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ANNOTATED CATALOGUE
of the
CASEY A. WOOD COLLECTION
of
PERSIAN, ARABIC, AND HINDUSTANI MANUSCRIPTS

By Wladimir Ivanow

Formerly Curator of Persian Manuscripts
in the Imperial Library at St. Petersburg

Bombay, 1927

Almost every branch of Muhammadan lore is represented in this collection - poetry, history, theology, philology, zoology, astronomy, medicine, occultism, etc. A full account of these subjects, with the peculiar features of each, would require much space and time, but it might here be said that, while there is little in Indo-Persian literature of the vaunted "wisdom of the East", nor of high ideals in ethics, there is much material for interesting research into the history of civilization, into quite uncommon aspects of human psychology, and the peculiarities of life that were until recently so different from that of Europe.

A special list of rare and notable items in the collection is given farther on; here it will be sufficient to draw special attention to No. 56, *(no. #54. of index)* a luxurious copy, dated 1576, richly ornamented and containing several illustrations in colours.

In order to facilitate the handling of the descriptive notes, different details of their technique are explained ~~and~~ ^{later, and} a list of abbreviations and of Persian and Arabic technical terms used in the text is added. The indices at the end of the Catalogue deal with every principal matter which is subject to indexing.

Books themselves have their history and their lives are sometimes long and complex. Muhammadan manuscripts not rarely live 800 years or even longer. They travel extensively from one corner of the vast world of Islam to the other, and may change hands hundreds of times before they at last come to rest on the shelves of some large, up-to-date library.

Islamic codices written on parchment are very rare; they were used apparently only in the western half of the Islamic world. The eastern, i.e. lands east of Syria, always preferred paper, one of the most wonderful of industrial products. It is today exactly the same, and was probably prepared by exactly the same methods, as it was centuries ago in Central Asia. The scrolls from the sand-buried cities of Gobi, dating from the fifth or sixth centuries, are written on paper almost identical with that of Arabic

manuscripts dating from the eleventh century. There were only a few unimportant and minute variations in its manufacture, depending on locality and on the differences in raw material. In most instances the usual brownish tones were gradually replaced by lighter colour, thickness was reduced, and surfaces made smoother; but the structure, of rags and straw pulp, remained the same. The best paper was manufactured in Samarkand and in Central Asia. India was the earlier to discover the secret of bleaching, and white paper appears as early as the fourteenth century, although local makes in many countries still remain grayish or yellowish. That land of dyes, Kashmir, produced a large variety of coloured paper - blue, yellow, red, rosy, green, etc. - but the secret of manufacturing these varieties was not widely known. India, always fond of gaudy colours and barbaric combinations of them, invented nothing better than the hand-colouring of ordinary paper. Even the copies written on European paper early in ^{the} nineteenth century were often painted with some (poisonous) green dye which made the paper brittle.

Specimens of all these different sorts of paper can be seen in the present collection. Naturally, Indian 'makes' prevail, but there are also samples of Western Muhammadan paper, which was in use in Egypt, Turkey, and Arabia. It was probably an imitation of the Venetian and other European 'makes', and possesses all their peculiarities.

It may appear strange that there are still many manuscripts of Western origin in India, but their appearance in this extreme corner of the Islamic world can be explained quite simply. Their extensive travels are entirely due to the pilgrims who yearly flock to Mecca from the most remote countries. Very often the pilgrimage is not simply a question of some hurried ceremonies, but of a more or less long stay in the country for educational and other purposes. Mecca is the centre where the most surprising routes cross or come together, so that a book copied on the banks of the Volga and brought to Mecca by a pilgrim, may be transported to Zanzibar, and

a volume transcribed in Morocco or on the Atlantic coast, may be carried to far distant Java.

This circumstance makes a manuscript library a fascinating study. Almost every book may be identified as a "token" not only of some remote period, but also of some different country. The difficulty is to identify them correctly. Unfortunately, ^{many} ~~many~~ copies ^{are} ~~are~~ damaged during their long career, and quite naturally lose first of all their initial and concluding leaves, exactly the place where, by custom, the scribe writes the title of the book, the name of the author, the date and the place of transcription, etc. This damage, although of little importance to the reader (the beginning and end of a book rarely contain anything beyond stereotyped pious invocations), may cause great discomfort to a librarian who has often to spend days, sometimes with no result, before he can ascertain what the book is called, or when or where it was written.

Identification of the period of copying and the country from which the copy comes, if there are no direct indications, is entirely based on the study of the handwriting. Calligraphy always was an important art in Muhammadan life. Every educated man had to bring himself in line with the requirements of fashion. These fashions, fortunately, were extremely conservative and exclusive. Initiated by leading calligraphers, patronised by the court, they spread to all the schools, so that within a short time the whole country was writing in a manner that could be at once recognized. Individuality, of course, never could be entirely suppressed, but it reveals itself in a much smaller degree than in European handwritings.

Experience with a large number of manuscripts enables one to identify their origin without any especial difficulty, unless the scribe belongs to a transition period when one school of calligraphy is being replaced by another. For instance, let us consider manuscripts of Northern India dating from the seventeenth century. Their calligraphy is evolved from the handwriting of Herat scribes of the beginning of the sixteenth century. This in turn being

no longer admired, a new style, transferred from the capital of the Safawide kings of Persia, became more and more in demand. As there are many dated copies of these manuscripts in different libraries, it is possible to follow the gradual fluctuations of this or that fashion, but an incomplete copy may cause hesitation in placing the book and in deciding whether it was copied in Persia or in India.

Calligraphy was often connected with the general art of ornamentation. Good scribes were quite frequently excellent rubricators and painters of full or half-page miniatures, so much talked about nowadays. But illustrations of the text were always an exception, and ordinary, good copies of manuscripts transcribed for princes or high officials generally confined their ornamentation to a vignette for the first page or for both opening pages - the so-called lauh or 'inwān. Very often, too, the margins of the folios were ornamented by a symmetrical floral design. Sometimes the initial page of a new chapter or of a poem was artistically painted, especially in copies of the Koran.

The margin lines, the so-called jadwals, are mostly found in copies from Persia and India, or from Northwestern Africa. Manuscripts from Arabia and Egypt rarely possess them. Usually these jadwals are simply red lines, but in the best or the more elaborately ornamented copies they were composed of a combination of three or more lines - blue, white and gold, green and gold, etc.

In some of the codices one notices examples of an unattractive fashion; when one has read the page to the bottom, he has to follow the text on the margins before he turns to the next page. As a rule these marginal additions are a commentary on the body of the text, but they may introduce a related or even a different subject. Reading these oblique lines necessitates turning the book from side to side, and this necessity helps to soil and wear out the whole volume. Sometimes there are double or even triple columns of marginal comment, greatly marring the beauty of the pages.

Very often manuscripts are nicely bound. The technique of original

binding may be primitive, but the leather cover itself is usually skillfully embossed, or, if made of papier-mache, richly painted. Wooden covers were and are in use almost exclusively in the Caucasus and in Asia Minor. For notebooks (bayāz, or jung) no soft covers were employed, except those of ordinary leather. Embossing was done by means of special brass plates of various designs, which often contain long inscriptions, the name of the artist, the date of the work and so on. These cameos are of little value for identifying the age of a particular copy, because the brass plates often changed hands and were in use for decades without changing either the name or date on them.

Blank leaves were bound in at the beginning and end of the volume, and these spare leaves were sometimes used for notes about the acquisition of the manuscript, its price, etc., accompanied by the seals of the owners instead of their signatures. More often they were inscribed with notes "for memory", i.e., the owner wrote a useful prayer, an incantation, or the dates of family events, such as the birth of a child, a remarkable dream, etc. The opening invocation, "yā Kabikach!" was believed to be a sufficient protection against worms and other book destroyers.

The foregoing relates to the exterior of a manuscript book. Its format and contents are interesting and a brief description of them may be useful to the student.

The book in Persian, Arabic, Turkish, Hindustani, in all Islamic languages that use the Arabic alphabet, almost always opens with a glorification of God, His prophet Muhammad, and the family entourage of the latter. Then follows (after the manner of the European medieval incipit) in the majority of these books something like this: "and now says the humble slave of the Almighty, so-and-so.....". At the end of this prefatory matter the author or scribe usually mentions the title of the work: "I called it....." and adds: "and divided it into an introduction (mugaddima), [so many] chapters, and a khātima," i.e., epilogue or concluding chapter. This is a typical case, but there are

numerous variations. Large works may be divided into "books" (kitāb), and subdivided into maqālas, maqasads, bābs, fasls, etc., all of which may be translated as simply "chapters." Some books are split into a large number of short lam'as (sparks), nuktas (wise sayings), hikāyats (stories), etc. Others have a more elaborate division. For example, if the author gives his work a title containing the name "garden," "the garden of mysteries," for instance, he may divide it into so many "alleys," these again divided into "paths," that are subdivided into "sprays of flowers," and so on. All these headings are usually written in red ink.

The titles themselves rarely indicate the subject of the work in a simple and unequivocal manner unless it is a very short treatise. The larger Arabic medieval compositions have lengthy, bombastic, rhymed titles that are the despair of the foreigner. Meaningless words, such as 'flowers', 'gardens', 'jewels', 'mysteries', 'revelation', 'lights', etc. find a prominent place on the title page, even though these epithets have nothing whatever to do with the contents of the work.

The typical end of Arabic books is more simple than the prefatory matter and is generally couched in language like this: "here is the end of what was intended to be said in the book called so-and-so. It was completed on such-and-such a date, by so-and-so." Then follow praises to God, etc., and finally the colophon of the copy, although the majority of books omit this formula, especially works written in Persian. In them the concluding formula is often combined with the colophon, or, more often, is split into several sentences.

Speaking of dates, the usual designation is that of the day of the week, month, and year in the Hijri era, the migration of Muhammad from Mecca to Medina, the 16th July 622 A.D. Since the Muhammadan year is lunar, it is shorter than the solar by ten days. Consequently if a notable event took place in a certain year on the 10th November, the next year its anniversary will

coincide, according to the Muhammadan calendar, with November 1st. Thirty-four Muhammadan years are approximately equal to thirty-three Christian; in a century this makes three years difference. For practical purposes it is best to remember that 700 A.H. almost completely coincides with 1300 A.D.; if one wants to know, for instance, what year 1927 is approximately in the Hijri era, he has to calculate it thus:

$$700 + (1927 - 1300) + \left(\frac{1927 - 1300}{100} \right) \times 3 = 1346 \text{ A.D.}, \text{ which is quite}$$

correct. The day of the month can be calculated only with the help of special chronological tables.

It is necessary to note that Oriental authors are in complete agreement with scribes in their extreme neglect of and dislike for dates. There are many books which on a thousand pages of large size do not mention even one. This neglect of the Oriental to furnish a date for his own work is not due to modesty, or the absence of interest in the things of "this world," but is probably due to the fact that the copy rarely has a wide circle of readers. Usually the book is produced for and addressed only to the author's son, his pupils, or to his patron, etc., who certainly do not require special indication of the author or scribe's name nor the date of composition. In the western half of the Muhammadan world this information, i.e., the title of the book, the name of the author and the date of its completion, are usually supplied by the scribe on the title-page and at the end of the book. Persians and Indians in the Far East, however, have not adopted this custom; so, if a book of western Muhammadan origin is copied somewhere in the East, this information is often omitted. Oriental readers are not much worried by such omission. They read the work, and if it appeals to them, they say, "whoever has written it, he has written it well" - that is all. But to a European librarian a manuscript that contains no indication of the date or the author, may be a source of long and difficult search in a large number of catalogues and other books.

Speaking of Oriental manuscripts in general and of the collection of

Dr. Casey A. Wood in particular, it would, perhaps, not be superfluous to say something about the way in which these books come into the possession of foreigners.

It is necessary to mention first of all that in recent times the "unchangeable East" is undergoing enormous and extremely rapid changes. Muhammadan civilization has apparently arrived at the end of its development, and is giving way without resistance to ideas imported from the European world. The greatest importance in this state of things is the fact that the change is voluntary, is in the nature of things an evolutionary process. I see no evidence in support of the statement that it is "forced" upon the Orientals. Ancient customs, practices, ideas, even religions and literatures, of Islamic peoples have undergone a complete change; in some instances have suffered a sort of depreciation. At any rate, they no longer constitute the principal items in the mental life of these nations. The study of theological and other literatures of Muhammadan peoples is being rapidly replaced by an elementary education along European lines; and it is not difficult to forecast the time when "antiquated" books will be completely abandoned and replaced by modern publications.

For the student of medieval Muhammadan civilization it is very important to find that the old literary treasures are no longer regarded by the world of Islam as of extreme value. As a result ancient works are now rarely copied nor are new manuscripts on ancient topics commonly produced. Only a few standard works, chiefly school books and popular compositions on occultism, still withstand this process of "scrapping." Even when found they appear as lithographed editions, extremely cheap and accessible to the poorest readers. The other subjects of the ancient literature are completely neglected.

There are many branches of trade in the East in which native merchants successfully compete with their Western colleagues, but this is not true of the sale of books probably because its operations are comparatively

small and limited. Moreover the Oriental bookseller is an extremely inactive and self-contented creature. For example, in his shop in the principal bazaar of Lucknow he will sit and chat with his friends the live-long day, selling now and then a few prayer or school books for a sum that may not be more than a shilling; but he will never trouble himself to search for a book or manuscript which he has not got in his shop, but about which a customer has asked, even if he knows a good profit may result from a sale. In consequence a search for some particular book is hopeless, and to order it from a native bookseller is simply a waste of time. A stranger would be quite helpless indeed without the assistance of another set of idlers - if he succeeds in finding one - who, belonging to a literate but impoverished family, is not as lazy, stupid, and ignorant as the average bookseller, and who is willing to earn some money by searching for books.

The ordinary booksellers all over the eastern half of the Muhammadan world do not appear to be interested in manuscripts; they desire to deal in lithographed and printed books. Manuscripts, chiefly ~~the~~ ^{the well} written, and especially illustrated, fall usually into the hands of "curio sellers," the most objectionable and vicious species of profiteer and swindler. It is most remarkable that these people are rarely able to read the books they try to sell. They are mostly Hindus, Jews, Armenians, or illiterate Muhammadans. They are unanimous only in one thing, in asking absurdly high prices for all the goods they sell. It is useless to argue with them that a particular codex is a common copy, that it is incomplete or worthless; once in their hands every book is a "rare ancient manuscript."

But occasionally among the rubbish which they offer one may find a really rare and valuable book, which, even if paid the price they ask, is worth buying after the usual bargaining. The better and desirable manuscripts that appear in the market ^{mostly} result from sales of inherited property. In order to divide his property, the heirs of some divine or literate man try to turn his

books, as everything else, into money. Furthermore there always are in big cities degenerate descendants of nobles and people of importance who live idle lives by the simple method of selling the property of their ancestors. Widows, also, being illiterate and in need of money, sell books as the first thing with which they are willing to part. It is mostly from people in distress and sometimes from real lovers of books who fall into very difficult circumstances, that the curio-sellers, who are often at the same time merciless money lenders, get their stock. They first give money as a loan at usurious rates of interest; then when the debtor fails to pay in cash they force him to pay in kind, by books and "curios" which they accept at their own valuation.

Quite peculiar and interesting are those books exposed for sale for which an unusually low price is asked. The reason for a dealer's willingness to sell a fine manuscript for a reduced price may be easily discovered upon examination. Usually copies of this kind contain seals of "waqf," or bequeathment to some mosque, often in a distant city, or one which ceased long ago to exist, etc. The stamp (waqf), although the real proprietor cannot be traced, renders the sale of a book a sort of an illegal or impious transaction. No self-respecting Muslim would buy a manuscript so stamped and if the prohibition of the waqf is strengthened by a written invocation of curses upon the misappropriators, the possibility of a sale sinks to zero. If it is impossible to efface the inscription, the owner will sell it with surprising reasonableness to the offer of the incautious purchaser.

The wandering of the Oriental book, its peculiarities and different features depending on the period and locality to which it belongs, often form a fascinating study. In Dr. Casey Wood's collection there are several outstanding specimens. For example, there is a small volume, written by a good calligrapher sometime in the beginning of the fifteenth century, somewhere in Turkestan or what is now Northern Afghanistan. It contains mystico-lyrical poems of two eminent poets of Persia; a seal on the first page shows that the volume belonged

to the private library of that stern, but learned ruler of Samarkand, the grandson of Tamerlane, Ulughbeg, who was himself much interested in astronomy. He built a good observatory, patronised many scholars, and himself produced a number of well-known astronomical tables. He was murdered in 1449. It would probably read like a story from ^{the} Arabian Nights if one could trace the route of this little volume from the royal library in Samarkand, in the fifteenth century, to the dusty shop of a curio-seller, a Hindu of Lucknow, from whom it was acquired in 1926. ^{W. I.}

PART I

Persian Manuscripts, Nos. 1 - 167

- I. History (Nos. 1 - 9)
- II. Biography (Nos. 10 - 11)
- III. Geography and cosmography (Nos. 12-13)
- IV. Anecdotes and tales (Nos. 14 - 21)
- V. Stylistic, rhetoric, poetic, epistolography, etc. (Nos. 22 - 36)
- VI. Poetry (Nos. 37 - 82)
- VII. Philosophy and ethics (Nos. 83 - 92)
- VIII. Sufism (Nos. 93 - 109)
- IX. Lexicography and grammar (Nos. 110 - 123)
 1. Dictionaries (Nos. 110-114)
 2. Grammars (Nos. 115-123)
- X. Sciences (Nos. 124 - 132)
 1. Astronomy and mathematics (Nos. 124-127)
 2. Magic, alchemy, charms, etc. (Nos. 128-132)
- XI. Muhammadan theology (Nos. 133 - 162)
 1. Sunnite works (Nos. 133-140)
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 3. Prayers, etc. (Nos. 154-156)
 4. Controversy (Nos. 157-162)
- XII. Varia (Nos. 163 - 167)
 1. Polytechnics (No. 163)
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PART II

Arabic Manuscripts, Nos. 168 - 229

- I. Theology and law (Nos. 168 - 182)
 1. Commentaries on the Koran (Nos. 168-171)
 2. Sunnite tradition (Nos. 172-175)
 3. Fiqh (law) (Nos. 176-180)
 4. 'Aqā'id (theology) (Nos. 181-182)
- II. Poetry (Nos. 183 - 186)
- III. Anecdotes and anthologies (Nos. 187 - 190)
- IV. Philosophy and ethics (Nos. 191 - 200)
- V. Logic and art of disputation (Nos. 201 - 208)
- VI. Arabic grammar (Nos. 209 - 215)
- VII. Arabic dictionaries (Nos. 216 - 220)
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(a) Persian poetry (No. 236)

x [(b) Twenty-six titles, mostly zoological and medical, from other Oriental collections in McGill University.]

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2. Titles of works
3. Principal subjects
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5. Places of copying
6. Dates of copying
7. Correspondence between library marks and numbers of notes in the Catalogue
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 (b) Twenty-six titles, mostly Zoological and Medical,
 from other Oriental collections in McGill University .

Indices

Rare Works in the Collection

Bibliography, References, and Glossary

Notes on Arabic transliteration and other technical details

RARE WORKS IN THE COLLECTION

The following is a brief list of all notable manuscripts in the collection, remarkable for their rarity or for some particular features of the copies.

1. Geography, cosmography, etc.

No. 12. 'Aja'ibn's-Sadr (comp. ab. 1720), by Sadn'd-din Muhammad b. Zabardast khān.

No. 13. Mahāmid-i-khamsa (about the end of the XVIII c.), by Amīr 'Alī.

2. Tales

No. 19. An apparently quite unknown Persian version of the Zaytal-pochisi, Hindu tales.

3. Ornate prose

No. 30. Nanba'u'l-afadil and Fadā'ilu'n-nugabā', two rare works of didactic contents, by 'Abdu'l-lah b. 'Ali-Tabīb. The copy itself is a very fine product of calligraphic art, dated 1699; unfortunately it is badly worm-eaten.

4. Poetry

No. 37. Yūsuf-u Zūlaykā, a poem by the famous Firdawsī (written in the beginning of the XI c.), of which copies are rare.

No. 44. Sharh-i-Mathnawī, a modern but very rare commentary on the Mathnawī of Rūmī, comp. ^{ca} 1820 by 'Abdu'l-'Alī Sihālawī of Lucknow.

No. 49. Ankāru'l-asrār, a modern but rare commentary on Sa'dī's Būstān, composed in 1718 by 'Alīmu'l-lah al-Jāland'harī.

No. 54. Sharh-i-Gulistān, by Turābī, a modern but rare commentary on Sa'dī's Gulistān (comp. in 1785).

No. 56. Dīwān-i-Amīr khusraw. The artistic copy, dated July, 1576, with illustrations, which was mentioned above in the preface.

No. 61-62. Dīwāns of Qāsim-i-anwār and Kamāl-i-khujandī. A calligraphically written copy which belonged, as stated above in the preface, to Ulughbeg, grandson of Tamerlane.

No. 12.
Aja'ibn's-Sadr
Sadru-d-din
Muhammad b.
Zabardast
Khān.
13.
Mahāmid-i
Khamsah
19.
Zaytal
pochisi

+

- No. 63. A commentary on Jāmī's Yūsuf-u-Zulaykhā, apparently not known in other libraries.
- No. 74. Akhbaru'l-ajal. A peculiar 'book on death,' composed by Ghulān Kusayn in 1784-5, apparently also entirely unknown.
- No. 78. Autograph copy of poems by 'Abdu'l-Ahad of Lucknow, a comparatively modern poet.
- No. 79-81. Autograph copies of poems (in Persian and Urdu) of another modern poet, Suhayl.
- No. 84. A modern but rare vocabulary to the Akhlāg-i-Nāsiwī, the famous work on ethics.

5. Philosophy and ethics

- No. 85. Miftāhu'l-jinān, composed about 1369, by Muhammad Adīb, a rather rare but important work on ethics. One of the oldest copies known, dated 20. II. 1543.
- No. 90. 'Umdatn'l-wā'izīn. A rare treatise on ethics, end ^{of the} XVIII c.
- No. 91. Fawā'id-i-Nosīriyya. Another modern (beg^g XIX c.) Indian work on ethics and politics.
- No. 92. Dalīlu'l-ihsān. Another work of similar type, also unknown.

6. Sufism

- No. 98. Kitābu'l-awrād. An interesting collection of Sufic prayers, etc., dated Nov. 1487.
- Nos. 103-106. Modern but rare works on Sufism.

7. Arabic and Persian grammar

- No. 115. Sirāju'l-muta'allimīn. A rare work on Arabic grammar, composed in 1509.
- Nos. 116, 117, 118, 120, 121, 122. Rare works on Arabic and Persian grammar, mostly unknown in other libraries.

8. Occultism

- Nos. 128-132. Interesting collections of Indo-Muhammadan occultistic miscellanies, very valuable for a student of folklore.

9. Theology, in Persian

No. 134. Taysiru'l-ahkām, etc. A valuable collection of three short treatises on law, dated 24. XII. 1525.

Nos. 143,144,145,148,149. Rare or entirely unknown.

Nos. 158,159,160,161,162. Rare and most interesting works on Shi'ite and Sunnite controversy in India.

10. Theology, in Arabic

No. 169. Al-kashshāf. An old copy, dated 25. I. 1384.

No. 180. Al-Basit fī'l-farā'id. A rare work on law of inheritance.

11. Arabic poetry

No. 184. A rare commentary on the dīwān of Mutanabbī.

12. Arabic works on philosophy

No. 192. At-Ta'ligāt. A rare work, ascribed to Avicenna.

No. 199. Mu'msu'l-khalawāt. A rare but modern work on ethics, in verse.

13. Arabic grammars and dictionaries

No. 213. As-Sāfī. A commentary on al-Wāfī, a rare work.

Nos. 219-220. Mujma'u'l-bihār. A rare dictionary to the hadīth.

14. Medicine and natural history

The following excerpt is from Casey A. Wood's "Introduction to the Literature of Vertebrate Zoology," 1931, pp. 114-115, based on the titles in the various libraries of McGill University:

"Āja'ibul-maklūgat (Wonders of Creation) by Zakariya Qazmini, was composed during the thirteenth century. A Hindustani translation from the Persian or Arabic. Treats of Cosmography and Natural Science, including General Zoology. Lucknow, 1912. Large 4to. Pp. 696. Illustrated in color.

"Besides this (lithographed) copy, there are in the McGill libraries four other copies or editions of this the best known medieval Mohammedan work on zoology.

"A very important and fundamental Book on Animals was written in Arabic by Al-Jāhiz in the ninth century from which quotations were made by

subsequent Islamic writers, including Qazmini, and by some medieval Christian authors. See the annotation of this work in the appended Catalogue.

"Aqlu'sh-shu'ur, by Nizamu'd-din, composed about 1873. In Hindi; naturalistic encyclopedia. Lucknow, 1914. Pp. 490.

"Danish-nāma-i-Ala'i, by Avicenna, beginning eleventh century. Persian natural philosophy. Haydarabad, 1891. Pp. 7+137+176. (Rare publication).

"Faras-nāma, by Muhammad Abdu'l'lāh, end of nineteenth century; in Hindustani; four books, on the horse.

"Faras-nāma, a different version of the preceding work, in Hindustani, also in four books.

"'Ilaju'l-fil, by the same writer; in Hindi; diseases of the elephant. Lucknow, 1912. Pp. 184.

"'Ilaju'l-fil, also a different version of the same title, supra. Lucknow, 1899. Pp. 199.

"Hayatu'l-haywan, by Damiri; written A.H. 1372, in Arabic; zoological encyclopedia. 2 vols. Tehran, 1868. No pagination. (Rare.)

"Ilmu'l-haywanat, by Uthman Beg, in Arabic; modern treatise on zoology. Cairo (?), 1886. Pp. 775.

"Tashrihu'l-faras, by Raja Rajeswar Rao of Haydarabad, in Hindustani; on breeds of horses. Lucknow, 1906.

"Makhzan-i-ilaj-i-haywani, by Doki Nandan, in Hindustani; composed ca. 1899; Indian veterinary art. Meeruth, 1900. Pp. 137.

"Zinatu'l-khayl, by Mahdi Hasan, about 1835; versified treatise on horses, in Hindustani. Cawnpore, 1907. Pp. 220.

"Faras-nāma-i-Rangia, By Rangin Sa'adat Yar Khan of Delhi, died 1835. Versified tract on horses. Cawnpore, 1886. Pp. 24.

"Sayd-gah-i-Shawkatī (or Baz-nāma), by Yar Muhammad Khan Shawkat, composed about A.D. 1883, in Hindustani. On falconry and birds. Rampur, 1884. Pp. 338.

"Tuhfatu's-sa'idin, by Abid b. Husayn Ansari, 1870, in Hindustani, on the lawfulness of the flesh of different animals for food. Lucknow (?), 1870. Pp. 16.

f "An anonymous but well written rubricated Persian manuscript (ca. A.D. 1780) - is the Baz-nāma - on ~~the~~ diseases of the falcon and their treatment. In this short treatise a description of the birds is briefly given. This rare manuscript was discovered by W. Ivanow in Hyderabad.

"A reference to the annotated Catalogue under Faras-nāma will furnish a fair account (manuscript, lithograms, prints) of the horse - favourite of Indian chieftans, especially of the Moslems - his varieties, his diseases with their medical and surgical treatment; excellent colored drawings, in Persian, Arabic, Hindi, etc.

"A rare anonymous Hindustani manuscript (Tibb-i-aspān) gives further information on the same subject. Another, Khayl-nama, transcribed in 1829, also gives a description of equine varieties. A versified book of the horse, 12mo, red-and-black letter Persian manuscript, dated 1245, A.H., details the charms and sings the praises of that animal.

"Still another manuscript poem in Persian (Husami) on the same subject, a fine sample of calligraphy, possesses some scientific value.

"Two editions, 1873 and 1888 (Hindustani lithograms) on Animals and their diseases - 'Ilaju'l-baha'im - furnish an account of Indian animal pathology and the treatment of faunal disease in general."

The following items from the Osler Library furnish representative examples of the many works on medicine by Arabian scholars in that collection, both in the original and in translations.

Dioscorides, Pedanius. Arabic translation of the third Maquāla MS. written 1239 A.D. by Stephanus ibn Masail.

Rhazes (Abū Bakr al-Rāzī). 'Kitāb Hāwī Rabir. Complete Arabic copy of the celebrated Continens. 15th century.

Avicenna (Abū 'Alī- - - ibn Sina). Kānun. The five complete books of this famous treatise. 17th century copy.

Averroes (Abu'l Welid - - - Rushd al-Malik). The well-known Colliget, by this great commentator on Aristotle.

A photostat of 'Alī ibn-'Isā's Tadhkirat (Arab. Manuscript, Vatican Library) is in the General Library, McGill. It is a copy of the most complete Arabic treatise on ophthalmology known to the ancients.

A photostat copy of the "lost ms." Kitāb al-Muhadhab fi Tibb al-'Ain (The Immaculate Book on Eye Diseases) of Ibn an-Nafīs (copied 1447 A.D. in the Vatican Library by Professor Giorgio della Vida which was discovered after a search suggested by myself in early 1934, and submitted for inspection to Dr. Max Meyerhof of Cairo who reported it to be the most complete of the early works on the subject written by an Arabian. --- C.A.W.]

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BIBLIOGRAPHY, REFERENCES, AND GLOSSARY
of
ABBREVIATIONS AND TECHNICAL TERMS

Ahlw - W. Ahlwardt, Verzeichniss der arabischen Handschriften der königlichen Bibliothek zu Berlin, 10 vols. Berlin, 1887-99. (References are to numbers)

Algiers - E. Fagnan, Catalogue général des bibliothèques publiques de France. T. XVIII. Paris 1893. (References are to pages)

anecd. - work, or writer, on anecdotes, tales, etc.

Ar. - Arabic.

AS - Daftar-i-kutubkhāna-i-Āya Sūfiya. Constantinople, 1304. (References are to pages)

astrol. - work, or writer, on astrology.

astron. - work, or writer, on astronomy.

Aumer - J. Aumer, Die Persischen und Arabischen Handschriften der K. Hof- und Staatsbibliothek in Muenchen. 2 vols. München, 1866. (References are to pages)

b. - , son of.

bāb - chapter (literally - door).

beg. - beginning, or beginning with.

Bh (with Arabic works) - Catalogue of the Arabic MSS. in the Buhar Library, by M. Hidayat Husayn. Calcutta, 1923. (References are to numbers)

Bh (with Persian works) - Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by 'Abdu'l-Muqtadir. Calcutta, 1911. (References are to numbers)

Bibl. Indica - Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta.

biogr. - work, or writer, on biography.

Bk. - Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore (Patna), by different authors. Calcutta, 1912-1927. (References are to numbers)

- Blochet - E. Blochet, Catalogue des Manuscrits Persans de la Bibliothèque Nationale, vols. 1-11, Paris, 1905, 1915. (References are to numbers)
- BL - Bibliotheca Lindesiana, Hand-list of Oriental Manuscripts, Arabic, Persian, Turkish. (Aberdeen), 1898.
- BN - de Slane, Bibliothèque Nationale, Dep. des MSS. Cat. des MSS. Arabes. Paris, 1895. (References are to numbers)
- BNA - E. Blochet, ditto, nouvelles acquisitions (1884-1924), Paris, 1925. (References are to numbers)
- BM - Catalogus codicum MSS. qui in Musaeo Britannico asservantur. 3 vols., London, 1879. (References are to numbers)
- BMA - A Descriptive List of the Arabic MSS. acquired by the trustees of the British Museum since 1894, by A. G. Ellis and E. Edwards. London, 1912. (References are to pages)
- BMS - C. Rieu, Supplement to the catalogue of the Arabic MSS. in the British Museum. London, 1894. (References are to numbers)
- Bodl. I - J. Uri, Biblioth. Bodleianae cod. MSS. Orientalium Catalogus, Oxoniae, 1787.
- Bodl. II - A. Nichol and E. Pusey, Bibl. Bodl. cod. MSS. Or. Cat., Oxon. 1835. (References are to pages)
- Br - E. G. Browne, A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge. Cambridge, 1896. (References are to numbers, but the Roman figures are substituted by Arabic ones)
- Br. Lit. Hist. - E. G. Browne, A Literary History of Persia, I (From the earliest times until Firdawsī), London, 1908; II (From Firdawsī to Sa'dī), London, 1906; III (A History of Persian Literature under Tatar Dominion), Cambridge, 1920. IV (A History of Persian Literature in modern times), Cambridge, 1924.
- Brockelmann - G. Brockelmann, Geschichte der arabischen Litteratur, vols. I-II (Weimar, 1898, Berlin, 1902)

c. - century.

ca. - circa.

Caetani - G. Gabrieli, *La Fondazione Caetani per gli studi Musulmani*. Roma, 1926. (References are to numbers)

Cairo - *Fihrist al-kutub al-'Arabiyya al-mahfūza bi'l-kutubkhāna al-Khidiwiyya*. 7 vols., Cairo, 1309. (References are to pages)

OHL I - E. Browne, *A Hand-list of the Muhammadan MSS. preserved in the library of the University of Cambridge*. Cambridge, 1900. (References are to numbers)

OHL II - E. Browne, *A Supplementary Hand-list of the Muhammadan MSS. preserved in the libraries of the University and Colleges of Cambridge*. Cambridge, 1922. (References are to numbers)

cond. - condition, state of preservation, chiefly with regard to legibility.

d. - died.

Dorn AM. - B. Dorn, *Das Asiatische Museum der Kaiserlichen Akademie der Wissenschaften zu St. Petersburg*. St. Petersburg, 1846.

Dorn C. - *Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Imperiale Publique de St. Pétersbourg*. St. Pétersbourg, 1852. (The Muhammadan MSS. described by B. Dorn). (References are to pages)

EB - E. Sachau and H. Ethé, *Catalogue of the Persian, Turkish, Hindustāni and Pushtū Manuscripts in the Bodleian Library*, vol. 1, Oxford, 1889. (References are to numbers)

Ed - *A Descriptive Catalogue of the Arabic and Persian MSS. in Edinburgh University Library*, by E. Robertson, H. Ethé and M. Hukk. Hertford, 1925. (References are to numbers)

EIO - H. Ethé, *Catalogue of Persian Manuscripts in the Library of the India Office*, vol. I. Oxford, 1903. (References are to numbers)

Elliot, *Hist. of India* - Sir H. M. Elliot, *The History of India as told by its own Historians. The Muhammadan Period*. 8 vols. London, 1877.

epist. - work, or writer, on epistolography.

Escur. I - M. Casiri, *Bibl. Arabo Hispana Escurialensis*. 2 vols., Madrid, 1770.

Escur. II - H. Derenbourg, *Les manuscrits arabes de l'Escorial*, Paris, 1884.

Eur. - European (paper).

f., ff. - folio, folios.

fann - part, section (literally - art, science).

fasl - chapter (literally - section, division).

fihrist - index, table of contents.

Fleischer, Dresden - H. Fleischer, *Catalogus Codicum orientalium bibliothecae regiae Dresdensis*. Lipsiae, 1831. (References are to pages)

Fleischer, Leipzig - H. Fleischer, *Catalogus librorum manuscriptorum qui in bibliotheca senatoria civitatis Lipsiensis asservantur*. Grimmae, 1834. (References are to pages)

Fl - G. Fluegel, *Die Arabischen, Persischen und Turkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien*. 3 vols. Wien, 1867. (References are to pages)

ghazal - lyrical poem.

GIPh - H. Ethé, *Neupersische Litteratur*, in *Grundriss der Iranischen Philologie*, vol. II (Strassburg, 1904), pp. 212-368. (References are to pages)

Gotha (with Arabic works) - W. Pertsch, *Die Arab. handschr. der herz. Bibl. zu Gotha*, 4 vols., 1883. (References are to numbers)

Gotha (with Persian works) - W. Pertsch, *Die Persischen Handschriften der herzoglichen Bibliothek zu Gotha*. Wien, 1859. (References are to pages)

gram. - work, or writer, on grammar.

hagiol. - work, or writer, on hagiology.

Hājji Khalifa - *Lexicon Bibliographicum et Encyclopaedicum a Haji Khalifa compositum*, ed. G. Flügel. 7 vols. London, 1858.

PREFACE

A collection of 238 Persian, Arabic, and Hindustani (Urdu) manuscripts has been acquired by me during 1926 and 1927 and brought to Canada by Dr. Casey A. Wood. These codices, the oldest of which was transcribed in 1384 A.D., were collected in Northeastern India, chiefly at Lucknow, an ancient city that existed long before the Muhammadan conquest. The collection contains many well-known "classical" codices, and there is also a fair proportion (about one-quarter) of works that are either rare or are entirely unknown in Western libraries.

[In addition to the titles in this special collection, mostly secured by Mr. Ivanow in Persia and North India, the Redpath, Osler, and General Medical libraries of McGill University possess many Persian, Hindu, and other Indian manuscripts, lithograms, printed books, miniatures, drawings, paintings, and bindings illustrating medieval and modern Muhammadan, Buddhist, and Hindu art and literature. A few of these Persian and Arabic titles have been appended to the present list as they seem to fall within the scope of this Catalogue as defined by Mr. Ivanow, viz., to form a small but representative collection of manuscripts for the purpose of assisting students to obtain a correct if not extensive knowledge of the most important sections of East Indian literature. C. A. W.]

The great majority of the manuscripts are written in Persian. This is chiefly due to the fact that before the middle of the last century, before India ~~officially~~ became a British colony, the official language was Persian, as it was during the rule of different Muhammadan dynasties since the XIIth century. Arabic literature was confined to the higher clerical circles, while the local dialects of India were regarded as quite unfit for formal literature, a prejudice that still exists to some extent in Muhammadan India.

hāshiya - (marginal) commentary, super-commentary.

hist. - history, or historian.

Horn - P. Horn, Geschichte der Persischen Litteratur. Leipzig, 1901.

Ind. - Indian.

Ind. libr. - Libraries in India.

inshā - letterwriting, stylistic.

IvASB - W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the collection of the Asiatic Society of Bengal. Calcutta, 1924.

(References are to numbers)

IvC - W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the Curzon collection of the Asiatic Society of Bengal. Calcutta, 1926.

(References are to numbers)

IvPS (I) - W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the collections of the Asiatic Society of Bengal. First supplement. Calcutta, 1927. (References are to numbers)

JA - Journal Asiatique (Paris).

jadwal - margin-line, border line.

JASB - Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).

JRAS - Journal of the Royal Asiatic Society (London).

juz' - part.

khātima - concluding chapter.

kitāb - book.

Köprulu - Köpruluzâda Muhammad Pâshâ kutubkhâna daftarî. Constantinople, s.d.

(References are to pages)

Krafft - A. Krafft, Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien. Wien, 1842. (References are to pages)

Leyden C. - Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae (by R. Dozy, P. de-Jong, M. de-Goeje, and M. Houtsma). 6 vols. 1877, Lugduni Batavorum. (References are to pages)

lex. - work, or writer, on lexicography.

lith. - lithographed, lithograph.

ll - number of lines on a page.

Loth. - O. Loth, A Catalogue of the Arabic MSS. in the Library of the India Office. London, 1877. (References are to numbers)

Madr - Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamālu'd-Din Ahmad and 'Abdu'l-Muqtadir. Calcutta, 1905. (References are to numbers)

maqāla - part (literally - speech).

maqṣad - goal, aim (chapter).

mathem. - work, or writer, on mathematics.

mathnawī - poem in which both hemistichs are rhyming.

matn - the original text in the commentary, which is commented upon.

med. - work, or writer, on medicine.

Mehren - A. F. Mehren, Codices Persici, Turcici, Hindustanici variique alii bibliothecae regiae Hafniensis. Hafniae, 1857. (References are to pages)

MG - Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft, Vol. II, Persische und Hindustanische Handschriften. Leipzig, 1911. (References are to numbers)

mm. - millimetres.

moral. - work, or writer, on moral philosophy.

Morl - W. Morley, A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages preserved in the library of the Royal Asiatic Society of Great Britain and Ireland. London, 1854. (References are to pages)

mugaddima - introduction, preface.

nast. - nasta'liq, a form of handwriting.

occult. - work, or writer, on occult sciences.

Or. - Oriental (paper).

orn. pr. - work, or author of work, in ornate prose.

p., pp. - page, pages.

p. - poetical work, or poet.

Palmer - E. Palmer. A Descriptive Catalogue of the Arabic, Persian and Turkish MSS. in the library of Trinity College, Cambridge. Cambridge, 1820.

(References are to pages)

pap. - paper.

philos. - work, or writer, on philosophy.

Pizzi - Italo Pizzi, Storia della Poesia Persiana. 2 vols., Torino, 1894.

polytechn. - work, or writer, on polytechnics.

Pr - W. Pertsch, Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin. Vierter Band. Verzeichniss der Persischen Handschriften.

Berlin, 1888. (References are to pages)

gasīda - a special sort of poem.

gism - part.

git'a - poem in which only second hemistichs are rhyming.

R - C. Rieu, Catalogue of the Persian Manuscripts in the British Museum, 3 vols.

London, 1883. (References are to pages)

Rāghib - Dafter-i-kutubkhāna-i-Rāghib Pāshā. Constantinople, 1300.

(References are to pages)

rāndā - chapters (literally - meadow, lawn).

risāla - treatise, usually short, one.

Reh - E. Rehatsek, Catalogue raisonné of the Arabic, Hindostani, Persian and Turkish MSS. in the Mulla Firuz Library. Bombay, 1873. (References

are to pages)

Ros - Baron V. Rosen, Collections Scientifiques de l'Institut des langues orientales. III. Les Manuscrits Persans. St.-Petersbourg, 1886.

(References are to pages)

RS - C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the
British Museum. London, 1895. (References are to numbers)

RsBr - E. Denison Ross and E. Browne, Catalogue of two collections of Persian
and Arabic MSS. preserved in the India Office Library. London, 1902.
(References are to numbers)

rubā'ī - quatrain.

S - size (length and width of the pages of the MSS.)

S. - Sayyid.

sharh - commentary.

Sprenger - A. Sprenger, A Catalogue of the Arabic, Persian and Hindustany
Manuscripts of the Libraries of the King of Oudh. Vol. I. Calcutta,
1854. (References are to pages)

suf. - a Sūfī, or work, or writer, on Sufism.

takhallus - a poetical name, a surname by which the poet signs his poems.

theol. - work, or writer, on theology.

tol. - tolerably.

Tornberg - C. T. Tornberg, Codices Arabici, Persici et Turcici bibliothecae
regiae universitatis Upsalensis. Upsaliae, 1849. (References are to
pages)

v., vol., vols. - volume, volumes.

—v (after a folio number) - verso.

wr. - wrote, was engaged in composition.

Yanī - Yanī Jāmi' kūtubkhāna daftari. Constantinople, 1300. (References are
to pages)

ZDMG - Zeitschrift der deutschen morgenländischen Gesellschaft (Berlin).

NOTES ON THE TECHNICAL DETAILS OF THIS CATALOGUE

I. GENERAL REMARKS

1. Description. Every separate work is, as far as possible, described in a separate note. Exceptions have been made in the following cases:

- (a) Volumes containing a collection of works of one author.
- (b) Collections of short works, dealing with the same subjects.
- (c) If two or more works, which are bound together, possess some kind of internal connection between themselves.
- (d) Fragments, short notes, scraps of all descriptions.

2. Transliteration. The system of transliteration represents the words according to their written forms, not according to their actual pronunciation. The vocalisation is given in accordance with the usages of good Persian, as at present spoken in Persia.

In Arabic words a concession is made to the elementary principles of Arabic phonetics and grammar, in names containing the definite article . Being of no importance to people who know Arabic, they often mislead those who do not. Therefore, instead of 'Abd al Rahīm, as is given in different catalogues, the form of 'Abdu'r-Rahīm is used; or in the genitive case, with Ibn or Abū, forms like 'Abdi'r-Rahīm.

The hamza () is marked only in the transliteration of Arabic expressions, given in their original Arabic form, not as loan-words in Persian. Therefore, e.g. the Arabic form is given as Tadhkirat-u'l-awliyā', but the Persian form as Tadhkira-i-awliyā.

Table of transliteration:

a, i, u	p (ph)	th
b (bh)	t (t'h)	t
j (jh)	s	k, g (k'h)

ch (chh)	sh	g (g'h)
h	s	l
kh	d	m
d (d'h)	t	n
dh	z	w, u (u)
d	'	h
r	gh	y (i)
z	f	
zh	q	

Note 1. The letters o, e, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

Note 2. Diphthongs: ay for , and au (or aw) for .

Note 3. Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant, the apostrophe (') is used (e.g. nuz'hat).

Note 4. The dash (-) is used: (a) to join two different words whenever they form one compound word; (b) with the Arabic article ; (c) with the Persian idāfa: (d) with the Persian conjunction, when it is pronounced like u after words ending with a consonant.

3. Dates. (a) In all cases in which the dates in the Muhammadan era are given with their equivalents in the Christian era, the former stand first, and the latter second, and the indications A.H. or A.D. are omitted.

(b) Wherever not only the year of the Muhammadan era is given, but also the day of the month, the latter has been rendered into its equivalent according to Christian era, with the help of F. Wustenfeld's Vergleichungs-Tabellen der Muhammedanischen und Christlichen Zeitrechnung. Leipzig, 1854.

(c) In the indices, and in repetitions of the same date, when the year in Hijra era begins about the middle of the Christian year, and therefore coincides with portions of two years in the Christian era, only the

second, the latter, is given, e.g. 881/1476-1477, is given in the indices as 881/1477.

4. Quotations. In this Catalogue the principle is strictly followed that all quotations should be "true copies" of their originals, with preservation of all peculiarities of orthography and mistakes.

II. NOTES ON INDICES

1. Persons' names. (a) All references are to the serial numbers of the descriptive notes in this Catalogue. Those in heavy type indicate that the person in question is the author, or translator, editor, commentator, etc., of the work described under the number.

(b) In order to make the alphabetical sequence as strict as possible only the essential parts of the names are taken into consideration. All honorific titles, initials in European names, etc., are disregarded as well as other expressions which do not constitute the principal part of a name, unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows:

Abū	Hāfiz	Sayyid
Abī	Hājjī	Shaykh
Al- (Arabic definite article in all its modifications)	Hakīm	Shāh
	Ibn (b.)	Sultān
Amīr	Khwaja	<u>also: Persian idāfa</u>
Āqā	Makhdum	(-i-)
B. (ibn)	Mawlānā	Arabic case terminations -u, -i.
Bābā	Mīr	
	Mirzā	
	Miyān	

Great care has been taken to prevent these words from upsetting the alphabetical sequence of the principal names. They are either omitted or transferred behind the essential parts of the names. The kunyas, when they

do not constitute the real name of a person, have been included in brackets, or within commas, but disregarded in the alphabetical arrangement.

(c) For reasons of economy of space names, repeated in several entries, are only once printed in full heavy type, in the first entry and replaced by a hyphen in the following entries. One hyphen corresponds to one name only, except in those composed with 'Abd-, Abū-, and -Allah, -Daula, -Dīn, -Mulk, which are treated as one single word.

(d) The abbreviations used in the indices are also given in the general list on pp.

2. Titles of works. (a) References are to the serial numbers in the Catalogue. Those in heavy type refer to the notes in which the copies of the work mentioned are actually described, and show that the work in question is not merely incidentally referred to.

(b) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(c) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title) are:

Al-(Arabic definite article, in all modifications)	Majmū'a
Bayān	Mukhtasar
Dar	Muntakhab
Fī	Risāla (-t)
Intikhāb	Sharh
Kitāb	Tarjuma (-t)

Also the Persian idāfa (-i-), or Arabic case terminations -u, -i.

3. Principal subjects. The chief purpose of this treatise is to help the reader to handle the works which originally, or due to a defect of the copy, possess no proper titles. It must be realized, however, that it was possible only to introduce the most important subjects with which these

treatises deal.

4. Names of copyists. The date in brackets after the name of the scribe in this index is that of the manuscript copied by him.

5. Places of copying. The date in brackets after the name of the place shows that the colophon containing this indication is so dated.