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ORIENTAL MANUSCRIPTS

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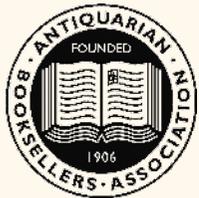
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List 2018/3

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BADA
MEMBER



Front cover: detail from no. 13 - TUNAKĀBUNĪ; inner cover: no. 7 - [PRAYERS].

ARABIC-TURKISH DICTIONARY WRITTEN IN THE BALKANS

1. **AKHTARĪ, Muṣṭafā bin Shams al-Dīn al-Qaraḥiṣārī.** *Akhtarī Kabīr.* [Margus, Ottoman Balkans, early nineteenth century.]

Arabic and Ottoman Turkish manuscript on laid paper (289 x 190 mm; text area 228 x 133 mm), ff. 269, i, written in a small, neat *naskhī*, 35 lines to the page, some words in red or overlined in red, text frame of gold, black and red rules; with an illuminated head-piece at the beginning of the text; some occasional smudging or soiling and some light damp-staining, minor worm-track in lower outer corner of a few leaves, tiny wormhole in last few leaves, but generally in very good condition; contemporary maroon morocco with flap, recessed cartouches and corner-pieces on covers containing gilt pressure-moulded floral and vegetal ornament; slightly rubbed and stained, old repairs to spine and to hinge of flap; erased seal impression and an erased inscription on f. 1r, seal impression on front free endpaper giving the name 'Ayyub' and the date 1281.

£4750

A HANDSOME COPY OF THE IMPORTANT ARABIC-TURKISH DICTIONARY KNOWN AS *AKHTARĪ KABĪR*.

Akhtarī (d. 968 AH/1561 AD) compiled his dictionary at Kütahya in 1545. Entries are listed 'in the sequence of the first root letters; the author arranged the lemmata in strict alphabetical order of the *derived* forms used in Turkish, rather than placing them under the trilingual Arabic root, as had been the usual practice in previous Arabic-Turkish dictionaries. Although Akhtarī completed this dictionary in 952/1545, in his Turkish definitions he did not hesitate to use some Old Ottoman Turkish synonyms that were already rather rare. He also gave many examples of the usage of the Arabic words in the form of quotations in Arabic. This dictionary was very popular for centuries and, in spite of its great size, many copies were made over a period of more than four centuries In his Arabic introduction, Akhtarī names the following Arabic sources: "al-Jawharī's *Ṣiḥāḥ*; *al-Dustūr*; *al-Takmilah*; *al-Mujmal*; *al-Maghrib*;



al-Taqaddimah, and other reputable works" The dictionary was printed many times in the nineteenth and early twentieth century' (E. Birnbaum, *Ottoman Turkish and Çağatay MSS in Canada* p. 354).

This copy is signed by one Aḥmad bin Muḥammad bin 'Ali, who describes himself as a preacher in the Old Mosque of Margus, i.e. present-day Požarevac in eastern Serbia.

GAL S II p. 630.

2. **EFFENDI, Ali, [and Catherine HUTTON.]** Specimen of Arabic calligraphy presented to Catherine Hutton, with added notes in her hand. [England, 1826–29.]

Single sheet of wove paper folded once to form two leaves (243 x 195 mm), Arabic calligraphy and English inscription on polished oriental paper window-mounted vertically on first leaf, text in Hutton's hand written vertically on first leaf and continued horizontally on second; in very good condition. £400 + VAT in EU

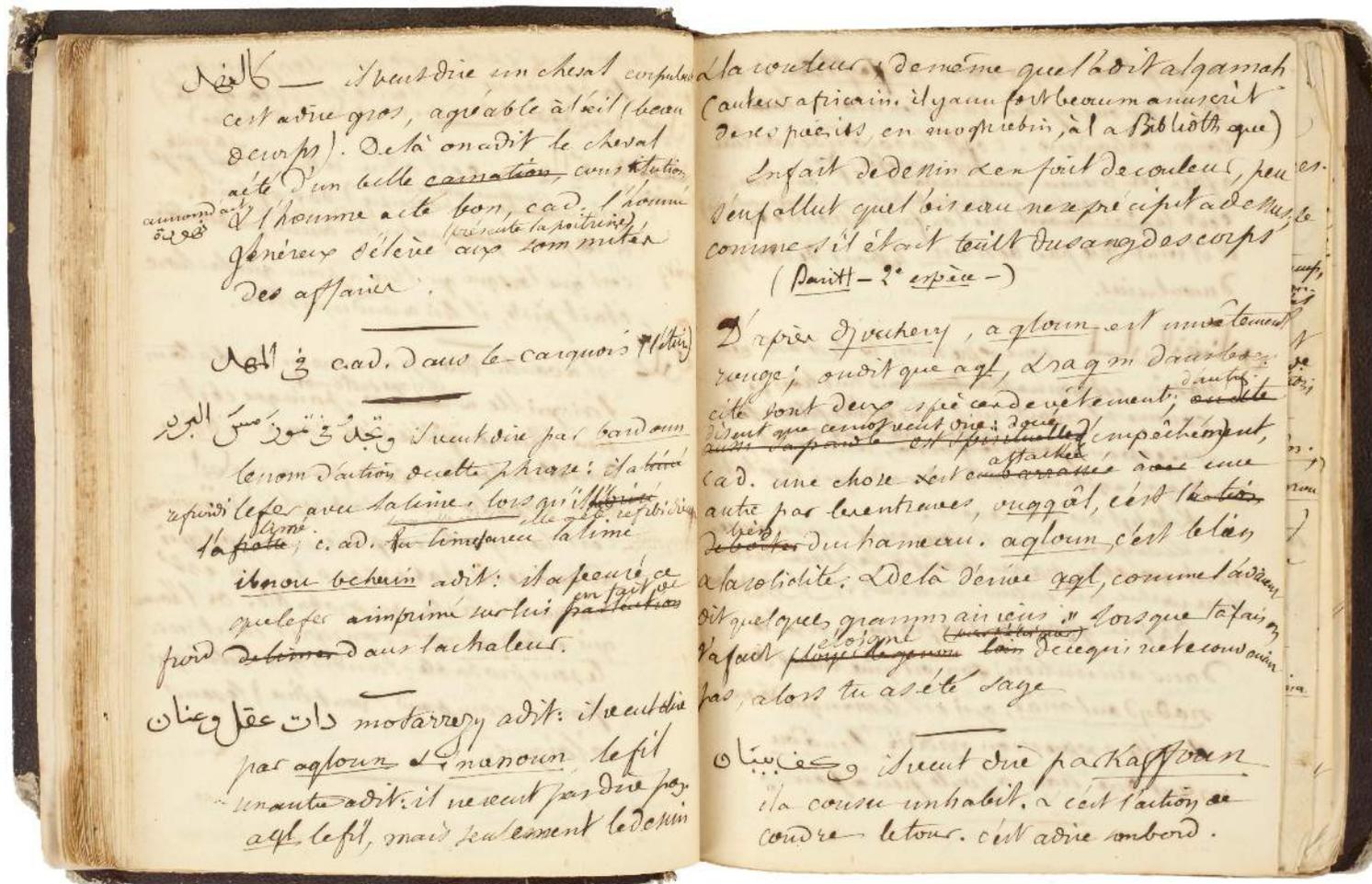
A specimen of Arabic calligraphy by an Egyptian Turk named Ali Effendi, inscribed in English in Effendi's hand 'To Mrs Catherine Hutton', with the note 'Madam when I am Ali Bey I shall be glad to see you in Egypt. I am yours [sic] sincere friend Ali Effendi'.

Catherine Hutton's accompanying notes, dated 1826 and 1829, state that Effendi 'is a young, handsome, clever Egyptian-Turk, who had been sent to England by his beloved "Grand Pasha" to learn our language, manners &c, and transport them to Cairo. His proficiency in writing English is seen in the following autograph, the English part of which he wrote for me'. Hutton further notes that Effendi 'was fond of the theatre, and spoke with rapture of the beautiful actresses. He looked upon English horsemanship with the utmost contempt. Stooping forward, and hanging down his head, he said "Your men ride like this". Then, rising to his accustomed height, he added, "I throw my jereed on full gallop, and stop the moment when I should touch the wall["]'. . . . Ali Effendi drank wine like an infidel'. Hutton mentions three of Ali Effendi's companions: Mohamed Effendi, 'who is studying naval architecture', Selim Aga, 'who is studying mathematics and military engineering', and Omar Effendi, 'who is qualifying himself for diplomacy'. That all four men spent some years in England is confirmed by *The Nautical Magazine* for 1832, which adds that they were aged between twenty two and twenty five years of age and that they arrived in 1826.

From an early age the novelist Catherine Hutton (1756–1846) was a keen letter-writer. "The Coltman family of Leicester and Mrs Andre of Enfield, Middlesex, were lifelong correspondents. She also wrote to her cousin the mathematician Charles Hutton (1737–1823), Sarah Harriet Burney (Fanny Burney's half-sister), the radical author Sir Richard Phillips, Eliza Cook, and, latterly, Edward Bulwer Lytton, and Charles Dickens. Her letters are full of

anecdotes and shrewd observations on her acquaintances and are seasoned with a self-deprecating wit, their direct address and dry cheerfulness recalling the epistolary style of Jane Austen. Hutton delighted in Austen's novels, and believed that "her character is either something like mine, or what I would wish mine to be" In an account of her occupations written in July 1844, Catherine Hutton described some of the other activities which absorbed her: needlework, including "patchwork beyond all calculation"; pastry and confectionery; collecting prints of costumes in eight large volumes; and collecting more than 2000 autographs Bridget Hill rightly concludes that her life "illustrates the particular problems of the educated, intelligent, single daughter of the middle class" in late eighteenth- and early nineteenth-century Britain' (*Oxford DNB*).





3. [AL-ḤARĪRĪ, Abū Muḥammad al-Qāsim ibn ‘Alī.] Commentary on the Maqāmāt of al-Ḥarīrī. [France, mid-19th century.]

Manuscript in French and Arabic on wove paper (205 x 155 mm), ff. 310; extensive corrections, crossings-out and additions in red and black ink; fore-edges a little spotted and stained, but in excellent condition; contemporary boards; rubbed, some edges and corners chipped. £1200

AN UNIDENTIFIED FRENCH ORIENTALIST’S EXTENSIVE AND DETAILED COMMENTARY ON THE SIXTH, ELEVENTH AND TWENTY-SIXTH MAQĀMA (‘SESSIONS’) OF AL-ḤARĪRĪ (D. 1122 AD).

Despite its imitative form and content, the *Maqāmāt* enjoyed enormous popularity, and was translated with varying faithfulness into Syriac, Persian, and Hebrew, spawning a legion of imitative works. Unsurprisingly, it was also extensively commented upon by later authors, al-Muṭarrizī among them. It was also of particular interest to European orientalists, and extracts appeared in grammars and linguistic exercises from Fabricius’s *Specimen Arabicum* (1638) onwards. The first complete edition was that of Caussin de Perceval (1819), followed soon afterwards by the authoritative edition of Silvestre de Sacy (1822). We have been unable to identify the author of the present manuscript. However, it is not in the hand of either Caussin de Perceval or Silvestre de Sacy.

INSCRIBED BY A MOSUL PHYSICIAN IN 913 AH (1507 AD)

4. **AL-JURJĀNĪ, Zayn al-Dīn Abū Ibrāhīm Ismā‘īl bin Ḥusayn.** Dhakīrah Khwārizmshāhī. [Probably Anatolia, late 15th century].

Arabic manuscript on paper (335 x 239 mm; text area 263 x 176 mm), ff. 544, written in a tidy *nasta‘liq*, 35 lines to the page, text frame of red and blue rules, important words and phrases in red or in larger *naskhī*; chapter headings repeated in margins in a bold calligraphic script, several marginal annotations in various contemporary and later hands; some splashes, soiling and staining, first leaf re-attached and with loss of one or two words on verso (sense recoverable), margins of last few leaves strengthened, but generally in good, sound condition; early twentieth-century brown roan preserving covers of contemporary morocco binding blind-stamped with a single tool to form a central motif of three interlocking lozenges, smaller lozenges above and below, blind-stamped corner-pieces; stained and rubbed; various seal impressions (some erased) on first and second leaves and at end of text. **£12,000**

VERY RARE ARABIC TRANSLATION OF AL-JURJĀNĪ’S IMPORTANT MEDICAL COMPENDIUM, THE FIRST MAJOR MEDICAL TEXT WRITTEN IN THE PERSIAN LANGUAGE.

Al-Jurjānī ‘went to live in Khwārizm in 504/1110 and became attached to the Khwārizmshāhs Ḳuṭb al-Dīn Muḥammad (490/1097–521/1127), to whom he dedicated his *Dhakīrah*, and Atsiz b. Muḥammad (521/1127–551/1156) His *Dhakīrah Khwārizmshāhī*, probably the first medical Encyclopaedia written in Persian and containing about 450,000 words, is one of the most important works of its kind; it also exists in an Arabic version, and was translated into Turkish and (in an abbreviated form) into Hebrew’ (*Encyclopaedia of Islam*).

Modelled on the *Canon* of Ibn Sīnā/Avicenna, the *Dhakīrah* is divided into ten books as follows: definition and utility of medicine, and the structure and powers of the human body; on health and disease, in general, including causes and symptoms of disease, and accidents of the body; on the preservation of health; on diagnosis, crisis and prognosis; on fevers and their treatment; on local diseases and their treatment; on tumours, ulcers and so forth; on the care of the external parts of the body (hair, skin, nails, and so on); on poisons and antidotes; and on simple and compound drugs.

Provenance: ‘Abdul-Malik bin Maḥmud al-Mausuli *al-tabīb* (‘the physician’), with his ownership inscription dated 5 Rajab 913 AH (10 November 1507) at the Mu‘ayiddi hospital in Mosul; the distinguished German ophthalmologist and Arabist Max Meyerhof (1874–1945), with his bookplate on front pastedown.

GAL I 487 and S I p. 889. See Keshavarz, *A descriptive and analytical catalogue of Persian manuscripts in the library of the Wellcome Institute for the History of Medicine* pp. 52–4 and p. 149. Fihrist records no copies of the Arabic translation.

5. [MEDICINE.] Kitāb al-‘ilal wa al-āmrād. [Probably Persia,] 1294 AH [1877 AD.]

Persian manuscript on Russian wove paper (218 x 170 mm; text area 145 x 85 mm); ff. vii, 331 (with contemporary pagination to 663), v; 15 lines of black *naskhī* per page; section headings in purple, page headings in black; occasional light spotting; dated colophons at ff. 130v and 249v; ff. 253v, 260v, 265v, 289v and 307v with brief annotations in a Latin script, most likely in the hand of the copyist; contemporary leather binding; somewhat stained and worn, but sound, remains of paper label on spine. **£400**

An unusual Qajar period medical manuscript with undeciphered scribal annotations. The text is an anonymous, apparently unrecorded example of the medical formularies for which medieval Persia was renowned, organised conventionally in a sequence of diseases, diagnoses, and cures. It is a distinctive example of relatively modern Persianate manuscript production, copied as it is on mass-produced paper from the mills of imperial Russia. The text comprises three books from an ostensible set of ten, together constituting the titular work *Kitāb al-‘ilal wa al-āmrād*. We have been unable to identify the alphabet and language employed in the scribal marginalia. The three books are entitled as follows:

1. Al-kitāb al-sādis min kutub al-‘ashara min kitāb al-‘ilal wa al-āmrād (ff. 1v–130v).
2. Al-kitāb al-sābi’ min kutub al-‘ashara min kitāb al-‘ilal wa al-āmrād (ff. 131r–249v).
3. Al-kitāb al-thāmin min kutub al-‘ashara min kitāb al-‘ilal wa al-āmrād (ff. 250r–331).

6. **AL-MUṬRĀN, Yuwākīm.** *Manārat al-aqdās fī-tafsīr al-quddās.* [Levant,] dated 25 July 1758.

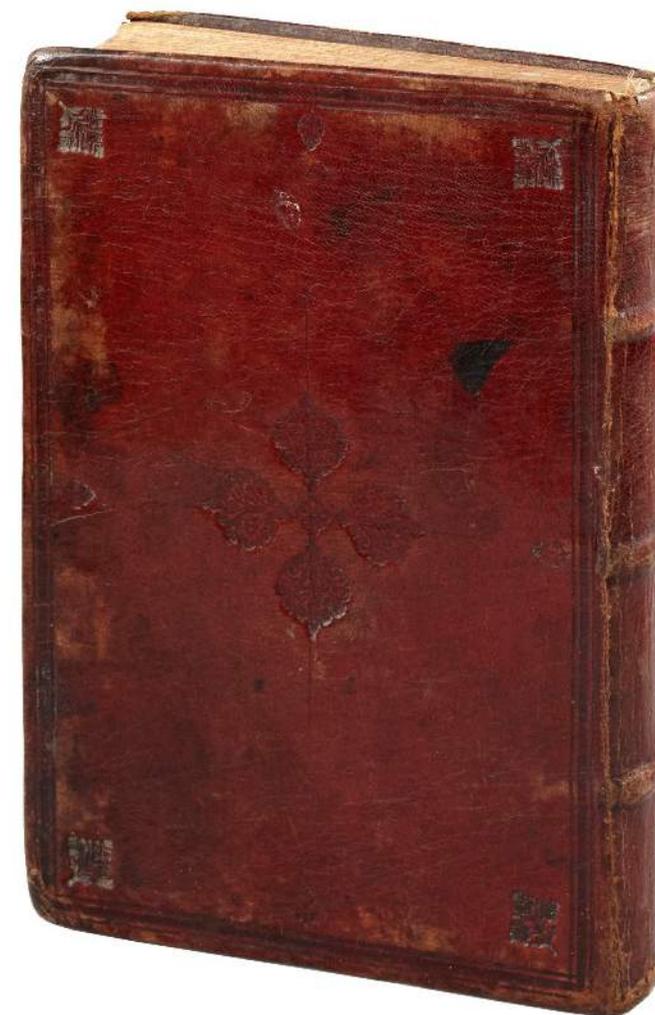
Arabic manuscript on laid paper (220 x 160 mm; text area 165 x 105 mm), ff. ii, 152, ii, written in *naskhī* in black ink, 22 lines to the page, significant words or passages written in red, chapter headings in calligraphic majuscule, several marginal glosses in the hand of the scribe; light damp-stain in lower outer corner of first few leaves, just touching text, some light spotting and staining elsewhere, but generally in very good condition; contemporary Levantine maroon morocco, covers stamped in blind with a central motif of four fleurons in a cruciform design, fleurons in corners; original embroidered marker in blue, yellow and pink silk; extremities slightly rubbed and bumped; nineteenth-century European collection label inscribed 'No. 156' in ink on front pastedown. £2750

AN EARLY COPY, WRITTEN DURING THE LIFETIME OF THE AUTHOR, OF THIS LEARNED COMMENTARY ON THE MYSTERIES OF THE MASS.

The author, also known as 'Yuwākīm the Archbishop', was born in Baalbek in 1696 and served as a priest there and also in Homs and Aleppo, dying at Acre in 1772. *Manārat al-aqdās fī-tafsīr al-quddās* ('The lamp of the sanctuary in the explanation of the Mass') was written in August 1751 using a Greek schismatic tract as a template but amending it in order to conform with Catholic doctrine. Graf considered the title to be an indication that the author was acquainted with the Arabic version of Barhebraeus's *Candelabrum of the sanctuary*, but according to Hidemi Takahashi the influence is more likely to be indirect, perhaps via the Maronite Stephen al-Duwaihi (see H. Takahashi, *Barhebraeus: a bio-bibliography*, 2005, p. 114).

The work comprises seven chapters: on the liturgical celebrants; on preparations for the Mass; on obligatory prayers and their rendition; on the place of worship; on liturgical vestments; on liturgical apparatus; and on the liturgy as mystical representation of Christ's life. Among the authors cited are Petrus Arkudius, Symeon of Thessalonica and Germanus of Constantinople. The work was published in 1888 (Beirut, al-Maṭba'a al-Adabīya). Al-Muṭrān also wrote extensively on the relationship between logic and religion; his writings on this subject are mostly held at the American University of Beirut's Archive and Special Collections library.

Graf, *Geschichte der Christlichen Arabischen Literatur* III p. 211, recording a copy dated 1754 in the Vatican (MS Arabo 820).



ماث وهكذا طعن جنبه بحريته وهكذا افاض الدم والماء من جنبه الطعور
 وهكذا حمل يوسف ويوسف يموس وهكذا فن . وهكذا السبب
 يسفد الكاهن ان يضع ايصودن الاسرار الهيد قبل ان نصير
 جسدا المسيح ودمه . تصلي في ذاته هذا الاقنون معترقا بدوع
 وقابل ليس احد من الربطيين بالشهوات واللذات الجسدية مستحقا
 ان يجردك يا ملك الخد لا الخلد من ذلك عظمتهم والقوات السماوية
 ترهبها وتخافها الخ والمرتون يبندون بترتيل الشجيرة الشاروبية
 المخدم يحزها في الفصل . وهذا القسم بقايد الورع والتمسك
 بها تحت الكنيسة جميع المومنين الحاضرين على التمسك والورع و
 العباد . وان يترجمهم كل اهتمام عالمي . معترفين باهم عقيدتهم
 ان يتلو ملك الكل من فوق من المللكية . وقرنهم ترى المعنى في هذه
 الساعة المقدسة يعفون بانسحاق وخضوع وصديق في ذواتهم
 المزبور . والبعض يحزن متضرعين . آخرين يصلون صلوات الخد
 مما يليهم .
 وانما ناهب الشعب ويسفد مثل هذا الاستعداد الذي ليس هو عبادته
 بل قد يمتدحها ويعفون اخي الرب كما نضر ذلك في الفصل الثاني لسبعين
 اوهيا لان عقيدتنا تتقبل باشارة ذلك الطفس والتقدم ملك الملوك و
 الارباب ليذبح ويعطي طعاما للمومنين **وقولنا** باشارة ذلك الطفس والتقدم
 لانه يعقلها حقيقة بذلك الايصودن حيث ان حين التقدم جسد
 ليس هو جسد المسيح لكن يترسم لنا جسد المسيح ويمثلها الى ان
 للذبح **ياهما** ياهب الشعب هكذا . لان يتحرك بحرية العباد تحزن هذه
 الاشياء اللذات على هذه الاسرار المقدسة . اعني اسرار قدانيا الواجب

لها السجون . ويقدم الكرام هذه التقدمة التي تمثل جناز المسيح وحمله
 الى الابن . وانما نذرت عنينا الى اورشليم لاقتال الهلام متحشعا من قبل
 هتاف الكاهن **يدكر الرب** لان الكاهن يعلن بذلك انه ذاهب
 يقدم هذه الذبيحة . بل يعظمه لمجد الشعب الحاضر وذكره . فمن يحجب
 وقتئذ كل من الشعب قايلا ان ذكر في ارب في ملكوتك .

الفصل الثاني عشر

في ان هذا الاحتفال والتكرار الذي يصير من الشعب عند انتقال
 المراهب هو عادة قديمة من عهد يعقوب اخي الرب
 تدبرها في الفصل السابق ان هذا الاحتفال والتشريف الذي يصير
 للمقربين الهيد من الشعب بالحزن والورع واستقبالها اياه برعدة وتكرار
 ليس هو عادة جديدة في السبعين . بل قديمة مسجلة ليسا من يعقوب الرسول
 اخي الرب . وهذا يتضح من قول يعقوب نفسه الذي كان قديما يرتلي
 هذا الحل موضع الشجيرة الشاروبية . وهو هذا
ليسكن كل جسد شرقي ويقت متصبا بحرف ورجب ولا يفتكك التبت
قدرا ارضيا لان ملك الملوك ورب الارباب قد يوافي بقدمي بالذبح
 ويدفع طعاما للمومنين والمصافات المللكية مع الشاروبيم والكثيري
 الاعين والرياسات والسلاطين والساكنين في ذري الستة الاجتهاد
يقدمونني بحرفي الرجوه هاتقن بالسيح النبوا
 وقد استقر السبعين على ترتل هذا القول الذي تم ملك بوسينا نور
 المراهب دسوس اخي بوسينا نور الكثير وخليفته كما اخبر كدرينوس
 المورخ قايلا ان الشاروبيين الذي يرتل الان في ذرية الهيصون



7. [PRAYERS.] Arabic prayer book. [Ottoman Turkey, late 18th century.]

Arabic manuscript on laid paper (135 x 85 mm; text area 85 x 45 mm), ff. i, 156 (last two leaves blank except for text frames), written in a good *naskhī*, predominantly nine lines to the page, text frame of gold and black rules; with an illuminated double-page opening at beginning, the border of orange and red quatrefoils against a dark blue background, an illuminated headpiece on f. 2v, *sura* headings in cartouches reserved against orange or blue panels bordered in gold, and 44 pages of prayers contained within full-page coloured borders; ff. 34–37 misbound, some minor soiling or staining, but in very good condition; contemporary blind-stamped maroon morocco with flap; slightly rubbed; preserved in a nineteenth-century carrying case of hard-grain brown leather, red cloth lining, three metal and silk tassels suspended from lower edge, one side embroidered in silver thread with a *tughra* within an ornamental frame, remains of strap of red cotton cord with drop-shaped woven tassel knots.

£4250

A CHARMING SMALL PRAYER BOOK PRESERVED IN AN ATTRACTIVE LATER CARRYING CASE.

The manuscript begins with *Sūrat al-Fātiḥah* and is followed by a further nine *suras* from the Qur'an. These are followed by various invocations set within octagonal or circular panels against black, orange, pink, blue, ochre and salmon pink backgrounds, a series of private supplications (*du'a*), and, towards the end, a further sequence of *du'a* in alphabetical order, probably for mnemonic purposes, in small roundels against brightly coloured backgrounds. The final prayer seems to be an extract from a work by the Ottoman scholar and mystical writer Quṭb al-Dīn al-Iznīqī (d. 885 AH/1480 AD) and bears the date 884 AH.

سورة
الفاتحة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الْإِيمَانِ
الرَّحِيمِ
مَا لِك يَوْمَ الدِّينِ
إِنَّا كُنَّا نَعْبُدُ وَإِنَّا كُنَّا نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ
الْمَغضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

سورة
الأنعام

سورة
البقرة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ
هُدًى وَبُشْرَى لِلْمُسْلِمِينَ
الَّذِينَ يُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَيُؤْتُونَ
رِزْقًا مِمَّا سَعَوْا وَوَالَّذِينَ
يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ
وَمَا أُنزِلَ مِنْ قَبْلِكَ وَيَا أُولِي
الْأَلْبَابِ

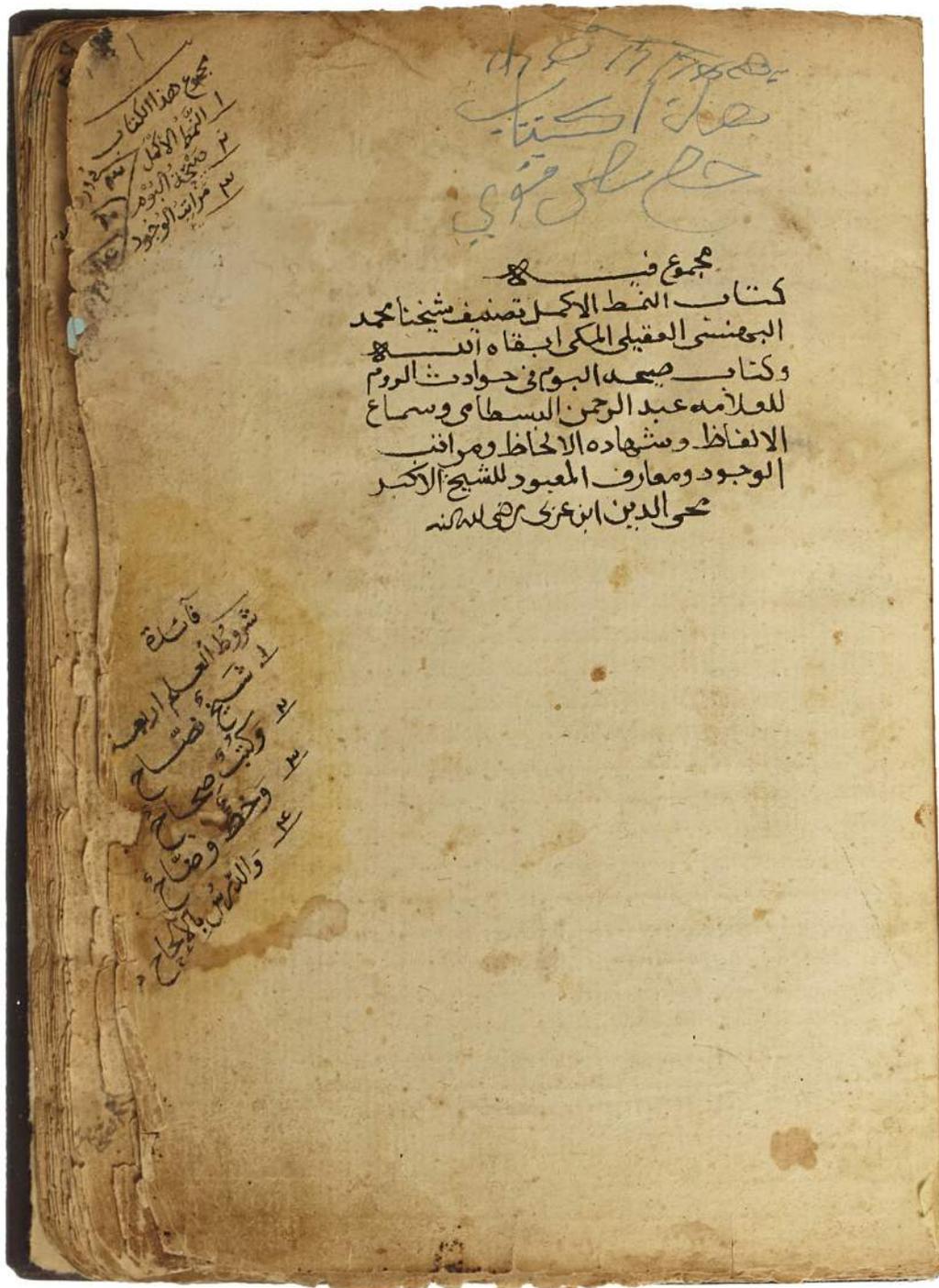
سورة
الأنعام

انا قبل الدهر وقبل قبل
 ومن بعد فاطمى بنى جدي



ابن الاذقر رضي الله عنه	الاجير السلي رضي الله عنه	ابن كعب رضي الله عنه
ابن انيس رضي الله تعالى عنه	ابن معاذ رضي الله عنه	ابن سعد رضي الله تعالى عنه

ابن مالك مولى رسول الله رضي الله عنه	ابن اوس رضي الله عنه	ابن اوس رضي الله عنه
ابن اوس رضي الله عنه	ابن ابان رضي الله عنه	ابن اوس رضي الله عنه
ابن معدون رضي الله عنه	ابن حجر رضي الله عنه	ابن حجر رضي الله عنه
ابن ذعرور رضي الله عنه	ابن البراء رضي الله عنه	ابن شبير رضي الله عنه
ابن رماح رضي الله عنه	حرف النار	ابن معاذ رضي الله عنه



8. [PROPHETIC MISCELLANY.] *Near East, 988 AH [1580–1581 AD].*

- a. AL-MAKKĪ, Muhammad al-Bahnasī al-‘Aqīlī. Kitāb al-namat al-akmal fi dhikr al-mustaqbal.
- b. AL-BUSTĀMĪ. Sihāt al-būm fi hiwādith al-rūm.
- c. IBN AL-ARABĪ, Muhyī al-Dīn Muḥammad b. ‘Alī. Marātib al-wujūd wa-m’arīf al-ma’būd.

Arabic manuscript on thick laid paper (225 x 170 mm; text area 165 x 115 mm), ff. 17; 29 lines of very small black *naskhī* per page, partially vocalised, certain words and passages outlined in red; some marginal annotations; slightly soiled and somewhat damp-stained, but the paper still strong; twentieth-century blind-stamped purple morocco. £2000

Unusual; an early copy of a very rare prophetic work together with a commentary on the *Shajara* and a prophetic work attributed to the illustrious Sufi Ibn ‘Arabī. These three examples of Arabic prophecy and numerology, complete with diagrams and annotations, were all copied between 1580 and 1581 on the Arabian peninsula, according to their respective colophons, and all are supplied with titles. All three titles are known examples of prophetic texts falsely attributed to established authorities, Ibn ‘Arabī having been a particularly popular name to appropriate, but the first work, a commentary on the *Shajara*, presents a particular conundrum. The commentary, whose title *Kitāb al-namat al-akmal fi dhikr al-mustaqbal* is supplied both by the copyist on f. 1v and in a later hand on f. 1r, has been ascribed to al-Maqqarī, the North African compiler and historian, albeit with reservations. The present treatise’s colophon renders this already questionable attribution absurd, as al-Maqqarī was only four years old in 1581. Whether the author given on f. 1r, Al-Makkī, is in fact the true author or merely another pseudonym is unclear, although his name makes for a rather less eminent disguise than that of al-Maqqarī.

There are only a handful of copies of the *Shajara* commentary extant. The preamble of the present text corresponds with that of an anonymous commentary on the *Shajara* under a variant title noted by Brockelmann (GAL I p. 580), no. 4216 in Ahlwardt’s catalogue of the holdings of the Staatsbibliothek in Berlin, and Yahya’s 1964 survey of Ibn ‘Arabī’s works notes two additional copies in Turkey under the same title.



9. [QUR'ĀN.] [Sūrat al-hajj (22): 51–53 and 65–67.] [Near East or North Africa, 9th or 10th century AD.]

Bifolium on vellum (a single leaf measures 277 x 370 mm); seven lines of large, bold *Kūfī* per page, written in black ink; diacritics in red, a few in green; two scribal corrections (one of the script itself, one of the vocalisation); some rubbing on the flesh side, as often, some flaking of the red and green pigments, two short tears at edges, but generally in very good condition with the original edges; mounted and framed.

£15,000 + VAT in EU

A strikingly bold example of Kufic calligraphy, from a manuscript of large format. The scribe has apparently worked free-hand rather than following guide-lines.

Another leaf from the same Qur'an is in the Nasser D. Khalili Collection. 'To some extent, the letter forms . . . recall those of the D group, but they are rather crudely executed, and the precise position of this script within the D group is difficult to determine. Judging by the script, this leaf may have been part of the famous MS. 322 in the Institute of Oriental Studies in Leningrad . . . Red dots indicate the vocalisation, while the green dots mark the presence of an *alif* of

prolongation. The verses are not divided' (François Déroche, *The Abbasid tradition. Qur'ans of the 8th to the 10th centuries AD*, The Nasser D. Khalili collection of Islamic art, vol. I, 1992, no. 69, p. 126). A section of 10 leaves from the same Qur'an manuscript was lot 12 in Christie's sale of 8 April 2008.

The parent manuscript would presumably have been read, or perhaps used as an *aide-memoire*, in Quranic recitation, despite the challenging nature of the leaf's script, which lacks the diacritics distinguishing consonants of identical form from one another. Given the tradition of memorising the Qur'an, this text may simply have served as a prompt for a recitation, rather than a reading copy.



10. **RESHĪD PASHA, Muṣṭafā [and Catherine HUTTON.]**
 Ottoman Turkish verse and French translation in the hand of Muṣṭafā Reshīd, with a translation into English by Catherine Hutton. [England,] 29 July 1837.

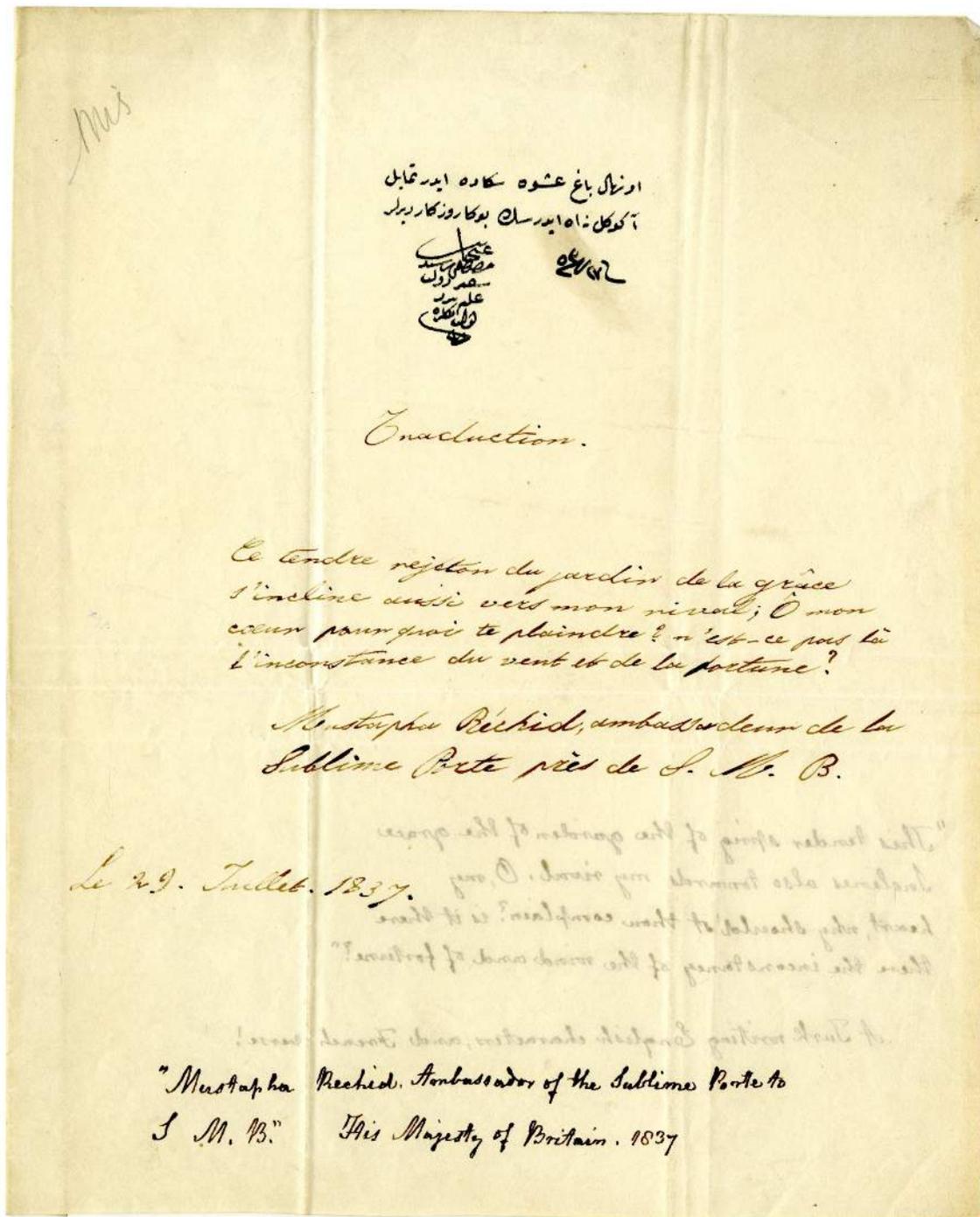
Single sheet of Whatman paper folded once to form two leaves (247 x 194 mm), watermarked '1832', Ottoman Turkish verse and French translation in the hand of Muṣṭafā Reshīd on recto of first leaf, notes in the hand of Catherine Hutton on recto and verso of first leaf (second leaf blank); sometime folded.

£350 + VAT in EU

Verse in Ottoman Turkish, with French translation, in the hand of the great Ottoman diplomat and statesman Muṣṭafā Reshīd (1800–1858), written during his time as Ottoman ambassador to Britain (1836–8).

'In 1834 Reshīd was sent to Paris as special envoy with a mission to regain Algeria from the French. While he was bound to be unsuccessful in this, he did manage to loosen the ties between Paris and Muḥammad 'Alī. He returned to Istanbul in March 1835, but was sent to Paris again three months later, now as a full ambassador. After a year in Paris he was transferred to London. There, his crucial achievement was to gain the unequivocal support of the British government in the conflict with Muḥammad 'Alī Pasha. From now on, Reshīd would work closely with the British government almost continually for the rest of his life. In July 1837 he was made a marshal (*mūshīr*) and given the position of Minister of Foreign Affairs. After a tour of factories in Britain, he returned to Istanbul to take up his new job. Early in 1838 he was made a Pasha' (*Encyclopaedia of Islam*).

From the autograph collection of the novelist and letter-writer Catherine Hutton (1756–1846; see item 2 above), who has added her English translation of the French verse, and the comment 'A Turk writing English characters and French verse!'





11. **SIBAWAYHĪ.** Kitāb Sibawayhī. [North Africa or Near East, 10th or 11th century AD.]

Arabic manuscript on vellum (270 x 170 mm), ff. 6, with between 17 and 18 lines to the page, written in an Abbasid scribal hand, chapter headings in majuscule; a little light soiling, a few words strengthened or corrected in a later hand; leaves individually guarded, in modern oatmeal cloth; two clipped descriptions from early/mid-twentieth century British bookseller's catalogues describing the fragment loosely inserted. £18,000

RARE: ONE OF THREE KNOWN FRAGMENTS OF SIBAWAYHĪ'S ARABIC GRAMMAR ON VELLUM.

These leaves are an important early survival of the text, from one of only a handful of early copies, with the text roughly corresponding to chapters 546 to 549 in the second volume of Hartwig Derenbourg's edition (2 vols., Paris, 1881–9, pp. 417.9–420.21; 422.1–425.4).

Beyond his name, and this single work, little is known of Sibawayhī. That he studied at Basra is almost certain, and this single fact, coupled with an approximate death date of 796, provides a useful context for the composition of the *Kitāb Sibawayhī*, setting him in the heady years when Arabic grammatical sciences were in their infancy. His work touches on almost every aspect of grammar, ranging from phonology to morphology, building from a broad sample of written Arabic, albeit one which excludes the proverbial. Sibawayhī's text remains the touchstone of Arabic grammar, though later grammars did supplant it.

The other vellum fragments are at the Biblioteca Ambrosiana (on vellum alone, datable to c. 1100; see Löfgren & Traini I p. 134) and Paris, Bibliothèque nationale MS Arabe 6499 (on vellum and paper, written in Spain in 558 AH (1162–3 AD)).

GAL I pp. 99–100. See also G. Humbert, *Les voies de la transmission du Kitāb du Sibawayhi*, 1995; H. Loveday, *Islamic paper*, 2001, p. 15.

INDIAN NUMBER GAMES FOR THE EAST INDIA COMPANY

12. **TRIVENKATACHARYA.** 'Juggutcowtook Culpvullee' (an illustrated manuscript of arithmetic and logic games). [*Colophon:*] Poona, 1 August 1821.

Manuscript in Sanskrit and English on laid paper, large 4to (300 x 275 mm), ff. 93, including two blanks at beginning, eight at end, and five intermediary leaves blank except for rough indications of tables never executed (or executed elsewhere in the manuscript); written in Sanskrit in a good Devanagari script with accompanying English translations or summaries; **with 52 illustrations executed in black ink and grey wash**, numerous tables and diagrams executed in the same manner; roughly-sketched preliminary chalk drawings and occasional guide-words in Sanskrit(?) clearly visible beneath illustrations; several instances of the use of what appears to be an early nineteenth-century Indian form of correction fluid to amend both text and illustrations; pencilled corrections to the English text in a nineteenth-century hand; some very light soiling and creasing, a few small holes resulting from insect damage, but generally in excellent condition; **contemporary Indian binding** of reddish brown leather painted silver-grey, narrow gilt border on covers, roundels painted to a floral design in purple, pink, yellow and green in centre of covers, red leather label on upper cover lettered in gilt 'JUGGUT. COUTOOK. CULPWALLEE.', flat spine decorated with repeated triple gilt lines, silver-grey pastedowns; some light rubbing and a few scrapes, head of spine slightly chipped. **£20,000**

A BEAUTIFUL AND HIGHLY UNUSUAL MANUSCRIPT OF INDIAN NUMBER AND LOGIC GAMES, PRODUCED IN POONA (PUNE) WITHIN FOUR YEARS OF THE SEIZURE OF THE CITY BY THE BRITISH IN 1817.

The first few lines of the English translation of the preface (f. 3r) name the compiler and make it clear that the manuscript must have been produced at the behest of, or to curry favour with, a member of the East India Company:

'The Honorable Company's Government protector to all the Inhabitants like Children and Establish the Laws and Charity, also liberal and bountiful that nothing should be Compared with them, therefore the said Company's Government may daily acquire prosperity until sun and moon indure and keep their Kindness upon the Authore of this Work

named Juggutcowtook Culpvullee, compelled [i.e. compiled] by Trevengacharry Shastry inhabitant of Treputtee, now in Poona'.

The compiler is named in a further inscription on f. 34r in the following manner: 'The above work is formed by Trevengunda Charry Shastree in Poona on the 1st August 1821', which suggests a contribution considerably greater than that of compiler in the strict sense of the word. The Kannada scholar Trivenkatacharya (or Trivengadacharya), evidently a native of Tirupati in Andhra Pradesh, is known as the author of a work on chess in Sanskrit, *Vilasa-mani-manjari* ('Bouquet of gems of diversion and leisure'), which was translated into English and printed at Bombay in 1814 as *Essays on chess, adapted to the European method of play . . . translated from the original Sanscrit* (the title names the author as 'Trevangadacharya Shastree'). *Vilasa-mani-manjari* had been written at the behest of Baji Rao II, last Peshwa of the Maratha Empire, whose defeat at the Battle of Khadki on 5 November 1817 had resulted in the British subjugation of Poona. The hand of the English text of our manuscript, a good italic cursive of British appearance but certainly written by an Indian, is very probably that of Trivenkatacharya himself.

The present work is a visually striking expression of the Indians' much-admired prowess in *ganita* (a Sanskrit word encompassing mathematics, computing and logic). It is divided into several distinct sections. The first part (ff. 6r-33v) comprises 56 vividly illustrated problems of varying complexity, the answers to which appear on ff. 42r-68v. Each problem takes the form of a 'query', usually with a related 'question'. To take one of the simpler problems as an example, query no. 56 (f. 33v) is: 'That a King having kept a Parrot and feed him in thirty three times every day each time he given him 32 Grain of Wheat Corn so he done for one hundred years'; the related question is: 'It is asked what is that Total Quantity of Grain he given to the Parrot, and the Person who will answer this query may remain happy for hundred years'. The answer (f. 68v) is that 'The Parrot in one hundred years Consumed the Grain three Crores Seventy Nine Lacks and ninety six thousands as follows - 37996000' (this is apparently something of an approximation, or else assumes a year of 359.81060606 days, which is about half-way between a solar year and a Hindu lunisolar calendar year). Other problems involve temples, bullocks, limes, apples, nuts, rings, precious stones, pearls, hunting, ghee, river ferries, horses, and so on. The 56 problems are followed by a large image of Vishnu (f. 34r), with a short dedicatory text again naming Trivenkatacharya.

॥ यवैर्द्वित्रिंशद्भिः परिकल्पितसंघान्तरपुत्रयः स्त्रिंशद्भ्रासानुदिनमदन्कश्चनसुकः शतं वर्षान्जीवन्नाम ॥
 ॥ यदपयसिधिषणाः सुदीर्घायुषं तो गणय तयवान्साधुगणकाः ॥ २५ ॥ शिखरिणी ॥ ॥

Success 1. 56

That a King having got a Parrot and feed him in thirty three times every day each time he give him 32 grains of Wheat Corn so he live for one hundred year -

Question

It is asked what is the Total Quantity of Grain he give to the Parrot and the Person who will answer the Query may remain happy for hundred year -



॥ त्रिवेगडार्यसूरिणा हरेः पदानुसारिणा कृतानुबद्धरी जगत्प्रमोदकव्यवहारी ॥ स्वपल्लवैश्चकोरकैः प्रसूतकैः ॥
 ॥ फलेः हरेः पदां बुजावलंबिनी भवेन्न नावलंबिनी ॥ २५ ॥ पंचवामरः ॥ ॥ इति श्री त्रिवेगडार्यविद्वक्त्रि ॥
 ॥ विरचितायामभिनवजगत्कौतुककल्पवल्यां श्रीश्रीश्रीकोरकौत्तमो नाम द्वितीयस्तवकः ॥ २॥

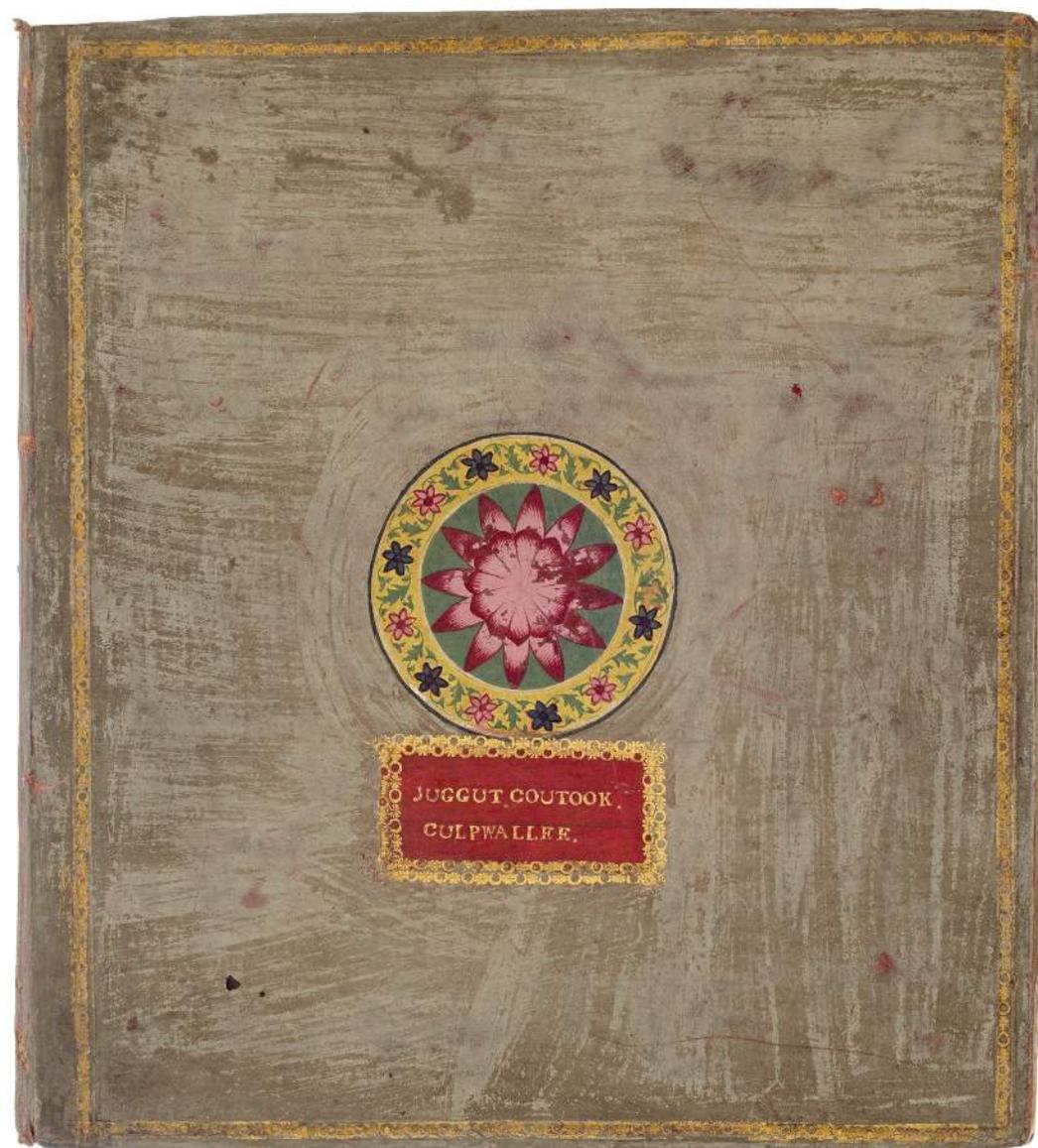
*This Work is Completed into four parts and to be considered as a Tree a
 various delicious fruits having 1. Sunders 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 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1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 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2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2*

Ff. 71v–84r are taken up by a confusingly-named ‘9th Chapter’ which consists of seven further ‘questions’. The first of these is a somewhat bewildering game of words and numbers, the premises of which are set out on f. 72r:

‘Any number of Persons being Assembled in Durbar fixing in their own Minds on any object, or any question relating to Government, the object or question there fixed on will be determined by these Tables of Numbers following – Fourteen Pages are written Containing Names of objects and questions, with numbers attached to each, any one of which the Persons present may fix upon in their mind – if what they fix on be contained in the 1st page they must Mark down one even number under fifty – if in the 2nd Page, two even numbers under fifty [The player] must then look in the nine Tables of Numbers for the Number which he has secretly fixed on, and in whatever table he finds it, he must Mention any one of the nine wards [i.e. words] which are written on the toss [i.e. tops] of that Table, from the words thus told the exact number is determined’.

A table of 27 figures, ‘the clue to the nine Tables’, appears, together with the answers to the remaining six problems, earlier in the manuscript, on f. 36. On ff. 40–41 are nine tables representing the sun, moon and planets, each table containing the numbers 1 to 9 in such a way that ‘every line from South to North and East to West and every Corner any figure written once never inserted again. These 9 Stars may be gracious to Complete this Work without any obstacles which is prayer of the author – These Tables are of every useful and important – that the Devil or evil Spirit will run away to built the Church is very lucky and to effect other Most important object among the Brahmins to Complete these Tables great trouble caused to the author’.

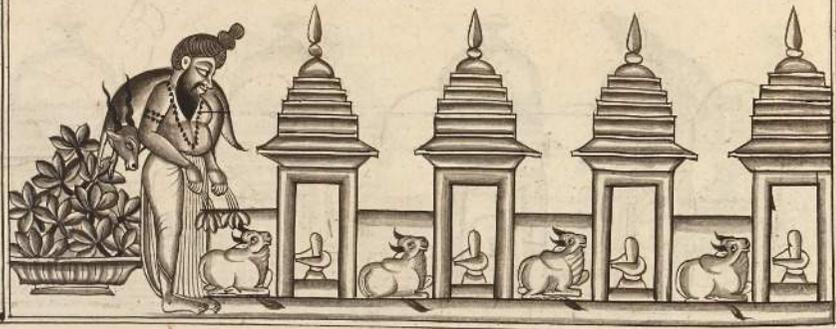
The manuscript bears numerous signs of having been corrected and adjusted during the process of compilation, an impression confirmed by the rough indications of tables found on several of the blank leaves. A reference (f. 4r) to ‘No 9 Separate Sheet Contains 7 Stories written at the last part of this Work’ seems not to refer to a separate item but to the ‘9th Chapter’ described above, and the manuscript is apparently complete as it stands.



॥ चतुर्दशान्वृतं चतुःशिवालयान्वृतं वनं प्रगृह्य फुल्लपंकजान्यथा विशन्महामुनिः विनिर्गमप्रवेश
 ॥ योर्द्विषाय चैकमर्पयन् शिवाय चार्धमर्पयन् प्रजयकथं बुधाः ॥ २० ॥ पंचचामरः ॥

Quæst. 18

There were in a forest four Temples of Shiva and four Bulls
 or Bulls standing before each temple - That a Religious Man took with him
 some Limes and going to worship the Image in his visiting the First Temple
 One lime he offered to the Bull and the remainder he carried into Tem-
 ple from which he presented half quantity to the Image and his coming
 out one Lime he again presented to the Bull - he did at the second third
 and fourth Temples and Bulls as above - Therefore it is asked what was the
 original quantity and how many he presented to each Image -



॥ विशन्सप्तद्वारं नृपतिम वनं कश्चन सुधीर्हरन् जंबीराणां चयमथ निरुद्धो नृपसद्वैः ॥ ददन् तस्माद्द्वै
 ॥ तदनुपरिशिष्टाद्द्वैमददत् प्रतिद्वारं शोषान् नृपतिमर्षिष्यामुनिरगान् ॥ २१ ॥ शिवरिणी ॥

Quæst. 19

That a Brahmin took some Limes and went to visit the Raja
 there were seven gates to his palace at the first Gate he delivered one half of the quan-
 tity and the remainder he carried to the second Gate, where he again kept one
 half of the Limes which were in his hand so he did at the third fourth fifth
 sixth and seventh and there remains only one Lime which he presented to the
 Raja and made him please -
 Question It is asked what was the original quantity and how
 many he delivered at each Gate -



PERSIAN MATERIA MEDICA

13. TUNAKĀBUNĪ, Mir Muḥammad Mu'min Ḥusaini. Tuḥfat al-Mu'minīn. [Persia, perhaps Isfahan], 1192 AH [1778 AD.]

Persian manuscript on polished European laid paper (303 x 202 mm; text area 227 x 124 mm), ff. i, 286, i; written in an excellent neat *naskhī* in black ink, 28 lines to the page, text frame and narrow outer frame of gold and black rules, chapter headings in gold, significant words in red; beginning of text with a richly illuminated headpiece and text within clouds reserved against a gold ground; **richly illuminated double-page opening** marking the beginning of the second part of the work, text within clouds reserved against a gold ground; three illuminated section headings; **numerous marginal glosses in the hand of the scribe**; a few minor smudges and stains, but generally in excellent, fresh condition; **contemporary black shagreen binding**, covers with recessed cartouches and corner-pieces containing gilt pressure-moulded floral and vegetal ornament, red morocco doublures ruled in gilt; slightly rubbed, neatly rebacked, lower outer corner of lower cover largely renewed; small modern ownership stamp and inscription and an earlier erased seal impression and inscription on front flyleaf. **£13,500**

A PRINCELY COPY OF THE EXTENSIVE PHARMACOPOEIA KNOWN AS *TUḤFAT AL-MU'MINĪN* AND ALSO AS *TUḤFAH-YI HAKIM MU'MIN* OR *TUḤFAH-YI SULAYMĀNĪ*, ONE OF THE MOST IMPORTANT PERSIAN WORKS ON *MATERIA MEDICA*.

The author Tunakābunī (or Tonekaboni), also known as Hakim Mu'min, was active at the court of the Safavid Shah Suleiman I (1666–1694) and dedicated the work to the shah in 1080 AH (1669–70 AD). Motivated by deficiencies in the then current pharmacopoeia, Zayn al-'Attār's *Ikhtiyārāt-i badī'ī*, he drew principally on Arabic sources such as Ibn al-Bayṭār, as well as on many Persian and Indian ones.



The work is divided into two major sections: a *tashkhīsāt* and a *dastūrāt*. The *tashkhīsāt* is divided into five subsections: on the nature, properties, and doses of drugs; on the functions of simple and compound drugs and their preparation; on the nature and properties of simple and compound drugs, in alphabetical order (this is the longest of the five subsections and gives synonyms for medicinal substances in Arabic, Turkish and various Indian dialects); on the treatment of poisons; and on weights and measures. The *dastūrāt* comprises two parts, the first concerning the uses of simple drugs, in five sections, the second on the uses of compound drugs, in twenty-four chapters, including chapters on minerals and gemstones. Between these two parts is a short section on talismanic symbols, with numerous examples.

The colophon (f. 285v) reads: ‘This book was completed by the sinner, the dust at the feet of the Believers, lover of Hasan and Husayn, Abū l-Ḥasan ibn ‘Abd al-Baṣīr al-Khwānsārī al-Iṣfahānī on the twelfth day of the month of Jumādā first of the year eleven-hundred and ninety-two of the blessed Muḥammadan Migration, may God bless him and keep him and bestow upon him a thousand praises and all kinds of salutations and greetings, 1192’. The scribe’s *nisba* need not, of course, indicate that the manuscript was produced in Isfahan, but comparison of the illumination with that of Isfahani Qur’ans of the period suggests that this is quite possible. That the marginal glosses are in the hand of the scribe would suggest that they have been carefully copied from the exemplar.

The binding may be compared with that of a (probably Isfahani) Qur’an in the Khalili collection (see M. Bayani, A. Contadini and T. Stanley, *The decorated word. Qur’ans of the 17th to 19th centuries*, The Nasser D. Khalili Collection of Islamic art, vol. IV, no. 45).

See Keshavarz, *A descriptive and analytical catalogue of Persian manuscripts in the library of the Wellcome Institute for the History of Medicine* p. 268, and Rieu, *Catalogue of Persian manuscripts in the British Museum* II pp. 476–7.



14. WAFĀ, Muḥammad. Al-‘urūsh [or:] Kitāb al-‘urūsh wa hisāb al-ghalab wa al-maḡlūb I-Āristūtilīs. [Near East,] 992 AH [1584 AD].

Arabic manuscript on polished laid paper (200 x 140 mm; text area 145 x 85 mm), ff. 84; 21 lines of neat black *naskhī* per page, headings in red and green ink; some light marginal damp-staining and soiling, first leaf strengthened at gutter, tear in last leaf repaired on blank verso (without loss), but in very good condition; nineteenth-century roan-backed boards. £7500

A late sixteenth-century copy of a Sufi treatise on Aristotelian causation, attributed to Muḥammad Wafā (1302–1363), a prominent Cairo Sufi, the first in a long line of scholastic mystics and the founder of the Sufi order which bore his name, the Wafā'iyya.

Brockelmann locates no copies of this work, but a recent article on Mamluk Sufism cites four copies of the *Kitāb al-‘urūsh*, though none under the longer title given here.

R. McGregor, 'New sources for the study of Sufism in Mamluk Egypt', *Bulletin of the School of Oriental and African Studies*, vol. 65, no. 2, 2002, pp. 300–322.



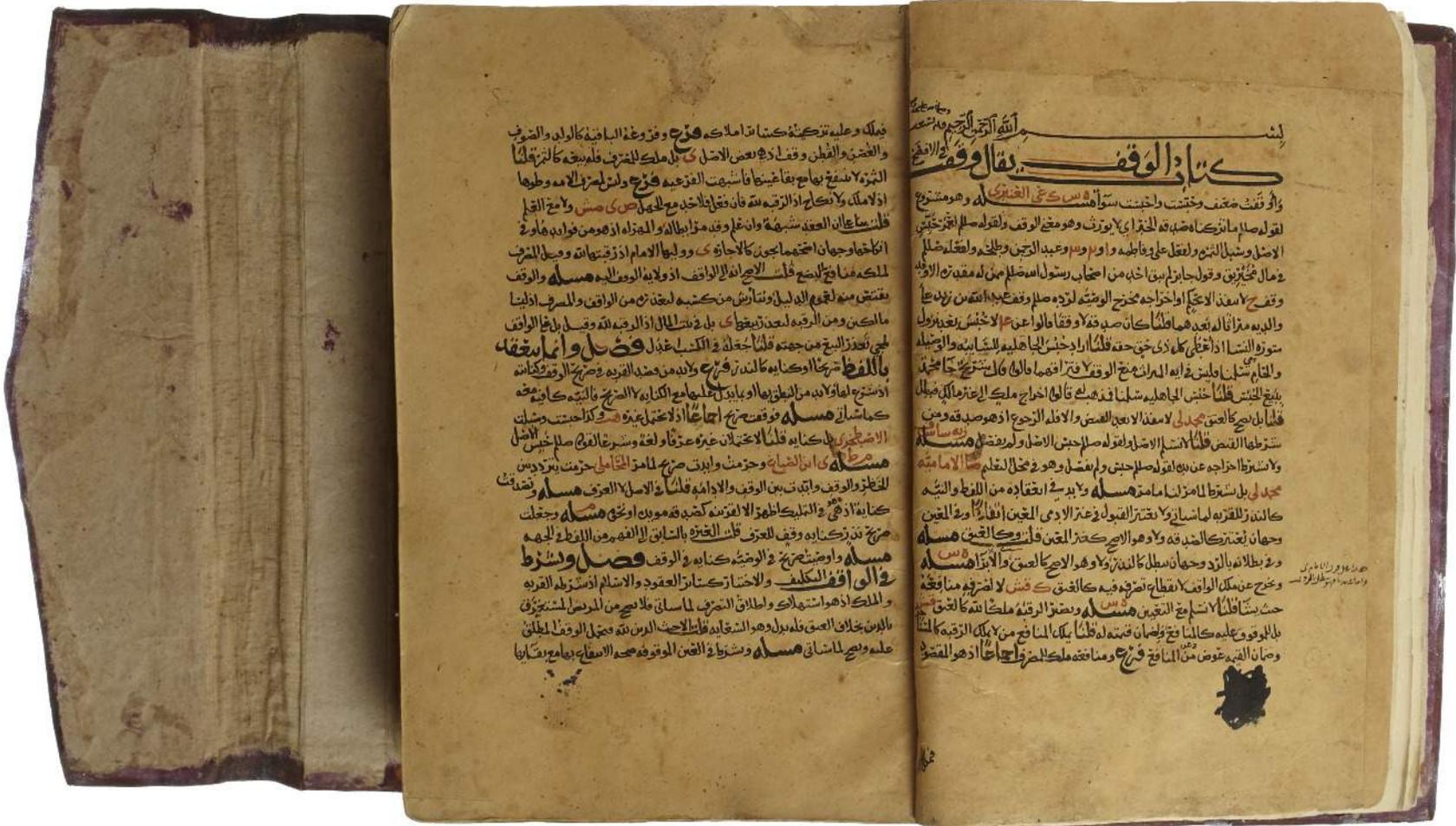
هو امر قد اجمع لك كل معتق قد تحكى في طواهره وعمقه ومعافيه
من بطانات ارضيات . وانفس فليجات . يقال عنها حكم المتلينة
او المشابهة الوصية ملكية وجائده وانما في ظاهرا وراهاه وابسط
خيال ما هو قائل ذلك من حكمة النزول والتواضع ولكن ذلك سنة
الترقي والمنابع **العرش الثاني** هو ملكوت الخيال وما جمع من
انتاج لطيفة والقرشديك وضعيفه ومربعه الفكر والذكر
والحفظ والخيال وشكته الملك والجان والشيطان وهذا هو
الذي يخلى في مرامي التدبير . وطور في مظاره التعليل والبيتر
وكان حاكمه الاعظم . وجهه الانوار الاكبره الامير صا
التنزيل والتفصيل . وما تفوه عن ميكائيل واسرائيل وعزرائيل
تصرف في تنزيله وتنكر في تامله وصله في بطونه . وتتل في
تشكيته وطوره **العرش الثالث** هو خال الامر . وموضع
تنزيل ليله القدر . هو حضرة الشهيد . وكور خطا بر الوحيه
ومربعه الارواح الاربعة المحررة المظلمه الباقات الصالحات
سبحان الله والكهده ولا اله الا الله والله اكبر وشكته بالارسل
والالا . والولا وخطه المستقيم . وحكمه السبع العليم
الانسان عليه افضل الصلوات والسليم . وهذا هو الواجب لغيره
والواجب به سواء فانه لاله الا الله محمد رسول الله **العرش**
الرابع هو عرش الاجاب والوجوب . وغاية كل مطلوب . حنان
الانوار ومراد سيره الاسوار . وشكته التفسير والمؤرر
ومظهر حقا الترتيب وغير حقيقته التاليد ومربعه الاول والاجر

بسم الله . واعوذ بالله . واتوكل على الله . والحمد لله . ولا حول ولا
قوة الا بالله . سبحان الله وسبحان من شئها المر بالقال . وكل الناس
بالناظم . ورتب الاحكام بالحاكم . نصب العرش والفروش .
واجري الاطلاق في الطروس . وادرج العقول بالنفوس احسن
في الدهر الزمان . وفي الجسم المكان بالاكوان . وجعل النهاية
والهداية . من حيث الظهور والبطون . بالوضع والتقدير والشان
جمل طواهر اقدار . ومظاهير احكام . وارباب اعلام . وتصرف
فيهم . بل . فيما امكن وكان . سؤد وعتد . وعدده وحتد . وحق
من كل بيته زوجين . سبحانه سبحان هو المرتب المنذور الرحيم
الفران خلق الانسان علمه البيان **وب** فقد ورد الخبر
وحج الكتم والنظر . ان الله خلق العرش ارباعا . قدس مشه
وانشاعا . وكل عرش بنفسه . وحضرات ملكه واسمه . مثلث
الكيانه مربع الترتيب . واما العرش الاول وهو عرش الطبايع
فيه من افلاك وانتاع . مربعه الماء والارض والهوي والناير
ومثلته المعدن والنبات والحيوان وحكمه الربايع وتدبير الجوا

العرش هو النفس
وهو العرش
سود وبتدبيره لا يمكن ان يكون
العرش هو النفس
وهو العرش

يقال سترح ويزن اذا كان يعجزه
سبحان

هو امر



15. [ZAYDIYYA.] A collection of fourteen Zaydī manuscripts. [1470 to 1897 AD.]

£37,500

A single-owner collection, spanning more than five centuries of Zaydī scholastic activity, exhibiting the vitality intrinsic to the Islamic manuscript tradition, including a group of works by Imam al-Hādī ilā al-Ḥaqq (d. 911 AD), the first Imam in Yemen, and a fine sequence of manuscripts demonstrating the chain of interlocked text, commentary, and super-commentary which

binds Muslim scholars together across hundreds of years. Like al-Hādī ilā al-Ḥaqq, Ibn al-Murtadā (1362–1436 AD) was an Imam, and though his period of rule was both brief and ineffective, his scholarly work, particularly his writings on Islamic jurisprudence, remained important long after his death. The manuscripts charting the lifespan of his treatises included in this collection are ample demonstration of this vibrant scholastic tradition.

A full list is available on request.

باب في إزالة الزجر من الرجلين

الحمد لله على جزل نعمته ونسى مؤهنته وصلّى الله على خير مبعوث من الأنبياء

والخلفه محمد وعلى آله الطاهرين من عترته **باب**

ووصى الله وأبانا الطاهرين بالحيص فهاهنا القصر من زجرهم وعلى من أحسن

وأولادهم عليهم السلام في بواب الفقه ومشاير السنن مضافاً إلى الخوض في تفصيلها

لصورتها وخطبها بصلواتها فأجبت ذلك زجراً لخصالك من التبعه ويقسم

لنامر اللواب عليه معولا على نوب في اللية ونسبته **باب** وأهل ان جميع ما

اطلوق فيهم المسائل فيهم صاهر بصوص القصر فحق عليهما التمسك وما عار ذلك

مبارز في عهدهم ولا تخرى في لا شهاه مخزى بصوصهما أو زكوه أو لادهما

أو أشتينظنه مخزوم كلالهتها وأعلمها أو خرحه أبو العباس أحمد بن

انزهير الحسين زوجه الله على قولهما فأن يشبهه الحجة للابليس مضوطهما

المسهور بعينه وقد كصرتا في أكثر ما أوردناه كجزء عقود الأبواب التي

بني مشالها عليها وترتيب المنصوص عليه المسائل والخروج على وجه سبها معه

نصون المذهب وهذا ذاك نهدتاً لا يجاد بوجه قبله في سائر كتب أصحابنا

ويزجوا ان بكر الله من سرجه على فارتب في القصر من نوا شتتظار الله

صادقة والى الله ترجع في وقت الإضاهة في القول بالاحلاص في العمل يكون

ما تصروه وهو الرضا وسلب الرقة لربه وهو في الإخبار منه وطوله

باب السيد ابوطالب

في بعض السويوه والاشجاء بالافرض مع الفرز عليه على الرجال والنساء

قال أبو العباس ان عمر لما استخبر بن استخبر به اذا وخره وينبغي ان يسا بعسل

الفرج الاعلى في الاشجار ولا يسجد السهل الا على ضروره قال أبو العباس الخشن

وان فعلا انك احراه وتستجيب له اذا فرغ من الاستحسان يصح بر ما ليس في التراب

يرفع ما باليد اليمنى عليها حتى يطهرها ونسب محمد بن يحيى على وجوب

الاستحسان باليد اليمنى من خروج البول وفرزه في انكاحها باليد اليمنى وذكره ايضا

كان الطهارة وقال الشيخ الموضع اليها الخرى في زوى محمد بن منصور عنه انه

ليترى واجب وشهره لا شجاء الا بخار مشرق والسلا في سنة او المبرز يوم

مفامر الخبز ولا اعماز يعرفها يستحب به على موجب المذهب وقول **ابو العباس**

في المنصوص بسجده باليد اليمنى ولا يحرك فيه بصا ولا وجهها من الخرج ولا يستحب

يعطه ولا زوت **قال أبو العباس** ولا شئ من الماء كولا ولا يخله بيته

مربوع او غيره ربوع ونكته البول فاما الامر عليه **قال أبو العباس**

واكزه ان يطبخ بالبول في الهواء ان يترز على شطه في حان او على طر يوشا بال

او مقوره او شجوه منزه **قال السيد ابوطالب** النهي عن التبرز في هاذه

المواضع من زوى عن الحسن بن علي عليه السلام **باب الوضوء** فإصر الوضوء

لطفه السه والهمضة والاشمشاق وعسلا اوجه وغلبا اللجده ادا كانت

وعسلا اليد اليمنى مع المرفق وعسلا اليد اليسرى مع المرفق ومسح جميع الراس

ممساه ومبرزه وخواتمه مع الاذن بطاهرها وانما يطهرها وعسلا الرجل اليمنى

مع الكعبين وعسلا الرجل اليسرى مع الكعبين ولابد ان يصاح الرجلان فيجب

جميع ذلك مرة على الترتيب المرتب والترتيب بين اليمنى واليسرى من اللبس

والرجلين واجب وان غسلها معاً اهاد غسل اليسرى على قاش وقول يحيى

عليه السلام والنسبه عند الرض فوض **خرجا** فان شربها انما اجزاء قال ابو

العباس واد شربها حاران يورديك فوا ما تاك حارا او قال فان

نكته في حال الوضوء عليه ان يشر في من اصحابنا من عد في فراضه الملة وقبر

