امتحان الطبيب

A list of contents is attached in the end.

Written in the same hand, probably by the same scribe as above, with a decorated frontispiece. Corrections are made on the margin.

Not dated. Circa 18th century.

No. 40.

fol. 294; lines 21; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

غاية الفهم في تدبير المحموم

GÂYAT U'L-FAHÛM.

A commentary on that portion of the Qânûn of Avicenna which treats of Fevers (Fann I. of Book IV.), by اسحق خان بن اسمعيل, Isḥâq Khân b. Ismâ'il Khân of Delhi, an Indian physician of the 12th century A.H.

Begins:—

نحمد الله سبحانه على ما انعمنا من تعليم حقائق العلل و  
ماهيات الامراض . . . و بعد فيقول . . . اسحق بن اسمعيل  
الطبيب النح

In the preface the author states that in this work he proposes to discuss the prognosis and critical days of fevers along with their treatment. To accomplish this purpose he consulted Al-Qarshî's commentary on the Qânûn (*vide supra*), which, though it contains useful comments, is yet full of futile attacks on Avicenna. He, therefore, referred to Al-Jilânî's commentary (*vide supra*), which, according to him, contains successful refutations of Al-Qarshî's hostile criticisms, but the practical portion is commented upon at such length that it became too voluminous to be of general utility. This work, he says, is an abridgement of Al-Jilânî's long comments to serve as an introduction to that encyclopædia.

In the colophon the date of composition of the work is stated as A.H. 1182.

وكان ذلك في رابع شهر رمضان المتسلك في شهر سنة اثنين  
و ثمانين ومائة بعد الالف

A copy of this work is noticed in the Râmpûr Cat., p. 486.

Written in an ordinary Nasta'liq, the text being marked with red lines. Copious notes from the author himself, designated by the words منه رحمه الله, are noted on the margin.

Dated A.H. 1283.

Scribe عبد الله

### No. 41.

fol. 393 ; lines 29 ; size  $15 \times 8\frac{3}{4}$  ;  $11\frac{3}{4} \times 5\frac{1}{2}$ .

## شرح كليات القانون

## SHARH-U-KULLÎYÂT-I'L-QÂNÛN.

A commentary upon the Kullyiât of the Qânûn of Avicenna, by حكيم شفائي خان ابن حكيم عبد الشافي خان مسيح الملك, Hakim Shifâ'i Khân b. Hakim 'Abdush-Shâfi Khân Masih u'l-Mulk, an Indian physician who flourished in the reign of Âsifu'd-Dawlah of Oudh, and after his death served Sa'âdat-'Alî Khân, his successor to the throne of Oudh.

Âsifu'd-Dawlah succeeded Shujâ' u'd-Dawlah in A.H. 1188 = A.D. 1774, transferred the seat of his government from Fayḍābād to Lucknow, and died after a reign of twenty-three years in A.H. 1212 = A.D. 1787. Sa'âdat 'Alî Khân succeeded him in A.H. 1212 = A.D. 1797 and reigned till A.H. 1229 = A.D. 1808. See Beale's Biographical Dictionary, p. 81.

Begins:—

وبناكلت اللسنة عن شكر الاثك و خرست الافواه عن توصيف  
نعمائك . . . فيقول الفقير . . . المخاطب من خليفة الرحمان بهكيم  
شفائي خان ابن حكيم عبد الشافي خان مسيح الملك الخ

In the preface the author states that he compiled this work for his son Mirzâ Amân 'Alî, and dedicates the work in the following terms:—

وزيت ديباجته باسم من هو كالقلة الاماني . . . وزير الممالك  
مدار المهام عمدة الملك اعتماد الدولة آصف جاه برهان الملك

ابو المنصور خان صفدر جنگ شجاع الدوله ناظم الملك سعادت علي  
خان بهادر

Written in a clear Nasta'liq, with a double-page 'unwân and coloured border lines. The text is introduced with the words قال المصنف رحمه الله and the commentary with اقول.

Dated Rajab, A.H. 1216.

Scribe ميرزا نظر علي

No. 42.

fol. 60; lines 15; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

اختصار كتاب القانون

IKHTISÂR-U-KITÂB I'L-QÂNÛN.

An abridgement of the theoretical portion (الكليات) of Avicenna's Canon by سيد ابو عبد الله محمد بن يوسف شرف الدين الايلقي, Abû 'Abdullâh Muḥammad b. Yûsuf Sharaf u'd-Dîn al-Îlâqî. He was a philosopher and one of the famous disciples of Avicenna. He died about A.H. 460 = A.D. 1068. See Ibn Abî 'Uṣaybi'ah, ii., 20; and Brock, i., 45.

Begins:—

الحمد لله الغني الصيد و الصلوة على خير [خلقه] محمد و اله  
اجمعين اعلم ان الطب علم يتعرف منه احوال بدن الانسان الخ

As the work is divided into Faṣls it became subsequently known as Fuṣûl-u'l-Îlâqî. This treatise became very popular. Many commentaries appeared on this work, of which the following four are noted in H. Kh., iv., 434:—

1. Amâli-'l-'Irâqîyah fi Sharḥ-i-Fuṣûl i'l-Îlâqîyah, by Maḥmud b. 'Alî b. Maḥmûd al-Ḥimṣî, known as Tâj-u'r-Râzî, composed in A.H. 735 = A.D. 1335.

2. Al-Baṣṭ u'l-Wâqî fi Sharḥ-i-Mukhtaṣar i'l-Îlâqî, by Muẓaffar b. Amir u'l-Ḥâjj b. Mu'ayyid at-Tabrizî.

3. *Sharḥ bi Qāla Aqūl*, by Muḥammad b. 'Alī an Naysābūrī, composed in A.H. 750 = A.D. 1350.

4. *Sharḥ bi Qāla Aqūl*, by Sadīd-u'd-Dīn Simānī.

Other commentaries are noticed in Brock, i., 45, and Berlin Cat., No. 6284.

Written in ordinary Nasta'liq, with marginal notes and corrections. fol. 8 supplied in a later hand.

Dated Rajab, A.H. 1245.

### No. 43.

fol. 107; lines 20; size  $12\frac{1}{2} \times 8\frac{3}{4}$ ;  $9 \times 5\frac{1}{4}$ .

كتاب الموجز من القانون

### AL-MŪJAZ.

A compendium of medicine, abridged from the Qānūn of Avicenna, by علاء الدين علي بن ابي العزم القرشي, Al-Qarshī, known in Europe as Syrasis, d. A.H. 687 = A.D. 1288. For his life and works see above; also Brit. Mus. Suppl., No. 805.

Begins:—

بعد حمد الله عز وجل و الصلوة على انبيائه حضوا على اكملهم  
محمد . . . فقد رتب هذا الكتاب على اربعة فنون الخ

This work became so popular with the Indians that up to this time it is looked upon as an introductory text-book for those who still study and follow the ancient system of medicine. It is divided into four Fann, and is chiefly based on the method followed in the Qānūn.

Copies: Brit. Mus. Suppl., No. 805; Berlin Cat., No. 6275; Brock, i., 459; Gotha, No. 1921; Batavæ, iii., 239; Ayâşûfiyah, p. 224; Nûr 'Uşmāniyah, p. 204; Kuprilizâdah, pp. 6 and 63; and Râmpûr, p. 498.

For different editions of this work and its commentaries, see Ellis' Cat. of Ar. Books in the Brit. Mus., i. 230.

Written in a clear Nasta'liq by Ismâ'il Khân, the brother of the founder of this Library, and contains occasional marginal notes.  
Not dated. Circa 19th century.

No. 44.

fol. 371; lines 26 to 29; size  $9\frac{3}{4} \times 5\frac{1}{2}$ ;  $7\frac{3}{4} \times 3$ .

كتاب المغني شرح الموجز

AL-MUGNÎ.

A commentary upon Al-Qarshî's Kitâb-u'l-Mûjaz, by سعيد الدين الكازرولي, Sadid-u'd-Dîn al-Kâzarûnî, who was alive in A.H. 779 = A.D. 1377. See above; also Brock, i., 457.

Begins:—

الصد لله الذي ابدع بقدرته جواهر عقلية مجردة . . . اما بعد  
فلما كان احتياج النح

In the preface it is stated that the author based this work on Al-Qutb-u'sh-Shîrâzî and Al-Qarshî's commentaries on the Qânûn and added matters which he gathered from his teacher Burhân-u'd-Dîn al-'Abri. The following works are enumerated here as authorities:—  
1. Haly Abbas' Kitâb u'l-Maliki; 2. Masihi's Al-Mi'ah; 3. Ibn Abî Şadiq's Nakhabatu'l-'Ilâj; 4. Ibn Hubal's Al-Mukhtâr; 5. Al-Mâlqi's Jâmi'; and 6. Avenzoar's celebrated At-Taysir.

The title of the work as quoted above also occurs in the preface:—

وسميته كتاب المغني في شرح الموجز

The commentary proper begins on fol. 2<sup>b</sup> thus:—

قال المصرة بعد حمد الله . . . اربعة فنون وانما انصر الكتاب  
في هذه الاربعة النح

Copies: Brit. Mus. Supplt., No. 806; Berlin Cat., No. 6277; Gotha, No. 1925; Batavæ, iii., 240; Cairo, vi., 45; As. Soc., p. 84; Walî-u'd-Din, p. 143; Ayâşûfiyah, p. 218; and Nûr 'Uşmâniyah, p. 20.

Repeatedly printed and lithographed. See Ellis' Cat. of Ar. Books in the Brit. Mus., ii., 556.

The first three folios are written in Naskh, the rest in Shikast Amiz Nasta'liq.

Not dated, circa 17th century.

Scribe بهاء الدين علي ابن المرحوم ابراهيم

### No. 45.

fol. 302; lines 21; size  $12\frac{3}{4} \times 10$ ;  $8\frac{3}{4} \times 7\frac{1}{4}$ .

النفيسي شرح الموجز

### AN-NAFÎSÎ.

Another commentary upon Al-Qarshi's Kitāb-u'l-Mūjaz, by برهان الدين نفيس ابن عوض الكرمانى, Burhān-u'd-Dīn Nafis b. 'Iwāḍ al-Kirmānī, a Persian physician of the time of Ulugh Beg Mirzā, who died after A.H. 850 = A.D. 1446. See Ḥabīb-u's-Siyar and Brock, i., 457.

Ulugh Beg Mirzā, the grandson of Amīr Timūr, was celebrated for his astronomical researches. He succeeded his father in A.H. 850 = A.D. 1446, and was cruelly put to death by his son, Mirzā 'Abdu'l Laṭīf, in A.H. 853 = A.D. 1449. See Beale's Biographical Dictionary, p. 407.

Begins:—

قال الشيخ الامام العالم الصبر الكامل علاء الدين علي بن ابي  
الحرم القرشي المتطبب صيغة تفعل ههنا للمبالغة مثل تقدس و  
تمجد الخ

According to Ḥājī Khalifa (vi., 252) it is the best commentary upon Al-Mūjaz, and was composed in Dī-Ḥajj, A.H. 841 = A.D. 1437 at Samarqand. By the Indian practitioners of the Greek system of medicine its comment upon the theoretical portion is regarded as a text-book and the standard of rational expositions of the medical theories.

For other copies see: India Office, No. 785; Ross's Cat. of Pers. and Ar. MSS. in the India Office Library, p. 125; Gotha, No. 1955; As. Soc., p. 86; Cairo, vi., 21; Nūr 'Uṣmāniyah, p. 200; Kuprilizādah, p. 63, and Rāmpūr, p. 500.

Written in an ordinary Nasta'liq. Repeatedly lithographed in India.

Dated A.H. 1250.

Scribe شيخ جهمون

No. 46.

حاشية النفيسي

HÂSHIYAT-U'N-NAFÎSÎ.

A gloss on An-Nafisi's commentary of Al-Mûjaz, by حكيم اعاجب *Hakim A'ajib b. Mu'aliy Khân*, an Indian physician of the twelfth century A.H. His father was a contemporary of Mu'tamad-u'l-Mulûk *Hakim 'Alawî Khân*, the famous physician of Muḥammad Shâh of Delhi (*vide infra*).

Begins:—

قوله صيغة التفعل ههنا للمبالغة بناءً على أن الفقرة من مضافات  
تلاميذ المص كما جرت العادة به الخ

The gloss is compiled with the same unfailing tendency to test every assertion with the established canons of criticism which is peculiar to later Indian writers. It extends from the beginning of An-Nafîsî to *هذا الجنس بحسب التركيب تسعة* of the chapter on pulse (*القول في النبض*) corresponding to foll. 1-31 of the manuscript noted above.

The author's name is not mentioned in the body of the work but is stated in the colophon which reads thus:—

فرغت من كتابة هذه الحاشية على شرح الموجز المسمي  
بالنفيسي من تأليف الفاضل المحقق الالعي و الحكيم المدقق  
اللوزعي و حيد الدهر فريد العصر جامع المعقول و المنقول  
حاوي الفروع و الاصول سميًا في العلوم الطبية اعني حكيم اعاجب  
ابن معالج خان اسكنهما الله في روضات الجنان

Written in an ordinary Nasta'liq, within coloured border lines. The work ends on fol. 161 and the remaining twenty-four folios are blank. Wormed throughout.

Dated A.H. 1270.

Scribe احمد علي

### No. 47.

fol. 298; lines 11; size  $8\frac{1}{4} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 4$ .

The same.

Another copy of the work noted above. Begins and ends in the same manner as the former copy. In the end of this copy there is a **خاتمه** (epilogue) in Persian, in which the author mentions the name of the patron for whom he composed this work, but unfortunately the portion containing the passage where the name, after a long eulogy, would have occurred is lost.

Written in an ordinary Nasta'liq.

Not dated, circa 18th century.

### No. 48.

fol. 373; lines 21; size  $11\frac{3}{4} \times 6\frac{1}{2}$ ;  $8\frac{3}{4} \times 4$ .

حاشية النفيسي

### HÂSHIYAT-U'N-NAFÎSÎ.

Another gloss on An-Nafisî, by حکیم شریف خان, Hakim Sharîf Khân of Delhi, a physician of Persian extraction, who settled in India and vied with 'Alawî Khân, the celebrated physician of Muḥammad Shâh of Delhi (*vide infra*), in reputation as a successful medical practitioner and Arabic scholar. These two men became the focus, as

it were, of the later Indian physicians who traced their sources of learning either to the one or to the other. The descendants of Sharif Khān still retain a sort of reputation for medical skill at Delhi. He died at Delhi in A.H. 1231 = A.D. 1799.

Begins:—

الحمد لله ولا اله الا الله و الكل معدوم سواء عم الاله و كمل  
عطائه وراء الورااء الخ

In the preface the author discloses himself and his immediate ancestors in the following manner:—

و اسمه اسم حاكم الحرم و مولد رسول الله المكرم و اسم والده  
محمد اكمل . . . و اسم والده محمد واصل الخ

By اسم حاكم الحرم الخ he means شريف, the title of the governors of Mecca and Medina.

The gloss extends from the beginning of *An-Nafisi* to the end of the first Fann, corresponding to foll. 1-60 of the copy of *An-Nafisi* noticed above. It is very popular with the Indian *Hakims* up to this time, and the later Indian lithographed copies of *An-Nafisi* usually contains a selection from this gloss on the margin.

Folios 2<sup>b</sup>-8<sup>a</sup> contain the gloss on the preface of *An-Nafisi*, which is not found in many of its copies, and begins on fol. 2<sup>b</sup> thus:—

توجهنا الى جنابك اه التوجه روي بپيزي كردن و يلزم ذلك  
الالتفات

Written in a bad *Nasta'liq*, with other marginal notes of the author himself. No distinction between the text and the gloss is made.

Dated A.H. 1245.

Scribe غلام حسين حكيم ابن حكيم كامگار خان

## No. 49.

fol. 196 ; lines 29 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $7\frac{1}{2} \times 5$ .

## شرح الموجز

SHARH-U'L-MÛJAZ.

A fragment of a vast commentary on Al-Qarshī's Mûjaz of unidentifiable authorship.

Begins abruptly from the middle of the diagnostic indications of the sediments of urine :—

انواعه الثلاثة الطافي و المتعلق و الراسب و اسلم الرسوب  
الاسود ما كان مائتته ليست بسواد النح

The first Fann ends (fol. 70<sup>a</sup>) with the following colophon :—

و هذا آخر ما قصدناه في شرح هذا الفن فمن حفظ المختصر  
و تحقق معاني ما قلنا كما ينبغي فهو حقيق بان يكون في المعالجات  
و الاعمال الطبية صائبا فان هذا الكتاب مشتمل على زبد كتاب  
الشيخ و شروحه و غيرها من الكتب المشهورة و الحواشي في هذا  
الفن النح

The chapter on simple medicaments (Bâb II. of Jumlah II. of Fann II.) is very skilfully and exhaustively handled. The author not only gives the Arabic, Persian, Syrian, Latin, and Greek equivalents for the names of drugs, but makes addition of drugs not mentioned in the text and arranges them in alphabetical order.

The author sets forth the plan of executing this and the following chapters in the following terms :—

الباب الثاني في احكام الادوية المفردة و قد رتبناه على  
حروف ابجد اعلم . . . ان المصنف . . . لم يذكر في هذا الفن  
ولا في الذي يليه من المفردات الا القليل و نحن . . . نذكر اسم  
كل مفرد ذكره بالعربية و نرمز له بعده ع ثم بالفارسية و نرمز له

فَ ثم بالسريانية و نرّمز له مَسَ ثم بالرومية و نعمله رَ ثم باليونانية و نكتب بعده يَ و نلحق في اخر مفرد من كل حرف ما تركه من المفردات بالجملة و التفصيل و ابتدا بالالف و ما يليه حرفا بعد حرف و كذلك في بقية الحروف على احسن نظام و وصف و اذكر بعد ان ابين ما ذكره من المركبات اقربا ذينا اجمع فيها ما يحتاج اليه من المعاجين و الاشرية و السفوفات و الاضمدة و النطولات و المطبوعات و غير ذلك من المركبات . . . مستمدا من المنهاج و كتاب القانون و مفردات ابن البيطار و الحاوي و المنصوري و ابن سجين و كتاب تقويم الابدان للتفليسي و منهاج الدكان و الاغذية و اصول التراكيب للسمرقندي و غير ذلك من الكتب المعبورة و الكناشات المشهورة

The following twenty bâbs are supplemented by the author after completing his comment on the chapter of compound meecaments (Bâb II. of Jumlah II. of Fann II.):—

1. On Beverages and Extracts, on fol. 175<sup>a</sup>.

في الاشرية و الربوب

2. On Electuaries and stomachic medicines, on fol. 178<sup>a</sup>.

في الجوارشات و المعاجين

3. On Pills and Ayârijât (laxative pills), on fol. 182<sup>a</sup>.

في الصوب و الايارجات

4. On Decoctions and Solutions, on fol. 183<sup>b</sup>.

في المطبوعات و النقوعات

5. On Clysters and Suppositories, on fol. 184<sup>a</sup>.

في الحثن و الشيفات و الفرازج

6. On Emetics, on fol. 185<sup>a</sup>.

في الدوية التي

7. On Lohogs (electuaries or other preparations to be licked), on fol. 185<sup>b</sup>.

في اللعوقات

8. Cakes or Tablets, on fol. 186<sup>b</sup>.

في الاقراص

9. On Powders, on fol. 187<sup>a</sup>.

في السفوفات

10. Plasters, embrocations, and preparations for fomentation, on fol. 188<sup>b</sup>.

في الاطلية و الاضمدة و الكمادات

11. On Oils, on fol. 189<sup>b</sup>.

في الادهان

12. On Collyrium, on fol. 191<sup>b</sup>.

في الاكحال

13. On salves and other fine powders to be sprinkled on wounds, on fol. 192<sup>a</sup>.

في المراهم و الذرورات

14. On Tooth-powders, on fol. 193<sup>b</sup>.

في السنونات

15. On Gargles, on fol. 194<sup>a</sup>.

في الغراغر

16. On fruit-preserves, on fol. 194<sup>a</sup>.

في المربيات

17. On Errhines and Perfumes, on fol. 195<sup>a</sup>.

في السعوطات و الشمومات

18. On preparations to be poured down slowly on the head, on fol. 195<sup>a</sup>.

في النطولات

19. On preparations for Hair, on fol. 195<sup>a</sup>.

في ادوية الشعر

20. On Weights and Measures used in medical preparations.

في الاوزان و المكايل

The MS. ends abruptly after the words فصل على الاكيال.

This work may be Shihâb u'd-Din al-Bal-Bâli's commentary on Al-Mûjaz which is spoken of by Hâjî Khalifa (vi, 252) as containing valuable and subtle discussions a knowledge of which is necessary for medical practitioners.

Written in an Arabian Naskh.

Fol. 18\* contains a drawing of Jabal-u'l-Qamar, showing its connection with the Equator, Aqlîm I., Aqlîm II., Cairo, Alexandria, and Ashmûn.

Not dated. Circa 18th century.

No. 50.

fol. 93; lines 21 to 25; size  $9\frac{3}{4} \times 6$ ;  $7 \times 3\frac{3}{4}$ .

شرح الموجز

SHARH U'L-MÛJAZ.

I.

fol. 1-83.

An anonymous commentary upon the theoretical portion of Al-Qarshî's Mûjaz.

Begins—

مقدمة في بيان شرف الطب و الحاجة اليه ان شرف هذا  
العلم ثابت بالعقل النح

After a Muqaddimah the commentary proper begins thus, on fol. 2:—

قال المصنف رحمه الله تعالى بعد البسملة قد رتب هذا  
الكتاب في اكثر النسخ هذا ما اورد الصمد و الصلوة كما هو  
متعارف في اوائل الكتب

The author, after completing the comment (fol. 74), adds the following four Fasls (chapters) on the qualifications of physicians and case-taking; and concludes the work with a Khâtimah on admonitions to practitioners, prognostics, and other miscellanies of medicine:—

fol. 74<sup>a</sup>. Qualifications of physicians.

الفصل الاول فيما يجب ايصاف الطبيب به

fol. 74<sup>b</sup>. Things which he ought to avoid.

الفصل الثاني فيما يجب اجتنابه عنه

fol. 75<sup>b</sup>. How to visit the sick and proceed with the treatment of the rich and poor.

الفصل الثالث فيما يجب في عيادة المرضى و كيفيته الشروع في المعالجة اصناف الورى من الفقراء والاغنياء

fol. 77<sup>b</sup>.

الفصل الرابع مع ادايه [sic] مع الصب من الاشياء

## II.

fol. 83-93.

An anonymous pamphlet on the meaning of the words حر (heat) and حار (hot), in which the author proceeds to explain the physiology of semen, pregnancy, child-birth, and the property of vital warmth (حرارة غريزي).

Begins—

الصد لله الواحد الصد السرمد و لامولود و لاولد . . . اما بعد  
اعلموا اولاد الروح و اهل الادراك الخ

After the doxology and a short preamble, in both of which letters with diacritical points are studiously avoided, the author states that he composed this work by the order of Sultân ‘Abdullâh Qutb Shâh of Golkonda (reigned from A.D. 1611-72). See Lane Poole's *Mohammadan Dynasties*, p. 318.

Written in ordinary Nasta‘liq.

Not dated. Circa 17th century.

No. 51.

fol. 39; lines 17; size  $8 \times 4\frac{3}{4}$ ;  $5\frac{3}{4} \times 2\frac{1}{2}$ .

القانونية

AL-QÂNÛNJAH.

. A medical compendium condensed from Avicenna's Canon, by  
شرف الدين محمد بن عمر الجعفي *Sharaf u'd-Din Muḥammad b.*  
*Umar al-Jaḡmīnī*, who died in A.H. 745 = A.D. 1344. See Brock, ii., 213.  
Begins:—

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد  
... و بعد فهذا مختصر مشتمل على زبدة ما يجب استحضاره  
للطبيب من صناعة الطب انتخبته من كتب الاقدمين الخ

The work is divided into ten Maqālas, and has been the text of many commentaries, see Brock, i., 457. The contents of the work are completely described in the Berlin Cat., Nos. 6293-4.

For other copies see: Ind. Office, No. 791, and H. *Kh.*, iv., 495.

Written in a clear Nasta'liq, with decorated frontispiece, within red border.

Dated 1114 A.H.

Scribe عثمان بن محمد القارصي

## No. 52.

fol. 144; lines 23; size 6 × 2 $\frac{3}{4}$ .

شرح القانونجه

SHARH U'L-QÂNÛNJAH.

A commentary on Al-Jagmîni's Qânûnjah, by عبد الفتاح ابن سيد  
اسماعيل السيني, 'Abd u'l-Fattâh b. Sayyid Ismâ'il al-Husaynî.

Begins:—

اما بعد حمد الله مقدر الامزجة و الاجزاء الخ

In the preface the author names his teacher in the following terms:—

الحكيم الاعظم و الفيلسوف المحقق العلي الاعلم

Probably 'Ali is the name of his master.

Commentary begins, on fol. 3, thus:—

الصد هو الوصف بالجميل على قصد التعظيم

Al-Qânûnjah is the introductory text-book of the medical course of study followed by the practitioners of the ancient system in India.

Written in an elegant Indian Naskh, within gold borders. The first eight folios are supplied in a later hand. Wormed throughout but mended.

Not dated. Circa 17th century.

No. 53.

fol. 158 ; lines 15 ; size  $5\frac{3}{4} \times 3\frac{1}{2}$  ;  $3\frac{3}{4} \times 1\frac{3}{4}$ .

تفسير كتاب التشریح الصغير لجالينوس

TAFSÎR-U-KITÂB-I'T-TASHRÎH-AS-ŞAĞÎR.

A commentary upon Galen's work on Anatomy, by ابو الفرج عبد الله بن الطيب, Abu 'l-Faraj 'Abdullâh b. at-Ṭayyib.

*The Author of the text:* Claudius Galénus was born at Pergamus, *فرغاموس*, a small town in Mysia east of Constantinople, in A.D. 131 or 132. He received his early education in the various branches of mathematics from his father. In his fifteenth year he was placed under tutors to study logic and elementary philosophy. In his seventeenth year, his father, being influenced by a dream, directed him to study medicine. He commenced his medical studies under Satyrus, *ساطروس*. In his twentieth year his father died, and he left Pergamus for Smyrna to place himself under the instructions of Pelops, *بالبس*, a pupil of Quintus (or more correctly, of Numisianus), whence he proceeded to Corinth, *قورنطوس*, hearing of the fame of Iphicianus, *افيقيانوس*, a disciple of Quintus, *قونطوس*. In his twenty-eighth year he returned from Alexandria to Pergamus. In his thirtieth year, corresponding to the first year of the reign of Marcus Aurelius Antoninus, he went to Rome for the first time, and remained there for three years. Soon after his return from Rome he was summoned to Aquileia by Aurelius and Verus to accompany them in their expedition against the Germans. In his thirty-seventh year he again visited Rome, and passed there another three years. He had to leave Rome on account of a sudden pestilential outbreak. He was again summoned by Aurelius to accompany him in his expedition to the barbarians, but on the plea of making a pilgrimage to the temple of Æsculapius he was left behind as a medical guardian to Aurelius' son Commodus. During this period, says Galen, which was prolonged by Aurelius' unexpected delay in his return to Rome, he enjoyed the greatest leisure and devoted himself solely to the study of medicine and production of his voluminous works, a large number of which were burnt in the

Temple of Peace, هيكل ارييني, at Rome, where they had been deposited. He visited Cyprus and Lemnos Islands to study the drugs peculiar to these places. Finally, he came to Egypt, which he left for Syria and died of diarrhœa, الذرب, on the way in Faramâ\* (a fortified town of Egypt on the coast of the Mediterranean; see Ya'qût's Mu'jam, iii., 882), after attaining a good old age, which has been variously estimated from seventy to ninety. Ibn u'l-Qiftî, on the authority of Mubashshir b. Fâtik, tells us that he learnt medicine from Arminas, ارمينس, and derived his knowledge of the diseases peculiar to women from a woman named Cleopatra, قلاوطرا, while the author of Târikh-i-Guzidah (Lib. Copy, p. 72) makes him a disciple of Albinus, بلينامس, the celebrated peripatetic philosopher.

It is interesting to note that Ibn Abî 'Uṣaybi'ah and Ibn u'l-Qiftî on the authority of 'Ubaydullâh b. Jibrâ'il—whom they consider as the best and most reliable authority on the subject—assert that Galen was born in the tenth year of the reign of M. Ulpicius Trajanus (A.D. 98–117), corresponding to A.D. 108. A careful examination of the internal evidence, brought forward from Galen's own work in support of this statement, shows that the learned 'Ubaydullâh, by not carefully distinguishing the names of the Roman monarchs, three of whom are designated by the title of "The Antonines," committed a serious blunder. Galen, in his book "On Surgical Operations," كتاب عمل التشريح, states that he wrote a book on surgery during his first visit to Rome, which took place in the first year of the reign of Antoninus. Again, in his work entitled "Phoenix," فينكس, he tells us that he was thirty years old when he visited Rome for the first time. 'Ubaydullah, mistaking Titus Aurelius Antoninus for Marcus Annii Verus, surnamed Antoninus, concluded that Galen reached his thirtieth year in A.D. 138, the first year of the reign of T. Aurelius Antoninus, and counting backwards he fixed the date of Galen's birth to be A.D. 108, corresponding to the tenth year of Trajan's reign. But another passage from "Phoenix," quoted in support of the result arrived at above, completely turns the scale. Here Galen narrates the course of events which took place soon after his return from Rome, as follows: "When I returned from Rome and intended to return to my native town and wonted pursuits, I received orders from the two

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\* The Greek authors make no mention of the place of Galen's death. Abu'l-Faraj states that he died in Sicily, صقلية. The place noted here rests on the authority of Mubashshir b. Fâtik and Al-Mas'ûdi. See Smith's Dictionary of Greek and Roman Biography and Mythology, ii., 209, and Ibn Abî 'Uṣaybi'ah, i., 82.

kings to proceed to Aquileia, where they had their headquarters and whence they intended to attack the Germans. I at once proceeded in the hope that I would be exempted, for I learnt that one of them, bearing the name of Verus, *بيرس*, was very kind-hearted and lenient. When Antoninus became king after Hadrianus, *اذريانوس*, he nominated Verus as his successor, who, succeeding Antoninus, made a man named Lucius, *لوقيس*, a sharer in his kingdom, and gave him the surname of Verus, while he himself received the surname of Antoninus. However, when I reached Aquileia a fierce pestilence broke out. The kings, with a number of their companions, returned to Rome, leaving the greater portion of the army behind. From those who remained at Aquileia some died and some survived. They suffered a great deal, not only on account of pestilence but owing to their return in midsummer. Lucius died on the way back, and Antoninus carried his body to Rome for burial." Histories of Greece strictly corroborate Galen's narrative. That Aurelius' original name was Marcus Annius Verus; since his adoption as successor by Antoninus he received the surname of Aurelius, and, after his succession to the throne he assumed the title of Antoninus. That Lucius Verus, son of L. Ceidonius Commodus Verus, was nominated by Hadrian to be, with Aurelius, the joint successor of Antoninus Pius. He remained insignificant during Antoninus' reign, but Aurelius gave him his daughter in marriage and made him a sharer of his throne. That Aurelius and Verus led a campaign against the Gauls in the beginning of A.D. 167, and made Aquileia their headquarters, but on account of the retreat of the barbarians they returned to Rome at the close of the year. That in A.D. 168 they led the second campaign against the Gauls. It was in this campaign that Galen was summoned to headquarters. They again suspended their operations and retraced their steps when Verus fell sick on the road and expired (see Dr. C. Merivale's History of the Romans under the Empire, vol. iii., chapters lxvi-lxviii, especially pages 334-336). Thus it is evident that by Antoninus Galen means to refer to Marcus Aurelius Antoninus (A.D. 161-180), who succeeded Antoninus Pius in A.D. 161, and in whose reign the Germans were attacked. Now counting backwards, taking A.D. 161-162 to be Galen's thirtieth year, we see that Galen was born in A.D. 131-132, in the fifteenth year of Hadrian's reign (A.D. 117-138), and not in A.D. 108, the tenth year of Trajan's reign.

As to Galen's merits it is unnecessary to dwell upon them at length, but it will suffice to quote Dr. Duruy (History of Rome, v., 659), who has thus well summarised his attainments. He says: "Galen was, next to Hippocrates, the greatest physician of ancient times, by the certainty of his diagnosis, by the importance he attached to anatomy, and, what was a new thing, to experience. He dissected apes and wished that practical demonstrations should furnish verification of the

teaching given; these were the beginnings, still very uncertain and but too quickly arrested, of our experimental method. Some learned men believe that he was very near discovering the circulation of the blood, and that his knowledge of physiology makes him the precursor, almost without intermediaries, of the physiologists of our age. Let us add, to the honour of this great mind, that the historians of philosophy give him a conspicuous place among the philosophers of that time." (See also Dr. Adam's preface to his translation of Paulus Æginata.)

Further accounts of his life will be found in Ibn Abi 'Uṣaybi'ah, i., pp. 71-103; *Mukhtaṣar-u'd-Duwal* (Birut edition), pp. 122-124; Abu'l Fida's *At-Tawārikh-u'l-Qadimah* (Fleischer's edition with translation), p. 108; *Rawḍat-u's-Ṣafā* (Nawal Kishore's edition), i., 235; and Ḥabib-u's-Siyar, i., 94.

For Arabic translations of his work see *Kitāb-u'l-Fihrist*, pp. 288-91; and Ibn-u'l-Qiftī, pp. 122-132.

For his contributions to the science of medicine and numerous editions of his works see: C. Knight's *English Cyclopædia* (Biog.), iii., 8; W. Smith's *Dictionary of Greek and Roman Biography and Mythology*, ii., pp. 207-17; and *Encyclopædia Britannica* (9th ed.), x., 23.

*The Commentator*: Abu'l Faraj 'Abdullāh b. Aṭ-Tayyib of 'Irāq was a famous physician of Bagdad. He, early in his life, was secretary to Catholikas Elias I., الجاثليق, and learnt medicine under Ibn-u'l-Khammār. He was thoroughly acquainted with the works and theories of the ancients. He was a philosopher, but his philosophical opinions were strongly denounced by Avicenna, his great contemporary, who, however, praised his medical works. He wrote commentaries on the *Logic* and other philosophical works of Aristotle, and on the works of Hippocrates and Galen with great clearness. Ibn u'l-Qiftī (p. 223) is of opinion that he revived what was decaying and brought to light what was in darkness. Ibn Buṭlān, his famous disciple, states that for twenty years he was engaged in writing a commentary upon the *Physics*, مابعد الطبيعة, of Aristotle; became seriously ill by constantly brooding over the subject, and narrowly escaped death. He remained for a time the director of the 'Adūdiyyah Hospital, where he delivered lectures on medicine. He lived in the time of Al-Qādirbillāh 'Abbāsī, and died in A.H. 435 = A.D. 1043.

For further accounts see: Ibn Abi 'Uṣaybi'ah, i., 239; Ibn u'l-Qiftī, p. 223; *Mukhtaṣar-u'd-Duwal* (Berut edition), p. 330; *Nāma-i-Dānishwarān-i-Nāsirī*, i., 224; and Brock, i., 482.

Begins—

تفسير الشيخ ابي الفرج عبد الله بن الطيب لكتاب جالينوس  
في العظام التعليم الاول قال المفسر لما استوفي جالينوس الكلام

في الاسطقسات و في المزاج و القوى انتقل الى افادتنا العلم  
بالاعضاء في هذا الكتاب وهو كتاب التشرح الخ

The text is divided into the following five Maqâlas (sections), which the commentator follows:—

Maq. I. On Bones, in 12 ta'lims, on fol. 1.

في العظام

Maq. II. On Muscles, in 19 ta'lims, on fol. 43<sup>a</sup>.

في العضل

Maq. III. On Nerves, in 5 ta'lims, on fol. 104<sup>b</sup>.

في العصب

Maq. IV. On Veins, in 4 ta'lims, on fol. 115<sup>b</sup>.

في تشرح عروق غير الضوارب

Maq. V. On Arteries, in 2 ta'lims, on fol. 148<sup>b</sup>.

في هيئة الشرائين

Every fresh passage of Galen, which is introduced only with the opening words, serves as a separate ta'lim. Few folios are wanting in the end.

Written in a neat Indian Naskh.

Not dated. Circa 18th century.

#### No. 54.

fol. 275; lines 15; size  $8\frac{3}{4} \times 6\frac{1}{4}$ ;  $6 \times 4\frac{1}{4}$ .

الجزء الثاني من شرح مسائل حنين

#### SHARH-U-MASÂ'IL-I-HUNAYN.

A commentary upon the Kitâb-u'l-Masâ'il of Hunayn (d. A.H. 260 = A.D. 873, see above), by ابو القاسم عبد الرحمن بن علي بن احمد بن ابي صادق النيسابوري, Abu'l-Qâsim 'Abdu'r-Rahmân b. 'Alî b.

Aḥmad b. Abī Ṣādiq an-Naysābūrī, a famous physician of Naysābūr, and one of the chief disciples of Avicenna. He was renowned for his knowledge of rhetoric and metaphysics, and was called a second Hippocrates, *بقراط ثاني*. His commentary upon Galen's *Kitāb-u-Manāfi' il-A'ḍā'*, which he has handled with perfect command over the language and great skill, is sufficient to establish his fame as one of the greatest medical writers. In *Nāma-i-Dāniṣhwarān-i-Nāṣirī*, it is stated that he was alive in A.H. 460 = A.D. 1068, but the date of his death is not known. This statement finds confirmation in Ibn Abī 'Uṣaybi'ah's *Ṭabaqāt-u'l-Aṭibbā* (ii., 22), where he states that he saw an autograph copy of Ibn Abī Ṣādiq's commentary upon "The Aphorisms," *كتاب الفصول*, of Hippocrates dated A.H. 460.

Further particulars of his life and works will be found from the following works: Ibn Abī 'Uṣaybi'ah, ii., 22; *Nāma-i-Dāniṣhwarān-i-Nāṣirī*, i., 297; and Brock, i., 484.

Begins:—

الفصل السابع الكلام في النبض ما هو نبض العروق الضوارب  
النبض هو حركة مكانية . . . التفسير تحتاج ان يعلم قبل هذا الرسم  
ان في ابداننا نارا يسمى الحرارة الغريزية الخ

This is the second volume of this work, and, commencing from the seventh Faṣl, extends to the end of the work. The following particulars are gathered from Ḥāji Khalifa (v. 514):—That the commentary begins: *الحمد لله حمد معترف بالائه شاكر لنعمائه الخ*. That in the preface Ibn Abī Ṣādiq has stated that, according to the prevalent opinion, this work should be read at the commencement of the study of medicine, for, being arranged in the most convenient form of questions and answers, it will serve as a valuable introductory text-book. That Ḥunayn collected the materials for this text but left it unfinished and unarranged, but that it was subsequently arranged with some additions by Ḥubaysh b. Al-Ḥasan, his pupil and nephew. It is for this reason that some copies bear the title *Kitāb u'l-Maṣā'il-li-Ḥunayn-bi-Ziyādāt-i-Ḥubaysh b. Al-A'mash* (see also Ibn-u'l-Qiftī, p. 173 and *Kitāb-u'l-Fibriṣt*, p. 294). That Ibn Abī Ṣādiq has divided his commentary into ten Faṣls; and that Sharaf-u'd-Dīn-ar-Raḍī wrote a gloss on this commentary.

Contents:—

Faṣl VII. On the Pulse, on fol. 1.

في النبض

Faṣl VIII. On the division of the science of medicine in a different manner, on fol. 51<sup>a</sup>.

في تقسيم الطب علي نحو آخر

Faṣl IX. On fevers and inflammations, on fol. 121<sup>a</sup>.

في الحميات و الاورام

Faṣl X. On the examination of Urine, on fol. 211<sup>a</sup>.

في التفسرة

Al-Khâtimah, on fol. 275<sup>a</sup>.

For other commentaries and abridgements of Ḥunayn's Kitâb u'l-Masâ'il, see H. Kh., v., 514, and Brock, i., 206.

Copies: Gotha, No. 1932; Batavæ, iii., 230; Ayâşûfiyah, p. 218; Bodleian, p. 141, in which the content is fully described; and Râmpûr, p. 487.

Written in a clear old Arabian Naskhi. The text is introduced by the word النص and the commentary by التفسير. Headings of Faṣls are written in Kufik characters. fol. 207 spaces for النص and التفسير are left blank. The title of the work is given on the title-page, which contains seals of the nobles belonging to the court of Muḥammad Shâh of Delhi and the names of previous owners of this manuscript.

Not dated. Circa 16th century.

No. 55.

fol. 232; lines 19; size  $10\frac{1}{4} \times 6\frac{1}{4}$ ;  $7\frac{1}{4} \times 4\frac{1}{4}$ .

كتاب الارشاد لمصالح الانفس و الاجساد

KITÂB-U'L-IRSHÂD.

A complete system of medicine by الشيخ الموفق شمس الرياسة ابو العشائر هبة الله بن زيد بن حسن بن يعقوب بن اسمعيل بن جميع الاسرائيلي, Hibatullâh b. Zayd b. Ḥaṣan b. Ya'qûb b. Ismâ'il b. Jamî' al Isrâ'îlî, better known as Ibn Jamî' Isrâ'îlî. He was born and brought up in Fustât (Old Cairo), and learnt medicine under Abû

Nasr 'Adnān b. al-'Ayn-Zarbi, the greatest physician of the time. Indeed he was regarded by his contemporaries as the greatest of the Egyptian physicians. He was famous for intelligent diagnosis of diseases, of which a curious story is narrated by Ibn Abi 'Uṣaybi'ah. Ibn Jamī' was one day sitting in his shop (or dispensary), which was situated near the market of the lamp-sellers in Fustāt, when a funeral procession passed along the street. Happening to cast a glance on the corpse, he called aloud to the men accompanying the bier and informed them that the supposed dead was still alive, and that if they were to bury him they would be burying a live man. They stared at him in astonishment and did not believe what he said. Some of them, however, said to the others that there would be no harm in putting his words to the test, for if he was correct in his statement then that was what they wanted, and if his statement was unfounded the situation still remained unchanged. Agreeing so far, they requested him to come to them and asked him to prove his assertion. Then he ordered them to take the body back to the house and remove the shroud. This being done, he asked them to take the body to a bath and pour hot water over it. Thus raising the temperature of the body, he administered errhines which produced slight motion in that apparently lifeless form. This circumstance greatly revived his hopes. He attended the case with the greatest care, and at last, after a few days' systematic treatment, the supposed dead man was thoroughly cured. His enemies gave out to the public that no such diagnosis was possible according to the established laws of medicine without the help of charms. Hearing this Ibn Jamī' convened an assembly in which his enemies were also present and explained the reason of his diagnosis in the following terms: "When the bier was passing I found the feet of the dead body erect, which led me to suppose that animal life was not wholly extinct. Had it been otherwise the feet must have inclined towards the right or left." All the physicians present confirmed his statement and praised him for his intelligence and right thinking. At the time when this story, which had considerably increased his fame as a doctor, was current among high and low, he was brought to the notice of 'Āḍidbillāh 'Alawī, of Egypt, who was suffering from facial paralysis. Ibn Jamī' thoroughly cured the Caliph, and was in consequence made his personal attendant and became his boon companion. When the famous Al-Malik-u'n-Nāṣir Ṣalāḥ u'd-Dīn succeeded to the dominions of Egypt in A.H. 567 = A.D. 1171, Ibn Jamī' became one of his royal physicians and for him he compounded the celebrated Theriac, الترياق الكبير الفاروق. After this monarch's death in A.H. 589 = A.D. 1193, he served for a time Saladin's son Al-Malik-u'z-Zāhir, and died in A.H. 594 = A.D. 1198.

For further reference see: Ibn Abi 'Uṣaybi'ah, ii., pp. 113-15; Nāma-i-Dānīshwarān-i-Nāṣirī, i., 393-95; and Brock, i., 489.

Begins:—

الله لما كان المجلس السامي المولوي الاجلي القضائي الفاضلي  
... مخصوصا بالفضائل التي كلت الالسن عن استكمالها ...  
امسعييل بن هبة الله ممن اتفق حرصه واجتهاده ... الف هذا  
الكتاب ... وسماه كتاب الارشاد لمصالح الانفس و الاجساد ...  
وقسمه اربع مقالات النح

The work is divided into the following four Maqālas (sections):—

Maq. I. On the general laws of medicine, in 50 faṣls, on fol. 2<sup>a</sup>.

في القوانين الكلية من صناعة الطب

Maq. II. On simple medicaments and aliments, in 2 faṣls, on fol. 40<sup>a</sup>.

في الادوية المفردة و الاغذية

Maq. III. On the preservation of health and cures of diseases, in 42 faṣls, on fol. 80<sup>b</sup>.

في حفظ الصحة و مداواة الامراض

Maq. IV. On compound medicaments and aliments, in 22 faṣls, on fol. 175<sup>b</sup>.

في الادوية المركبة و الاغذية

For other copies see: Brit. Mus., p. 632<sup>a</sup>; Brit. Mus. Suppl., No. 797, ii.; Bat., iii., 258; Gotha, No. 1934; Berlin, No. 6287; H. Kh., i., 225; Walu'ddīn, No. 2466, p. 141; and Ayāṣūfiyah, No. 3558, p. 212.

Written in a clear Naskh, with red and blue border lines.

Dated 1003 A.H.

Scribe مولانا عمر

## No. 56.

fol. 316; lines 27; size  $11\frac{1}{4} \times 6\frac{1}{2}$ ;  $8\frac{1}{4} \times 4$ .

كتاب المختار

KITÂBU'L-MUKHTÂR.

A complete system of medicine by **ابو الحسن علي بن احمد بن علي بن هبل البغدادي**, Abu'l Ḥasan 'Alī b. Aḥmad b. 'Alī b. Hubal al-Baghdādī or al-Khilāṭī, a learned physician who was born at Bagdad on the 13th of Du'l-Qa'dah, A.H. 515 = A.D. 1121. He studied Arabic poetry, style and grammar and medicine from Abi'l-Qāsim Ismā'il b. Aḥmad as-Samarqandī. From Bagdad he repaired to Mawṣil, whence he proceeded to Khilāt and became the court physician of Shāh Arman of Khilāt. After a long stay at Khilāt he went to Mārdīn and served Badr u'd-Dīn Lu' Lu' and An-Niẓām till their murder by Naṣir u'd-Dīn b. Artaq, King of Mārdīn. In his seventy-fifth year he lost his sight. He returned to Mawṣil and passed the remaining days of his life in giving instruction in medicine, and died on the 13th of Muḥarram, A.H. 610 = A.D. 1213. In Brockelmann (i. 490) A.H. 510 is given as the date of his birth, which appears to be a misprint. Comp. Brit. Mus. Suppl., No. 796 ii.

References: Ibn Abī 'Uṣaybi'ah, i., 304; Brock, i., 490; and Mukhtaṣar u'd-Duwal (Berut Ed.), p. 420, where A.H. 613 is given as the date of his death.

Begins:—

الحمد لله الواحد القهار و الملك الجبار مدبر الفلك الدوار  
الخ

The preface demonstrates the necessity and importance of the work. Though the work consists of both the theoretical and practical portions of medicine, yet the subjects are not divided into separate books as is customary with other authors. Every fresh subject is indicated by a **فصل**. The scribe has, however, divided the work into two volumes, which are in this copy bound in one. The first volume (fol. 1-125) deals with the general principles and simple and compound medicaments. The second volume (fol. 126-316) treats of local and general diseases. Compare with Brit. Mus. Suppl. Cat., No. 796 ii.

For other copies see: Brit. Mus. Suppl., No. 796 ii.; H. Kh., v., 436; Cairo, vi., 38; Batavæ, iii., 252; Ayâsûfiyah, No. 3571, p. 213; Wali u'd-Dîn, No. 2544; and Nûr 'Uṣmâniyah, No. 3592, p. 203.

Written in an elegant Indian Naskh. Wormed throughout. foll. 1-34 wormed but mended. The last two folios are supplied in a later hand in Shafî'ah Âmiz Nasta'liq by Muḥammad Wāḥid 'Alī in A.H. 1267.

Not dated. Circa 17th century.

### No. 57.

foll. 572; lines 27; size  $9\frac{3}{4} \times 7$ ;  $8\frac{1}{2} \times 5\frac{1}{4}$ .

The same.

Another copy of the above work, and contains the portion treating of local and general diseases, commencing systematically from head downwards. The last Faṣl, numbered 534, treats of fatal symptoms.

Begins:—

كتاب المختار لابن هبل رحمة الله تعالى في تعريف الصداع و  
اسبابه الصداع الم في احد شقي الراس و الدماغ الخ

Written in an elegant Arabian Naskh. foll. 1-110 contain dark water-stains. The portion of the colophon containing the date of transcription is torn away.

Not dated. Circa 17th century.

### No. 58.

foll. 382; lines 11; size  $9 \times 6$ ;  $6\frac{1}{4} \times 3\frac{1}{2}$ .

النجيبات

### AN-NAJÎBÎYÂT.

A collection of four small treatises on medicine, by نجيب الدين  
ابو حامد محمد بن علي السمرقندي, Najib u'd-Din Abu Ḥamid

Muhammad b. 'Alī as-Samarqandī, the celebrated author of *Al-Asbābu-wa'l-'Alāmāt*. He was a contemporary of *Fakhrū'd-Dīn ar-Rāzī*, and was killed in the general massacre at Herat by the Tartars in A.H. 619 = A.D. 1222.

Under the heading *An-Najibiyāt* six treatises are noticed in the *Khādivial Library Catalogue*, vi., 46. The first is the *Al-Asbābu-wa'l-'Alāmāt*, commentaries on which have been noticed below. The second is *Al-Adwiyatu'l-Mufridah*, which is wanting in this copy, but has been noticed in the *Cairo Cat.*, vi., 46; *Batavæ*, iii., 255; and *Brock*, i., 491.

This copy comprises the following four remaining treatises:—

## I.

fol. 1–38<sup>a</sup>.

اطعمة المرضى

### AT'IMATU'L-MARDĀ.

Which treats of the patient's diet.

Begins:—

الحمد لله رب العالمين . . . ان اجل العلوم الذي ينفع به  
الناس هو علم الطب النح

It is arranged according to the diseases of the parts of the body, commencing from head downwards.

In the *Cairo Cat.* (vi., 46) it is noticed with the title *الاغذية و* *اغذية*; while *Brockelmann* (i., 491) notices it as *اغذية المرضى*. See also *Batavæ*, iii., 254.

## II.

fol. 38<sup>b</sup>–106<sup>b</sup>.

اصول تركيب الادوية

### UṢŪLU-TARKĪB I'L-ADWIYAH.

A treatise on the rules of medicinal preparations. It appears to be the first of its kind on this subject.

Begins:—

الحمد لله رب العالمين . . . قال الامام . . . نحيب الدين . . .  
ان الواجب علي كل ذي لب ان يتقرب الي الله النح

For other copies see: *Batavæ*, iii., 255; *Berlin*, No. 6416; *Cairo*, vi., 46; and *Rāmpūr*, No. 9, p. 467.

III.

fol. 106<sup>b</sup>-232<sup>a</sup>.

كتاب الاغذية و الاشربة و جميع ما يتناوله الانسان

KITÂBU'L AGDIYAH WA'L ÂSHRIBAH WA JAMÎ'U  
MÂ-YATANÂWALUHU'L-INSÂN.

A treatise on the powers of the articles of Food and Drink.

Begins:—

الحمد لله رب العالمين . . . ان الله تبارك و تعالى لما خلق نوع  
الانسان النح

In the Cairo Cat. (vi., 46) it is noticed with the title و الاغذية  
الاصحاء; while the Leyden Catalogue (iii., 265) gives its title  
simply و الاغذية و الاشربة; and Brockelmann notices it as كتاب  
الاجذية و الاشربة و ما يتصل بها. See also Râmpûr Cat., No. 196,  
p. 493.

IV.

fol. 232<sup>b</sup>-382.

كتاب القرابادين السمرقندي على ترتيب العلل

KITÂBU'L-QARÂBÂDÎN.

Pharmacopia arranged in the order of the diseases.

Begins:—

الحمد لله رب العالمين . . . ان اجل العلوم التي يستفيع بها  
الانسان النح

For other copies see: Brock, i., 491; Berlin, No. 6417; Gotha,  
No. 1999; Batavæ, iii., 255; As. Soc., p. 85; Cairo, vi., 46; and Nûr  
'Uşmâniyah, No. 3461, p. 196.

All transcribed by Miyan Gulâm Qâdir in Faydâbâd in an ordinary  
Nasta'liq, within red border lines. Slightly wormed.

Dated A.H. 1235.

## No. 59.

foll. 43; lines 17; size  $7\frac{3}{4} \times 5$ ;  $6\frac{1}{4} \times 3\frac{1}{2}$ .

أصول التراكيب

## UṢŪLU'T-TARÂKÎB.

Another copy of As-Samarqandî's treatise on the rules of medicinal preparations. Begins as that noticed above. For copies see above.

Written in an ordinary Nasta'liq. In foll. 27-43 the spaces reserved for the headings are left blank. Slightly wormed.

Dated the twentieth year of the reign of Muhammad Shâh of Delhi, which corresponds to A.H. 1151 = A.D. 1739.

Scribe أحمد بن جاسم

## No. 60.

foll. 145; lines 16; size  $9\frac{1}{4} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

شرح فصول ابقرات

## SHARHU-FUṢŪL-I-ABAQRÂT.

A commentary upon the Aphorisms of Hippocrates.

*The author of the text:* Hippocrates, "the Father of Medicine," is known to the whole civilized world, but his life, sketched from purely oriental sources, may not be devoid of interest. Brief notices of him are to be found in almost all the biographies (Persian or Arabic) of philosophers, but Ibn Abi 'Uṣaybi'ah, Ibn u'l Qiftî, and Abul Faraj give sufficient materials to make up a life sketch.

Hippocrates was the son of Heracleides (ایراقليدس, I.A.U. or ایراقلس I.Q.), who was ninth in descent from "King Crisamis," قريساميس الملك, the ninth of the Asclepiadæ family, who probably lived in the ninth and eighth centuries B.C. See W. Smith's Dictionary

of Greek and Roman Biography and Mythology, i., p. 891. Through his mother (who is called by Ibn Abi 'Uṣaybi'ah فرکسینا, the daughter of Phœnarite) he traced his descent from Hercules, ایرقلس. Thus on both his sides he was of distinguished origin. He was eighteenth (or, according to Soranus, nineteenth) in descent from Æsculapius, to whom medicine is indebted for its existence as a science divested of its superstitious appendages. Ibn Abi 'Uṣaybi'ah states that his place of residence was Cos (مدینة قوس), where, according to Soranus, he was born in B.C. 460. See Smith's Dict. of Gr. and Rom. Biog. and Myth., ii., 483; while Ibnu'l Qiftî states that he resided at Feroha, فیروها, which is old name for Aleppo, حمص, in Syria. Leaving Aleppo, says Ibnu'l Qiftî, he proceeded to Damascus, where he selected a locality abounding in trees for exercise, teaching, and study. In the gardens of Damascus there existed a place known as صفة ابقراط (Bower of Hippocrates), the situation of which was still pointed out in the time of Ibnu'l Qiftî in the thirteenth century.

As to the exact time when he flourished the Arabian authorities differ. Some say that he flourished about one hundred years before Alexander the Great; some maintain that he lived in the time of the Persian king Artaxerxes or his son Bahman, but they all agree that he flourished in the ninety-sixth year of Nebuchadnezzar, بخت نصر, and was a contemporary of Democritus of Abdera, ذمقراط من اهل ابدیرا. Dr. Smith (see Dic. of Gr. and Rom. Biog. and Myth., ii., p. 433), however, states that the exact day of his birth was known and celebrated in Cos with sacrifices on the 26th day of the month of Agrianus, but it is unknown to what date in any other calendar this month corresponds.

Ibn Abi 'Uṣaybi'ah says that he learnt medicine from his father and grandfather, but Ibnu'l Qiftî (p. 93), who evidently copies from Kitābu'l-Fihrist (p. 287), makes him a disciple of Æsculapedes II., while the author of Tārikh-i-Guzidah (Lib. Copy, p. 93) considers him to be a disciple of Pythagoras. Before his time there were three rival schools of medicine: (1) The school of Rhodes, رودس, which he found fast decaying; (2) The school of Cnidos, قنیدس, which had almost ceased to exist; and (3) The school of Cos (the place of his birth), which still existed but in which also signs of decay were visible. This fact led Hippocrates to teach not only the members of his own family but also poor and deserving youths, after binding them to take the celebrated oath known as "The Oath of Hippocrates," عهد ابقراط. According to this oath (for a complete description

of which see Ibn Abi 'Uṣaybi'ah, i., 25), the pupil was bound to consider his teacher as his father, and look upon the teacher's descendants as his brethren whom he had to teach medicine, when desired, without recompense and conditions. He was further bound to use his art only to the benefit of his patients, was strictly forbidden to countenance any conspiracy against the life of his patient, and was bound never to divulge professional secrets. This oath is to this day, in what concerns the dignity of the profession, the great moral code for medical practitioners. It may be mentioned here that the Greek original of this famous oath has been inscribed on the walls of the Medical College, Calcutta. He taught Astronomy along with medicine, in the knowledge of which, according to Galen, he surpassed his contemporaries. He for the first time explained the conditions of diseases and health, and is justly regarded as the first man who based medical science on observation, and cultivated it upon the strict principles of inductive philosophy long before the world credited Lord Bacon with the introduction of this method. His life may be regarded as one continued effort to free medical science from superstition and empiricism. Experience, analogy and reasoning, his guiding principles, were adopted as the chief tests of the medical rules even by the ingenious Arabians, and are regarded as the chief basis of induction up to this day. Hunayn, in his "Curiosities of Medicine," النواذر الطبية, states that his seal-ring contained the following inscription: "A patient desirous of cure, in my opinion, is more hopeful than a healthy man without any desire." Of the many sayings ascribed to him, a large number of which were collected by Ibn Abi 'Uṣaybi'ah, the following appears to be of some interest: (1) Had human beings been born of the same nature there would have been no disease, for there could have been nothing contrary to health to produce disease. (2) Habit when established becomes second nature. (3) All the diseases of known causes have their remedies in existence.

He died of paralysis after attaining a good old age, which is estimated by the Arabian authorities as ninety-five or ninety. Mr. Clinton, however, places his death B.C. 357 at the age of 104 (see Dr. Smith's Dictionary of Greek and Roman Biography and Mythology, ii., 483). He left two sons (1) Thessalus, ثاملس; (2) Dracon, دراقى; and a daughter, مالانا ارمسا (probably the wife of Polybus, his celebrated disciple) more accomplished in this art than her brothers. A long list of his disciples and those who commented upon his works is given by Ibn Abi 'Uṣaybi'ah and Ibnu'l Qifti, both of whom seem to copy from Kitāb u'l-Fihrist (p. 288). Of his many works which were translated into Arabic, the following are noted in Kitāb u'l-Fihrist, p. 288:—

(1) The Book of the Oath of Hippocrates (كتاب عهد ابقراط) with Galen's commentary. It was translated by Hunayn into Syriac with some additions, and Hūbaysh (حبيش) 'Īsā b. Yahyā translated it into Arabic.

(2) The Aphorisms (كتاب الفصول) with Galen's commentary. Hunayn translated it into Arabic for Muḥammad b. Mūsā.

(3) The Prognostics (كتاب مقدمة المعرفة) with Galen's commentary. Hunayn translated the text into Arabic, while 'Īsā translated the commentary.

(4) The Acute Diseases (كتاب الامراض الحادة) with Galen's commentary. The original work is in five maqālas, while the Arabic translation of 'Īsā b. Yahyā consists of three maqālas.

(5) On Fractures (كتاب الكسر) with Galen's commentary. Hunayn translated it into Arabic for Muḥammad b. Mūsā in four maqālas.

(6) On Epidemics (كتاب ابيذيما). Galen commented upon its first maqālah in three maqālas, the second in three maqālas, the third in six maqālas, and the sixth in eight maqālas, while he left the fourth, fifth, and seventh maqālas without any commentary. 'Īsā b. Yahyā translated it into Arabic.

(7) On Humours (كتاب الاخلاط) with Galen's commentary. 'Īsā b. Yahyā translated it into Arabic for Muḥammad b. Mūsā.

(8) The Physician's Establishment or Surgery (كتاب قاطيطريون) (اي حانوت الطبيب) with Galen's commentary. Hunayn translated it into Arabic for Muḥammad b. Mūsā.

(9) On Airs, Waters, and Places (كتاب الاهوية والمياه والبلدان) with Galen's commentary. Hunayn translated the text, and Hūbaysh b. al-Ḥasan the commentary.

(10) On the Nature of Man (كتاب طبيعة الانسان) with Galen's commentary. The text was translated into Arabic by Hunayn, and the commentary by 'Īsā b. Yahyā.

For further references to his life and works see: Ibn Abi'Uṣaybi'ah, i., pp. 24-35; Ibn u'l Qifti, pp. 90-95; Mukhtaṣar u'd-Duwal (Berut ed.), pp. 85-6; Rawdat u's-Ṣafā (Nawal Kishore's ed.) i., 233; Ḥabibu's-Siyar, vol. i., part i., p. 93; Tārikh-i-Guzidah (Lib. Copy), p. 69; Kitāb u'l-Fihrist, pp. 287-88; W. Smith's Dictionary of Greek and Roman Biography and Mythology, ii., pp. 482-89; Victor Duruy's History of Greece, iii., 182; C. Knight's English Cyclopædia (Biog.), iii., 431; and Encyclopædia Britannica (9th ed.), xi., 852.

*The Commentator*: Muwaffaqu'd-Din Abû Muḥammad 'Abdu'l-Latîf b. Yûsuf b. Muḥammad b. 'Alî b. Abî Sa'id, known as Ibn u'l-Labbâd, and chiefly familiar to Europe through his excellent history of Egypt. He was born at Bagdad in A.H. 557 = A.D. 1161. Agreeably to the prevailing code of education he learnt the Qur'an by heart, and committed to memory the famous Arabic texts on style and grammar. After studying tradition, jurisprudence, history, and metaphysics he was attracted to natural philosophy and Alchemy after the arrival of Ibnu'l Fâtih at Bagdad. Later on in his life he was convinced of the futility of Alchemic pursuits. He commenced his literary career at Damascus, the then residence of Sultân Şalâḥ u'd-Dîn. Soon after Şalâḥ u'd-Dîn's treaty with the Franks (A.D. 1192) he returned to Syria and got an appointment at the principal mosque of Damascus. After Şalâḥ u'd-Dîn's death he returned to Cairo, where he produced his celebrated work on Egypt. He then returned to Syria, where for a time he quietly passed his life at the court of Prince 'Alâ u'd-Dîn Dâ'ud of Arzinjân. In A.H. 624 = A.D. 1227 he went to Aleppo, whence, after three years, he set out on a pilgrimage to Mecca, retracing his route through Bagdad to present some of his works to Caliph Mustanşir, and died there in Muḥarram, A.H. 629 = A.D. 1231. The author of *Fuwât u'l-Wafayât* (ii., 7) says, that though he was a grammarian, traditionist, lexicographer, controversialist, physician, and philosopher, yet his vanity exceeded his knowledge.

Reference to his life and works will be found in the following works: *Ṭabaqât u'sh-Shafi'iyah* of Ibn Shubbah (Lib. Copy), fol. 73; *Al-Iqd u'l-Mudahhab* of Ibn u'l-Mulaqqin (Lib. Copy), p. 241; *Ḥusn u'l-Muḥâdirah* of Suyûtî (Lib. Copy), fol. 273; Ibn Abî 'Uṣaybi'ah, ii., 201; Brock, i., p. 481; C. Knight's *English Cyclopædia* (Biog., i., 9); and C. Huart's *History of Arabic Literature*, p. 305.

Begins:—

كتاب الفصول لابقرط شرحه الامام الفاضل ابو الفضل عبد  
اللطيف بن يوسف بن محمد البغدادي . . . قصدنا النظر في  
كتاب الفصول لبقرط واثبات شرحه الخ

Before commencing the commentary, the commentator, in a long preface, accentuates the importance of writing a commentary, and criticises in strong terms the prevalent mode of teaching and the defective knowledge possessed by his contemporaries, and in conclusion he discusses the following eight subjects, which he calls *الرؤس الثمانية* (The Eight Heads):—

(1) On fol. 5\*.

في بيان غرض الكتاب

(2) On fol. 7<sup>a</sup>.

منفعة ما في هذا الكتاب

(3) On fol. 7<sup>b</sup>.

نسبة ما في هذا الكتاب

(4) On fol. 7<sup>b</sup>.

مرتبة هذا الكتاب

(5) On fol. 7<sup>b</sup>.

نحو التعليم المستعمل فيه

(6) On fol. 8<sup>a</sup>.

اجزاء الكتاب

(7) On fol. 8<sup>b</sup>.

عنوانه

(8) On fol. 8<sup>b</sup>.

واضعه

The commentary begins on fol. 9<sup>a</sup> as follows:—

المقالة الاولى قال بقراط العمر قصير و الصناعة طويلة . . . قال  
عبد اللطيف صدر كتابه بامور عامة نافعة معا الخ

“The Aphorisms” is divided into seven maqâlas, which the commentator follows. The first maqâlah, broadly speaking, deals with the regimen in acute diseases. The second treats of prognosis from sleep, watchfulness, pain, hunger, fatigue, emaciation, repletion, &c. The 22nd Faṣl of this maqâlah contains the great principle *contraria contrariis curantur*, و شفاء مائثر الامراض يكون بالضد. The third treats of time, or seasons of the year. The fourth contains discussions on repletion, excrementum alvi, sweat, fevers, and urine. The fifth deals with local diseases, waters, diseases of women, milk, wounds, &c. The sixth and seventh treat of local and general diseases.

The commentator takes up every aphorism; in the first place he gives its general import, next its application, and finally explains the meaning of the different phrases. In some he shows the connection of one aphorism with the other. The following quotation will sufficiently illustrate the above statement:—

fol. 17<sup>a</sup>.

قال ابقراط اجود التدبير في الامراض التي في الغاية القصوى  
التدبير الذي في الغاية القصوى قال عبد اللطيف يريد بها

الامراض العادة جداً التي في غاية العظم فقوله اجود التدبير اي  
اجود ما ينبغي ان يفعل بحسب الافضل لا بحسب الاضطراب فانه  
لو دبر في الامراض التي في الغاية القصوى بغذاء له غلط يسير  
و ليس هو في الغاية القصوى من اللطافة لم يكن ذلك خطأ و  
لكن الافضل ان يستعمل التدبير الذي هو في الغاية القصوى على  
انه خطر وقوله اجود التدبير اي انجسه و اقربه الى اليسر فاما  
التدبير بما له غلط يسير فليس اقرب الى اليسر و لكنه اسلم  
عاقبة و اقل خطر

"The Aphorisms" was lithographed in India in A.H. 1270, with an abridgment of Galen's commentary, تلخيص جالينوس, and on the margin were selections from the commentaries of (1) Ibn Abi Sâdiq; (2) 'Abdu'l-Latîf; and (3) Al-Qarshî.

Written in a beautiful Indian Nasta'liq. The words قال ابتراط introduce the text, and قال عبد اللطيف the commentary. The headings of maqâlas are written in thick red.

No other copy found.

Not dated. Circa 18th century.

#### No. 61.

fol. 121; lines 17; size  $6\frac{1}{4} \times 4\frac{3}{4}$ ;  $4\frac{1}{4} \times 2\frac{1}{4}$ .

### شرح فصول ابتراط

### SHARHU-FUSÛL-I-ABAQRÂT.

Another commentary upon the Aphorisms of Hippocrates, by علاء الدين علي ابن الحزم القرشي, 'Alâ u'd-Dîn 'Alî b. Al-Hazm al-Qarshî, known to Europe as Syrasis, Avicenna's great expositor, d. A.H. 687 = A.D. 1288.

For his life see above, and Tabaqât u'sh-Shâfi'iyah of Ibn Shuhbah (Lib. Copy), fol. 103.

Begins:—

قال مولانا . . . علي بن ابي العزم النفيس القرشي . . . قد  
ملف من مشروحنا لهذا الكتاب فان نسخه تختلف بحسب اغراض  
الطالبين و هذه النسخة انما نبتغي فيها مانراه لائقا بالشروح و  
رائقا في التصنيف الخ

Al-Qarshī, while commenting upon an aphorism, discusses its subject independently of the text, and then shows that the aphorism is almost true. The following quotation will illustrate the above statement:—

قال ابقراط اذا كان بانسان حمى محرق فعرضت له نافض انطت  
بها حماه اقول مادة الحمى المحرقة في قعر البدن فانما يعرض  
عنها النافض اذا انتقضت مادتها الى ظاهر البدن و لم ذلك  
انها تفارق بالعرق

For other copies see: Berlin, No. 6224; Gotha, Nos. 1897-8; Wali u'd-din, No. 2509, p. 143; Kûprilizâdah, No. 967, p. 63; and Ayâşûfiyah, No. 3644, p. 217.

Written in an elegant Arabian Naskh. It appears to be a correct and old copy of the work, the date of transcription being A.H. 890. The words قال ابقراط introduce the text, and اقول the commentary. The first few folios are slightly wormed.

Scribe عبد الله بن مراد

## No. 62.

fol. 63; lines 21; size  $9\frac{1}{4} \times 5\frac{3}{4}$ ;  $7 \times 3\frac{1}{2}$ .

The same.

Another copy of the work noticed above.

Begins as above. In the colophon it is stated that the work was transcribed by Ḥakim Muḥtabā 'Alī, a pupil of Ḥakim Masīḥuzzamān, a well-known physician of India.

Written in an Indian Shafīrah Âmiz Nasta'liq.

Dated A.H. 1239.

## No. 63.

fol. 305; lines 17 to 19; size  $10 \times 6$ ;  $6\frac{3}{4} \times 4$ .

العمدة في صناعة الجراحة

AL-'UMDAH FÎ SANÂ'AT I'L-JARÂHAH.

A system of surgery, containing useful practical directions, by أمين الدولة ابوالفرج بن موفق الدين يعقوب بن اسحق المعروف بآين القف المسيحي, Abu'l Faraj b. Ya'qûb al-Masihi, better known as Ibn u'l Quff, a famous Christian physician of Damascus. He was born at Kark on the 13th of Dul-Qa'dah, A.H. 630 = A.D. 1232. He was a disciple of Ibn Abi 'Uṣaybi'ah, the author of the well-known history of the physicians entitled 'Uyûn u'l-'Anbâ' fî Ṭabaqâti 'l-Aṭibbâ. He first commenced his medical practice at 'Ijlawn, عجلون, but subsequently returned to Damascus, where he continued to practise till the time of his death in A.H. 685 = A.D. 1286. See Ibn Abi 'Uṣaybi'ah, ii., 273, and Brock, i., 493.

Begins:—

قال الفقير الى الله تعالى الحكيم ابي الفرج بن يعقوب بن اسحق المعروف بآين القف المتطبب المسيحي الملكي المذهب الصمد لله الذي خلق الخلق بقدرته و سهل الطريق الى الحق بصكمته الخ

Hajî Khalifah (iv., 257) gives عمدة الجراحين as the title of the work; but again (iv., 263) he treats the same work with the title عمدة في صناعة الجراح, and states (evidently copying from Ibn Abi 'Uṣaybi'ah) that the work contains everything necessary to the practice of surgery.

The work consists of twenty maqâlas (sections), for a complete description of which see Ahlwardt Berlin Cat., No. 6255.

Copies: Gotha, No. 1990; Cairo, vi., 24; As. Soc., p. 84; and Brit. Mus., pp. 223, 632, 595\*.

Written in a clear Arabian Naskh. foll. 2-7 are wanting. fol. 8 begins الى الطبايعي ثم الطحال لانه قريب من الصمية foll. 8-128 are supplied in a later hand. Last few folios are wanting. Wormed throughout, but mended.

Not dated. Circa 16th century.

No. 64.

foll. 426 ; lines 22 ; size  $10\frac{1}{4} \times 6\frac{1}{4}$  ;  $8\frac{1}{4} \times 4\frac{1}{4}$ .

ترويح الرواح من علل الاشباح

TARWÎH U'L-ARWÂH.

A large work, of uncertain authorship, on diseases and their cures. There has been a great confusion as to the authorship of this work. Hâjî Khalifa (ii., 285) mentions a Tarwîh u'l-Arwâh fi't Tibb which he ascribes to Hâkim u'd-Dîn Mahmûd Tabrizî. In the Râmpûr Cat. (No. 38, p. 471) this work is ascribed to one Hâkim Luţfullâh b. Sa'd u'd-Dîn al-Fârûqî (d. A.H. 931 = A.D. 1524); while in the Khadevial Library Catalogue (vi., 10) Khwâjah Luţfullâh al-Miṣrî is the supposed author. In Asrâr u'l-'Ilâj (see below), probably a work of Hâkim 'Alî Sharîf of Lucknow, frequent quotations have been made from At-Tarwîh, which is always referred to as a work of Al-Khujandî, the celebrated author of Tanqîh u'l-Maknûn.

In the preface the author tells us that when he completed the composition of his commentary upon Talwîhu-Tanqîh-i'l-Maknûn, he collected this work for his own use. From Hâjî Khalifa (ii., 451) we gather that Al-Khujandî abridged Al-Maknûn, a work of unknown authorship (but most probably that of Ibn Jamî 'Isrâ'îlî), with the title Tanqîhu-Muglaq-i'l-Maknûn, which he abridged a second time with the title At-Tarwîh 'ilâ Asrâr-i't-Tanqîh. It appears that, after his commentary upon the last-mentioned work, the author composed the present work :—

فلما فرغت [عن] تنسيق شرح تلويح تنقيح المكنون من  
مباحث القانون فقد جمعت لنفسي اوراقا محتوية على تعريفات  
الامراض الـ

After a full table of contents, inserted in the preface, this copy contains the following passage:—

هذا مما اعتني بجمعه و تأليفه مولانا الفاضل المحقق و الصبر  
الكامل المدقق اكمل المتأخرين و افضل المتبحرين ذو المناقب  
العالیه و المفاخر السنيه الفائز من العلوم بالقدح العلی المفتخر به .  
اللقاب و الكنى مولانا و سيدنا مجد الحق و الملة و الدين محي  
الاسلام و المسلمين الخواجه لطف الله ابن المولى المغفور السعيد  
سعد الملة و الدين محمد متع الله تعالى ببيامن اقلامه

This *Khawājah* Luṭfullāh of the above passage appears to be the son of Sa'd u'd-Dīn Muḥammad, the Wazīr of Sultān *Khudā* Bandah (A.H. 703-16). Sa'd u'd-Dīn was murdered on the 10th of *Shawwāl*, A.H. 711 = A.D. 1311. (See *Āṣār u'l-Wuzarā*, Lib. Copy, p. 401, and *Ḥabīb u's-Siyar*, iii., 110.) The other incomplete copy (see below) which this library possesses contains a dedication at some length to a Wazīr, the place for whose name has been left blank by the transcriber. After this dedication the author calls himself *Aḥṣāḥ* [?] b. Sa'd u'd-Dīn. (Compare with the India Office Cat., No. 794.)

fol. 15<sup>b</sup> of the other copy:—

انا اضعف عباد حضرته الشريفه احقر المطبيين و افقر الطالبين  
المسكين ابن المسكين احائه [sic] بن سعد الدين

Taking everything into consideration I am inclined to consider this work as a production of *Al-Khujandi*. The time when *Al-Khujandi* flourished corresponds with that of Sultān *Khudā* Bandah, and no authority later than Ibn u'l-Bayṭār, who died in A.H. 646, has been quoted in this work.

Begins:—

الله احمد على ان جبلني بقدرته طالبا لمعرفة ماهية مواليد  
الاركان الخ

The work is divided into a *Muqaddimah* (on the general rules of the medical art, in 15 *maslak*); twenty *Aqwāl* (on symptoms, causes, and treatment of local and general diseases), and a *Khātimah*. Of the twenty *Aqwāl*, each *Qawl*, قول, deals with a particular part of the body arranged systematically from head to foot, and consists of three *Ta'līm*s. The first treats of the definitions and general symptoms of the diseases peculiar to that organ; the second deals with the simple medicaments used in treating that organ; and the third contains

a detailed account of the diseases of that organ and their respective treatments. The *Khâtimah* consists of five *Bahş*, بحش, on the temperament of compound medicaments; the substitutes, ابدال, of some simple drugs; the duration of the power of efficacy of some medicaments; the weights and measures used in medicine and the astrological effects of stars on medicaments.

Copies: India Office, No. 794; Berlin, No. 6356; Cairo, vi., 10; *Wali u'd-din*, No. 2488, p. 142; and *Râmpûr*, No. 38, p. 471.

Written in an ordinary *Naskh*. Wormed throughout.

Dated A.H. 1114.

Scribe بيرقلي

# No. 65.

fol. 423; lines 15; size  $8\frac{3}{4} \times 5\frac{1}{4}$ ;  $5\frac{1}{4} \times 3$ .

The same.

Another incomplete copy of the work noticed above. Begins as above, and extends to the end of the diseases of the eye, corresponding to foll. 1-143<sup>a</sup> of the above copy.

This copy contains in the beginning some marginal notes made by *Hakim 'Ali Sharif* of Lucknow. The words الحق عند المحرر والوالد العلامة of one of the notes appeared to me very striking, for they are frequently used in *Asrâr u'l-Ilâj* (see below) of which the author is not known, and made me very much inclined to think that the said *Hakim 'Ali Sharif* is the author of that work.

Written in a clear Indian *Naskh*, within red and blue border lines. Blue lines round the page. Slightly wormed.

Not dated. Circa 19th century.

## No. 66.

fol. 296; lines not fixed; size  $11\frac{1}{2} \times 7\frac{3}{4}$ ; of the central portion varying.

كتاب تلويح الطب

TALWÎH U'T-TİBB.

A system of medicine drawn up in tables by فخر الدين الخجندی, Fakhr u'd-Din al-Khujandî, a celebrated author of the 8th century A.H.

Al-Khujandî abridged Al-Maknûn (abridged from Avicenna's canon) with the title Tanqîhu-Muglaq i'l-Maknûn. He again abridged this At-Tanqîh with the title At-Talwîh, and made additions of great importance to the original matters supplied by Avicenna (see H. Kh., ii., 451). That the present work is identical with that noticed by Hâjî Khalîfa appears from the fact that the following passage from At-Talwîh of Khujandî, quoted by Hâkîm Mahdî in his Hilyat u'l-Wâsîfin (*vide infra*), fol. 250\* :—

قال الخجندی في التلويح سبب السل امانلة حارة محرقة  
تنزل من الراس الى الرية و اما تقیح ذات و انفجاره و من  
اسبابه سوء مزاج جميع البدن و حدة الدم الذي يغذو الرية  
فيتقیح له فوهات عروقها و من اسبابه ايضا الصدمة و الضربة  
يصيب الصدر فينصدع بها عرق او عروق و يكون سببا للسل

exactly corresponds with that on the causes of consumption occurring in this work on fol. 171<sup>b</sup>. Another passage from At-Talwîh, on fatal symptoms, is quoted in Asrâr u'l 'Ilâj (*vide infra*), foll. 45-52, which exactly corresponds to foll. 55-60 of the present copy, leaving scarcely any doubt on the identity of the work.

The exact date of Al-Khujandî's death is not known, but that he was alive in A.H. 703 = A.D. 1303 appears from the following passage on fol. 222 :—

سمعت هذا العلاج من مجد الدين الرازي في يوم رمضان سنة  
ثلاث و سبعمائة

Hāji Khalifah (iv., 510) notices one Majd u'd-Din (d. A.H. 750), the author of *قرائن الركنيه في فروع الشافعيه*. This may be the Majd u'd-Din noticed in the above passage.

Begins:—

اما بعد حمد الله سبحانه و تعالى . . . فاعلم ان يني علم  
الطب و مدار امره على معرفة حالتي بدن الانسان من الصحة  
و المرض . . . فجمعت هذه الاصول و لخصتها و بينتها و سهلت  
الطريق الى معرفتها و حفظها و رتبها احسن ترتيب باوضح بيان  
و جعلتها كتابا مجدولا صغير العجم عظيم القدر كثير الشان  
غريب النظم كثير النفع مشتملا على جميع الاصول و الاغراض  
و المعاني . . . ولقبته بكتاب تلويح الطب الخ

The work is divided into three books. The first (in 9 Maqālas) treats of the general rules of the medical art; the second treats of anatomy (fol. 64<sup>b</sup>); and the third (fol. 124<sup>b</sup>) deals with the causes, symptoms, and treatments of the general and local diseases.

The first book, without the least doubt, contains matters not usually found in other works. For details of subjects the author generally refers to *Ad-Dakhīrat u'l-Khwārizm Shāhiyah* of Zayn u'd-Dīn Ismā'il b. Ḥusayn al-Jurjānī, d. A.H. 531 = A.D. 1135. (See India Office Pers. Cat., i., 1246.)

Written in bad Nasta'liq. Red lines mark the boundaries of columns. foll. 121<sup>b</sup>–124<sup>a</sup> are left blank save a few prescriptions, which are copied from some Persian work. foll. 35 and 39 are transposed. Worm-eaten throughout, but mended. Transcribed in Lucknow.

Dated 19th Rabi', A.H. 1213.

### No. 67.

foll. 395; lines 21; size  $8\frac{3}{4} \times 5$ ;  $7\frac{1}{4} \times 3\frac{1}{2}$ .

الحاوي في علم التداوي

AL-HĀWĪ.

A treatise on medicine, by نجم الدين محمود ابن صائى الدين  
الياسم شيرازي, Najm u'd-Dīn Maḥmūd b. Ṣā'in u'd-Dīn Ilyās Shīrāzī,

a learned physician. He was a doctor of Muhammadan law, فقيه, and was familiar with the many branches of literature then prevalent, but being a medical practitioner of considerable reputation he was better known as a physician than as a theologian. He was a man of benevolent disposition, and not only prescribed for the suffering poor but sent men to buy them the necessary drugs, the price of which he paid from his own purse. The author of *Shaddu'l Izâr* asserts that he was a *Şûfi*, and supports his assertion by quoting the following two verses of Ibn Ilyâs:—

تردد انقاس المحب دلائل  
على كنه ما اخفاه من الم الصب  
اذا خطرات القلب خامرن قلبه  
تنفس حتى ظل متصدع القلب

He left many valuable works, the most important of which are the following:—

- |                           |  |
|---------------------------|--|
| (1) شرح الفصول لابقرط     | (6) كتاب اسرار النكاح                          |
| (2) شرح الرشيدية          | and the most important is<br>the present work— |
| (3) كتاب التشریح          | (7) كتاب الحاوي في الطب                        |
| (4) كتاب الاغذية و الاشره |  |
| (5) رسالة الثلجيه         |  |

He died in A.H. 720 = A.D. 1320, and was buried in Maqtara-i-Bâg-i-Naw in Shirâz. (See *Shaddu'l-Izâr fi Ḥaṭṭi'l-Awzâr* of Mu'in u'd-Dîn Abu'l Qâsim Junayd Shirâzî, fol. 60 of the MS. copy of the Asiatic Society.)

Begins:—

الحمد لله الواحد الماجد السبوح خالق الجن و الانس رب  
الملائكة و الروح . . . قال . . . نجم الملة و الدين ابن المولى  
المرحوم السعيد صائن الدين الياس شيرازي . . . اما بعد فلا يخفى  
على راس ذوى العقول ان علم الطب اشرف النح

Compare with Brit. Mus. Suppl., No. 808, where Dr. Riou quotes the beginning, the words of which slightly differ from those of the present copy, and briefly summarizing the preface gives the contents, but states: "Nothing is known of the author's life or of his precise

date. He cannot, however, have written this work later than A.H. 737, for a copy bearing that date exists in the Gotha Library."

The work is divided into five chapters, مقالة, each of which is subdivided into a large number of Faṣls. A full table of contents is given in the preface.

Written in a fair Indian Naskh, within coloured borders.

For other copies see: H. Kh., iv., 51; Batavæ, iii., 267; Gotha, No. 1743; Berlin, No. 6324; As. Soc., p. 83; Nûr 'Uṣmāniyah, Nos. 3499-3502, p. 198; Walī u'd-dīn, No. 2495, p. 142; Kupriliẓādah, No. 197, p. 152; and Rāmpûr, Nos. 64-5, p. 474.

Not dated. Circa 18th century.

### No. 68.

fol. 40; lines 17; size  $9\frac{1}{4} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{3}{4}$ .

#### I.

fol. 1-35.

### حقائق اسرار الطب

Haqā'iq u-Asrār i't-Tibb, a dictionary of medicine by مسعود ابن محمد السجزي, Mas'ūd b. Muḥammad as-Sajazī. There is no clue to his life, but he cannot be later than A.H. 734 = A.D. 1333, for a copy of that date exists in the Berlin Library.

Begins:—

الحمد لله على اياديه المتواترة . . . و بعد فان العبد مسعود بن محمد السجزي الطبيب يقول الخ

The work is dedicated to Ṣadrū'd-Dawlah Abī'l-Mafākhīr Qāsim b. 'Irāq b. Ja'far in the following terms:—

لما اتصلت بخدمة مولانا صاحب الاجل صدر الدولة و الدين  
ابى المفاخر قاسم بن عراق بن جعفر و لقيت بابه المحروس . . .  
فجعت هذا الكتاب باسمه و زينته برسمه . . . و سميته حقائق  
اسرار الطب

The first Fann treats of the terms used in the theoretical portion,

the second those of medicaments, and the third of the generalities of medicine. For a complete description of contents, see Ahlwardt, Berlin Cat., No. 6236. The arrangement of this work appears to be peculiar with the author.

Copies: Cairo, vi, 36; Râmpûr, No. 7, p. 467; and H. Kh., iii., 77, where it is noticed with the title *Haqâ'iq u'l Asrâr fi't Tibb*.

Written in a clear Nasta'liq.

Dated A.H. 1264.

Scribe غلام حسنين

## II.

fol. 36-40.

An anonymous pamphlet in Persian, without a title, on the preservation of health by attending to the six necessities of life, *سته ضروريه*.

Begins:—

کلماتي چند که حکما در باب صحت فرموده اند بدانکه فائده  
زیستن مرتب بر دو چیز است یکی امر معاش و دیگری امر  
معاد... و حصول این هر دو غرض موقوف است بصحت بدن  
و صحت بدن حاصل نمیشود الا بر رعایت اعتدال در *سته  
ضرورية الخ*

Written in the same clear hand as above.

Dated A.H. 1247.

## No. 69.

fol. 673; lines 21; size  $10\frac{3}{4} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

شفاء الاسقام ودواء الالام

SHIFÂ 'U'L-ASQÂM.

A complete system of medicine, by *خضر ابن علي ابن الخطاب*, *Khidr b. 'Alî b. Al-Khattâb*, better known as *Hâjî Pâshâ* of Aydin Îli. He left his native place for Cairo, where he received his early education from *Shaykh* Kamâl u'd-Dîn.

He further prosecuted his philosophical studies under Mubârak Shâh al-Mantiqî, who highly appreciated his pupil's quick intelligence. It was his own illness which led him to the study of medicine in which he attained such skill that he became director of the Cairo Hospital. He died after A.H. 816 = A.D. 1413, and is included, by the author of Shaqâ'iq u'n-Nu'mâniyah, among the most learned men who flourished in the time of Sultân Bâyezîd Khân (Bajazet) I. (A.H. 792-805 = A.D. 1389-1402). Besides Shifâ 'ul-Asqâm and Tashîl (an abridgment from Shifâ) he left other works of importance, such as a gloss on Râzi's commentary upon Al-Matâli' and a commentary upon At-Tawâlî', both of which are spoken of in high terms by Sayyid Sharîf, the famous and learned commentator of Sharḥ u'l-Matâli'. See Shaqâ'iq (Cairo edition on the margin of Wafayât u'l-A'yân), p. 57; Hâjî Khalîfa, iv., 51; and Brock, ii., 233.

Begins:—

الحمد لله الذي خلق الانسان في احسن الصور و علمه خواص  
الاشياء من النفع و الضرر . . . اما بعد فيقول الفقير المذنب  
الاواب خضر بن علي الطبيب النح

The author, after dwelling at some length upon the importance of the subject and the knowledge he gained by serving in different hospitals, especially the Almansûrî of Cairo, claims that he has revealed facts in connection with medicine which, he says, his predecessors locked up in their bosoms, and made many additions of what he acquired from his master Shaykh Jamâl u'd-Dîn, better known as Ibn'us Sûlki.

اذ لم ينكشف احد غيري من حكماء الازمان عن وجهها  
الثناع الى الآن و لم يدونها شخص قبلي من الاطباء في كتاب  
بل كتبوا سرها قاطبة تحت حجاب وزينته بالفوائد التي استفدتها  
من مجالس شيعي و استادي الشيخ الفاضل و الاستاد الكامل  
شيخ جمال الدين المعروف بابن السولكي

He dedicates the work to 'Îsâ b. Muḥammad Amîr of Aydin, and divides it into the following four Maqâlas:—

- (1) On the generalities of medicine, in two Ta'lîms, on fol. 2<sup>b</sup>.

في كليات جزئي الطب

(2) On aliments, drinks, and simple and compound medicaments, in two Jumlas, on fol. 133<sup>a</sup>.

في الاغذية والاشربة والادوية المفردة والمركبة

(3) On diseases of the special organs, systematically from head to foot, their symptoms and treatment, on fol. 413<sup>a</sup>.

في الامراض المختصة بعضو عضو من الراس الى القدم وعلاماتها ومعالجاتها

(4) On general diseases, their causes, symptoms and treatment, on fol. 601<sup>b</sup>.

في الامراض العامة التي لا تختص بعضو دون عضو واسبابها وعلاماتها وعلاجاتها

The work is in one volume, but the scribe has separated it into two, bound in one. Vol. i. (foll. 1-412) Theoretical portion. Vol. ii. (foll. 413-673) Practical portion.

For copies see: Berlin, No. 6356; Brock, ii., 233; Gotha, No. 1938; Batavae, iii., 264; Cairo, vi., 21, where it is stated that the work was composed in A.H. 816 = A.D. 1413; Nûr 'Uṣmâniyah, No. 3543, p. 201; Kuprîlizâdah, No. 974, p. 63; Walî u'd-dîn, No. 2517, p. 143; Ayâşûfiyah, No. 3667-9, p. 219; and Râmpûr, No. 160, p. 488.

Written in fair Nasta'liq, within coloured borders. foll. 1, 2, 528 and 673 are supplied in a later hand.

Not dated. Circa 18th century.

No. 70.

foll. 352; lines 25; size  $12\frac{3}{4} \times 7\frac{1}{2}$ ;  $9\frac{1}{4} \times 5$ .

I.

foll. 1-333<sup>b</sup>.

شرح الاسباب و العلامات

SHARH U'L-ASBÂB.

A commentary upon Najib u'd-Din Abû Ḥamid Muḥammad b. 'Alî as-Samarqandî's famous and most popular work entitled *Al-Asbâbu wa'l*

'Alâmât (The causes, symptoms, and treatment of diseases), by Nafis b. 'Iwâḍ al-Kirmânî, نفيس بن عوض الكرمانى.

As-Samarqandî, the author of the text, was a famous physician and a contemporary of Fakhru'd-Dîn ar-Râzî (*d.* A.H. 606 = A.D. 1209). He produced many valuable works, and was killed in the general massacre at Herat by the Tartars in A.H. 619 = A.D. 1222. See Ibn Abi 'Uṣaybi'ah, ii., 31; Brock, i., 490; and Iktifâ 'ul-Qunû', p. 223.

The commentator An-Nafis b. 'Iwâḍ al-Kirmânî was a writer of the time of Ulugh Beg Mirzâ, the grandson of Amir Timûr. He completed this work in A.H. 827 = A.D. 1423. He was of Persian extraction and died after A.H. 850 = A.D. 1446. See Ḥabîb u's-Siyar, iii., 3, p. 159; Brock ii., 213; and Ḥ. Kh., i., 269.

Begins:—

الصد لله رب العالمين و الصلوة و السلم الاتمان الاكملان  
على من يداوى الارواح بطب الحقيقة الخ

In the preface, after describing the occasion of the present composition and establishing the importance of his selection of this text, the author dedicates this work to Ulugh Beg Mirzâ in the following terms:—

و لما ورد الامر المطاع باحضاري من كرمان هو اول ارض مس  
جلدي ترابها الى خدمة السلطان بن السلطان بن السلطان ظل الله  
على كافة الانسان مالك رقاب اعظم السلاطين شرقا و غربا ناشر  
العدل في اقطار الارضين بعدا وقربا المؤيد بالعنايات الرحمانية  
المظفر المنصور بالالطاف الربانية اميرزاده مغيب الحق و الدنيا  
و الدين الغيبك گوركاني صلاح العالم . . . اهديت الى حضرته  
بهدية تبقي بقاء الدهور

Copies: India Office, Nos. 787-9; As. Soc., p. 84; Cairo, vi., 21; Ayâṣūfiyah, No. 3640-1, p. 217; Nûr 'Uṣmâniyah, No. 3536, p. 203; Wali u'd-dîn, No. 2505, p. 143; Kuprîlîzâdah, Nos. 964-6, p. 63; and Râmpûr, Nos. 113-15, p. 482.

For different prints and lithographs see: Cat. of Ar. Books in the Brit. Mus. ii., 168; and Iktifa, p. 227.

Written in an elegant thick Indian Naskh, within gold borders, with an artistically decorated but slightly faded frontispiece. The MS. contains copious marginal notes and corrections. Repeatedly lithographed in India.

## II.

fol. 333<sup>b</sup>-341<sup>a</sup>.

رسالة في علاج من سقى السموم او نهشه  
الهوام و غيرها

A pamphlet on poisons and antidotes.

There is no evidence, except the following marginal note, that this pamphlet is a work of As-Samarqandî, the author of *Al-Asbâbu wa'l-'Alâmât*:—

رساله در علاج مقي سموم از مصنف اسباب والعلامات

Begins:—

في علاج من سقى السموم او نهشه الهوام و غيرها من خاف  
ان يسقى سما فيجب ان يحترز عن الاغذية و الاشربة الغالبة  
الطعوم الخ

and ends thus:—

في عض الاربعة و الاربعين هو الحيوان المعروف . . . علاجه  
ان يدق هذا الحيوان . . . و ربما كفي فيه استعمال الملح و الخل  
على موضع العضة الخ

Written in the same hand as above.

## III.

fol. 343-52.

القانوناجه

AL-QÂNÛNJAH.

A compendium of medicine, by *Sharaf u'd-Din Muḥammad b. 'Umar al-Jaḡmīnī*, *d.* A.H. 745 = A.D. 1344. See Brock, ii., 213; also see above.

Begins:—

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد و  
اله اجمعين و بعد فهذا المختصر مشتمل على زبدة ما يجب  
استحضاره الخ

The work is divided into ten Maqâlas, for a complete description of which see: Berlin Cat., Nos. 293-4.

For the enumeration of the commentaries upon this text, see Brock, i., 457.

For copies see: India Office, No. 791; and H. Kh., iv., 495.

Probably written by the same scribe as above.

Dated A.H. 1114.

### No. 71.

fol. 334; lines 20 to 24; size  $10 \times 7$ ;  $8 \times 4\frac{1}{2}$ .

The same.

Another copy of An-Nafis' commentary upon the Asbâbu-wa'l-'Alâmât of Samarqandî. Begins as above. The first page contains the text in Naskh, while throughout the text and commentary are in Shafi'a Âmîz Nasta'liq. Not dated, but cannot be later than A.H. 1253, for a marginal note in the end runs thus:—

۱۲۵۳ منہجۃ صلعم بتاریخ بستم شوال روز پنچشنبہ شرح اسباب  
از جناب میرزا صاحب قبلہ شروع نمودم

Another note follows the above one in which Arshad 'Ali, ارشد علی, the writer of the note, states that he completed the reading of the work in A.H. 1256, and gives the full name of the Mirzâ Şahib of the above note as میرزا سید محمد ابراہیم صاحب.

### No. 72.

fol. 439; lines 20; size  $7\frac{1}{2} \times 5$ ;  $5\frac{1}{4} \times 2\frac{1}{4}$ .

The same.

Another copy of the work noted above. Begins as above.

Written in an ordinary minute Nasta'liq, with marginal notes, within red and blue border lines. An incomplete list of contents is attached in the beginning. fol. 1-2: lines more separate and writing clearer; and fol. 2, 3, 35-56 more closely and minutely transcribed

than the rest of the work. A marginal note giving A.H. 827 as the date of composition of the work reads thus:—

رايت في آخر كتاب عتيق مرقوما بخط التلميذ قد فرغ الامتاز  
من تصنيف الكتاب و تسييته بعون الله تعالى و حسن توفيقه  
ببلدة كرمان حرمها الله تعالى من لوائح الزمان في اواخر صفر  
ختم بالخبر والظفر سنة ٨٢٧

Slightly wormed and water-stained towards the end.  
Not dated. Circa 17th century.

### No. 73.

fol. 161; lines 22; size  $11\frac{3}{4} \times 7\frac{1}{4}$ ;  $8\frac{1}{2} \times 4$ .

حاشية شرح اسباب المسمى بكشف الاشكالات

### KASHFU'L-ISHKÂLÂT.

A gloss on An-Nafis' commentary upon the Asbâbu-wa'l-'Alâmât, by  
محمد هاشم بن حكيم محمد احسن بن محمد افضل, Muḥammad  
Hāshim b. Ḥakim Muḥammad Aḥsan b. Muḥammad Afdal, who seems  
to be an Indian author of the 12th century, A.H.

Begins:—

الحمد لله الذي هدانا الصراط المستقيم و هو نعيم عطانا فيه  
نعائه العليم . . . اما بعد فيقول عبد الضعيف . . . محمد هاشم  
بن حكيم محمد احسن بن محمد افضل . . . هذه رسالة مختصرة  
رقيتها في ريعان الشباب حين تحصيل الكتاب المسمى بشرح  
الاسباب والعلاصات الخ

After a short prefatory note on the importance of the subject, as is  
usual with eastern writers, the author states the title of the work in the  
following terms:—

وسميتها بكشف الاشكالات لانها يكشف بمافيه من المشكلات  
ومن العجائب ان يتكشف عند التسمية تاريخ اتمام تلك الرسالة  
عن قيام السنة الهجرية المصطفوية

From the above passage it is evident that the title كشف الاشكالات is a chronogram which when solved gives the date of composition of the work as A.H. 1184 = A.D. 1770. From the beginning quoted above it appears that the author composed the work in the prime of his youth. Thus it inevitably follows that in A.H. 1184 the author was in his youth.

The gloss extends from the beginning of An-Nafis' commentary to the end of the chapter on Fevers—

و يكشف نبض المعاني المغلقة عنه من اول هذا الكتاب الى  
آخر باب الحميات

The introducing word of the gloss is قوله, while that of the commentary the words قال المصنف.

Written in an ordinary Indian Nasta'liq.

Not dated. Circa 18th century.

#### No. 74.

fol. 360; lines 23 to 26; size  $12\frac{1}{4} \times 8\frac{3}{4}$ ;  $9\frac{1}{4} \times 6$ .

حاشية شرح اسباب المسمي بفوائد الشريفية

#### FAWÂ'ID-U'SH-SHARÎFÎYAH.

Another gloss on An-Nafis' commentary upon the Asbâbu-wa'l-'Alâmât, by محمد شريف ابن حاذق الملك محمد اكل خان ابن 'Alâmât, by محمد شريف ابن حاذق الملك محمد اكل خان ابن 'Alâmât, by Muhammad Sharif b. Hâdiq u'l Mulk Muhammad Akmal Khân, a famous Indian physician of the time of Shâh 'Âlam and Akbar II. (A.H. 1173-1253 = A.D. 1759-1837), who became the head of a school of medicine, the followers of which are known among the Indians as Sharif Khânîs, as opposed to 'Alawî Khânîs, the followers of the school founded by 'Alawî Khân (d. 1160 A.H.), the celebrated court

physician of Muḥammad Shāh of Delhi. The chief point of difference between the two schools is that the former make free use of mineral oxides (كشنة جات), which are prohibited in the code of the latter. He produced many works (Arabic and Persian) on medicine, the chief of which are the following :—

- (1) The present work.

حاشية شرح اسباب

- (2) (See above.)

حاشية نفيسي

- (3) A Pharmacopia in Persian.

عجالة نافع

- (4) On Therapeutics, in Persian.

علاج الامراض

He died in A.H. 1231 = A.D. 1815.

Begins :—

الحمد لله الذي خلق الانسان و انعمه انواع النعم من فرط الانسان  
و اوجد الامزجة الغير المتناهية في اربعة من الاركان . . . و بعد  
فيقول . . . العبد الضعيف محمد شريف ابن حاذق الملك حكيم  
محمد اكمل خان ابن حكيم محمد واصل خان غفر الله له  
لهما التح

The prefatory note contains the author's statement that he collected materials for this gloss in his youth, but long neglected to arrange them in the form of a book. The taunts of his friends, however, finally induced him to complete this work. He completed the gloss and added notes on anatomy and commentaries upon those portions of the text which were left without comment by the learned commentator.

The gloss proper begins on fol. 2<sup>a</sup> thus :—

قوله لطلب الحقيقة اه و اعلم ان تهذيب الظاهر الخ

The work is concluded by a *Khâtimah*, in which the occasion of the compilation of this work is described at some length.

A copy of this work exists in the Râmpûr Library (Cat., No. 58, p. 473).

Written in minute Nasta'liq. Slightly wormed, but mended.

Not dated. Circa 19th century.

No. 75.

fol. 163; lines 17; size  $9\frac{1}{2} \times 6$ ;  $7\frac{1}{4} \times 3\frac{1}{2}$ .

الجواهر النفيس في شرح ارجوزة الشيخ الرئيس

AL-JAWHAR-U'N-NAFÎS.

A commentary upon the celebrated Urjûzah of Avicenna, by موسى بن ابراهيم بن موسى البغدادي, Mûsa b. Ibrâhîm b. Mûsa'l Bagdâdî, who died in A.H. 867 = A.D. 1463. See Cairo Cat., vi., 32, and Râmpûr Lib. Cat., No. 57, p. 473.

The Urjûzah is in rajz metres, and, though brief, contains, according to Avenzoar (quoted by the commentator on fol. 2<sup>b</sup>) everything with regard to the theory of medicine—

ابو مروان ابن زهر قال انها محيط بجميع كليات الطب و انها  
افضل من كتب كثيرة

This Urjûzah has been commented upon by many writers, the most important of which is the commentary of Averrohes. The scribe mistakes this commentary for that of Ibn Rushd (Averrohes), as the colophon reads thus:—

تمام شد كتاب شرح ارجوزة شيخ الرئيس من تصنيف ابن  
رشد

But internal evidence proves that this commentary is not the work of Averrohes:—

1. The author concludes this work by adding two Fasls, in the first of which he treats of the weights and measures used in medicine; and in the second he gives short biographical notices of the authors whom he has quoted as authorities in this work—

الفصل الثاني في تراجم الاطباء الذين ثقلت عنهم في هذا  
الشرح ليعرف مراتبهم فيوثق بقولهم

In this second Fasl, on fol. 162<sup>a</sup>, Averroes is mentioned as one of the authorities quoted.

2. Ibn Ḥazm al-Qarshī is mentioned among the authorities. Al-Qarshī died in A.H. 687 = A.D. 1288, and is a much later writer than Ibn Rushd, who died in A.H. 595 = A.D. 1198.

Begins:—

الصد لله المتفنن بدقائق حكمة البالغة خلق كلشي المظهر  
خفي صنعته ببدايع مصنوعاته و جعل من الماء كلشي حي ألخ

The preface contains a discussion on the importance of the subject, as is usual, and a statement of how he proposes to treat the subject—

فشرحتها شرحا شرح به صدور الطلاب و ابرزت معانيها  
الغامضة في صور الايضاح بعد الاحتجاب فانفتح الثقل من ابوابها  
وسهل طريق ماخذة لطلابها

The commentary proper, which begins on fol. 5<sup>b</sup>, is prefaced by three Fasls:—

(1) On the importance of medicine, on fol. 2<sup>b</sup>.

في شرف الطب

(2) On the origin of the science of medicine, on fol. 3<sup>b</sup>.

في اول مبدأ علم الطب

(3) A short life of Avicenna, on fol. 4<sup>b</sup>.

في ترجمة شيخ الرئيس

The commentary begins thus:—

الطب حفظ صحة بر مرض من مسبب في بدن منذ عرض  
الطب في لغة العرب الخ

Written in clear Nasta'liq, the text throughout being in red. The MS. contains numerous marginal corrections. The space after the colophon contains a copy of the prescription of a collyrium (سرمه). Wormed throughout, but mended.

Dated A.H. 1283.

No. 76.

fol. 96 ; lines 17 ; size  $9 \times 5\frac{1}{2}$  ;  $6\frac{3}{4} \times 3\frac{1}{2}$ .

رجوع الشيخ الى صباه في قوة الباه

RUJÛ‘U‘SH-SHAYKH-I-ILÂ-ŞABÂH.

The title of the work means “The return of an old man to his youth.” The work deals with the means to be adopted to regain and improve the procreative power.

The author, شمس الدين احمد بن سليمان بن كمال باشا, *Shamsu’d-Din Aḥmad b. Sulaymân b. Kamâl Bâshâ*, was the grandson of a wealthy Turkish noble. He passed his childhood in great luxury. One day he saw a man in wretched clothes and of repulsive feature occupying a seat superior to Aḥmad Beg, the first noble of the court of Sultân Salim. Our author was greatly surprised at this singular spectacle and made enquiries as to who the man was. He found out that the man was Mawlâ Luṭfi, the teacher of the Fulbâ Madrasah. Thus finding that learning was more honoured than wealth he commenced his studies under the said Mawlâ Luṭfi, and subsequently prosecuting his studies under Mawla’l-Qaṣṭallâni, Mawlâ Khaṭīb-Zâdah, and Mawlâ Ma’rûf-Zâdah, he at last became professor of the Madrasah of Sultân Bâyezîd Khân. After serving in the capacity of the Qâḍi of Adrianople and that of the ‘Askaru’l-Manşûr, he died at Constantinople in A.H. 940 = A.D. 1533 while still holding the position of the Muftî of that place. See *Shaqâ’iqu’n-Nu’mâniyah* (Cairo edition, printed on the margin of *Ibn-i-Khallikân*), i., p. 422; Brock, ii., 449-53; and Beale’s Dictionary of Oriental Biography, p. 169.

Begins:—

الحمد لله الذي خلق الاشياء بقدرته . . . قال المؤلف لهذا الكتاب انني لما رايت الشهوات كلها منوطة باسباب الباه الخ

In the Cairo Catalogue it is mentioned that in the work entitled *Ash-Shifâ fi’t-Tibb* this work is ascribed to Aḥmad b. Yûsuf at-Tifâshî, the celebrated author of the work on precious stones entitled *Azhâr u’l-Afkâr*, who died in A.H. 651 = A.D. 1253. This statement gains support

when we see that Muḥammad Saïd Isfahānī, who translated this work into Persian with the same title, also ascribes the authorship of the original to the said Aḥmad-at-Tifāshī (See Rieu, Pers. Cat. of the Brit. Mus., ii., p. 471). Hājī Khalifa (iii., 349), however, expressly states that the work was composed by Ibn Kamāl Pāshā at the instance of Sultān Salīm Khān.

The preface contains an enumeration of works of the same nature which the author consulted in the course of the compilation of this work.

It is divided into two parts. Part I (foll. 1-56<sup>a</sup>) consists of thirty chapters and treats of what concerns the genital organ of men. Part II (foll. 56<sup>a</sup>-96) also consists of thirty chapters, and is devoted to what concerns women.

foll. 1-78<sup>b</sup> are written in clear Naskh, with the headings in red. foll. 79<sup>a</sup>-96 are supplied in a later hand in Nasta'liq, with the spaces for the headings left blank. There are other blank spaces, which are probably due to the fact that the scribe could not make out the words of the original copy from which he made the present transcription. fol. 85<sup>b</sup> is left blank. foll. 85-87<sup>a</sup> are again in Naskh, but in a later hand. fol. 92<sup>a</sup> contains passages connected with astrology and having no connection with the work. The last few folios are wanting. The MS. ends abruptly on fol. 96<sup>b</sup> thus:—

واعتقنتني ساعة و قمت عنها بلذة عجيبة ما ذقت في  
 زماني الذّ منها و لم تزل في صحبتي الى ان توفت و لم اصحب  
 بعدها امرأة

Other copies: Gotha, No. 2055; Cairo, vi., 16; Berlin, No. 6388, where the contents are fully described; Brock, vols. i., 495, and ii., 449; Ayāṣūfiyah, No. 3622, p. 216; Walī u'd-dīn, No. 2499 and 2500, p. 143; Kūprilizādah, No. 189, p. 157; and Rāmpūr, Nos. 84 and 85, p. 476.

Printed in Cairo in A.H. 1298, also lithographed in Bombay.

Not dated. Circa 18th century.

No. 77.

fol. 366; lines 21; size  $8\frac{1}{4} \times 5\frac{3}{4}$ ;  $5\frac{3}{4} \times 3\frac{3}{4}$ .

تذكرة أولى اللباب و الجامع للعجب العجائب

TADKIRATU-'ULI'L-ALBÂB.

VOL. I.

An encyclopædia of medicine, by داؤد ابن عمر الانطاكي, Dâ'ûd b. 'Umar al-Antâki, the last of the great Arabian physicians. He was born in Antioch. At seven years of age, on account of some nervous disorder he was unable to stand upright or walk properly. While he was in this condition he committed to memory the Qur'ân and the introductory texts of Arabic grammar. At this period a Persian scholar of the name of Muḥammad Sharif arrived at Antioch, and people flocked round him to hear his lectures on metaphysics. Dâ'ûd also went to see him, and by him was cured of his malady. Having recovered his health he began a course of studies in logic, mathematics, and other sciences, under the man to whom he owed his recovery. Finally, he intended to learn Persian, but his learned master advised him rather to learn Greek, which, Dâ'ûd tells us, he completely mastered. After his father's death he proceeded to Cairo, where he remained for a long time. The author of *Khulâsat-u'l-Aṣar* (ii., 140) says that he was the head of the physicians of his time, master of physical and metaphysical sciences, and a wonder of his age. He excelled his contemporaries in sound judgment and rational investigations, and discredited what was unsound and superstitious. He died of diarrhoea in Mecca in A.H. 1008 = A.D. 1599, after staying there for more than a year.

References to his life will be found in the following: *Khulâsat-u'l-Aṣar*, ii., pp. 140-9; 'Iqdu'l-Jawâhir-i-wa'd-Durar (Lib. Copy), fol. 35-40; *Iktifâ'ul-Qunû'*, p. 228; Ḥajî Khalîfa, ii., 260; Brock, ii., 364. Compare with the Brit. Mus. Suppl. Cat., Nos. 809-10.

Begins:—

سبحانك مبدع مواد الكائنات بلا مثال سبق الخ

The preface contains the author's statement that, after writing a commentary upon the Qânûn (الشرح الذي وضعته على نظم القانون), in which he treated the subject exhaustively, he had no intention of

writing further on this subject, but a peculiar idea came into his head, viz., of arranging everything in connection with medicine in alphabetical order. Thus he composed this work, which, he says, will be accessible both to men of high intelligence and also to men of ordinary attainments.

It was the author's intention to divide the work into a Muqaddimah, four Bâbs and a *Khâtimah*, but he only lived to complete the Muqaddimah and the first three Bâbs.

In the Muqaddimah (fol. 3) the sciences in general are enumerated and their relation to medicine is traced. The first Bâb (fol. 9<sup>a</sup>) deals with the generalities of medicine to serve as an introduction. Under this Bâb the following subjects are discussed :—

- (1) The four primary elements.
- (2) Temperaments.
- (3) The four cardinal humours.
- (4) The organs of the human body (الأعضاء).
- (5) The gases (أرواح) which are the medium of the transmission of energies.
- (6) The actions of these energies (الأفعال).
- (7) The conditions of health, disease, and the middle state between the two.
- (8) The physiological action of things taken internally.

The second Bâb (fol. 31). On canons common to simple and compound medicaments. This Bâb consists of two Faṣls. In the first Faṣl, before proceeding to the subject he briefly states the extent of the *Materia Medica* of his predecessors :—

(1) Dioscorides, according to him, is the earliest writer on *Materia Medica*, but he mentioned only a small number, omitting some of the most important drugs, such as Cumin, Scammonium (سقمونيا), etc.

(2) Rufus (Ephesius, flourished about A.H. 98–117; see W. Smith's Dict. of Gr. and Rom. Myth. and Biog., iii., 669) is the next writer on this subject, but he did not make any addition.

(3) Paulus mentioned only the medicaments used in ophthalmics, but he also omitted to mention such important drugs as Pearl and Antimony (انند).

(4) Andromachus, the younger, only treated of the component drugs of the celebrated Theriac (ترياق الكبير).

(5) Râsu'l-Baġl, surnamed Jâlinûs, made additions, but neglected the general properties and dwelt only upon their specific properties.

The subject was then taken up by the Christians. The first man of this epoch who wrote on this subject and translated into the Syrian dialect, was دويدرس البابلي, Duwaydaras al-Bâbuli; Ishâq b. Hunayn

was the next man. He translated the Greek and Syrian works into Arabic, and introduced the names of certain drugs which, when administered with the poisons, exerted a palliative influence upon their deadly effects (مصلحات). His son Ḥunayn differentiated between aliments and medicaments. Now Muhammadans took the lead. The first man of this epoch was Muḥammad b. Zakariya'r Râzî. Then came great Avicenna, who devoted the second book of his canon to this subject. Avicenna, according to Antâkî, is the first man who treated each drug under seven headings. Of the many works composed on the subject, the Minhâju'l-Bayân of Ibn Jazlah, he says, is the best of its kind. The last author who wrote before Antâkî on this subject was Muḥammad b. 'Alî aṣ-Ṣûrî, but not a single work is free from defects. Such is the sketch drawn by Antâkî. He then enumerates the ten headings under which each drug should be treated, and concludes this Faṣl by explaining the general terms used for drugs. The second Faṣl treats of the rules for compounding medicine.

The third Bâb treats of simple and compound medicaments in alphabetical order. Every compound medicament is prefaced by the rules of its preparation and its general uses. While treating of the Electuaries (معاجين) he gives prescriptions of four electuaries; one for each cardinal humour. The first of these electuaries, according to him, can well serve for all diseases caused by the qualitative or quantitative changes of blood; the second for those caused by the similar changes of the yellow bile; the third for those similarly connected with phlegm; and the fourth for those caused by the like changes of the black bile. Thus he follows the humoral theory to its limits and gives it, as it were, the finishing touch.

The fourth Bâb, which the author only lived to compose up to the letter *l*, treats of diseases in alphabetical order, and is also prefaced by rules of general import. I translate one to illustrate his mode of reasoning. He says: "That which is variable and the causes producing variation being neither fixed nor secure (مأمون), then the preservation of its natural arrangement or form is either difficult or impossible. This necessitates the finding out of laws for the preservation of the natural arrangement or its restoration when changed. It is for this reason the science of medicine is divided into two parts. The first theoretical and general, and the second practical." Antâkî's method of handling the subject was approved of and adopted by later Indian physicians such as 'Alawî Khân and Sharîf Khân.

This volume contains the Muqaddimah and the first three Bâbs.

In A.H. 1294 this work with its continuation, due to Antâkî's disciples, was printed in Cairo in three volumes; the margin of this edition contained the Kitâb-u'n-Nuzhah of the same author. It was

reprinted with its continuation in Cairo, in A.H. 1302, in two volumes, and again in A.H. 1309, in four volumes. See *Iktifa*, p. 228.

Copies: *Brit. Mus.*, pp. 459<sup>a</sup>, 633<sup>b</sup> and 744<sup>b</sup>; *Brit. Mus. Suppl.*, Nos. 809-10; *Bodleian*, p. 133; *India Office*, No. 798; *Batavæ* iii., 270; *Cairo*, vi., 8; *Wali u'd-din*, Nos. 2479-80, p. 140; *Nâr 'Uṣmāniyah*, Nos. 3473-8, p. 197; *Kuprilizâdah*, No. 183, p. 151; *Râmpâr*, Nos. 33-4, p. 470; and *Ellis' Cat. of Brit. Mus.*, i., 471-2.

The following folios are lately supplied: 180, 187, 193-4, 198, 207-8, 217, 240, 250, 273, 275, 283, 289, 290, 304, 308, 310, 323 and 340.

Written in a clear Arabian *Naskh*, with occasional marginal corrections.

Not dated. Circa 17th century.

### No. 78.

fol. 158; lines and size as above.

The same.

### VOL. II.

The second volume of the work described above.

Begins:—

الباب الرابع . . . في تفصيل الامراض الجزئية . . . فان كان  
بطلانه اصلا الخ

This volume contains the fourth Bâb up to the letter ط, coming down to which the author died, leaving the work unfinished. Compare with *Hâji Khalifa* (ii., 260), where it is stated that, according to some of his works, it appears that he completed this work, but somehow or other the last portion was destroyed. There are lacuna in fol. 15<sup>b</sup> and 29<sup>b</sup>. The following folios are newly supplied: 13, 14, 24, 50, 95, 103-6, and 138-56.

Written in the same hand as above.

No. 79.

fol. 256; lines 23-26; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 5$ .

I.

fol. 1-212<sup>a</sup>.

ذيل كتاب التذكرة

The continuation of Al-Anṭāki's Tadhkirah due to some of his disciples.

The preface of the compiler begins:—

الصد لله رب العالمين . . . هذا آخر ما وقع عين الناظرين  
عليه واشتهر نقصها بالتصريح والتنبية الخ

The work begins:—

بسم الله الرحمن الرحيم و به نستعين بحمدك اللهم حمد العارفين  
الخ

The Tadhkirah ends at the letter ط, while the continuation commences from the letter ي, which is prefixed by a discussion on charms or prayers to enthrall the planets دعوات الكواكب, and is brought down to the letter غ, the last of the Abjad letters. The work is concluded by a Khâtimah, in which charms from the traditions of the prophet and the sayings of saints are collected.

Contents:—

On fol. 4 <sup>a</sup> .	حرف الياء	On fol. 54 <sup>b</sup> .	حرف السين
On fol. 5 <sup>a</sup> .	حرف الكاف	On fol. 72 <sup>a</sup> .	حرف العين
On fol. 12 <sup>a</sup> .	حرف اللام	On fol. 132 <sup>a</sup> .	حرف الفاء
On fol. 14 <sup>a</sup> .	حرف الميم	On fol. 143 <sup>b</sup> .	حرف الصاد
On fol. 43 <sup>a</sup> .	حرف النون	On fol. 148 <sup>b</sup> .	حرف الثاف

On fol. 151 <sup>b</sup>	حرف الرا	On fol. 185 <sup>b</sup> .	حرف الدال
On fol. 175 <sup>a</sup> .	حرف الشين	On fol. 186 <sup>b</sup> .	حرف الضاد
On fol. 181 <sup>b</sup> .	حرف التاء	On fol. 186 <sup>b</sup> .	حرف الظاء
On fol. 183 <sup>b</sup> .	حرف الثاء	On fol. 186 <sup>b</sup> .	حرف الغين
On fol. 184 <sup>b</sup> .	حرف الخاء	On fol. 187 <sup>b</sup> .	خاتمه

fol. 7-8 spaces reserved for headings are left blank. fol. 209<sup>b</sup> lacuna without break of the content.

Written in learned Arabian Naskh, with headings always in red.

Dated A.H. 1247.

Scribe صالح بن محمد بن خشرم

## II.

fol. 212<sup>b</sup>-218<sup>a</sup>.

### كتاب لطيف في الطب

A treatise on the exposition of the following three sayings of the prophet:—

(1) The stomach is the house of diseases (المعدة بيت الداء).

(2) Abstemiousness is the head of cures (الصمية راس الدواء).

(3) Cold is the chief source of diseases (اصل كل داء البرودة).

Author: Abū 'Abdullāh Muḥammad b. Yūsuf al-Ḥasanī as-Sanūsī, ابو عبد الله محمد بن يوسف الحسني السنوسي, a famous writer on Dogmatics. He died in A.H. 892 = A.D. 1486. See Brock, ii., 250.

Begins:—

قال الشيخ . . . محمد بن يوسف الشريف السنوسي التلمساني  
. . . الصمد لله المنفرد بالقدم مخترع الوجود من العدم الذي نور  
العالمين بيعت من اوتي جوامع الكلم و جعله بشيرا و نذيرا لجميع  
الامم الخ

Copies: Berlin, No. 6402, and Brock, ii., 252.

Written probably in the same hand as above.

Dated A.H. 1247.

III.

fol. 218<sup>b</sup>-250<sup>a</sup>.

الرسالة الشهادية في الصناعة الطبية

A Compendium of Medicine, by محمد بن ابراهيم المارديني  
Muhammad b. Ibrāhīm al-Mārdīnī.

Begins:—

الحمد لله الذي خلق المخلوقات بقدرته و علم الانسان ما لم  
يعلم . . . و بعد فهذه رسالة في الصناعة الطبية الشت برسم الخزانة  
العالية الموبدية الاجلية المحرمية خزانة مولانا شهاب الدين احمد  
بن عيسى صاحب حل المحروسة الخ

The work is divided into eighty Bābs, each Bāb being devoted to a single disease, and comprises what is treated of in the practical portion of other works. A full table of contents is included in the preface.

IV.

fol. 250<sup>b</sup>-253<sup>a</sup>.

An index of the names of drugs with their well-known and popular designations, arranged in alphabetical order.

V.

fol. 253<sup>b</sup>-256.

Few charms for diseases selected from various sources.

Begins:—

فائدة الصداق بسم الله الرحمن الرحيم ذلك تخفيف من ربكم  
ورحمة الخ

## No. 80.

fol. 220; lines 21-24; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $8\frac{3}{4} \times 5\frac{3}{4}$ .

## I.

fol. 1-192.

كتاب النزهة المبهجة في تشخيص الازهان و  
تعديل المزجه

KITÂBU'N-NUZHAT AL-MUBHIJAH.

A system of medicine, by داؤد ابن عمر الانطاكي, Dâ'ûd b. 'Umar al-Anṭākî, d. A.H. 1008 = A.D. 1599. For his life see above.

Begins:—

سبحان من سجدت له جباه الاجرام صاغرة . . . ولما كان تنافس  
النفوس الكاملة الخ

In the preface the author, dwelling upon the importance of the subject, dedicates the work to Darwish Chalpi (an Egyptian nobleman on whose instance, according to Hâjî Khalifah (vi., 332), the work was composed), and states that in this work he has explained the place of medicine among other sciences, and exposed why compounds (مواليد) could be traced to their component element (مطلق البسائط). This, according to him, was essential to make the subject clearer to the reader. He further asserts that for these discussions he has been indebted to no other work, but had to rely on his personal reasoning. The quotation if ever made, he tells us, is either to criticise the statement made therein or to reason it out afresh from his own standpoint.

The work is divided into a Muqaddimah, seven Bâbs, and a Khâtimah.

Contents:—

fol. 3<sup>b</sup>. The Muqaddimah. On introductory philosophical discussions and the relation of sciences with each other.

في ذكر ما تمس الحاجة الى تقديمه في هذه الصناعة الفاضلة  
و جمعه [sic] جنس الارتباط الكلي و تناسب انواع الموجودات  
بالطريق العقلي و كيفية التداخل و اسرار التمازج

fol. 11<sup>b</sup>. Bâb i. On general rules conducive to health, the limits of this art, its subjects and how it is distinguished from philosophy.

في كليات ما به صلاح الابدان و مواد الاجسام و بيان حد الطب  
و موضوعاته و كيفية استخلاصه عن الحكمة

fol. 51<sup>a</sup>. Bâb ii. On Aetiology.

في الاسباب

fol. 66<sup>b</sup>. Bâb iii. On the different state of the body.

في احوال البدن

fol. 81<sup>a</sup>. Bâb iv. On Symptoms.

في تفصيل العلامات الدالة على احوال البدن

fol. 110<sup>a</sup>. Bâb v. On Canons and admonitions.

في القوانين و الوصايا

fol. 118<sup>a</sup>. Bâb vi. On internal diseases peculiar to each organ, treated systematically from the head to the foot.

في الامراض الباطنة الخاصة بعضو عضو من الراس الى القدم

fol. 171<sup>a</sup>. Bâb vii. On general diseases.

في الامراض التي لا تخص محلا معينا

fol. 185<sup>b</sup>. The Khâtimah. On subjects referred to in medicine.

على امور مستلطفة و غرائب مستظرفة يعول في هذه الصناعة  
عليها و يميل كل طالب اليها

The colophon reads thus:—

وافق الفراغ من زبر هذا الكتاب العظيم صبح يوم الخميس  
نصف شهر جمادي الاول عام الف و ما تتين و ثمان سنة ١٢٠٨ بعناية  
ميدي المالك الكريم الهمام السامي العظيم صفى الاسلام و

الدين احمد بن عبد الواسع بن حسين القرشي . . . بقلم العبد  
الثاني محسن بن محمد بن علي بن عبد الرحمن الفناري العكي  
العدناني

Written in a clear thick Arabian Naskh, with coloured frontispiece and titlepage, and red border lines. foll. 193-195 blank.

Copies: Cairo vi., 47; Batavæ iii., 270 (a fragment); Walî u'ddîn. No. 2558, p. 146; and Râmpûr, Nos. 256-60, p. 499.

Dated A.H. 1208.

Scribe محسن بن محمد الفناري

## II.

foll. 196-220.

### كتاب الابدال لما عدم في الحال

A dictionary of simple medicaments collected from the Tadkirah of Antâki (see above).

Begins:—

نصمدك يا من تنزه بكماله عن الاشباه و النظائر و تقدس في  
جلاله عن ان تدركه الابصار او تحيط به الضمائر . . . اما بعد فهذه  
العقاقير المفردات و طبائعها و بعض منافعها و ابدالها لما عدم  
في الحال جمعتها من التذكرة للشيخ الفاضل الحكيم داؤد بن عمر  
الانطاكي قدس سره على حروف الهجاء الخ

The author does not reveal himself. The colophon reads thus:—

رقت هذه النسخة بعناية سيدي المالك الهمام حنفي الاسلام  
الفقيه العارف ذوي العز الاصيل و الشجر النجيل و السيد النبيل  
الفهامه عين اعيان المسلمين احمد بن عبد الواسع القرشي

A comparison with the colophon of An-Nuzha shows that the transcriber of this work is the same محسن الفناري.

On the titlepage and after the colophon names of various owners are written.

No. 8r.

fol. 25; lines 20; size  $8\frac{1}{4} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

رساله في المسهل

RISĀLAH FĪ'L-MUSHIL.

A treatise on the laws, uses, and preparation of purgatives, by  
محمّد باقر بن محمود الطيّب, Muḥammad Bâqir b. Maḥmūd at-Ṭabīb.  
'Imād u'd-Dīn Maḥmūd, the father of the present author and a celebrated  
physician of Shīrāz, flourished about the close of the reign of Shāh  
Tahmāsp (*d.* A.H. 984 = A.D. 1576), and died about A.H. 1000 = A.D. 1592.  
(See India Office Pers. Cat., i., 396, and Haft Iqlim, Lib. Copy, fol. 74.)  
Thus our author belongs to the beginning of the 11th century, A.H.

Begins abruptly:—

هؤلاء مسهل يعمل الى مائه مجلس يجتنبون ذلك مسهل و  
يذمون الطيّب

The scribe, not being able to follow the original copy, has left the  
space for the beginning lines blank. It appears that the author speaks  
of the importance of the subject, and, after dwelling upon the exposition  
of the ignorance of his co-practitioners, describes his work in the  
following strain: "When I found that such was the state of affairs, it  
came to my mind that I should compile a treatise on the method of  
evacuation and its conditions, the knowledge of purgatives and laxatives,  
their weights, corrections, and rules for their preparation, so that it  
might serve as a memorandum and guide for my co-practitioners, that  
they might know how evacuation should be produced and what drugs  
should be used and what avoided."

The work is divided into a Muqaddimah, twelve Faṣls, and a  
Khātimah.

Contents:—

- fol. 1<sup>b</sup>. The Muqaddimah. On the action of purgatives.
- fol. 2<sup>b</sup>. Faṣl i. How to prepare the patient to take purgatives.
- fol. 3<sup>a</sup>. Faṣl. ii. On the considerations when administering  
purgatives.
- fol. 6<sup>a</sup>. Faṣl. iii. On the concoction of the humours and its  
physiology.

fol. 8<sup>a</sup>. Faṣl iv. On certain rules in connection with the use of purgatives and the regulation of the diet of those to whom purgatives are administered.

fol. 10<sup>a</sup>. Faṣl v. On purgatives.

fol. 17<sup>b</sup>. Faṣl vi. On the causes necessitating the combination of simple medicaments and other rules in connection with them.

fol. 19<sup>a</sup>. Faṣl vii. Rules for compounding medicaments.

fol. 22<sup>b</sup>. Faṣl viii. Of those on whom purgatives fail to act.

fol. 23<sup>a</sup>. Faṣl ix. On the symptoms indicating that the action of the purgatives should be stopped.

fol. 23<sup>a</sup>. Faṣl x. On the treatment of those whom the purgatives affected more than what was desired.

fol. 24<sup>a</sup>. Faṣl xi. On *delinquium animi* attending the excessive action of purgatives.

fol. 24<sup>b</sup>. Faṣl xii. What should be used after the purgatives have produced the desired effect.

fol. 25<sup>a</sup>. The *Khātimah*. Practical hints with regard to the use of the purgatives.

This work is the most exhaustive of its kind, and is the chief source from which the author of *Ummu'l-'Ilāj* (a more exhaustive work on this subject in Persian) derived his information.

Written in *Shafi'ah* *Āmiz Nasta'liq*. In the colophon the work is wrongly ascribed to Ḥakīm Aṣḡar 'Alī.

Scribe *اولاد علي*

Not dated. Circa 19th century.

## No. 82.

fol. 27; lines 23; size  $8\frac{1}{4} \times 5\frac{3}{4}$ ;  $6 \times 4$ .

النزهة الزهية في احكام الحمام الشرعية  
والطبية

## AN-NUZHATU'Z-ZIHHIYYAH.

A treatise on the medical and religious uses of the bath and its benefits, by عبد الرؤف محمد بن تاج العارفين بن علي بن زين  
'Abdu'r-Ra'uf Muḥammad b. al-ʿArabī al-ḥadādī al-maṭawī al-shāfiʿī

Tājū'l-Ârifin b. 'Alī b. Zaynu'l-'Abidīn al-Ḥaddādī al-Munāwī ash-Shāfi'ī, a prolific writer famous for his piety and learning. His literary fame fanned the flame of jealousy in the minds of his contemporaries who at last succeeded in administering poison to him. This fruitful author succumbed to its influence after suffering a great deal from its effects, and died on the 13th Ṣafar, A.H. 1013 = A.D. 1604. A complete list of his works will be found in Muḥibbī's *Khulāṣatu'l-Aṣṣar* (Cairo edition), ii., pp. 412-16. See also Brock, ii., 305, and 'Iqdu'l-Jawāhir-i-wa'd-Du'ar (Lib. Copy), fol. 95.

Begins:—

الله احمد على ما منعتني من نعيم القيامة . . . و بعد فيقول  
 . . . عبد الرؤف ابن مناوي الحدادي . . . لما رايت احتياج  
 الخاص و العام و كل مدني بالطبع الى دخول الصام . . . جمعت  
 هذه التحفة السنيه و سميتها النزهة الزهيه في احكام الصام  
 الشرعية والطبيه الن

The work is divided into a Muqaddimah (on the literal and secondary meanings of the word حمام, with a short account of its invention), the following three books, and a *Khātimah* (on the laws pertaining to hot and cold baths, their merits and defects):—

fol. 4<sup>a</sup>. Book I. On the religious observances regarding the bath, في احكام الشرعية, in 7 Bābs.

fol. 12<sup>b</sup>. Book II. On medical rules in connection with the bath. This book, instead of containing seven Bābs as proposed in the preface, contains eight. The eighth Bāb treats of the hot and cold baths, a subject which, according to the author's prefatory statement, was to be treated in the *Khātimah*. The author, however, losing sight of what he stated in the preface, treats it here.

fol. 23<sup>a</sup>. Book III. On rhetorics and selected verses recited in the Hammām (bath) and the stories narrated there.

Written in clear Arabian Naskh. On the titlepage there is a note to the effect that As-Suyūṭī's *Azhāru'l-Mutanā'irāh fi'l Akhbār i't-Tawāturāh* was bound along with this work, but it is now wanting. Not dated, but cannot be later than A.H. 1093, which is the date of the note of one of the previous owners of the MS.

## No. 83.

fol. 71 ; lines 19 ; size  $7\frac{1}{2} \times 5\frac{1}{2}$  ;  $5\frac{1}{2} \times 2\frac{3}{4}$ .

كتاب طب الجديد الكيميائي

KITÂB-U-ṬIBBÎ'L-JADÎD AL-KÎMIYÂ'Î.

A translation of Paracelsus' treatise on chemical medicaments, by الله صالح بن نصر الله, Ṣāliḥ b. Naṣrullāh, known as Ibnū-Sallūmī, who received the title of Ra'isu'l-Aṭibbā from Sulṭān Muḥammad IV. (A.D. 1648-87) of Turkey. He was born and brought up at Ḥalab, and received his education from the most learned men of that town. He was very witty, and was well acquainted with music. When he repaired to Constantinople Sulṭān Muḥammad summoned him to his court, and, being greatly pleased by his witty replies, made him his companion and appointed him Qāḍī of Constantinople. He died in A.H. 1080 = A.D. 1669. See *Khulāṣatu'l-Aṣar*, ii., 240, and Brock, ii., 365.

Begins:—

الحمد لله رب العالمين و الصلوة و السلام على نبيه الكريم  
الحكيم الذي يعالج مرض الكفر بالشريعة و القرآن العظيم . . .  
اما بعد فهذا الكتاب طب الجديد الكيميائي الذي اخترعه الحكيم  
براكلسوس الخ

Compare with Berlin Cat. (No. 6352) which contains a full description of contents, but the beginning quoted there differs from the above.

The work ends on fol. 38<sup>b</sup> thus:—

هذا ما اخترعناه و نقلناه من مسرتوس الجرمانى

The scribe, without drawing a proper line of demarcation, continues after the word الجرمانى another treatise entitled *Kîmiyâ-i-Bâsaliqâ* of Osw. Crollius (قروليوس), which Ibnū-Sallūmī has translated from Latin. This last treatise is described in the Ahlwardt, Berlin Cat., No. 6354.

Begins :—

الذي الف في صناعة الطب الكيميائي قروليوس كتابا مختصرا  
مفيدا لملك زمانه و يشتمل على مقالتين فاردنا ان ننقله من  
اللاطينية الي العربية ليكون عام النفع و مبني هذا المختصر  
كيميا باسليقا يعني الكيمياء الملكيه

Copies: Gotha, No. 194; Ayâşûfiyah, No. 3671, p. 219, and Nûr  
'Uşmânîyah, Nos. 3625-3627. p. 205.

Written in an ordinary Nasta'liq.

Dated 1st Muharram, A.H. 1177.

Scribe

سيد فيض الدين بن السيد محمد بن السيد ابراهيم الرومىقي

#### No. 84.

fol. 179; lines, 31; size,  $14\frac{1}{4} \times 8\frac{1}{2}$ ;  $10\frac{1}{2} \times 5\frac{3}{4}$ .

الجزء العملي من اكمل الصناعة

AKMAL-U'S-ŞANÂ'AH.

The practical portion of Akmal-u's-Şanâ'ah, a complete system of medicine, by Ḥakīm Kāzīm, an Indian physician who got the title of Ḥādiqul-Mulk. He was the son of the famous Shī'ah Mujtahid, named Ḥaydar 'Alī at-Tastarī an-Najafī, and, according to the Rāmpūr Library Catalogue (No. 14, p. 468), died in A.H. 1149 = A.D. 1736. Beale (Oriental Biog. Dict., p. 216), however, tells us that he composed his Farahnāma-i-Fātimah in A.H. 1150 = A.D. 1737.

Begins :—

الحمد لله الشدير الشافي الخبير الكافي مصحح ابدان الملائكة و  
حقائق الادميين . . . بعد محمد المدعو بكازم الطبيب المخاطب  
بعاذق الملك ابن . . . مولانا حيدر علي التستري النجفي . . .  
لما شرح لي صدري كتبت مؤلفا يحتوي على كليات يحتاج اليها

اكثر علماء هذه الصناعة و اعلقت فيه ابواب الاعتراضات بقدر  
الوسعي و الطاقه و هو الجزء العملي من الكتاب المسمي اكمل  
الصناعه . . . فالآن اشعر في ترقيم الجزء العملي المشتمل على  
جزئيات هذا الكتاب النح

The work is divided into a Maqaddimah (on evil or fatal symptoms), seven Maqâlas (on symptoms and treatment of local and general diseases), and a *Khâtimah* (on weights and measures used in medicine). fol. 56<sup>b</sup> ends abruptly at the following passage:—

وقد يكحل هذا العين الذي به اليرقان مع الدموع بهذا الكحل  
طباشير درهمن صمغ عربي درهم

while fol. 57<sup>a</sup> is left blank.

On fol. 57<sup>b</sup> the third Maqâlah begins thus:—

الحمد لله رب العالمين . . . المقالة الثالثة في امراض المختصة  
بعضو عضو من الراس الى القدم

The work is noticed in the *كشف الحجب و الاستار عن احوال* of I'jâz Ḥusayn (Lib. Copy), fol. 42, with the title *Jâmi'u's-Sanâ'ah*, which seems to be incorrect.

A complete copy of this work exists in the Râmpûr Library (Cat., Nos. 14-15, p. 468).

Written in an ordinary Nasta'liq. Wormed throughout.

Not dated. Circa 18th century.

### No. 85.

fol. 174; lines 13 to 17; size  $9 \times 7\frac{1}{4}$ ;  $6\frac{1}{2} \times 4\frac{1}{4}$ .

اسرار العلاج

ASRARU'L-'ILÂJ.

A treatise on Fevers, probably by Ḥakīm 'Alī Sharīf of Lucknow (see No. 65), who received the title of Ra'is u'l-Aṭibbâ from Ġāziy'ud-Din Haydar of Lucknow (see No. 86).

Begins:—

الصد لحكيم هو مودع الفوائد للفقان وأمّ ملّم في الكافور...  
 اما بعد فهذه رسالة و جيزة و عجالة غريزة صفتها للصيب السجير  
 . . . مولوي مهرعلي اقتراحا من جنبه عليّ حين قرأته عليّ  
 حيات القانون بعد ماكان مدرسا مشهورا متبحرا في المنطق و  
 الفلسفة و علم البلاغة بل جميع العلوم و الفنون الخ

The author does not reveal himself, but after stating that he composed the work for one Mawlawi Mihr 'Alī, who was a celebrated teacher of logic, philosophy, rhetorics, etc., of his time, calls Mu'tamad u'l-Mulūk 'Alawī Khān (d. A.H. 1162 = A.D. 1749) as his father's teacher, and narrates the particulars of a case which his father attended in A.H. 1180 (fol. 117\*):

الحمى اليومية القشفية حكى والد العلامة حاذق الزمان دام  
 ظلّه العالي توقيعاته لي جربت حدوثها في سنة ١١٨٠ مائة وثمانين  
 بعد الف من الهجرة المقدمة

In another place (fol. 130\*) he tells us that some of the pupils of 'Alawī Khān told his father that they saw 'Alawī Khān prescribing laxatives in a remittent fever (متشابهة الافراد و الأزواج) on the 24th day. His father on hearing this wrote to 'Alawī Khān, who was then with Muhammad Shāh of Delhi, who had marched to punish the Afgāns. 'Alawī Khān wrote back that he prescribed no such thing. Thus the above facts lead to the conclusion that the author cannot belong to an earlier period than the beginning of the 13th century A.H. That the author belonged to Lucknow appears from the fact that he reduces the weight Astār (a medical weight) into twenty māshas according to the weights used at Lucknow.

fol. 142\*.

و المختار عند المؤلف ان الاستار يوزن لکهنو عشرون ماشه  
 تقريبا ولا ضرر في قلة واحد ماشه فالسكرجة عنده يوزن لکهنو  
 ما يعبر بالفارسية بده توله پنجاه ماشه تقريبا

The author throughout this treatise shows rare powers of criticism and original investigation such as are not generally to be met with in

other eastern writers. The work strikingly depicts the method of case taking, the mode of reasoning, and the way of investigation peculiar to the Indian physicians of the 12th and 13th centuries A.H.

The work is described on foll. 2-3 in the following strong terms:—

رتبتها على مقدمة و خاتمة و فصول و بينت فيها طريق  
استنباط الفروع من الاصول و جمعت فيها ادوية الصميات العتيقة  
لم يظفر على استيعاب منافع اكثرها المعاصرون الى الان و لوجع  
الصدر و خصوصا اذا اجتمع مع الحمى و للدق مع العفوة ادوية  
مفردة و تراكييب متعددة مفردات و مركبات لم ينل الى تجربتها  
و احصاء منافعها و مضارها و اصلاحها اكثر اهل الزمان و كك  
للعلة الكبرى و خصوصا اذا اجتمعت مع و جع الصدر و الحمى و  
ذكرت فيها الامور الجلية المعتبرة في التفسر و جس النبض و  
الحقنة و بعض خواص الادوية المشهورة ما لم يطلع عليها اكثر اطباء  
زماننا مع كونها في الكتب المعتبرة محصورة و على السنة من  
قبيلنا من الاساتذة العظام مذكورة و صارت العين بسبب عدم  
التتبع منسية و مهجورة و لاشك انها صحيحة سالمة عن الشذوذ و  
مصونة عن الندرة و الحاجة اليها موفورة و عدم الاطلاع عليها  
ضرر عظيم للمرضى و قباح للمعالج لانه لا تحصي و سميتها باسرار  
العلاج

Written in clear Nasta'liq, with copious marginal notes and corrections. Some notes are dictated by the author himself, which are designated by the words منه مد ظله.

Not dated. Circa 19th century.

No. 86.

fol. 264; lines 17; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

حلية الواسفين و وشاح الطالبين

HILYATU'L-WÂSIFÎN.

A treatise on fevers, by محمد مهدي ابن علي اصغر ابن نور, Muhammad Mahdî b. 'Alî Aşgar b. Nûr Muhammad Khân al-Harawî. He was Prime Minister of Naşîru'd-Dîn Haydar, King of Oudh. He built the iron suspension bridge on the River Kâlinadî near Khudâganj. He was dismissed from his post in A.H. 1248 = A.D. 1832, but was again restored to it by Muhammad 'Alî Shâh in A.D. 1837, and died in A.H. 1253 = A.D. 1837. See Miftâhu't-Tawârikh, p. 587, and Beale's Oriental Biog. Dict., p. 230.

Begins:—

الحمد لحكيم نضرمزارع قلبه الحكما بتعطال الالهام وهطلال الدهي  
وروي منابت افئدة العلماء من مكب النهي . . . اما بعد فيقول  
المعتصم بالله الابدي محمد مهدي ابن علي اصغر ابن نور محمد  
خان الهروي الخ

In the preface the author, after establishing the importance of the subject, names his teacher as 'Alî Sharîf Khân (undoubtedly the author of Asrâr u'l-'Ilâj, see No. 85), who received the title of Ra'is u'l-Aṭibbâ from the then ruling sovereign of Oudh (*i.e.* Gâziy u'd-Dîn Haydar), and calls the celebrated Mu'tamad u'l-Mulûk 'Alawî Khân (*d.* A.H. 1162 = A.D. 1749) as his teacher's teacher (امستاد الامستاد). He further on states that he composed the work in A.H. 1243 (undoubtedly on the model of Asrâr u'l-'Ilâj), and dedicated it to Gâziy u'd-Dîn Haydar (A.H. 1229-43 = A.D. 1814-27).

The work is divided into a Muqaddimah, nine Maqâlas, and a Khâtimah. The Muqaddimah comprises ten chapters, called Mawqaf, on the following subjects:—

fol. 5<sup>b</sup>. Chapter I. On directions as to how a physician should approach a patient.

fol. 10<sup>b</sup>. Chapter II. On the nature and division of the causes of the diseases.

- fol. 20<sup>a</sup>. Chapter III. On indications in urine.  
 fol. 41<sup>b</sup>. Chapter IV. On the alvine discharges.  
 fol. 45<sup>b</sup>. Chapter V. On the pulse.  
 fol. 63<sup>b</sup>. Chapter VI. On the sweat.  
 fol. 66<sup>b</sup>. Chapter VII. On clysters.  
 fol. 67<sup>b</sup>. Chapter VIII. On the definitions of fever and its division.  
 fol. 82<sup>a</sup>. Chapter IX. On chills, rigors and paroxysms attending fevers.  
 fol. 85<sup>a</sup>. Chapter X. The periods of fevers and other diseases.  
 foll. 96-248. The nine maqâlas on the treatment of ephemerals and other fevers.  
 foll. 248-265. The *Khâtimah* (in 3 Bâbs) on the treatment of consumption, the relapse of diseases—its rules, symptoms and preventives—and the regimen of the weakness caused by diseases.  
 Written in an elegant Indian Naskh, with an artistically decorated 'unwân within gold and blue borders. The last three folios are much injured. The MS. contains occasional marginal corrections.  
 Not dated. Circa 19th century.

## No. 87.

foll. 303; lines 23; size  $12\frac{1}{2} \times 8\frac{1}{4}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

جامع الاماني

## JÂMI' U'L-AMÂNÎ.

A compendium of medicine by محمد امان ابن محمد افضل البرلاس البدخشي, Muḥammad Amân b. Muḥammad Afdal al-Barlâs al-Badakhshî, who appears to be an Indian author of the 11th century A.H. Of the many authors mentioned as authorities the latest seems to be Nûr-u'd-Dîn, whose full name is Nûr-u'd-Dîn Muḥammad, son of Ḥakîm 'Aynû'l-Mulk of Shîrâz, and who flourished in the reign of Shâh Jahân (A.H. 1037-64 = A.D. 1628-58). The author therefore can not be earlier than the middle of the 11th century A.H.

Begins:—

الحمد لله الحكيم الشافي و الصلوة على محمد الشفيع الكافي

. . . اما بعد فيقول العبد الضعيف المفتقر الى الله المنان . . .  
 محمد امان ابن محمد افضل البرلاس البدخشي الكرمكي . . .  
 وسميتها بجامع الاماني ورتبتها على اثنا عشرة مقالة الخ

In this work the author proposes to omit unnecessary details, while at the same time to notice all the important points, so that the work may serve as a good text-book of medicine. The work, therefore, is composed on the model of Al-Qarshī's *Mūjaz* and Al-Jagminī's *Qānūnjah*, from both of which the author makes abundant quotations.

The work is divided into twelve *Maqālas*. The first, third, fourth and fifth *Maqālas* deal with the generalities of medicine; the second treats of anatomy; the sixth treats of the properties and preparations of the simple and compound medicaments; the seventh on local diseases; the eighth on diseases pertaining to sex; the ninth on fevers; the tenth and eleventh on skin diseases, and the twelfth on poisons and antidotes.

Written in an ordinary *Nasta'liq*. The MS. contains copious marginal notes.

Dated the fourth year of Bahādūr *Shāh* of Delhi, corresponding to A.H. 1122 = A.D. 1710.

### No. 88.

fol. 202; lines 17; size 10 × 7; 6¼ × 3¼.

## كتاب شاف في الطب

## KITABU-SHĀFI FIṬ ṬIBB.

A compendium of medicine in the form of Al-Qarshī's *Mūjaz*. The author cannot be traced. Two works entitled *Ash-Shāfi* are noticed in *Hāji Khalifa* (iv., 7): (1) by Ibn u'l-Malik; and (2) Ibn u'l-Quff (d. A.H. 685 = A.D. 1286).

Begins:—

احمدك يامن خصص اعدل الامزجة بنوع الانسان و رخص في  
 بناء تركيبه احسن البيان الخ

In the preface the author states that in this work he proposes to mention those facts only which ought to be committed to memory by

the medical practitioners. He further states that he composed his work from reliable sources, especially the Canon of Avicenna.

Like the Qânûn the work is divided into a Muqaddimah and five Fann.

Written in an elegant Indian Naskh. The first few folios contain marginal notes of the author himself. Occasional marginal corrections are found throughout the work. There are many seals on the titlepage and the last page of the MS., the earliest of which runs thus:

محمد اسمعيل يار خان مه  
١١٤٢

Dated A.H. 1142.

### No. 89.

fol. 21; lines 23; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{4} \times 3\frac{1}{2}$ .

رساله في السموم

### RISÂLAH FI'S-SUMÛM.

An incomplete anonymous pamphlet on poisons and antidotes.

Begins:—

بسم الله الرحمن الرحيم و به نستعين و نعم الوكيل هذه نبذة  
انتخبتها من كتاب متعلق بالسموم و علاجها الخ

The author first gives the anatomy of snakes, and the way in which the poison comes to the teeth of snakes, and then goes on to represent the different stages of the action of their poison on the human system. The rest of the pamphlet deals with scorpions and other animal, vegetable, and mineral poisons, as is usual with the writers on poisons and antidotes.

The MS. ends abruptly thus:—

الزنجار قوي الاحراق . . . و علاجه بالقي على العادة بالزبد  
او دهن الورد الى النقي فيسقى من مطبوح السرطانات النهرية

Written in an Arabian Naskh.

Not dated. Circa 17th century.

No. 90.

fol. 205 ; lines 14 ; size  $9\frac{3}{4} \times 5\frac{1}{2}$  ;  $6\frac{3}{4} \times 3\frac{1}{4}$ .

كتاب تشريح الأعضاء

KITÂB-U-TASHRÎH I'L-A'DÂ.

An anonymous treatise on human anatomy and physiology.

Begins:—

الحمد لله الذي خلق الخلق و الارزاق و الاخلاق و الافعال و له  
الشكر الخ

The author does not reveal himself. Of the many references to authorities, that to Şāhibu't-Talwih and Tanqih occurs frequently. The author, therefore, must be later than Fakhr u'd-Din al Khujandi, the well-known author of At-Tanqih u'l-Maknûn, and cannot be earlier than the end of the 8th century A.H.

The subject proper is taken up on fol. 21<sup>b</sup>, while it is prefaced by eight Muqaddimas on the importance of comparative anatomy, human anatomy, and physiology, their sources and benefits.

Various works on anatomy have been noticed in H. Kh., ii., 298, and Berlin Cat., No. 6252 ; but the beginning of this work does not agree with those quoted there.

Written in an elegant thick Indian Naskh, within gold border lines. The first and the last folios are supplied in a later hand.

Not dated. Circa 18th century.

## DICTIONARIES OF MEDICINE.

No. 91.

fol. 222; lines 21; size  $11\frac{1}{2} \times 8$ ;  $9 \times 6\frac{1}{4}$ .

کتاب الحشائش لדיاسقوريدوس

KITÂB U'L-HASHÂ'ISH.

An old and precious copy of the *Materia Medica* of Pedacius Dioscorides, the great ancient botanist of the town of 'Ayn Zarba, in Cilicia, who flourished about the time of Nero. He was originally a soldier, and travelled through Greece, Asia Minor, and a part of Gaul in search of plants and of information respecting their properties and uses. Ibn Abi 'Uṣaybi'ah (i., 35) tells us that he made personal observations of the specific properties of drugs, and represented them by pictures for the first time. Almost all Arabian authorities agree in giving him the first place as a writer on *Materia Medica*. According to Galen, quoted by Ibn u'l-Qiftī (Tārīkh u'l-Ḥukamâ, p. 183), his work was the best of the fourteen books which he perused on the subject: thus Dioscorides' work became a model for subsequent ages.

This work in the original was printed at Venice in A.D. 1499. Subsequent editions came out at Venice in A.D. 1518 and 1519; Cologne in A.D. 1478; Lyons in A.D. 1512, and at Paris in A.D. 1516, 1537 and 1549 (see Rose's *Biographical Dictionary*, vii., 88). A detailed account of the life of Dioscorides and editions of his work in the original will be found in C. Knight's *English Cyclopædia* (Biog.) i., 606. See also Ibn Abi 'Uṣaybi'ah, i., 35; Ibn u'l-Qiftī, p. 183; *Mukhtaṣar u'd-Duwal* (Oxford ed.), p. 104, where Dioscorides is professed to have flourished in the time of Ptolemaeus I., King of Egypt, surnamed Soter (the Preserver), but commonly known as the son of Legas (بطلميوس فسيتوس و يسبي الفيا موطير); see Smith's *Dict. of Gr. and Rom. Biog. and My.*, iii., 581, and i., 1051.

Stephen, son of Basil, appears to have made the first translation of the work into Arabic, and this was subsequently revised by Ḥunayn b. Ishâq. Still many plants were left with their original Greek nomenclature, Arabic equivalents to which were furnished by Niqûlâ-Fuṣal (نقولا فوصل), who was sent by Armanius (ارمانيوس) to 'Abdu'r

Rahmān an-Nāṣir (d. A.H. 350 = A.D. 961). The work was thoroughly rendered into Arabic by Ibn Juljul (see Ibn Abi 'Uṣaybi'ah, ii., 46, and compare with Kitāb u'l-Fihrist, p. 293). Our copy is the revised version of Ḥunayn, which has been further revised and improved by Ḥusayn b. Ibrāhīm b. Ḥusayn at-Ṭabarī an-Nātālī, who adds his own observations here and there (fol. 74. مَنْظَان وَهُوَ السَّلَق . . . وَ قَدْ). (رَأَيْتُ أَنَا الْحُسَيْنُ بْنُ إِبْرَاهِيمَ الطَّبْرِيِّ فِي تِلْكَ النَّاحِيَةِ). The colophon of the Leiden Library copy, which appears to be a complete copy, gives the date of An-Nātālī's composition as A.H. 380 = A.D. 991. See also Brock, i., 207.

Begins abruptly, first few folios being wanting:—

نباتا منقلبا واذا مضغت طيببت النكهة وشدت اللثة . . . حبة  
الغضراء وهو البطم ويسمي طوميلس هذا شجرة معروفة الخ

This copy contains the greater portion of Maqālah I., the subsequent four Maqālas and the last two Maqālas, which, according to Kitāb u'l-Fihrist, p. 293, and Ibn u'l-Qiftī, p. 183, were added later on. This assertion of the Arabian-authorities appears to be correct when we see that all the first five Maqālas are addressed to one of Dioscorides' friends, Arius (إبراهيم الصبيب أريوس), while the last two Maqālas are dealt with in a manner quite foreign to the first five Maqālas and are not addressed to Arius.

Contents: foll. 1-32, Maq. I.; fol. 48<sup>b</sup>, Maq. II.; fol. 96<sup>b</sup>, Maq. III.; fol. 135<sup>b</sup>, Maq. IV.; fol. 188<sup>a</sup>, Maq. V.; fol. 212<sup>a</sup>, Maq. VI., and fol. 219, Maq. VII.

Copies: Brit. Mus. Suppl., No. 785; Brock, i., 207; Ḥajī Khalifa, v., 75, and Batavæ, iii., p. 227.

Written in an old Arabian Naskh. A portion of the seventh Maqālah is lost, which ends abruptly thus:—

الرتيلة . . . تحمر موضع اللسعة منه و تجد نفسا ولا يرم موضعه ولا  
تجد له حرارة ولكنه تبقي من [sic]

The plants are designated by their Greek names written in Arabic characters, excepting a few places where Greek characters are also used. Arabic and occasionally Persian equivalents are given. Plants and a few animals are depicted in neat coloured drawings. Almost every third or fourth folio contains the following note: وقف دار الشفاء جلالى شيراز which indicates that the present MS. once belonged to the hospital founded by Jalāl u'd-Dīn Akhtasān Manūchīhr Shīrwān Shāh, the great

patron of the celebrated Khaqâni. This note further proves that the transcription of the MS. cannot be later than the 5th century, A.H.

In foll. 93 and 161<sup>b</sup> the spaces reserved for pictures are left blank. Last few folios are slightly wormed.

### No. 92.

foil. 316; lines 17; size  $10 \times 6\frac{3}{4}$ ;  $7\frac{1}{2} \times 5$ .

منهاج البيان فيما يستعمله الإنسان

### MINHÂJ U'L-BAYÂN.

A dictionary of simple and compound medicaments alphabetically arranged by *ابو علي يعقوب بن عيسى ابن جزله*, Abû 'Alî Yahyâ b. 'Îsâ b. Jazlah, the celebrated author of *Taqwimu'l-Abdân*. He was born of Christian parents, and became converted to Islamism under Abû 'Abdullâh ad-Dâmigâni, the Qâdiyu'l-Qudât of Bagdad. He studied medicine under the Christians of Karkh. Finding no good teacher of logic in Karkh he went to Bagdad and became a pupil of Abû 'Alî al-Walid, the head of the Mu'tazilites, on whose persuasion he adopted Muḥammadanism. He was appointed secretary to the said Qâdi of Bagdad, and practised his art among his friends and neighbours without ever demanding a fee nor even any payment for the drugs he supplied. He died in A.H. 493 = A.D. 1100.

References: Ibn Abi 'Uṣaybi'ah, i., 254; Ibnu'l-Qiftî, p. 365; Ibn Khallikân (De Slane's translation), iv., 151; Mukhtaṣar u'd-Duwal (Oxford edition), p. 365; Brock, i., 485; Abu'l Fida, iii., 324; and Huart's History of Arabic Literature, p. 311.

Begins:—

الحمد لله الذي ظهرت بدائع مصنوعاته و بهرت غرايب  
مستدعاته الخ

The preface contains the dedication of the work to Caliph Muqtadi (A.H. 467–87 = A.D. 1075–94) and the explanations of the terms used in this work.

Copies: Brit. Mus., pp. 222 and 613; India Office, No. 786; Berlin, Nos. 6414–15; Batavia, iii., 245; As. Soc., p. 85; Ḥajî Khalifa, vi.,

200; Walîu'ddin, No. 2553, p. 146; Bodleian, p. 130; Ayâşûfiyah, Nos. 3754-6, p. 224; and Râmpûr, No. 244, p. 498.

Written in a thick Arabian Naskh.

Not dated. Circa 15th century.

### No. 93.

fol. 279; lines 33; size  $16\frac{3}{4} \times 11$ ;  $12 \times 8\frac{1}{4}$ .

الجامع

### AL-JÂMI'.

A dictionary of simple medicaments alphabetically arranged by أبو محمد عبدالله بن أحمد ضياء الدين المالقي بن البيطار, Abû Muhammad 'Abdullâh b. Aḥmad Ḍiyâu'd-Dîn al-Mâliqî b. al-Bayṭar, known as Ibnu'l-Baytar, the greatest of the Arab botanists. He was born at Malaga (مالة), and travelled through Egypt, Asia Minor and Greece for botanical studies and researches. He served Maliku'l-Kâmil as his chief botanist at Damascus. On the death of his master he removed to Cairo, but soon returned, and died at Damascus in A.H. 646 = A.D. 1248. With him, says Ibnu'l-Kutubî (Fuwât u'l-Wafayât, p. 204), ended the botanical knowledge and re-earches as to the sources, names, properties and uses of drugs.

References: Ibn Abî 'Uṣaybi'ah, ii., 133; Ḥusnu'l-Muḥāḍirah (Lib. Copy), fol. 273; Mir'ātu'l-Jinân (Lib. Copy), fol. 406; Iktifa, p. 223; Brock, i., 492; and Huart's History of Arabic Literature, p. 316.

Begins:—

الحمد لله الذي اقام بلطيف حكمته بنية الانسان واختصه بما  
علمه من بديع البيان الخ

The preface contains the author's dedication of the work to Al-Maliku's-Ṣâliḥ Najmu'd-Dîn Ayyûb (A.H. 637-647 = A.D. 1240-1249), whom he served after Al-Maliku'l-Kâmil, and a description in six Garḍ of the object of his composition.

He names the work as Al-Jâmi', وسميته بالجامع.

Al-Jāmi' was translated into German by von Sonthemes and into French by Leclerc. See Huart's History of Arabic Literature, p. 613, and Rieu's Br. Mu. Sup. Cat., No. 798.

The work is in two volumes bound in one.

Vol. I. (foll. 1-115<sup>b</sup>) comprises from 1 to من.

Vol. II. (foll. 152<sup>a</sup>-279) comprises من continued to ي. foll. 135<sup>b</sup>, 149<sup>b</sup>, 164 and 228 are left blank as in the original copy from which the present copy is transcribed (صح البياض).

Copies: Br. Mu., pp. 691 and 633<sup>a</sup>; Br. Mu. Sup., No. 798; Ind. Office, No. 790; Berlin, No. 6418; Gotha, No. 2001; H. Kh., ii. 255; Ellis' Cat. of the Ar. Books in the Br. Mu., i. 7; Cairo, vi. 12; Avāṣūfiyah, No. 3608, p. 215; Kuprilizādah, Nos. 983-4, p. 64; Nūr 'Uṣmāniyah, Nos. 3598-9, p. 204; and Rāmpūr, Nos. 52-3, p. 473. This copy appears to be a correct copy of the work.

Printed in 2 vols. at Būlāq Press in A.H. 1291. See Iktifa, p. 223.

Written in various hands in Arabian Naskh.

Not dated. Circa 16th century.

#### No. 94.

foll. 399; lines 19; size 12 × 8; 9¼ × 5¼.

The same.

Another copy of the work noticed above. Begins as above. Spaces of few lines in foll. 1 and 2 are left blank. There are lacunas throughout. This copy contains the whole of Al-Jāmi' in one volume and not in two as above, and has been transcribed in Lucknow.

Written in an elegant Indian Nasta'liq, within red and blue borders, and with a beautifully decorated frontispiece.

The names of drugs are written throughout in thick red Naskh.

Dated A.H. 1235.

Scribe میرزا محمد حسن

No. 95.

fol. 293; lines 21; size  $13\frac{3}{4} \times 8\frac{1}{4}$ ;  $9\frac{3}{4} \times 5\frac{1}{4}$ .

كتاب المغني

KITÂB U'L-MUGNÎ.

A dictionary of simple medicaments arranged according to the diseases of the several parts of the human body systematically from the head to the foot, by عبد الله بن احمد بن محمد الملقى الشاب, 'Abdullâh b. Aḥmad b. Muḥammad al-Mâliqî al-Khashshâb. Ibnu'l-Baytâr *d.* A.H. 646 = A.D. 1248. For his life see above.

Begins:—

الحمد لله الذي انزل لكل داء دواء فاستحق لوجود نعمائه على عباده حمدا وثناء... قال العبد الفقير الى رحمة ربه عبد الله بن احمد بن محمد الملقى الشاب المعروف بابن البيطار الخ

After briefly justifying the importance of the subject and the way in which he has approached it, the author entitles the work as Kitâbu'l-Mugnî, and dedicates it to Sayfu'd-Din Abû Bakr, surnamed Al-Maliku'l-Âdil II.—the sixth of the Ayyûbid sovereigns of Egypt who reigned from A.H. 635–637 = A.D. 1238–1240. The dedication of this work to 'Âdil II. and that of Al-Jâmi' to Şâlih, who succeeded 'Âdil II., clearly shows that this is an earlier composition than Al-Jâmi'. See Br. Mu. Sup., No. 800.

This copy comprises all the twenty Bâbs into which the work is divided.

Contents:—

- I. Diseases of the head, fol. 2<sup>b</sup>.
- II. Diseases of the eyes, fol. 33<sup>a</sup>.
- III. Diseases of the ear, fol. 49<sup>a</sup>.
- IV. Diseases of the nose, fol. 55<sup>b</sup>.
- V. Diseases of the mouth, fol. 57<sup>b</sup>.
- VI. Diseases of the throat and chest, fol. 69<sup>b</sup>.
- VII. Diseases of the stomach, liver and spleen, fol. 96<sup>b</sup>.
- VIII. Diseases of the bowels, fol. 124<sup>b</sup>.
- IX. Diseases of the anus, fol. 147<sup>b</sup>.
- X. Diseases of the kidneys, fol. 154<sup>a</sup>.

- XI. Diseases of the bladder, fol. 160<sup>b</sup>.  
 XII. Diseases of the male genital organs, fol. 167<sup>a</sup>.  
 XIII. Diseases of the female genital organs, fol. 175<sup>a</sup>.  
 XIV. Diseases of the joints, fol. 187<sup>b</sup>.  
 XV. Sores and wounds, fol. 204<sup>a</sup>.  
 XVI. Swellings and tumours, fol. 220<sup>a</sup>.  
 XVII. Preservation of the external parts of the body, such as hair, skin, nails, etc., fol. 234<sup>a</sup>.  
 XVIII. Fevers, fol. 257<sup>a</sup>.  
 XIX. Mineral, vegetable, and animal poisons and their antidotes, fol. 263<sup>a</sup>.  
 XX. General properties of some drugs, fol. 283<sup>b</sup>.  
 Copies: Br. Mu. Sup., No. 800; Gotha, No. 2004; Batavae, iii., 257, and Bodleian, pp. 139 and 144.  
 Written in an ordinary Nasta'liq. In the following folios the spaces reserved for headings are left blank: 147<sup>b</sup>, 148<sup>b</sup>, 149<sup>a</sup>-151<sup>a</sup> and 153<sup>b</sup>-156<sup>a</sup>. Slightly wormed.  
 Not dated. Circa 17th century.

## No. 96.

fol. 182; lines 9; size  $7 \times 4\frac{1}{4}$ ;  $4\frac{1}{2} \times 3$ .

كتاب الوصلة الي الحبيب في وصف  
الطيبات و الطيب

## KITÂB U'L-WUṢLAT-I-ILA'L-HABÎB.

A treatise on perfumes, beverages and the preparation of various kinds of food, by كمال الدين ابو القاسم عمر ابن احمد بن العديم, Kamâlu'd-Din Abu'l-Qâsim 'Umar b. Aḥmad b. al-'Adîm al-'Aqîlî al-Ḥalabî, known as رئيس الاصحاب الامام العالم (the chief disciple of the Imâm of the world). He was born in Ḥalab in A.H. 588 = A.D. 1193, and became famous as a traditionalist, jurist, rhetorician and historian. When the Arabs were sorely pressed by the Tartars he went to Egypt. He returned to Ḥalab after its sack by the Tartars and composed many odes bewailing its ruin. His ancestors

had held the office of Qāḍī for five generations. He learnt tradition in Damascus, Bagdad and Jerusalem, and died in Egypt in A.H. 660 = A.D. 1262. 'Alī al-Qārī, in his *Tabaqātu'l-Aḥnâf* (Lib. Copy, fol. 146<sup>b</sup>), tells us that he commenced writing a history of Ḥalab which if completed would have covered forty volumes; but Ibnu'l-'Adīm himself condensed it under the title *Zubdat-u'l-Ḥalab min Tarikh-i-Ḥalab*.

For further particulars, see Abu'l Fidā, iv., 634; *Mir'ātu'l-Jinān* (Lib. Copy), fol. 718<sup>b</sup>; *Ḥusnu'l-Muhāḍirah* (Lib. Copy), fol. 231<sup>b</sup>; and Brock, i. 332.

Begins:—

الحمد لله الواحد الخالق المتكفل بالارزاق . . . و بعد فانه لما  
كان معظم اللذات الدنيوية و الاخروية

The work is divided into the following ten Bābs:—

- I. fol. 3<sup>a</sup>.  
باب الطيب
- II. fol. 11<sup>a</sup>.  
في الاشربة
- III. fol. 16<sup>a</sup>.  
في المياه و صنعتها و كيفية العمل بها و الخل و استقطاره
- IV. fol. 18<sup>a</sup>.  
في صفة ملي الالية
- V. fol. 19<sup>b</sup>.  
في انواع الدجاج
- VI. fol. 42<sup>b</sup> (after a lacuna).  
المنشفات و الشرائح و المدققات التي تكون على وجه الزبادي  
و يدخل في التشاهير
- VII. fol. 76<sup>b</sup>.  
في الحلاوة و المخبوزة و ما يجري مجراها
- VIII. fol. 112<sup>b</sup>.  
في المخللات و الملوحات و صفة عملها
- IX. fol. 155<sup>a</sup>.  
في الاثنان و الصابون المطيب
- X. fol. 170<sup>a</sup>.  
في تصعيد المياه و تطيب رائحة الفم

fol. 77, 79, 81-82, 86 and 139-148 are injured by the chemical action of the ink used.

Written in a thick flat Arabian Naskh, excepting fol. 131-182 which are written in a different hand.

Copies: Brock, i., 332, and Berlin, No. 5463.

Not dated. Circa 16th century.

### No. 97.

fol. 430; lines 23; size  $11\frac{1}{2} \times 6\frac{3}{4}$ ;  $8\frac{3}{4} \times 4\frac{3}{4}$ .

## التذكرة الهاديّة و الذخيرة الكافية

### AT-TADKIRAT U'L-HÂDIYAH.

A dictionary of simple medicaments arranged in the order of the diseases of the several parts of the body attacking systematically from the head downwards, by **ابو اسحق ابراهيم بن محمد بن طرخان بن السويدي**, Abû Ishâq Ibrâhîm b. Muḥammad Tarkhan b. as-Suwaydî, born in A.H. 635 = A.D. 1237 at Damascus. He was a contemporary and friend to Ibn Abî 'Uṣaybi'ah, the celebrated author of 'Uyûnu'l-Anbâ' fî Ṭabaqât i'l-Atibbâ, who eulogizes him in an almost poetic strain for his proficiency in medicine and rhetoric. According to Ad-Duraru'l-Kâminah, he died in A.H. 711 = A.D. 1311. Brockelmann (i., 493), however, following Hâjî Khalifah (ii., 266), places his death in A.H. 690 = A.D. 1292.

Further references to his life will be found in Ibn Abî 'Uṣaybi'ah, ii., 266; Ad-Duraru'l-Kâminah (Lib. Copy), ii., 189; Fuwât ul-Wafayât, p. 31; Brock, i., 493, and H. Kh., ii. 266.

Begins:—

استفتح بحمد الله وشكر نعمته . . . وبعد جمعت في هذا التذكرة ما استحسنته من مجربات الحكماء و ما اخترته من معالجات العلماء بصناعة الطب و ما جربته مرارا يعم نفعه و حسن اثره و نسبت كل معالجة الى قائلها و اسمه حتى انه يتفق على الصفة الواحدة جماعة من الحكماء و العلماء بصناعة الطب فاذكر اسماء هم

وهو الغرض في ذلك ان يركن الى تلك الصفة وبشواتها ورتبتها  
على امراض الاعضاء الخ

Haji Khalifa (ii., 266) states that this work is very useful because of its arrangement. In this work the author has not only utilized the materials of the ancients, whose names he always quotes, but has mentioned additional medicines the efficacy of which he has himself repeatedly tried. It is, therefore, indispensable to all students of medicine. But as the book, on account of the repeated mention of the names of the authorities, reached an undesirable bulk, Muḥammad b. al-Qūṣūnī abridged it for general utility. This work has also been abridged by 'Abdu'l-Wahhāb ash-Shi'rānī (d. A.H. 973 = A.D. 1568), which was printed at Cairo in A.H. 1304 and 1311. There is another work of as-Suwaydī on minerals and precious stones, which has not yet been printed. See Iktifa, p. 225.

Copies: Gotha, No. 1958; Ellis' Cat. of the Arabic Books in the British Museum, i., 732; Brock, i., 493, and Rāmpūr, Nos. 35-36, p. 470.

Ibn Abi 'Uṣaybi'ah notes that title which is given above, but the colophon contains the following:—

تذكرة السويدي و الذخيرة الحميديه

Written in Naskh. A complete list of contents is attached in the beginning, while a list of the names of the authors quoted, alphabetically arranged, is given at the beginning and the end of the MS. It is provided with three beautifully decorated frontispieces, within red and blue border lines. Blue line round the page. It appears to be a very complete and correct copy of the work.

Dated A.H. 1230.

No. 98.

fol. 371; lines 20; size  $8\frac{3}{4} \times 5\frac{1}{2}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

ما لا يسع الطبيب جهله

MÂ LÂ-YASA'U'T-TABÎBU-JAHLUHU.

A dictionary of simple and compound medicaments by جمال الدين يوسف بن اسمعيل بن الياس البغدادي الشافعي الجويني Jamāl u'd

Dīn Yūsuf b. Ismā'il b. Ilyās al-Juwaynī al-Baghdādī, better known as Ibn u'l-Kutubī and author of the 8th century A.H. He composed this work in A.H. 711 = A.D. 1311. See Cairo Cat., vi., 31. See also Brock, ii., 169, and Iktifa, p. 224.

Begins:—

الصد لله الذي لا يكتنه حقيقة معرفته العلوم و الافهام . . . و  
بعد فانه لما كان الانسان الخ

The author, after exposing the false notion prevalent among his countrymen about authors and their works, states that Al-Jāmi' of Ibn u'l-Bayṭār is the best work on the subject, but even this work is not free from defects. This fact led to his present composition, which he divides in a Muqaddimah and two books. The Muqaddimah deals with the generalities of medicine, the first book treats of simple medicaments in alphabetical order, and the second book contains aliments and compound medicaments. This copy contains the Muqaddimah and the first book only. Compare with H. Kh., v., 353.

Copies: Brit. Mus., p. 632; Berlin, Nos. 6422 and 6427; Bodleian, pp. 144 and 135; Batavæ, iii., 252; Cairo, vi., 31; Waliu'ddīn, Nos. 2538-9, p. 145; Kuprilizādah, No. 193, p. 152; Ayâşûfiyah, No. 3718, p. 222; Nūr 'Uşmāniyah, Nos. 3586-8, p. 203, and Rāmpūr, No. 211, p. 494.

Written in Nasta'liq, with occasional marginal corrections.

Dated A.H. 998.

Scribe أحمد ابن مظفر غياث الدين محمد

### No. 99.

fol. 40; lines 17; size  $9\frac{1}{4} \times 6$ ;  $6\frac{1}{4} \times 3\frac{3}{4}$ .

### مجمع المنافع البدنيه

### MAJMA' U'L-MANÂFI'T'L-BADANÎYAH.

An anonymous dictionary of simple medicaments, arranged in the order of the diseases of the parts of the body from the head downwards, and chiefly selected from Mâ lâ Yasa'u't-Ṭabibu-Jahlulu of Ibn u'l-Kutubī.

Begins—

الحمد لله الضار النافع الذي جعل لكل داء و مضر غير السام  
اعظم مصلح ودافع الخ

The author does not reveal himself. The work is divided into forty Bâbs. The first twenty Bâbs deal with the diseases pertaining to several parts of the body, and the last twenty Bâbs treat of general diseases. The 39th Bâb comprises medicaments for the diseases of infants and children. Compare H. *Kh.*, v., 353.

It is noticed in the Leiden Library Cat. (iii., 260) with the title *Jam'ul-Manâfi'il-Badaniyah*. See also H. *Kh.*, v., 353.

Written in a clear Indian Nasta'liq, and appears to be a correct copy of the work.

Dated 15th *Shawwâl* 1246.

Scribe غلام حسنين

No. 100.

fol. 139 ; lines not fixed ; size  $11\frac{1}{2} \times 9\frac{1}{4}$  ;  $7\frac{3}{4} \times 5\frac{3}{4}$ .

كتاب الفتح فى التداوي من جميع صنوف  
الامراض و الشكاوي

KITÂB U'L-FATH FI'T-TADÂWÎ.

A dictionary of simple medicaments drawn up in tables by ابراهيم ابن ابي سعيد المتطبب المغربي, Ibrâhîm b. Abi Sa'id al-Mutaṭṭabbib al-Magribî.

Begins:—

ان اول ما افتتح به الخطاب الخ

The dedication of this work runs as follows:—

و اجعله طريقا للتقرب الى خدمة مولانا الاسفهسالار الاجل  
السيد الاوحد الكبير العالم المظفر المويد المنصور علاء الدين محي

الاسلام ظهير الايام مجير الانام سناء الدولة بهاء الملة فخر الامة  
 قطب الخلافة و المعالي اختيار الدول و الملك افتخار العجم و  
 الترك تاج الملوك شمس الامرا ابي شجاع ذي القرنين بن عيين  
 الدولة بن الامير غازي امير المؤمنين خلد الله في صحائف  
 المجد وسمه النح

Compare with Gotha Library Cat., No. 2016.

The author in the preface, after briefly discussing his method of dealing with the subject, states that he has arranged the index also in tables. For the index he has traced six horizontal columns (ستة اقسام), the first is reserved to contain the number of each folio, and the remaining five contain the medicaments treated in each folio. For each drug sixteen horizontal columns have been drawn. The first contains the name of the drug; the second, its quality (*i.e.* whether it belongs to the animal, vegetable or mineral kingdom, etc.); the third, its varieties; the fourth, its selection; the fifth, its temperament; the sixth, its general properties; the seventh, its efficacy in the diseases of the head; the eighth, its efficacy in the diseases of the chest; the ninth, its efficacy in the diseases of the alimentary organs; the tenth, its efficacy in the external and general diseases; the eleventh, the method of its medicinal use; the twelfth, the medical measure of its use; the thirteenth, its injurious effects; the fourteenth, the correctives to its injurious effects; the fifteenth, its substitutes; and the sixteenth, its number.

The arrangement described above seems to be peculiar to the author, and to have been suggested to his mind by seeing Ibn Jazla's Taqwīm u'l-Abdān.

The work contains a description of five hundred and fifty drugs arranged in Abjad letters. Towards the end of the work an index of medicaments (also arranged in Abjad letters) having two or three names is supplied.

Copies: Berlin, No. 6455; Gotha, No. 2011; Cairo, vi., 16; Bodleian, p. 144, and Rāmpūr, No. 82, p. 476.

Written in an ordinary Nasta'liq, the names of drugs being in red. The MS. contains marginal notes selected from As-Sadidi and other works.

Not dated. Circa 18th century.

No. 101.

fol. 317; lines 25; size  $9 \times 6$ ;  $7\frac{1}{4} \times 4\frac{1}{4}$ .

مصباح الادويه و مقياس الشربه

MISBÂH U'L-ADWIYAH.

A dictionary of simple medicaments by علي اصغر بن محمد باقر 'Ali Asgar b. Muḥammad Bâqir al-İsfahânî, الاصفهاني.

Begins:—

الحمد لله الذي اودع بحكمته في المواليد و الاسطقصات مصالح  
و منافع و رزقا للعباد الخ

The author, after eulogizing the Tuhfat u'l-Mu'minin of Muḥammad Mu'min at-Tinkânabi (see Rieu, Persian Cat., ii., 477), states that as the Tuhfah is alphabetically arranged it cannot serve as a memorandum for practitioners. To meet this difficulty a work appeared with the title Taqwīm u't-Ṭibb, in which tables of the names of diseases with the names of medicaments used in each disease were drawn up. This work thus being very short did not serve the purpose, and the author, therefore, composed this work. It is divided into six Muqaddimah, thirty Bâbs, and a Khâtimah. The six Muqaddimah deal with the generalities of medicine as far as concerns the temperaments of drugs, their doses, etc. The thirty Bâbs, like Al-Muḡnî and others, treat of the medicaments of the diseases of the several parts of the body; the only peculiarity in the arrangement being, that the medicaments under each organ are alphabetically arranged. The Khâtimah comprises discussions on poisons and their antidotes. A complete list of contents is supplied in the beginning.

Written in a clear Indian Naskh, within red border lines, and contains copious marginal corrections throughout.

Not dated. Circa 18th century.

## No. 102.

fol. 41; lines 14; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{3}{4} \times 4$ .

## هذه العجالة في تحقيق الهندبا هل انه مضر بالسعال ام لا

A critical review of a pamphlet of Muḥammad Sa'id b. Muḥammad Aḥsanu'd-Dīn al-Fārūqī of Fathpūr on the question whether endive (*Cichorium endivia*) is injurious for coughs or not. The critic does not reveal himself.

Begins:—

الصد لمن خلق الانسان بحكمة البالغة و شرفه بجوهر المدركة  
بقدرته الكاملة الخ

The text begins:—

قال الصد لله الذي هدانا لهذا ما كنا لنهتدي لولا ان هدانا  
الله والصلوات و السلام على صاحب الحكمة اليمانية سيد محمد  
الذي ما خلق الكون لولاه صلى الله وسلم عليه

The criticism begins:—

اقول ان ترك قوله صلى الله وسلم عليه لكان اصوب

The work is composed in a controversial spirit. The critic harshly condemns the views held in the text, and by quoting later authorities, such as al-Qarshī and the authors of *Tuhfat u'l-Mu'minin* and *Makhzan u'l-Adwiyah*, comes to a completely reverse conclusion than that arrived at by the author of the text. Sa'id shows that endive is not injurious to cough, while the critic comes to a reverse conclusion, showing that it is very injurious to cough, and its use in such cases is seriously objectionable.

The following quotation of the conclusions arrived at by the writer of the text and the critic will illustrate the above statement.

The author of the text concludes:—

قال و اذا احكمت ما قصصنا فلا يخفى عليك انه اذ شاف  
طبيب مريضا به معال ودواء آخر ينفع منه بزر الهندبا و اصله

فشفاء له بهما و اعطاه شيئا من شراب المتخذ من عدة عقاقير  
فيه بزر الهند باواصلها فما اتي بحريمة لأكبيرة ولاصغيرة

The critic concludes:—

وإذ قد قصصنا من أول الرسالة إلى آخرها من منافعها و  
مضارها متمسكا من الثقة و المهرة فنقول ان استعمل طبيب  
هذا الدواء من به مل و بحة الصوت و معال و انكان معه عدة  
عقاقير آخر فقد ارتكب بكبيرة لا بصغيرة و لم يشف بل مات  
فكيف الشفاء

Written in a clear Indian Nasta'liq. The MS. contains other  
marginal notes of the critic.

Not dated. Circa 19th century.

### No. 103.

fol. 112; lines 13 to 14; size  $8 \times 5\frac{3}{4}$ ;  $5\frac{3}{4} \times 4\frac{1}{2}$ .

A fragment of a treatise on medicine, comprising the following Faṣls  
on the powers of the articles of food (alphabetically arranged) and other  
necessaries of life:—

- |                             |                      |
|-----------------------------|----------------------|
| I. fol. 1.                  | في الفواكه           |
| II. fol. 17 <sup>b</sup> .  | في البقول            |
| III. fol. 29 <sup>a</sup> . | في الصوب             |
| IV. fol. 33 <sup>a</sup> .  | في الاصباغ والمخللات |
| V fol. 36 <sup>b</sup> .    | في الرياحين          |
| VI. fol. 40 <sup>b</sup> .  | في انواع الطيب       |

- VII. fol. 50<sup>a</sup>.  
في الاحجار وما يقرب منها و منافعها
- VIII. fol. 56<sup>b</sup>.  
في الانبذة و الفقاع
- IX. fol. 59<sup>b</sup>.  
في الملابس
- X. fol. 60<sup>a</sup>.  
في اللبن و ما يعمل منه .
- XI. fol. 64<sup>a</sup>.  
في ذكر الماء و الشراب
- XII. fol. 75<sup>a</sup>.  
في ما يجب ان يراعى عند استعمال الشراب
- XIII. fol. 87<sup>a</sup>.  
في حفظ الصحة بشرب الماء و الشراب
- XIV. fol. 90<sup>a</sup>.  
في اللحوم
- XV. fol. 99<sup>a</sup>.  
فيما يكتب اللحم من الصنعة و غيره
- XVI. fol. 106<sup>b</sup>.  
في اعضاء الحيوانات المذكورة
- XVII. fol. 110<sup>a</sup>.  
في السمك

Begins:—

الحمد لله الذي ضر و نفع . . . و بعد فهذا شذرة من الطب  
وجدته مفردة عن اصلها الح

The beginning and the short preface have been added by a later owner of the manuscript. The MS. contains notes of different owners. The earliest appears to be that of Muḥammad b. 'Abdullāh al-Hindī. The handwriting of the note of this first owner closely resembles that of the first page, and it is probable that he supplied the beginning and preface to this fragment. In the preface it is stated that the writer of the preface found this portion only and expresses his desire that any

man who may be fortunate enough to find out its remaining portion may add it to that.

The work appears to be of a later writer than Avicenna, who is frequently quoted as an authority.

fol. 1-61 deeply water-stained.

Written in an old Arabian Naskh.

Not dated. Circa 16th century.

## PHARMACOPŒIA.

No. 104.

fol. 149; lines 19; size  $9\frac{3}{4} \times 6$ ;  $7 \times 3\frac{1}{2}$ .

قرا بادين القلانسي

### QARÂBÂDIN-AL-QALÂNSÎ.

Pharmacopœia, by بدرالدين محمد بن بهرام القلانسي, Badru'ddin Muḥammad b. Bahrâm al-Qalânsî, who lived about A.H. 600. The exact date of his death is not known. See Ibn Abi 'Uṣaybi'ah, ii. 31; Brock, i., 489, and Brit. Mus. Suppl., No. 796.

Begins—

قال الامام . . . محمد بن بهرام بن القلانسي . . . الحمد لله الحكيم  
القاهر العزيز القادر الخ

The work is divided into forty-nine Bâbs, a full table of which is inserted in the preface. For the authorities quoted in the work see: Brit. Mus. Suppl., No. 796. For other copies see: Berlin, No. 6438, and Râmpûr, Nos. 190-2, p. 492.

This copy is written in a clear Nasta'liq, contains occasional marginal notes and corrections, and appears to be a fairly old and correct copy of the work.

Dated A.H. 782.

Scribe انوري

## No. 105.

fol. 92; lines 21; size  $7\frac{3}{4} \times 6\frac{1}{4}$ ;  $5\frac{3}{4} \times 3\frac{1}{2}$ .

الكتاب الأشرف في صنعة الدرياق المنقذ  
للنفوس الشريفة من التلف

AL-KITÂBU'L-ASHRAF.

A treatise on the properties, uses, ingredients, and preparation of the celebrated Theriac, known to the east as ترياق الكبير and علي بن يوسف ابن عبد الله بن علي التنوخي, ترياق الفاروق, 'Alī b. Yūsuf b. 'Abdullāh b. 'Alī at-Tanūkhī al-Maqdisī. He was the grandson of Rashīd-u'd-Dīn Abi 'Alī Maṣū' b. Abi'l Faḍl aṣ-Ṣūrī, who prepared the Theriac for Al-Malikul 'Ādil (A.H. 596-615 = A.D. 1199-1218) the fourth of the Ayyubid sovereigns of Egypt, and who was a pupil of Abū Ja'far Aḥmad b. Muḥammad al-Ġāfiqī (d. A.H. 560 = A.D. 1165), the celebrated Spanish physician and botanist. (See Ibn Abi 'Uṣaybi'ah, ii., 52, and Brock, i. 488.)

The author states, fol. 8<sup>b</sup>, that he was greatly attracted towards the study of Botany. For a knowledge of the uses and powers of drugs he consulted the works of:—(1) Dioscorides; (2) Galen; (3) Al-Ġāfiqī; (4) Ibn ul-Wāfid; (5) Ibn Juljul; (6) Ibn ul-Ash'aṣ; (7) Abū Ḥanīfat-ud-Dinawarī; (8) Avicenna; (9) Rhazes; (10) Ibn ul-Jazzār, and others; but knowing the insufficiency of book-knowledge without a practical acquaintance with the subject, he travelled with his teacher and grandfather Aṣ-Ṣūrī through the mountains and plains of 'Irāq, Armenia, Sicily, Antioch, Anatolia, and Cyprus and Rhodes Islands to get a practical knowledge of the drugs. During his travels he met with the celebrated botanists of his time, such as Tāj-al-Balgāri and Ibn-ul-Bayṭār, with the latter of whom he discussed many botanical problems, and found out that he possessed very little practical knowledge. He composed this work in A.H. 656, as will appear from the colophon quoted below.

Begins—

الحمد لله مدبر الامور العالم بما يحدث في الازمان الخ

This work is dedicated in the following terms:—

و ارجب الى الله في بقاء من خصه من خلقه بتدبير الامم

الجامع للفضائل و المؤثر للحكم ميدنا و مولانا صاحب الوزير  
الكبير الخطير الاشرف شرف الدين شرفه الله بفضله

The work all through gives clear indications of the author's practical acquaintance with the subject, which he treats very exhaustively.

Written in an old Arabian Naskh. Completely worn out by damp, so much so that the paper is perishing. The colophon reads thus:—

و وافق الفراغ من تعليقه . . . ثامن القعدة ست و خمسين و  
ستماية

Not dated. Circa 16th century.

Scribe علي بن محمد ابن علي الشرييني الشافعي المتطبب  
بدارالشا المفر

# No. 106.

fol. 271 ; lines 14 and 13 ; size  $8\frac{1}{4} \times 5\frac{1}{4}$  ; ( $5\frac{1}{2} \times 3\frac{1}{4}$  and  $7 \times 3\frac{1}{2}$ ).

## I.

fol. 1-224.

منهاج الدكان

## MINHÂJ-U'D-DUKKÂN.

Pharmacopœia of ابو المنى بن ابى نصر بن حفاظ الكهن بن العطار  
الامرائيلي, Abu'l Munâ b. Abî Naṣr b. Ḥaffâz al-Kuhin b. Al-'Attâr  
al-Isrâ'îlî al-Hârûnî, who composed this work in A.H. 658 = A.D. 1260.  
See Brock, i., 492, and Ḥâjî Khalifa, v. 202.

Begins without doxology:—

الباب الاول فيما ينبغي لمن استصلح نفسه الخ

After a complete list of the twenty-five Bâbs into which the work is divided, the first begins, fol. 2<sup>b</sup>, as follows:—

الباب الاول . . . اعلم وفلك الله لطاعته الخ

## Contents :—

Bâb i.	fol. 2 <sup>b</sup> .	Bâb x.	fol. 82 <sup>b</sup> .	Bâb xviii.	fol. 136 <sup>b</sup> .
Bâb ii.	fol. 4 <sup>a</sup> .	Bâb xi.	fol. 90 <sup>b</sup> .	Bâb xix.	fol. 144 <sup>b</sup> .
Bâb iii.	fol. 36 <sup>b</sup> .	Bâb xii.	fol. 92 <sup>b</sup> .	Bâb xx.	fol. 154 <sup>b</sup> .
Bâb iv.	fol. 39 <sup>a</sup> .	Bâb xiii.	fol. 100 <sup>a</sup> .	Bâb xxi.	fol. 161 <sup>a</sup> .
Bâb v.	fol. 42 <sup>a</sup> .	Bâb xiv.	fol. 108 <sup>b</sup> .	Bâb xxii.	fol. 194 <sup>b</sup> .
Bâb vi.	fol. 54 <sup>b</sup> .	Bâb xv.	fol. 115 <sup>a</sup> .	Bâb xxiii.	fol. 196 <sup>b</sup> .
Bâb vii.	fol. 69 <sup>b</sup> .	Bâb xvi.	fol. 126 <sup>b</sup> .	Bâb xxiv.	fol. 197 <sup>b</sup> .
Bâb viii.	fol. 69 <sup>a</sup> .	Bâb xvii.	fol. 132 <sup>a</sup> .	Bâb xxv.	fol. 203 <sup>b</sup> .
Bâb ix.	fol. 76 <sup>a</sup> .				

The present copy, except wanting the doxology and the preface, is otherwise complete. Compare with Brit. Mus. Cat., No. 801, ii.

The author mentions, fol. 80<sup>b</sup>, the name of Qâdî Fath u'd-Din, who was dead at the time of the composition of the work, but from whom personally he received some prescriptions.

Lacuna occurs in foll. 49<sup>b</sup>, 175<sup>a</sup>, and 177<sup>a</sup>.

Folios 225 and 226 are left blank. Copies: see above.

Written in an elegant Indian Naskhi, and contains occasional marginal corrections and notes. The work is named in the colophon.

Dated A.H. 1143.

Scribe کمال

## II.

foll. 227–271. A Persian treatise treating of prescriptions for the diseases of the eye, imperfect at the beginning.

Begins abruptly somewhere in the fourth Bâb on شیاف as follows:—

عدد داروها نه است بسایند و بصیر بیزند و بسپیده خایه  
مرغ بسرشد و شیاف کنند و بوقت حاجت بکار دارند نسخه دیگر  
آز موده نافع است مور ماده و ریش را و حرارت مفرط را که  
در چشم باشد الخ

The work consists of twenty-one Bâbs, the last being on the general experience of physicians باب بست و یکم در تجارب علما. A Persian Risâlah on ophthalmy is noticed in Hâjî Khalîfa (iii., 432) compiled by Ibn Zayn Muḥammad al-Kaḥḥâl and having رسالة الکحالی as the title, but it is said to have been divided into twenty-five Bâbs.

Written in an ordinary Nasta'liq. Slightly wormed and water-stained throughout.

Dated Sha'bân, 1143.

No. 107.

lines 24; size  $11\frac{1}{2} \times 6\frac{3}{4}$ ;  $8 \times 4\frac{1}{4}$ .

الجزء الأول من قرابادين علويخان

QARÂBADÎN-I-'ALAWÎ KHÂN.

The first part of a vast pharmacopœia, by معتمد الملوك حكيم محمد هاشم بن حكيم محمد هادي المعروف بهكيم سيد علوي خان, Mirza Muḥammad Hāshim, who was afterwards distinguished by the title of 'Alawī Khān and Mu'tamad u'l-Mulūk. He belonged to a distinguished family of physicians of Khurāsān. His grandfather left Khurāsān and settled with his family in Shirāz, where 'Alawī Khān was born in Ramaḍān, A.H. 1080 = A.D. 1669. Hakīm Muḥammad Hādī, the father of our author, distinguished himself in medical and surgical practice, and was a good caligrapher. 'Alawī Khān received his early insight into medicine from his father, and subsequently from Mullā Luṭfullāh, of Shirāz, and 'Akhund Masiḥī. In A.H. 1111 = A.D. 1699 he came to India and entered into the service of Awrangzib, who appointed him as a personal physician to Prince A'zam Shāh, afterwards known as Shāh 'Ālam Bahādur Shāh, of Delhi. Shāh 'Ālam, after his accession to the throne, bestowed fresh grants upon him and gave him the title of 'Alawī Khān. After Shāh 'Ālam's death he treated Muḥammad Shāh with great success, who rewarded his services by giving him the title of Mu'tamad u'l-Mulk and raised him to the command of 6,000, with an increase of his pay to Rs. 3,000 per mensem. He was at the zenith of his fame when Nādir Shāh sacked Delhi, and who on his return took him to his capital. He wrote many valuable works, all of which give indications of his encyclopædic mind and spirit of critical investigation, not very common among eastern writers. Many contemporary poets enlogized him, of whom Muḥtashim 'Alī Khān, who had the poetical title of Ḥashmat, writes the following quatrain in his praise:—

اي دست تو دستيگر مر شاه و گدا  
از فيض تو در مان طلبان كامروا

خلقي گويد كه ميكني كار مسيح  
من ميكويم كه ميكني كار خدا

To thee for comfort kings and beggars fly;  
Helpers of others on thine aid rely.  
Men say thou dost perform the work of Christ;  
I say it is the work of God most high.

He died in A.H. 1162 = A.D. 1749, at the age of eighty-two, in Delhi, leaving no heir. The author of *Miftāḥ u't-Tawārīkh* (p. 496) mentions the following line which gives the date of his death:—

برفلك رفت مسيحائي جديد

His properties, at the intervention of Šafdar Jang Bahādur, were given to Ḥakim 'Alī Naqī *Khān*, the son of his sister. See *Mir'āt-i-Āftāb Numā*, of *Shāh Nawāz Khān* (Lib. Copy), foll. 222<sup>b</sup>-225.

Begins:—

بسم الله الرحمن الرحيم في بيان مقدمات يجب علينا  
ذكرها قبل ذكر نسخ المركبات حتى يصير المتعلم عارفا على  
تركيب الادوية لكل مرض مرض الخ

Before entering into the details of prescriptions the author, in three *Muqaddimas*, describes the causes necessitating the compounding of medicaments, the method of finding out how many component drugs are required for a particular preparation, and the way of calculating their respective weights necessary to produce the desired effect. The rest of the work is arranged alphabetically.

The rules of Pharmacopœia set forth systematically by As-Samarqandi in his *'Uṣūl u't-Tarākib*, and adopted, improved and treated along with each preparation by Al-Anṭākī in his *Tadkirah*, find further development in this work. Here each preparation is preambled by its rules and principal uses, which is followed by its most reliable prescription, with a detail of the authentic and important changes made by subsequent authorities; and, while concluding, the author, never fails to add his own views and the changes he has effected to adapt it to the Indian climate. Thus the work is a monumental representation of the mode of criticism, observation and adaptation made by the Indian physicians. A note on the titlepage runs thus:—

انتسخت بتعريك الشوق هذا القرايين على ترتيب العلل و  
هو لجالينوس الزماني نواب معتمد الملوك حكيم علويخان الشيرازي

مد ظله العالي في بلدة دار الخلافة شاهجهان آباد . . . ابن  
رحمت يار خان عنایت الله المخاطب من جانب السلطان العهد  
برحمتیاریخان

The words *مد ظله العالي* in the above passage indicate that the author was alive when this copy was transcribed. The date A.H. 1159 in the colophon supports the above assumption, making it quite evident that the work was transcribed three years before the death of the author.

Written in an elegant Indian Nasta'liq. Water-stained and slightly wormed.

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*MIXED CONTENTS, IN MEDICINE.*

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No. 108.

fol. 322; lines not fixed; size  $6\frac{3}{4} \times 4\frac{1}{2}$ .

مجموعه في الطب

MAJMU'AH. No. 1.

I.

fol. 1-39.

رسالة ما السبب

RISÂLAT-U-MA'S-SABAB.

An anonymous pamphlet dealing mostly with physiological expositions of facts connected with medicine.

Begins:—

الحمد لله والصلوة على محمد وآله ما السبب في اختصاص  
الانسان ان يطول شعر راسه الخ

The author does not reveal himself; the latest writer among the authorities is Al-Qutb-ush-Shîrâzî (*d.* A.H. 710), who is quoted with the title Al-'Allâmah.

The pamphlet is in the form of questions and answers, every question beginning with the words ما السبب (What is the cause of?). Though small in bulk, this pamphlet sets forth in a striking manner the problems of physiology as they were known to the Arabs.

Written in an ordinary Nasta'liq.

Dated A.H. 1275.

Scribe چني لال

## II.

fol. 39<sup>b</sup>–40<sup>b</sup>. Simple medicaments for:—(1) stopping hæmorrhages; (2) killing worms in the bowels; (3) lessening pain; (4) removing large abscesses—their softening and concoction; (5) dispersing wind in the stomach; (6) healing wounds, etc.

Begins:—

قاطعات الدم ائمد امس وبر الارنب وبر اللقاح قرن الايل  
المعرق الخ

and ends thus:—

ضاد الشوصه . . . ينفع بعون الله تعالى

Probably selected by the scribe from other works. Written in the same hand as above.

## III.

fol. 41–130.

ارجوزه

The celebrated 'Urjûzah of Avicenna (*d.* 428 A.H.). The Muqaddimah is supplied by some later writer. After a short preface by Avicenna himself, the 'Urjûzah proper begins on fol. 46<sup>a</sup>.

Begins:—

مقدمة لماكانت هذه الرسالة الشريفة منظومة احببت ان  
اجعل لها مقدمة الخ

Avicenna's preface begins on fol. 44<sup>a</sup> thus:—

قال الشيخ لماجرت عادة الحكماء و الفضلاء القدماء بخدمة  
الملوك الخ

The Urjūzah begins on fol. 46<sup>a</sup> thus:—

الحمد لله الملك الواحد  
رب السموات العلي الماجد

Avicenna dedicates this work in the following terms:—

و اتبعت سنن الحكماء فخدمت حضرة سيدنا الفقيه الاجل  
القاضي السني المحل اطل الله بقاءه و ادام عزه و علاه . . .  
بهذه الارجوزة المشتتة من الطب على جميعه

The work concludes with an addition of Avicenna's translation of the ode on the preservation of health by Hakim Tayādūq (تياذوق), a celebrated physician of the time of the Umayyads and a court physician to Ḥajjāj b. Yūsuf. (See Ibn ul-Qiftī, p. 105; Fihrist, p. 303; and Ibn Abi 'Uṣaybi'ah, i., 121.)

This ode begins:—

توق اذا استطعت ادخال مطعم  
على مطعم من قبل فعل الهواضم  
. . . . .  
و وفر على الجسم الدواء فانها  
لقوة ابدان اشد الدعائم  
خصال بها اوصي الحكيم تياذق  
اذا العدل نوشروا ملك الاعاجم

With a Persian poetical version beginning:—

تا طعامی نگذرد از معده بر بالای آن  
هر طعامی کان خوری باشد ترا عین زیان  
. . . . .  
پس بگو تو فیردار و بریدن بشنوز من  
کان بود بهتر مستون بهر قوام مردمان

For other copies see Br. Mus. Sup. No. 801; Berlin, Nos. 6268, 6395-99; Batavæ, iii., pp. 241-2, and 261, 264; Cairo, vi., 2-3; Nār Uṣmaniyah, No. 3458, p. 196; and Rāmpūr, Nos. 2-5, 467. The Urjūzah

has been lithographed in Lucknow A.H. 1261. A commentary upon this Urjūzah has been noted above.

Written in clear thick Nasta'liq, with copious marginal notes throughout.

Dated A.H. 1255.

Scribe چني لعل كهتري

#### IV.

fol. 131-132<sup>a</sup>. The prescription of a well-known electuary entitled Al-Fulūniyā (الفلونيا), copied with abridgement from Ḥakim 'Imad-u'd-Din's pamphlet on the opium. The ingredients of this preparation are described in a highly metaphorical or veiled language, to which explanations are supplied.

Begins:—

ذكر السيد حماد الدين محمود الشيرازي صفة معجون الفلونيا في  
رسالة الفها في خواص الافيون بعبارة هذه خلاصتها الخ

#### V.

fol. 132<sup>b</sup>-137.

رساله قبريه

The famous Risālah Qabriyah of Hippocrates (for life see above) on the twenty-five propositions prognosticating the exact time of death. A commentary on this work will be noted below.

Begins:—

هذا فصول في البثور و جدت في قبر ابقراط في الانذار الموت  
وهي خمسة وعشرون فصلا الخ

Written in ordinary Nasta'liq. Repeatedly lithographed in India.

#### VI.

fol. 136-137<sup>a</sup>. Nine Persian verses on a general geography of the world.

Begins:—

ازحد مشرق بمغرب را صد ان گردیده اند  
بروبر ابادي و ويرانه اش را دیده اند

یکهزارش در حد اسلام از مصرست و شام  
هم عراق تا بعد روم باشد و السلام

Written in an ordinary *Shikast* âmiz Nasta'liq.

Dated Ramadân A.H. 1249.

Scribe چنی لعل

## VII.

fol. 137<sup>b</sup>. Two quaint methods of finding out whether a patient will survive or die.

The first method runs thus :—

Blinas (Albinus, the celebrated peripatetic philosopher) says that if you wish to know whether a patient will survive or not, then take three pieces of salt of the weight of a Dânaq or one-half Dirham each, and throw them on a fire lighted in an earthen pot, which should be placed at the door of the house occupied by the patient. Now, if the salt is thrown out of the fire in the direction of the house the patient will survive, if it is thrown away from the house he dies, and if it remains in the fire the disease will be prolonged but the patient will ultimately recover.

The contents of the second are as follows :—

Alexander said that if a patient fell dangerously sick and you want to know whether he will survive or not, then take a little of fermented paste, rub the hands and feet of the patient with it and throw it before a hungry dog. If the dog partake of it the patient will survive, while if he leaves it untouched the patient will die.

After these two peculiar ways of knowing the so-called destiny of the patient a prescription of an opium pill (حب افیون) is copied from Qarâbâdîn-i-Qalânsî.

## VIII.

fol. 138-163<sup>a</sup>.

### رسالة فی الباہ

A pamphlet on the procreative power of man, by فتح علی بن حکیم, حکمت الله خان خلف الرشید عبد الشافی خان مسیح الملك, Fath 'Alî b. Hakîm Hikmatullâh Khân, the eldest son of Hakîm 'Abdu'sh-Shâfi Khân Masîh u'l-Mulk, a well-known physician of India of the 12th century A.H.

Begins :—

الحمد [sic] والصلوة علی نبیه . . . اما بعد فهذه الحقیر المسمی

بفتح علي بن حكيم حكمت الله خان . . . مسيح الملك . . . اردت  
ان اكتب رسالة في الباه لان عموم من الناس احتياجا اليه الخ

A copy of this work exists in the Râmpâr Library (Cat. No. 93, p. 487).

Written in an ordinary Nasta'liq.

Dated Şafar 1269.

Scribe چني لعل

#### IX.

fol. 163<sup>b</sup>.

Many notes of general medical import copied from various sources.

Begins:—

الفائدة اعلم ان الطب علم عظم نفعه و قدره . . . وثبت في  
الشرح الخ

#### X.

fol. 164–177<sup>b</sup>.

#### الرسالة في الادوية المركبة

A pamphlet on compound medicaments. It is drawn up in a manner to serve as a dispensary guide and a pocket memorandum.

Begins:—

قال العبد الضعيف . . . اسد علي ان هذه فوائد عجيبة و  
قواعد غريبة و نسخ مجربة لطيفة و تراكيب مضرية شريفة من  
معمولات التحرير المدقق و الصبر المحقق و الذي و استادي الشيخ  
درويش محمد . . . قال رحمة الله هذه الرسالة في الادوية المركبة  
و ما يتوقف عليها

The author, Shaykh Darwish Muhammad, seems to be an Indian writer of the 13th century A.H., because he quotes Hakim Sharif Khân (d. 1231 A.H.) as one of his authorities on fol. 176<sup>b</sup>.

#### Contents.

fol. 164<sup>a</sup>. Faṣl i. Points necessary to be remembered before proceeding to treat a patient.

في امور يجب استحضارها قبل المداوات

fol. 164<sup>b</sup>. Faṣl ii. On the canons of compounding medicaments.

في قانون تركيب الادوية

fol. 165<sup>a</sup>. Faṣl iii. On the changes made by a physician in the course of treatment.

في تصرفات الطبيب عند المداواة والمعالجة

fol. 166<sup>a</sup>. Faṣl iv. On the canons of the weights of medicaments.

في قوانين اوزان الادوية

fol. 166<sup>a</sup>. Faṣl v. On the canons of knowing the degree of the temperament of a compound medicament.

في قانون معرفة درجة الدواء المركب

fol. 166<sup>b</sup>. Faṣl vi. On the number of compound preparations.

في تعداد الادوية المركبة

The sixth Faṣl is divided into four Kalimās. Kalimah i. treats of the refrigerants (المطفيات), the watery essences (العرقيات), the viscous medicaments (لعاي), and the juices or milks of plants (حليبي). Kalimah ii. treats of soaked or boiled liquid preparations (في النقوعات). Kalimah iii. treats of decoctions. Kalimah iv. on powders.

Written in an ordinary Nasta'liq. A copy of this pamphlet exists in the Râmpûr Library (Cat. No. 99, p. 479).

## XI.

fol. 178<sup>a</sup>–190<sup>b</sup>.

رسالة الفصد للشيخ الرئيس

Avicenna's pamphlet on venesection. This work is not noted in the list of his works given by his biographers.

Begins:—

بسم الله . . . رسالة الفصد للشيخ الرئيس و هي عشرة ابواب  
الخ

The work is divided into the following ten Bâbs:—

fol. 178<sup>a</sup>.

الباب الاول في حد الفصد

fol. 178<sup>b</sup>.

الباب الثاني في الاغراض المقصودة بالفصد

fol. 179<sup>a</sup>.الباب الثالث في كيفية الفصد في الجملة و كيفية فصد الشرائين  
و العروق الغائرةfol. 182<sup>a</sup>.الباب الرابع في منافع شد الفصد عند فصد عرق مابض اليد  
و كيفية الرباط الاول و الثانيfol. 182<sup>b</sup>.الباب الخامس في العروق المقصودة على الاكثر و كيفية فصد  
كل واحد منهاfol. 184<sup>b</sup>.الباب السادس في ذكر العلل التي يفصد بها كل واحد من  
تلك العروقfol. 185<sup>b</sup>.

الباب السابع في العلل التي ينفع بها الفصد

fol. 187<sup>a</sup>.

الباب الثامن في العلل التي تضر بها الفصد

fol. 187<sup>b</sup>.

الباب التاسع في تدارك خطأ الفصاد

fol. 187<sup>b</sup>.

الباب العاشر في شروط الماخوذة على الفاصد في الفصد

Written in an ordinary Nasta'liq. A copy of this work is noted in the catalogue of the Râmpûr Library, No. 99, p. 480.

## XII.

foll. 190<sup>b</sup>-197.

رسالة في حفظ الصحة للشيخ الرئيس

Avicenna's pamphlet on the preservation of health. This work also has not been noted in the list of his works mentioned by his biographers.

Begins:—

هذه رسالة في حفظ الصحة للشيخ الرئيس رحمه الله بعد  
الديباجة تقول الخ

The preface has been omitted by the scribe, the rest consists of\*the following thirteen Bâbs:—

I. fol. 190<sup>b</sup>.

في ذكر الكيفيات

II. fol. 190<sup>b</sup>.

في ذكر الاعتدال و تقدمه على مائر الطبائع والفصول

III. fol. 191<sup>a</sup>.

في ذكر الابدان وما يحتاج اليه لحفظ الصحة. ذكرنا مجمل

IV. fol. 191<sup>a</sup>.

في تدبير كل يوم

V. fol. 192<sup>a</sup>.

في السواك ومنفعته و ذكر الاشجار التي يتخذ منها والسنوات  
النافعة لكل مزاج

VI. fol. 192<sup>a</sup>.

في الرياضة ومنفعتها و كيفية استعمالها و ما يجب ان يستعمل  
عند تركها

VII. fol. 192<sup>b</sup>.

في هيئة الحمام ومنفعته و كيفية استعماله و التدابير التي يجب  
فيه و عقيب الخروج منه

VIII. fol. 193<sup>b</sup>.

في تناول الطعام ووقته و مقداره و ما يحتاج في تقديمه وتأخير  
و ترتيبه

IX. fol. 194<sup>a</sup>.

في الشراب و انواعه و بيان منافعه و معناه و كيفية استعماله  
و ما ينتقل به و علاج الضار

X. fol. 195<sup>a</sup>.

في ماهية النوم و منافعه و كيفية استعماله

XI. fol. 195<sup>b</sup>.

في الفصد و الحجامة و منفعتهما و الدلائل الموجبة لهما و اختيار  
الايام و المواضع الموافقة لهما و ما يستعمل فيها من الاطعمة و الاشربة  
بعقب اخراج الدم بالفصد و الحجامة

XII. fol. 196<sup>b</sup>.

في الاسهال و منفعته و تدبير كل استفراغ

XIII. fol. 197<sup>b</sup>.

في ذكر اختيارات الايام

Written in the same hand as above. A copy of this work has been noted in the British Museum Catalogue (p. 455) without the author's name, but the beginning quoted there agrees with that of the present copy.

## XIII.

fol. 198<sup>a</sup>-200.

رسالة في شطر الغب

An anonymous pamphlet on Semitertian fever.

Begins:—

بعد حمد الله و الثناء عليه كما هو اهله و مستحقة فاول ما يجب  
على الطبيب ان يبداء به هو معرفة العلة بجنسها و نوعها و مقدارها  
الن

Written in the same hand as above. Probably the work noted in the Râmpûr Catalogue, No. 98, p. 479, is identical with the present work.

## XIV.

fol. 200<sup>b</sup>-202.

رسالة في الحرارة الغريزية

An anonymous pamphlet on the animal heat of the human body.

Begins:—

تري اصناف الحيوان و النباتات يتم افعالها الغذائية و التوليدية  
بحرارة محسوسة تقوي بقوتها و تضعف بضعفها الن

Written in the same hand as above.

XV.

fol. 202<sup>b</sup>-205.

رساله اغذیه

Muhammad Ibn Zakariyâ-'r-Râzî's pamphlet on aliments. Probably this is the work noticed by Ibn Abi 'Uṣaybi'ah (I 131) in the list of Rhazes' works, as *مقالة في الاغذية مختصرة*.

Begins without doxology and preface as follows:—

من لا يريد ان يسرع عليه الشيب يجب ان يكون القلايا النح

XVI.

fol. 206-210<sup>a</sup>.

رساله در بيان حیات مرکبه

A pamphlet in Persian, on compound fevers by Ḥakīm Rustam Jurjānī. In the colophon it is stated that Ḥakīm Rustam was originally the court physician of Khān Aḥmad of Gilan (probably Kārkiyākḥān Aḥmad, the king of Jilān, who was, after a reign of thirty-one years, deposed and imprisoned by Shāh Tahmasp Ṣafawī in A.H. 974 = A.D. 1566. He was restored to his kingdom in A.H. 985 = A.D. 1577 by Shāh Muḥammad, but had again to abandon it in the time of Shāh 'Abbās. He appears to have been alive in A.H. 1002 when Haft Iqlim was composed. See Haft Iqlim Library copy, fol. 312.) He subsequently left his native place and entered into the service of Sultān Nizām Shāh of Deccan. (The Nizām Shahs remained supreme in Aḥmadnagar from A.D. 1490-1595. See Lane Poole's Muḥammadan Dynasties, p. 320.)

Begins:—

سپاس یتقیاس حکیمی را که روح نفسانی را از اعصاب دماغی  
جهت حس و حرکت باعضای بسیطه و مرکبه حیوانی رسانید النح

In the preface it is stated that this work was composed at the time when Nizām Shāh invaded Bijapore and laid siege to its fortress. By Nizām Shāh our author probably refers to Burhan Nizām Shāh I., who led several campaigns against the 'Ādil Shāhs of Bijapur (see Scott's Farishta and Muḥammad Ibrāhīm's Basātīn-i-Salātīn Library copy).

Tables showing the combinations of the cardinal humours to produce different fevers occupy two opposite pages.

Scribe چنی لال

## XVII.

foll. 210<sup>b</sup>-212.

نسخة برشعشا

Abul Barakât's prescription of a well-known electuary entitled *Bamsha'shâ*, with a solution of the language used to express it in Persian.

## XVIII.

foll. 213-227.

رساله خواص ادویه جدیدہ

A pamphlet on the properties of the newly introduced medicaments by Aḥmad b. Lutfullah al-Maulawî Âfindî.

Begins :—

الصد لله رب العالمين . . . اما بعد فاقول ان طائفة الافرنج  
المهتمين لصناعة الطب

In the preface it is stated that, when the French found out that in America there are many plants possessing powerful medicinal properties, they introduced them into their *Materia Medica*. A Turkish physician translated their properties from the French to the Turkish language, which the present author translates into Arabic.

The following medicaments are treated in this treatise :—

I. fol. 313<sup>a</sup>.

شجرة النبي وهوتقال بالاسنطور

II. fol. 217<sup>a</sup>.

عشبة المغربيه ويقال مبارتيا

III. fol. 218<sup>b</sup>.

صافراس

IV. fol. 220<sup>a</sup>.

چوب چيني

V. fol. 221<sup>b</sup>.

مچوقان

VI. fol. 222<sup>b</sup>.

جلايه

VII. fol. 223<sup>a</sup>.

قوتاعنبا

This work has been printed in the Qarābādīn Kabīr in Calcutta.  
Written in the same hand as above.

Scribe چني لال

XIX.

fol. 228-282<sup>a</sup>.

تنقيح المراق و الاحتراق

Tanqih u'l-Mirāq-i-wa'l-Ihtirāq, a pamphlet differentiating the diseases arising from burnt humours and from those owing to the infection of the peritoneum by محمد داد الحنفى القادري السطاري, Muḥammad Dād al-Ḥanafī, a clever Indian physician of the eleventh century A.H.

Begins:—

الصد لله الحكيم الذي هو بالحد حقيق . . . اما بعد فيقول  
. . . محمد داد الحنفى القادري السطاري البرهاني الترابي  
لما كان مرض المراق و الاحتراق من امراض المشتبه في غاية  
الاشتباه الخ

The colophon contains the enumeration of the authorities consulted. These are the famous authors, such as As-Samarqandi, Al-Qarshi, An-Nafisi, etc. Especial mention is made of a Persian pamphlet of Sharaf-u'd-Dīn Buzurg Ummayd on this subject, which the author says he has wholly translated from Persian into Arabic:—

و خصوصا رسالة الفارسية للفاضل الشرف الدين بزرگ امید  
خانی اوردتها بتمامها في هذه الرسالة و نقلتها من الفارسية  
الى العربي

A copy of this work is noticed in the Catalogue of the Rāmpūr Library, No. 50, p. 472.

XX.

fol. 282<sup>b</sup>. Notes on prognostics, incomplete towards the end.

Begins:—

في العلامات بها يستدل على احوال المريض من حيث السلامة  
و الضوف قال غلام مرور من سقطت قوته الخ  
من شم and breaks off abruptly from

## XXI.

foll. 283-287.

رسالة المسمى تهذيب الحكمة

## TAHDÎB-U'L-HIKMAH.

A pamphlet treating of pulse and alvine discharges. The author does not reveal himself.

Begins:—

الحمد لله المنفرد الذي خلق جميع الافراد الخ

Contents:—

Faṣl i. fol. 283<sup>a</sup>. On the pulse. في النبضFaṣl ii. fol. 284<sup>b</sup>. On the urine. في البولFaṣl iii. fol. 286<sup>b</sup>. On excrementum alvi. في البراز

## XXII.

foll. 288<sup>a</sup>-294.

الرسالة للشيخ في الامولة والجواب

Avicenna's pamphlet in reply to the fifteen questions of general medical bearing put to him.

Begins:—

هذه مسائل معدودة من املاء الشيخ الرئيس ابي علي بن  
مسينا الخ

These are the questions which are answered in this pamphlet:—

I. fol. 288<sup>a</sup>.

اذا حدث في عضو من الاعضاء وجع و سببه سوء مزاج  
فلا يمكن ازالة ذلك الوجع الا بقطع سببه فكم الاسباب الموجبة  
للوجع من جملة سوء المزاج الساذج الذي لامادة معه وان كان سببه  
سوء مزاج مادي فكم عدد الاقسام المتغيرة لكل مادة على  
حدتها مجموعا حتي يتعدد اقسام العلاج بتعدد ها

II. ib.

الاورام الحارة باي ادوية يعالج من خارج البدن اذا كانت ظاهرة

III. fol. 289<sup>a</sup>.

ما معني نضج الذي يكثر استعماله فيما بين الاطباء و يضطر الى معرفته في جميع الامراض المادية

IV. ib.

• كم شي يتفق الطبيب عند جس النبض و ماهو

V. fol. 289<sup>b</sup>.

اذا عرض وجع في عضو من الاعضاء و استعمال تدبير مسخن و تدبير اخر مبرد مثلاً ضد بشى بارد فحذف الوجع بعد التدبير المسخن و احتاج بعد التدبير المبرد فما تدبير ازالة ذلك الوجع

VI. fol. 290<sup>a</sup>.

ما الفرق بين النبض السريع و المتواتر

VII. fol. 290<sup>b</sup>.

ما الحالة المتوسطة بين الصحة و المرض ولا واسطة بينها في الحقيقة تبين ذلك عن حديثها

VIII. fol. 291<sup>a</sup>.

ما الفرق بين الرسوب الطبيعى و الحام و المدة

IX. ib.

ما الفرق بين التشنج و التمدد و الكزاز

X. fol. 291<sup>b</sup>.

ما السبب العطش

XI. fol. 291<sup>b</sup>.

اجمع الاطباء على ان الحمى حرارة غريبة يشتعل فى القلب و ينبعث فى الشرائين الى جميع البدن فيضر بالافعال الطبيعية و شرح هذا الحد مشروح عندهم مذكور في كتبهم ثم ذكروا حميتين يسمى احد منها انقيالوس و الاخرى ليفوريا يبرد الباطن في احد منهما و الظاهر فى الاخرى فكيف يكونان حميتين و لا ينبعث فيهما الحرارة الى جميع البدن

XII. fol. 292<sup>a</sup>.

المريض اذا احس رائحة طيبة فعلى مايدل ذلك

XIII. fol. 292<sup>b</sup>.

اجمع الاطباء على ان المرارة انما يحدث من جوهرة غليظ  
القوام و متوسطة اذا عملت فيه الحرارة و تعدا مشهور عند هم  
فكيف صار الهندياء بارد و مرارة

XIV. fol. 293<sup>a</sup>.

ما معني قول بقراط مقدم الاطباء ان الخماسية اردأ الصميات  
لانها يكون قبل السل و بعده

XV. fol. 293<sup>b</sup>.

ما معني لفظ الخاصية التي يكثر استعمالها الاطباء كما يقولون  
مثلاً ان الفاوانيا نافع من الصرع و ذبل الذيب نافع من الثولج  
الرعي بخاصية

Ibn Abi 'Uṣaybi'ah (II. 20) notices among the works of Avicenna  
اجوبة لسؤالات, which he says were set by Abu'l Ḥasan al- 'Âmirî, and  
which consisted of fourteen questions. This work is probably identical  
with the one noticed by Ibn Abi 'Uṣaybi'ah.

## XXIII.

fol. 295<sup>a</sup>-322.

## الرسالة الموسومة بالفصول

A pamphlet entitled "The Aphorisms of Avicenna." In the  
colophon it is stated that this pamphlet is based upon the lectures of  
Avicenna.

المستفادة من مجلس الشيخ الجليل رئيس الحكماء ابي علي  
بن مينا

Begins:—

## فصل في معرفة النفس والنبض الخ

This treatise consists of seventy-eight Faṣl on the general rules of  
the medical art.

The last Faṣl begins:—

كل دواء يجفف بالالدع فهو ينبت اللحم الخ

The similarity of handwriting throughout this collection indicates that the whole of this copy was copied by Chunni Lal Khatrī.

Dated A.H. 1275.

No. 109.

fol. 69; size  $9\frac{1}{2} \times 6$ .

مجموعه في الطب

MAJMU'AH. No. 2.

I.

fol. 1-12.

شرح رساله قبريه المسمي بالصادقيه

AŞ-ŞÂDIQÎYAH.

A commentary upon the celebrated Risâlah Qabriyah of Hippocrates (on twenty-five propositions prognosticating the exact time of the death of a patient) by Muḥammad Yûsuf b. 'Abdul-Laṭîf, who composed this work in A.H. 954 = A.D. 1547.

Begins:—

الحمد لله الذي خلق الموت و الحياة و طار على الانسان  
بحكمه و قدرته المات . . . و بعد فهذه رسالة شريفة . . . في  
الطب لاستاد الحكماء . . . بقراط . . . المسماة بالقبريه . . . اريد ان  
اكتب لها شرحا يفتح عن و جوه خرايئها الاستار و يكشف ما  
في مثائلها من كنوز الاسرار و يحل مشكلاتها و يفصل مجملاتها  
الخ

In the preface it is stated that the work was composed at the instance of Qutbul-Aqṭāb Shaykh 'ul Islām Muḥammad Ṣādiq, and the work is therefore entitled Aş-Şādiqîyah.

The commentary begins:—

قال الامتداد ابقراط فصل اذا كان وجه المريض فيه ورم لا تجد  
له سبب بان كان دمويا يعرف بعلاماته من حمرة لونه و غير  
ذلك الخ

The colophon reads thus:—

قد وقف على تأليف هذا الشرح يعون ملك الوهاب الفقير  
الى الله المحيى محمد يوسف بن عبد اللطيف طبيب غفر الله  
ذنوبهما في وسط يوم الاثنين من شهر رمضان المبارك سنة اربع  
وخمسون و تسعماية اللهم اغفر لمولفه و لمسؤده و لثارته و لمن نظر  
فيه بعين الصواب

It is probably the autograph copy of the author, for the paper used resembles those used in the middle of the 10th century A.H.

Water-stained throughout. Written in an elegant Persian Naskh. Folio 12<sup>a</sup> is left blank. Folio 12<sup>b</sup> contains three prescriptions copied from different sources.

## II.

fol. 13–21<sup>a</sup>.

### برء الساعة

Rhazes' celebrated pamphlet on immediate cures. A copy of this pamphlet has been noticed above.

Begins:—

قال الفاضل الفيلسوف الكامل محمد بن زكريا الرازي كنت عند  
الوزير ابو القاسم بن عبد الله الخ

Written in an ordinary *Shikastâmiz Nasta'liq*.

Fol. 18<sup>a</sup> is left blank. Fol. 18<sup>b</sup> contains a note from Galen on the action of purgatives, and foll. 19–20 comprise miscellanies of jugglery for finding out on what finger the ring is. Fol. 21<sup>a</sup> blank.

## III.

fol. 21<sup>b</sup>–46<sup>b</sup>.

### كتاب الفصول لابقراط

The celebrated Aphorisms of Hippocrates, two commentaries of which have been noticed above.

Begins :—

العمر قصير و الصناعة طويلة و الوقت ضيق و التجربة خطر  
و القضاء عسر و قد ينبغي لك ان لا تقتصر توخي علي فعل ما  
ينبغي دون ان يكون ما يفعله المريض و من يحضره كذلك و  
الاشياء التي من خارج النح

For a description of this work and its commentaries, see Berlin Cat., Nos. 6221-6226.

Written in an ordinary Nasta'liq.

Lines 11; size  $5\frac{1}{2} \times 3\frac{1}{2}$ . foll. 45-46 are left blank.

IV.

foll. 47-53.

رساله قبريه

The celebrated Risālah Qabrīyah of Hippocrates, a commentary of which has been noticed above.

Ibn Abi 'Uṣaybi'ah (I. 28) tells us that Cæsar (قيصر الملك) visited Hippocrates' tomb, and finding it an ordinary one, ordered for its repair. When the grave was dug open an ivory case containing the twenty-five propositions indicating death was found. This has been translated into Arabic, and has been repeatedly lithographed in India.

A copy of this work has already been noticed above.

Copy: see Berlin, No. 6228 and H. Kh. iv. 245.

Written in an ordinary Nasta'liq.

Lines 8; size  $4 \times 2$ . foll. 52<sup>b</sup>-53<sup>a</sup>. Prescriptions in Persian from different sources.

V.

foll. 54-69.

الشفاء العاجل

ASH-SHIFÂ'-UL 'ÂJIL.

A larger treatise on immediate cures than Rhazes' Bur'us-Sā'ah, by صدر الدين بن محمد الطبيب, Ṣadrud-Dīn b. Muḥammad at-Tabīb. This work has not been noticed in other libraries.

Begins :—

نصمدك ياشافي صدورنا برشحات بچار رحمته و نشرك ياهادي  
قلوبنا بلمعات انوار حكمته النح

The author in the preface states that Rhazes' was the only work found on the subject. But as Râzî dealt with only those diseases which he himself tried and cured, the number of such diseases must have been necessarily limited. Our author, on the other hand, condenses everything bearing upon the subject from the ancient and modern authorities, and gives the finishing touch by adding his own experiences. He further states that by immediately curable diseases he means those that can be cured in three days at the latest.

Contents:—

fol. 54<sup>b</sup>.

المقدمة ففيها فصول كالاصول

fol. 55<sup>a</sup>.

الباب الاول في المعالجات اعلال ما فوق الرقبة

fol. 64<sup>a</sup>.

الباب الثاني في المعالجات امراض الات النفس و الات الغذاء  
واعلال الحلق

fol. 65<sup>b</sup>.

الباب الثالث في اعلال القلب

fol. 67<sup>a</sup>.

الباب الرابع في اعلال الكبد

fol. 68<sup>a</sup>.

الباب الخامس في اعلال الامعاء

Written in an ordinary Nasta'liq.

Not dated. Circa 17th century. Lines 19; size 7 × 4.

#### No. 110.

fol. 206; lines not fixed; size  $12\frac{1}{2} \times 8\frac{1}{2}$ .

مجموعه في الطب

MAJMU'AH. No. 3.

This manuscript comprises the following:—

I.

fol. 1-7<sup>b</sup>.

A number of prescriptions copied in a very bad Naskh.

II.

fol. 8-111.

منهاج الدكان

MINHÂJ-UD-DUKKÂN.

A Pharmacopœia by ابو المنى بن ابي نصر بن حفاظ الكهن بن العطار, Abul Munâ b. Abî Naṣr b. Ḥaffāz al-Kuhen b. Al-ʿAṭṭār al-Isrāʾīlī-al-Hārūnī, an author of the seventh century A.H. See Brock i., 492; and Hâjī Khalifa, v. 202.

The first folio is wanting. The work begins abruptly as follows:—

من غير استحقاق بل جودا لا بطريق الاتفاق جل ثناؤه و  
تقدمت امساؤه . . . اما بعد . . . ولقبته بمنهاج الدكان الخ

The work is divided into twenty-five Bâbs, a full table of which is inserted in the preface. The twenty-third Bâb contains his pious admonitions to his son concerning morality and the preparation of medicines. It was composed in A.H. 658 = A.D. 1260.

An incomplete copy of this work is noticed in the Brit. Mus. Sup. Cat., No. 801, ii. Our copy, except wanting a few lines in the beginning, is otherwise complete. For other copies see: Berlin, No. 6423; Gotha, No. 2005; Batavæ, iii., 258; Ellis Cat. of the Arabic Books in the British Museum, i., 110; Ayâşufiyah, No. 3757-8, p. 223; Walīn'uddīn, No. 2554, p. 146; and Rāmpūr, No. 245, p. 498.

Written in clear thick Arabian Naskhi. Lines between 28 and 33; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $10\frac{3}{4} \times 6\frac{1}{4}$ .

Dated A.H. 1235.

Scribe [sic] بن عبد الرزاق الجيشي الاصابي

III.

fol. 111 contains few charms.

IV.

fol. 112.

تقويم الابدان في تدبير الانسان

The celebrated Taqwīm ul-Abdān of Ibn Jazlah, d. A.H. 493 =

A.D. 1100 (for life see above), in which tables of diseases are drawn up on the system followed for astronomical tables.

Begins:—

الحمد لله الذي خلق فسوي وقدر فهدى الخ

After dedicating the work to Muqtadi bi-'Amr-illāh, the Abbaside Khalif, the author proceeds to describe the arrangement adopted for the work. Matters of general import are treated in one continued chapter, while for every local and general disease twelve headings or chambers (بيوت) have been drawn up. The first chamber contains the name of the disease. The second its fatality or curability. The third its oetology. The fourth its symptoms. The fifth contains directions as to venesection or other evacuations if necessary. The sixth its treatment with palatable medicaments and aliments especially designed for the rich patients. The seventh its treatment with easily procurable medicaments especially meant for the poor sufferers. The eighth, ninth, tenth and eleventh comprise the temperaments, ages, seasons and localities in which that disease frequently occurs. The twelfth its treatment on general principles. The work ends with a Khatimah on hints for practitioners.

This work appears to be the first production of its kind, and was followed by many writers, of whom Fakhruddin-al-Khujandi deserves mention. He, in his *At-Talwih*, succeeded in tabulating all the five Fanns, of which, according to the eastern writers, the medical science was composed.

For other copies see: Brock, i. 485; Berlin, No. 6415; Bodleian, i. 549; Br. Mus. Sup., No. 792, ii.; Cairo, iv. 10, 36.

Written in a clear Arabian Naskh. The chambers are enclosed in red lines. Lines not fixed; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 6\frac{1}{4}$ .

Dated A.H. 1235.

Scribe سليمان بن دهان العتي الشافعي

No. III.

fol. 155; lines 25; size  $7 \times 4\frac{3}{4}$ ;  $5 \times 3\frac{1}{4}$ .

مجموعه في الطب

MAJMU'AH. No. 4.

I.

fol. 1-34<sup>a</sup>.

قرابادين ايضاح معجة العلاج

Qarâbâdin, or Pharmacopeia from the Kitâbu-'Îdâh-i-Muhjat-ul-'Ilâj of ابى الحسين طاهر بن ابراهيم بن محمد الشجري Abu'l Husayn Tâhir b. Ibrâhim b. Muḥammad Ash-Shajari, who flourished about A.H. 500 = A.D. 1106. See Ibn Abi 'Uṣaybi'ah, ii., 23; Brock, i., 486; and Wustenfelf, p. 146.

Begins:—

الحمد لله رب العالمين . . . اما بعد فهذا قرابادين ايضاح  
معجة العلاج التي قد جربت اكثرها فوجدتها على نهج المقصود الخ

Contents:—

fol. 1<sup>b</sup>. Bâb i. On decoctions.

في المطبوخات

fol. 2<sup>b</sup> (few folios lost). Bab ii. On pills.

في الحبوب

fol. 4<sup>a</sup>. Bab iii. On purgative pills.

في الايارجات

fol. 5<sup>a</sup>. Bab iv. On stomachic electuaries.

في الجوارشات

fol. 7<sup>b</sup>. Bab v. On theriacs and electuaries.

في الترياقات والمعونات

fol. 14<sup>a</sup>. Bab vi. On fruit preserves.

في المربيات

fol. 14<sup>b</sup>. Bab vii. On sharbats and thick extracts.

في الاشربة والروبوات

- fol. 17<sup>a</sup>. Bab viii. On tabloids.  
في الاقراص
- fol. 17<sup>b</sup>. Bab ix. On Lohqs.  
في اللعوقات
- fol. 18<sup>b</sup>. Bab x. On powders.  
في السفوفات
- fol. 19<sup>b</sup>. Bab xi. On plasters and embrocations.  
في الاضمدة والاطلية
- fol. 20<sup>b</sup>. Bab xii. On fomentations or warm bandages.  
في الكمادات
- fol. 21<sup>a</sup>. Bab xiii. On tepid baths or warm lotions.  
في النطولات
- fol. 21<sup>a</sup>. Bab xiv. On gargles.  
في الغراغر
- fol. 21<sup>b</sup>. Bab xv. On tooth powders and other preparations for the mouth.  
في السنونات و ادوية الفم
- fol. 22<sup>a</sup>. Bab xvi. On powders to be sprinkled on wounds.  
في الذرورات المستعملة في الجرح
- fol. 22<sup>b</sup>. Bab xvii. On oils.  
في الادهان
- fol. 23<sup>b</sup>. Bab. xviii. On cataplasms.  
في المراهم
- fol. 24<sup>a</sup>. Bab xix. On purgative, aphrodisiac, and emmenagogue suppositories.  
في الشيافات المسهلة و المنعظة و المدرة للحيض
- fol. 24<sup>b</sup>. Bab xx. On clysters.  
في الحقن
- fol. 26<sup>a</sup>. Bab xxi. On collyriums and eye-salves.  
في الاكحال و شيافات العين
- fol. 27<sup>a</sup>. Bab xxii. On errhines, sternutatory powders, and fumigations.  
في السعوطات و العطومات و البخورات

- fol. 27<sup>b</sup>. Bab xxiii. On seed preparations. في البنادق
- fol. 28<sup>a</sup>. Bab xxiv. On purgatives. المسهلات
- fol. 28<sup>b</sup>. Bab xxv. On emetics. في ادوية القي
- fol. 29<sup>a</sup>. Bab xxvi. On the medicines for tape-worms. في ادوية الديدان
- fol. 29<sup>a</sup>. Bab xxvii. On hair-dyes. في الخضابات
- fol. 29<sup>b</sup>. Bab xxviii. Tepid hip-baths and watery preparations to be sprinkled on the head. في الالبزن و النطولات
- fol. 30<sup>a</sup>. Bab xxix. Vaginal or uterine suppositories. في الفرزجات
- fol. 30<sup>a</sup>. Bab xxx. Medicine for nervine convulsions. فيمايداوى به التشنج في العصب
- fol. 30<sup>a</sup>. Bab xxxi. On the dietry of patients. في اطعمة المرضى

For copies see: Berlin Cat., No. 6338 and Râmpûr Cat., Nos. 21 and 189, pp. 469 and 492.

## II.

fol. 35<sup>b</sup>-49.

اطعمة المرضى

### AT'IMAT-U'L-MARDÂ.

A treatise on the diet of patients by Najib u'd-din as-Samarqandi, a copy of which has been noted in the An-Najibiyât.

The title-page contains a marginal note, in which the five books comprising An-Najiyât are enumerated in the following order:—

(1) Al-Asbâb-u-wal-'Alâmât; (2) Fil-Furûq-i bayna'l-Amrâd-i-wa-'Alâmâtuhâ; (3) Fi Agdiyat-i'l-Mardâ; (4) Fi Atimat-i'l-Mardâ; and (5) Fi'l Aqrâbâdin. The treatise Uşul-u't-Tarâbik is considered a separate work.

Begins :—

الحمد لله رب العالمين . . . ان اجل العلوم التي ينتفع بها  
الانسان هو علم الطب الخ

### III.

\* foll. 50-98.

An incomplete copy of Najib-u'd-Din as-Samarqandi's Pharmacopœia. A comparison with the complete copy noted in the An-Najibîyât shows that the first folio of this copy is missing and that it begins abruptly from the concluding lines of *الصداع الحار* as follows :—

وينظر مرارا ثم يغرق الرأس بدهن بنفسج مضروب مع اللبن  
و يشرب بقطنة و يعلى بها في السحر . معوط للصداع و الشقيقة  
الحارة الخ

The last folio is also wanting and the work breaks off in the middle of the prescription of *Methredates* (نسخة المشروديطوس) with the words *دار فلفل جند بيد متر عصارة لعينة التيس*.

### IV.

foll. 99-155. An anonymous treatise, without a title, treating of the theoretical portion of medicine, incomplete in the beginning.

Begins somewhere in the discussion on *احتدال* as follows :—

النوع و الصنف و الشخص و العضو بالقياس الى الداخل و  
الخارج و اما في الافراط و التفريط الخ

The next fresh *Faṣl* in the same page begins thus :—

فصل اخر ما في البدن الروح ثم القلب ثم المنى ثم الدم ثم  
الكبد ثم اللحم ثم العضل الخ

The work is mainly divided into five *Fanns*, while the subjects of each *Fann* are treated under separate *Faṣls*.

Contents :—

*Fann i.* Comprises discussions on temperaments, ages, humours, and the physiology and anatomy of the parts of the body, fol. 99<sup>a</sup>.

*Fann ii.* On diseases, their causes and general symptoms, fol. 124<sup>a</sup>.

في الامراض و الاسباب و الاعراض الكلية

Fann iii. On the preservation of health, fol. 137<sup>b</sup>.

في حفظ الصحة

Fann iv. On the treatment of diseases on general principles, fol. 141<sup>b</sup>.

في وجوه المعالجات بحسب الامراض الكلية

Fann v. On fevers, critical days and prognostics, fol. 147<sup>a</sup>.

في الحميات و البعارين و تقدمه المعرفة

Written in a minute Indian Nasta'liq. Wormed and water-stained throughout.

Not dated. Circa 17th century.

No. 112.

fol. 149; lines not fixed; size 7 × 5.

مجموعه في الطب

MAJMU'AH. No. 5.

I.

fol. 1-6<sup>a</sup>.

نشر اللوا في مقتضى الفصد و الدوا

NASHRUL-LIWÂ.

A treatise on venesection by شيخ جمال الدين عبد الله بن علي 'Abdallâh b. 'Alî b. Ayyûb ash-Shâfi'î al-Qâdiri al-Mak<sup>h</sup>zûmî, who flourished about A.H. 840 = A.D. 1436. See Brock, ii., 96.

Begins:—

الحمد لله الذي اظهر الاسرار بالسماوات و نشر على مسرّيها اريدة  
كالاعلام . . . و بعد فهذه الرسالة قد احتوت على بيان القصد  
من الفصد بسوابقه و لواحقه و سميتها بنشر اللوا في مقتضى الفصد  
و الدوا الخ

The work is divided into a Muqaddimah, nine Faṣls, and a Khātinah, as follows:—

fol. 2<sup>a</sup>.

المقدمة في وكد الصناعة ومعنى الاعانة من الطبيب

fol. 3<sup>b</sup>.

الفصل الاول في مثار سبب العدول عن كل من الفصد و  
الدواء الى قسميه

fol. 6<sup>b</sup>.

الفصل الثاني في بيان القصد من الفصد

fol. 8<sup>a</sup>.

الفصل الثالث في تفضيل الفصد على الدواء

fol. 9<sup>b</sup>.

الفصل الرابع في شروط الفصد

fol. 10<sup>b</sup>.

الفصل الخامس فيما اذا كان الفصد عن كثرة الدم

fol. 11<sup>b</sup>.

الفصل السادس فيما اذا كان عن قلته

fol. 12<sup>a</sup>.

الفصل السابع في امتيلاء الصفرة على مسحة البدن عند الفصد

fol. 12<sup>b</sup>.

الفصل الثامن في العلة التي من اجلها منع الاطبا المفسود في  
يوم الفصد من النوم

fol. 14<sup>b</sup>.

الفصل التاسع في مقاومة الاشياء الحامضة للمرار

fol. 15<sup>a</sup>.

الخاتمة في حدوث الامراض عن طول الزمان و في علة طولها

The title-page, besides bearing the notes of the owners such as Shaykh Muḥammad al-Miṣrī al Khālidi-aṭ-Ṭabīb, Aḥmad b. Muḥammad-aṭ-Ṭanbāwī, ‘Abdul-Ḥaqq Ra’īs ul-Aṭibbas-Sulṭānī (dated A.H. 1252), and others, contains the following note, a portion of which has been cut off by the bookbinder:—

سمعه من مولفه اللفظ رحمه . . . محمد بن احمد بن محمد بن  
مصاف الحنـ[لي]

Written in a clear Arabian Naskh. Lines 17; size  $7 \times 5$ ;  $4\frac{3}{4} \times 3\frac{1}{4}$ .

II.

fol. 16<sup>b</sup>-17.

Two prescriptions: (1) A copy of that composed for Sultān Salīm Khan (probably Salīm I., A.H. 918-926 = A.D. 1512-1520) by the physicians.

Begins:—

هذا منقول عن الحاجي احمد اغا منقول عن السلطان سليم  
خان رحمه الله ان حكما الروم استنبطت هذا المعجون له

(2) Another prescription, fol. 17<sup>a</sup>, without mention of its uses. Folio 17<sup>b</sup> is blank.

III.

fol. 18-75<sup>a</sup>.

دواء النفس من التـكس

A treatise on poisons and antidotes by 'Abdullāh b. 'Alī b. Ayyūb al-Makhzūmī noted above. See Berlin Cat., No. 6368, 20.

Begins:—

اما بعد حمد الله المحسن وضع الاشياء اللطيف باهل العـلل  
من انواع البلاء النـح

This treatise is divided into the following Faṣls:—

I. fol. 18<sup>b</sup>.

في معرفة مداخله السم

II. fol. 46<sup>a</sup>.

في الكلام على امزجة السموم و الادوية القاتلة بطريق التفصيل

III. fol. 47<sup>a</sup>.

في العلاج العام بطريق الاجمال اذالم يعلم اصل السم

IV. fol. 55<sup>a</sup>.

في علاج السقايات المسمومة الحيوانيه و النباتيه و المعدنية  
بعد العلم بها و تحقيقها

V. fol. 73<sup>a</sup>.

في طرد العشرات ومن قتلها ومن شئ من عداوة الجواهر

The title-page contains the following notes:—

(1) On the margin.

سبعه م[ن] لفظ مؤلفه ا[مكنه] الله الجنة محمد بن احمد  
[بن محمد] ابن مصاف الحنبلي

(2) Towards the end of the page:—

قال المؤلف رحمه الله الفتها بسبب مادم على بعض اصحابي  
من السم فوافيته عقب شربه فرايت من الدلائل ما يقضي بصحة  
ما قاله المتقدمون مما منتقف عليه و لولعدم لي ما يعتني على  
هذا الفن نخلص في الحال على المكان و كان امر الله قدرا  
مقدورا

followed by:—

اذا وقف الناظر على هذا الكتاب فحقق عرف رتبة مولفه

The colophon, which contains the date of transcription, A.H. 856, is followed by the following note:—

الصد لله وحده وجدت بخط طاهر بن يونس بن قاضي الموصل  
على ظهر الاصل المنقول منه هذا الكتاب ماصورته لكتابه طاهر  
بن يونسره

طالع فيه واستفاد وكتب

داع لمولا اساه وانصب [sic]

محبه طاهر بن يونس

الموصل مولدا ومنتسب

فوائد جلية من حقها

لوكتب على الحرير بالذهب

و من خطه لعل كاتب هذه الاحرف محمد بن احمد بن محمد

بن حناف الحنبلي غفرله

fol 72<sup>b</sup>. Lacuna of about one line.

Written in clear Arabic Naskh with headings in red. Lines 21; size  $4\frac{3}{4} \times 3\frac{1}{2}$ .

fol. 75<sup>b</sup>-78<sup>a</sup>. Blank, excepting the words من كتب الفتيير احمد من كتب الفتيير احمد on folio 76<sup>b</sup>, and two prescriptions on the tops of folios 77<sup>b</sup> and 78<sup>a</sup>.

IV.

fol. 78<sup>b</sup>-81<sup>a</sup>.

A charm beginning—

سر عظيم مجرب صحيح اخبط اليها الطالب الباحث على العلوم  
اذا بلغ هذا السر الغريب الخ

and ending with a table to be made an amulet.

Written in an elegant Magribi with diacritical points.

V.

fol 81<sup>b</sup>-143<sup>a</sup>.

هذا كتاب فيه من طب العجم

A treatise on the generalities of medicine, and comprises for the most part translations from the works of the Roman and Indian physicians.

Begins:—

مما سال عنه كسرى بن قباد ملك الفرس من كان قبله و في  
مسئلته من اطباء الروم و اطباء الهند و غيرهم حين جمعهم للملك  
عما عندهم من علم الطب الخ

The work contains the answers to the following questions put to his Roman and Indian court physicians by Kisrâ b. Qubâd, the king of Persia:—

Question i.

فقال بينوا لي ما طبع عليه جسد الانفس كم فيه من عروق  
و وصل و عظم و عضل و من اين يهيج به الحر و البارد و  
الرطب و اليابس

Question ii.

و بينوا لي ما الذي يوافق كل واحد منهم اذا هاج من الدواء  
و الطعام و الشراب و ما الذي يسكنه عنه و ما الذي يهيجه عليه

## Question iii.

- و بينوا لي تعرفون الذي اذا هاج احرهوا ام بارد ام رطب ام  
يابس لاعرف ذلك

fol. 142. Lacuna of about seven lines.

Written in an ordinary Magribi. The paper is darkened by the effects of the mechanical action of the ink used. Lines 18; size  $7 \times 5$ ;  $5\frac{1}{2} \times 3\frac{3}{4}$ .

Not dated. Circa 16th century.

## VI.

fol. 143<sup>b</sup>-147<sup>a</sup>.

A pamphlet on prescriptions for diseases without any systematic arrangement. It is written in Magribi, having lines and size the same as *Tibb-u'l-'Ajam* noted above.

Begins:—

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و اله  
صفة دواء للاسهال من اي نوع كان الخ

fol. 147<sup>b</sup>. Two beginning verses of a metrical treatise by Abū Zayd 'Abd-u'r-Raḥman b. Muḥammad b. Mas'ūd b. 'Umar b. Mūsa-'l-Fārisi.

Begins:—

قال الشيخ الفقيه . . . ابو زيد عبد الرحمن . . . بن موسى  
الفارسي . . .

المد لله القديم الباقي  
رب العباد هو على الاطلاق  
احمده وهو اهل المد  
والفضل والكرم ثم المجد

Written in ordinary Magribi as the treatises noted above. The whole of this treatise appears to have been transcribed, but the remaining portion is lost.

fol. 148<sup>a</sup>. Contains the ending lines of the story of the city An-Nuḥās, and the beginning lines of the story of Iram-u-Dāt-il-'Imad in thick flat Naskhi.

The first begins:—

و هو يقول التوبة يا سليمان يا نبي الله اني لاعود . . . و

هذا آخر ما انتهى اليها من قصة مدينة النحاس على التمام و  
الكمال الخ

The second begins:—

وهذه قصة ارمذات العباد على اتمام . . . قال الله تعالى  
ارمذات العباد التي لم يخلق مثلها في البلاد نزلت هذه الآية في  
قصة شداد ابن عاد الخ

No. 113.

fol. 51; lines 15 to 17; size  $8\frac{1}{2} \times 7\frac{1}{4}$ .

مجموعه في الطب

MAJMU'AH. No. 6.

I.

fol. 1-37<sup>b</sup>.

المنظومة لشعبان سليم

A metrical treatise on the powers of fruits and other articles of food  
in Rajz metres by Shā'bān Abi Salīm.

Begins:—

حمدا لمن انبت اوراق الشجر  
وزانها للاكلين بالثمر  
وخصنا بالها شمي الثري  
نبينا المختار خير العرب  
صلى عليه الواحد المنان  
فاختلف في الثمر الالوان  
وما جرى في اكلها تفاضل  
وما بروي (sic) فيها الخواص ناقل الخ

The author, while treating of خشخاش (poppy-heads), breaks off  
from the middle, and, after discussing fol. 28<sup>b</sup>-33<sup>a</sup>, (1) الصيف و البلد

الحريف و البلد البارد (3), الشتاء و البلد الباردة الرطبة (2), الحارة  
ادب (6), ادب الطعام (5), الربيع و البلد الحار الرطب (4), اليابس  
and الرياضة (9), ادب الجماع (8), النوم و اليقظة (7), الشراب  
(10) الصام, renews the discussion on خشخاش again on fol. 33<sup>a</sup>.

The colophon reads thus:—

انتهى نظم نتائج الفكر المعرب عن تفاضل الثمر للاديب العامل  
العالم الناشر الناظم شعبان ابي سليم رحمه الله تعالى فكان الفراغ من  
زبرها بعد الظهريوم الاربعاء مادمس شهر جماد اول سنة  
١٢٥٧

fol. 35 left blank without break of content.

fol. 49 and 50<sup>a</sup> are left totally blank.

## II.

fol. 37<sup>b</sup>–38.

### مفاخرة بين الحرة والامة

A metrical treatise on the contest for superiority between a free and  
a slave girl by Sha'bān Abi Salīm.

Begins:—

من بعد حمد الله و الصلوة  
على النبي المختار ذي القلات

فانها وافت الى مقامي  
خود تعالى البدر في التمام

و قالتا انالفي جدال  
من اين اقبل للرجال  
واينا تشتاقه النفوس  
من غير ما يفعله الملبوس

But the story breaks off at the following verse and is left unfinished:—

فقال القينة يامفر و كه  
لولا اصبحت اذا متروكه

Written in the same hand as above.

### III.

fol. 39-50<sup>a</sup>.

Another incomplete copy of the Al-Manzûmah of Shah'bân Abî Salim noticed above. This copy is commenced with a preface in prose not found in the above copy and is brought down to the end of the powers of الجب و البطح corresponding to foll. 1-10 of the above copy. The preface begins as follows :—

الحمد لله الذي دل على ذاته ببديع حكمته مما انشا بلطف  
حكمته وقدرته الخ

foll. 46 and 51 were misplaced, which are now put in the right place.

fol. 50<sup>b</sup>–51<sup>a</sup> contain charms for various purposes.

**Begins :—**

آخر للجماع تاخذ ورق قصدير تكتب فيها بآبرة نحاس و تدعها تصب لسانك بعد ان تبخرها يعود و هذا الذي يكتب كككككككم

Written in a very bad Arabian Naskh.

Not dated. Circa 18th century.

## VETERINARY ART.

No. 114.

fol. 152; lines 17; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 6\frac{3}{4}$ .

كتاب الخيل والبيطرة

**KITÂBU'L-KHAYL-I-WA'L-BAYTRAH.**

A treatise on horses, their good and bad points, their rearing, their training, their diseases, and the treatment of the same, by Nāsir-u'd-Dīn

- Muhammad b. Ya'qub b. Akhî Hizâm al-Khaylî, Superintendent of  
 • Stables belonging to Khalif al-Mu'taḍid, and died about A.D. 900. See  
 C. Huart's History of Arabic Literature, p. 315.

Begins:—

الحمد لله ولي الحمد و اهله و مستحضله (sic) لنفسه احمده حمد  
 من خضع الخ

The author in the preface quotes many traditions (حديث) in support of horse-breeding, which he professes to have received orally from [Abû 'Alî] Husayn b. 'Arafat-al-'Abdî, who died in A.H. 257 after attaining an age of 107 years (see Muḥammad b. Ad-Dahabî's Tārīkhul Islām, Lib. Copy, fol. 79. Compare Br. Mus. Supp., No. 813).

Contents:—

p. 36.	باب رياضة الخيل و الشاري
p. 49.	باب الحران
p. 51.	باب المنازع
p. 55.	باب رياضة الهماليج
p. 59.	باب صفة ما يستحب في اعضاء الفرس من طول و قصر و عرض و دقة و حدة و رقة و غير ذلك
p. 73.	باب العجور
p. 77.	باب الوان الدواب
p. 84.	باب الشيات و الا و ضاع
p. 86.	باب شيء القوائم و التحجيل
p. 92.	باب اصوات الخيل

p. 94.

باب انتاج البغال في كل بلد

p. 98.

باب اضرار الخيل

p. 111.

باب الرياضة

p. 130.

باب الا علاف والكسوة

p. 131.

باب اعلافه الرطبة والفصيل

p. 141.

باب الغال الدواب

p. 145.

باب عيوب الدواب

The rest of the work treats of diseases and their cures.

For copies see : H. Kh. iv. 82 ; Br. Mus. Sup., No. 813.

Written in a thick old Arabian Naskhi. This copy contains a picture representing the horse with its defects (pages 67-68). The words, كتاب الخيل, of the title are given in a broad column at the top, decorated in gold and blue, of which the colour is now faded, while a gold circle contains the remaining portion of the title, والبيطرة, and the name of the author in the following terms:—

تأليف الامام العالم الفاضل المجرب في فنه المتقن في علمه  
ناصر الدين محمد بن يعقوب بن اخي خرام الخيلي تغمدہ اللہ  
برحمته وعفا عنه

Dated A.H. 753.

No. 115.

foll. 110; lines 19; size  $9\frac{3}{4} \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

كتاب الاقوال الكافية والفصول الشافية

KITÂB U'L-AQWÂL U'L-KÂFÎYAH WA'L-FUṢŪL-U'SH SHÂFÎYAH.

A treatise on the selection, management and training of horses, their diseases and cures, by الملك المجاهد علي بن داود بن يوسف بن رسول الرسولي, Al-Malik-ul-Mujâhid 'Ali b. Dâ'îd b. Yûsuf b. 'Umar b. 'Ali b. Rasûl-ar-Rasûli, the fifth of the Rasulids of Yaman (A.H. 721-64 = A.D. 1321-63). See Lane Poole's *Muhammadian Dynasties*, p. 99; *Tuhfat-u'z-Zaman fi Tarikh-i-Sâdât-i'l-Yaman*, Lib. Copy, folio 124, and Brock ii. 190.

Begins:—

الصد لله اللطيف بخلقه المتكفل بهم قبل السؤال بسانع رزقه  
... اما بعد فاني نظرت بناظر القلب و تمييز العقل فيما انعم  
الله به على عباده من النعم الضافية والمن الصافية الن

The work is completely described in the Br. Mus. Supp. Cat., No. 816, a comparison with which shows that the present copy is older and more correct than the one noticed there. A Persian translation of this work, with the title *Kanz-u'l-Hidâyah*, has been noticed in the Br. Mus. Pers. Supp., No. 161.

For another copy see Berlin Cat. No. 6182.

Written in an elegant Arabian Naskhi, with rubrics in *Khattî Sulṣ* and a frontispiece decorated in gold and blue but now fading.

Dated 24th Muḥarram 992.

Scribe محمد بن احمد المغربي المكي المالكي

*NATURAL HISTORY.*

No. 116.

fol. 115; lines 9; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

كتاب الاحجار و الخرز و منافعها

**KITÂBU'L AHJÂR.**

A very precious copy of "The Book of Mineral and Precious Stones," of 'Uṭārid b. Muḥammad, surnamed Al-Ḥāsib (the Calculator), a famous writer on astronomical problems. The author belongs to the early part of the third century A.H., as he is mentioned in Kitāb-u'l-Fehrist, which was composed in A.H. 377. See Ibnu'l-Qifti, p. 251; Fehrist, p. 278; Brock, i. 243; and Huart's History of Arabic Literature, p. 315.

Begins:—

الحمد لله رب العالمين . . . قال المؤلف رحمه الله تعالى كنت  
نظرت في كتاب البرابي [sic] و الاحجار لهرمس النح

Written in an elegant thick old Arabian Naskhi with diacritical points throughout. From fol. 17 to the end the manuscript is provided with a Persian interlineal translation in minute Nasta'liq. The headings are written in thick Şulṣ. Another copy of the work exists in the Ayâşûfiyah Library (Cat. No. 3610, p. 215). Though not dated, the paper and the ink used show that the transcription belongs to the 14th century A.D.

No. 117.

fol. 78; lines 13; size 9 × 6; 6½ × 4.

## ازهار الافكار في جواهر الاحتجار

## AZHÂR-U'L-AFKÂR.

A precious and fairly old copy of *Azhâr u'l-Afkâr* (Flowers of Thought) on precious stones, by شهاب الدين ابو العباس احمد بن يوسف التيفاشي, *Shihâb-u'd-Dîn Abu'l 'Abbâs Aḥmad b. Yûsuf at Tifâshî*, who died in A.H. 651 = A.D. 1253. See Brock, i. 495; Br. Mu. Supp. No. 781, and *Dastûr-u'l-I'lâm* (Lib. Copy), f. 27<sup>a</sup>.

Begins:—

قال العبد الفقير الى الله عز وجل احمد بن يوسف التيفاشي  
... هذا كتاب غريب الوضع عجيب البع عظيم النفع ضمنه  
ذكر الاحجار الملوكية التي يوجد في خزائن الملوك الخ

Every jewel is treated under five headings: (1) Its production in mines; (2) The geography of its mines; (3) Its varieties and the best of its kinds; (4) Its properties and uses; and (5) Its approximate value.

Contents:—

Bâb i. fol. 2<sup>b</sup>.

في الجواهر

Bâb vii. fol. 33<sup>a</sup>.

في الجادي

Bâb ii. fol. 12<sup>a</sup>.

في الياقوت

Bâb viii. fol. 35<sup>b</sup>.

في الماس

Bâb iii. fol. 23<sup>b</sup>.

في الزمرد

Bâb ix. fol. 39<sup>b</sup>.

في عين الهر

Bâb iv. fol. 30<sup>a</sup>.

في الزبرجد

Bâb x. fol. 41<sup>b</sup>.

في البازهر

Bâb v. fol. 31<sup>a</sup>.

في البَلَشِش

Bâb xi. fol. 54<sup>a</sup>.

في الفيروز

Bâb vi. fol. 32<sup>a</sup>.

في البِنْقَشِ

Bâb xii. fol. 55<sup>a</sup>.

في العقيق

Bâb xiii. fol. 56<sup>a</sup>.

في الجَزَع

Bâb xix. fol. 70<sup>b</sup>.

في السَّجِّج

Bâb xiv. fol. 57<sup>b</sup>.

في المغاطيس

Bâb xx. fol. 71<sup>b</sup>.

في الجَمَشَت

Bâb xv. fol. 69<sup>b</sup> (folios 68 and 69 ought to be placed after fol. 58).

سَبَدَج

Bâb xxi. fol. 72<sup>b</sup>.

في الجَاهَان

Bâb xxii. fol. 72<sup>b</sup>.

في الِيشَم

Bâb xvi. fol. 59<sup>b</sup>.

في الدهج

Bâb xxiii. fol. 73<sup>b</sup>.

في اليَسْت

Bâb xvii. fol. 62<sup>a</sup>.

في اللَزُورِد

Bâb xxiv. fol. 74<sup>a</sup>.

في البلور

Bâb xviii. fol. 64<sup>b</sup>.

في المرجان

Bâb xxv. fol. 76<sup>b</sup>.

في الطلق

For copies see: Br. Mu. Supp. No. 781; Br. Mu. p. 214; Kûprilizâdah, No. 187, p. 151; and Ayâşûfiyah, Nos. 3559-60, p. 212.

This work was studied by Ravius at Utrecht in 1788, and by C. Muller in 1868. See C. Huart's *History of Arabic Literature*, p. 316.

Written in an old Arabian Naskhi, with diacritical points throughout, the headings being always in red. Slightly wormed.

Dated A.H. 839.

# No. 118.

fol. 445; lines 33 and 31; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{3}{4}$  or  $7 \times 3\frac{3}{4}$  or  $3\frac{1}{2}$ .

حيوات الحيوان

## HAYÂT U'L-HAYAWÂN.

Two uniform volumes, containing the continuous text and thus forming a very complete copy of Hayât-ul-Hayawân (*Lives of Animals*), bound in one, occupying folios 242 and 243 respectively.

*Life of the Author:* كمال الدين ابو البقا [ابي عبد الله] محمد بن زكي الدين موسى بن عيسى بن علي الدميمري الشافعي, Muḥammad b. Mūsā b. 'Isā b. 'Alī-ad-Damīrī, is copied from *Manḥal-uṣ-Ṣāfi* (probably *Manḥal-uṣ-Ṣāfi wal-Mustawfi ba'd-al-Wāfi* of Jamāl-ud-Dīn Abī'l Maḥāsīn Yūsuf b. Tagrī Bardī az-Zāhirī, the well-known historian of Egypt, who died in A.H. 884, see H. Kh. vi. 224) on an extra pasted leaf, on the side facing the title-page of the copy noted below. In this it is stated that Ad-Damīrī was born in the beginning of A.H. 742 = A.D. 1311. He learnt jurisprudence under (1) Bahā-ud-Dīn-as-Subkī, (2) 'Abdur Raḥīm al-Asnawī, and (3) Qāḍī Kamāl uddīn an-Nuwayrī, who wrote for him an *Ijāzah* (licence) to teach *Fiqh* and *Ḥadīṣ*. He then read: (1) *Jāmi'-u't-Tirmidī* from Al-Muẓaffar-ul-'Aṭṭar-al-Misrī, (2) *Musnad-u-Aḥmad-b. Ḥanbal* from 'Alī b. Aḥmad ad-Dimashqī, and (3) *Kitāb-u-Faḍl-i'l-Khayl* of Sharaf-ud-Dīn-ad-Dimyātī, at Cairo, from Muḥammad b. 'Alī-al-Ḥazzāwī and 'Abdur-Raḥmān b. 'Alī b. Muḥammad-al-Ba'li. He then started on his pilgrimage to Mecca, which he performed five times, in the years A.H. 762, A.H. 768, A.H. 772, A.H. 775 and A.H. 780. This last time he remained at Mecca for twenty years and returned to Cairo in A.H. 800. At Mecca he read *Ṣaḥīḥ-u-Ibn-i Ḥabbān* from Al-Jamāl Muḥammad b. Aḥmad b. 'Abd ul-Mu'tī, the *Musnid* (Referee to settle points of Religious Ordinances) of that place; and (1) *Sunan-u-Ibn-i-Mājah*, (2) *Musnad-u't-Tayālīsī*, (3) *Musnad of Ash-Shāfi'i*, (4) *Mu'jam of Al-Qānī'i*, (5) *Asbāb-un-Nuzūl* of Wāhidī, and (6) *Maqāmāt-ul-Ḥarirī*, etc., from Kamāl-ud-Dīn Muḥammad b. 'Umar b. Ḥubayb al-Ḥalabī, the *Musnid* of Ḥalāb. Ibn-Shuhbah (*Ṭabaqāt-ush-Shāfi'iyyah*, Lib. Copy, fol. 194) states that Ad-Damīrī commenced his career as a tailor, but soon leaving his profession he placed himself under the instructions of As-Subkī. He, further on, tells us, on the authority of Ibn-Ḥajar's *Mu'jam*, that Ad-Damīrī passed the greater portion of his time in religious contemplations and prayers, and kept fasts too often. Since his return to Cairo he selected a place (حلقة) in *Jami'ul-Azhar*, and delivered lectures on diverse religious subjects. He died at Cairo on 3rd Jamāda I. 808 = A.D. 1405. He produced works on different subjects, of which the following are specially noted by his biographers:—

- (1) *الديباجة في سنن ابن ماجه*, in 5 vols.
- (2) *النجم الوهاج في شرح المنهاج للنووي*, in 4 vols.
- (3) *حياة الحيوان*, the present work; and
- (4) *خطب مدونة جمعية وعظية*.

He also composed verses, and when Al-Asnawī composed his *التمهيد* he exchanged verses with him.

For further references, see: Ibn u-Shuhbah, Lib. Copy, fol. 194\*; Husn ul-Muhâdirah, Lib. Copy, fol. 216\*; Brock ii. 138, and Alqabs u'l-Hawî-li-Gurar-i-Daw 'is-Sakhawî, Lib. Copy, fol. 278.

Begins:—

الصد لله الذي شرف نوع الانسان بالاصغرين القلب و اللسان  
 . . . و بعد فهذا كتاب لم يسألني احد تصنيفه ولا كلفه القريحة  
 تاليفه الخ

The beginning and the preface of all the three copies, which this Library possesses and two of which will be noted below, completely agree with each other. The text, however, differs, not materially but in the omission of certain details. Though Hâji Khalifa (iii. 122) states that the author made two recensions of the work, the one large and the other short

و جعله نسختين كبرى و صغرى في كبيرة زيادة التاريخ و  
 تعبیر الرؤيا

a comparison of these three copies shows that the theory as to the large, the middle and the short recensions is not very probable. Ad-Damirî simply composed one work with the title Hayât-u'l-Hayawân, which is unfailingly noticed by all his biographers, immediate or remote, but not one of them makes any mention of the fact that the author made any such recension. It therefore appears highly probable that this work received subsequent abridgements by the mere omissions of certain details, either owing to the imperfection of the copies from which subsequent transcriptions were made, or on account of the taste of the person for whom it was transcribed. The fact that almost all the earlier copies of the work bear حيوة الحيوان as title, without the addition of the epithets كبرى or صغرى to it, adds more to the probability of the above assumption.

For subsequent abbreviations, translation and continuation of the work, see: Hâji Khalifa, iii. pp. 123-125; and Brock, ii. 138.

For copies see: Br. Mu., p. 215<sup>b</sup>, Brit. Mu. Supp., No. 779; Berlin, Nos. 6168-6172; and Kûprilizâdah, No. 990, p. 65.

Written in an old minute Shikastah Naskhi. The colophon contains the date of composition of the work, A.H. 773. Double red marginal lines. Water-stained.

Not dated. Circa 16th century.

## No. 119.

fol. 256; lines 25 to 27; size  $11\frac{1}{2} \times 8$ ;  $7\frac{1}{4} \times 5\frac{1}{2}$ .

The same.

• Another copy of the above work. The text is very much abridged, in an elegant flat Arabian Naskhi with occasional diacritical points. The headings are in thick Sulṣ, alternately red and black. The title-page of this copy has also a plain decoration. It is divided into two, upper and lower, and a broad central horizontal column. The upper one contains كتاب حيوة الصيوان. The central column contains an octagon made up of eight small semicircles. This octagon contains:—

تصنيف الامام العالم العلامة معين المسلمين كمال الدين ابي  
عبد الله محمد بن الشيخ زكي الدين موسى بن عيسى الدميري  
الشافعي رضي الله عنه وارضاه و جعل الجنة مصيرة و ماواه  
انه الجواد الكريم الغفور الرحيم و الصمد لله و حده

The lower one contains:—

و صلى الله على محمد و اله

Besides this the title-page contains many notes of the successive owners of this copy. It is in this copy, on an extra pasted leaf, that the author's life is copied from Al-Manhal-us-Sâfi as noted above. The colophon, which contains the date of transcription, A.H. 997, and the statement that this copy was transcribed for Fakhr ud-Din 'Abdullâh b. Yahyâ b. Muḥammad b. 'Umar, runs as follows:—

كان الفراغ من رقم هذا الكتاب المبارك الميمون انشاء الله يوم  
الخميس عاشر شهر الثعدة سنة سبع و تسعين و تسعمائة . . . و  
ذلك برسم المثلث العالي السامي الفخري فخر الدين عبد الله  
بن يحيى بن محمد بن عمر . . .

No. 120.

fol. 509 ; lines 27 and 29 ; size  $10\frac{1}{2} \times 6\frac{1}{2}$ .

The same.

Another copy of Hayat-u'l-Hayawân, in two volumes bound in one, occupying folios 262 and 247 respectively. Begins as the copy noticed above. Vol. i., foll. 1-262, contains names from آمد to أم شبثونه from the letter ض. It is lately supplied in thick clear Naskhi, but the text is not so full as that of the copy noted above. Vol. ii., foll. 263-509, contains from الشادن from the letter ض down to ي. This portion is fairly old and the text is full. The title-page of this part is decorated, but has faded. It is divided into three horizontal columns. The upper column contains الجز الثاني من حياة الحيوان in thick Sulṣ in gold. In the centre of the middle column, which is the broadest, there is a circle which contains تصنيف الشيخ الامام العلامة كمال الدين محمد تصنيفي in thick Naskh also in gold. The lower column contains برسم مولانا القاضي الجمالي ابي السعود بن ظهيره again in thick Sulṣ in gold. The title-page, moreover, contains many seals of the time of Jahāngir and Ālamgir, but the earliest runs thus:—

برسم خزانة السلطان الاعظم ناصر الدنيا والدين ابو الفتح محمود  
شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه  
السلطان خلد الله ملكة وملكاته شهر محرم محمد آباد ٨٩٣  
سنة

The above note clearly indicates that this portion of the manuscript once adorned the Library of Sultan Maḥmūd Shah I., known as Sultan Maḥmūd Bayqara of Gujrat, who reigned from A.H. 863-917 = A.D. 1458-1511 (see Farishta ii. 381, and Lane Poole's Mohammadan Dynasties, p. 313). The colophon, which contains the date of composition A.H. 773 and the date of transcription A.H. 888, runs thus:—

وكان الفراغ من مسودته في شهر رجب الفرد سنة ثلاث و  
سبعين ومبعمائة ومن هذه النسخة المباركة سنة ثمان وثمانين  
وثمان مائة . . .

Written in a minute learned Shikastah Naskhi. This portion contains occasional marginal notes and corrections, and appears to have twice passed the inspection of some kings, probably those of Delhi, which is indicated by the words, <sup>٩١٢</sup> عرض شده جمادي الاول مه ; and again, <sup>٩٢٠</sup> عرض شده ماه رمضان مه followed by the note <sup>٩٣٣</sup> صح العرض يوم الاحد في شهر ذي القعدة مه in a learned hand.

THE END.





CATALOGUED.

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N.C.

*"A book that is shut is but a block"*

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