

Judging from the specimens of this old Arabic history of Aden given us by Count Landberg, a translation of the whole work, with annotations, would be highly interesting.

There are many other passages in this remarkable book to which I should like to draw attention if space permitted, but what I have noticed above is sufficient to show the very varied and interesting nature of the contents, and doubtless many a lover of Arabic and cognate languages will eagerly look forward to the appearance of any further works by the same author.

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THE IRSHÁD AL-'ARÍB ILA MA'RIFAT AL-ADÍB, or
 DICTIONARY OF LEARNED MEN OF YÁQÚT. Edited
 by D. S. MARGOLIOUTH, D.Litt., Laudian Professor
 of Arabic in the University of Oxford, and printed
 for the Trustees of the "E. J. W. Gibb Memorial".
 Vol. II, containing the latter part of the letter λ to
 the end of the letter τ . pp. 438. Leyden, Brill;
 London, Luzac & Co.: 1909.

We are under considerable obligation to the Trustees of the Gibb Memorial for diligently pushing on the publication of this important source of Islamic literary history, and by means of a scholar so pre-eminently qualified for the task as Professor Margoliouth. The appearance of the first volume drew from the most authoritative quarter an appreciation in this Journal of the work's general importance (JRAS., 1908, pp. 865-7), and this second volume retains to the full the merits of its predecessor. The author has made extensive use of biographies, both individual and collective, which he found in the important libraries he frequented, and of which comparatively few are now available. Often, too, his information rests on *autograph* records of his characters, to which, as an amateur in such things, he paid especial heed, and from

which he drew many precise details, dates in particular. And his extensive travel brought him into personal contact with many leading literary men of his age, and their oral information provided him with material for many of his notices (vol. ii, 192, 7 a.f.), various passages, for instance, attesting his friendly relations with al-Qiftī in Aleppo, to whom he has paid a graceful tribute in his geographical work (see *Irshād*, ii, 229, 2; 244, 3 a.f.; 250, 4 a.f.; 252, 3; and 269; cf. also vol. i, 214, 10).

Of his citations from works no longer accessible, perhaps the most important are those derived from Abū Ḥayyān al-Tauhīdī (d. A.H. 400, A.D. 1009). He gives in this volume excerpts from the *كتاب [اخلاق] الوزيرين* (44, 14; 95, 13; 273, ult.), the *كتاب الامتاع والموانسة* (89, 1; 275, ult.), and the *كتاب المحاضرات* (414, penult.), all by this author, whilst another by him, the *كتاب البصائر*, is cited vol. i, 198, 3.¹

The second-named work provides the material for the life of Ibn Miskawaihi which Mr. Amedroz has made use of for the note of him prefixed to the other recently appeared volume of the "Gibb Memorial" series, vii, 1, the *Tajārib al-Umam*. It is worthy of notice that, in his Ethical Testament there set out (p. xxiv, *Irshād*, ii, 95, 10, 15), Ibn Miskawaihi employs ideas of Greek philosophy, for he makes the virtuous life to centre round the four cardinal virtues of Plato, viz., *فيعف* = *σωφροσύνη*; *ويشجع* = *ανδρία*; *ويحكم* = *σοφία*; and *العدالة* = *δικαιοσύνη*.²

Invaluable also are the ample extracts which Yāqūt gives us from Abu Ḥayyān on the life of one eminent alike in politics and in literature, the Ṣāḥib Ismā'il b. 'Abbād.

¹ The full title of the work is *كتاب البصائر والذخائر*; it is doubtless identical with that cited by Damiri, i, 242, sub voc. *جزرور*, as *كتاب بصائر القدماء وسرائر الحكماء*.

² Cf. my treatise, *Buch über das Wesen der Seele*, p. 18.

Other sources of information have accustomed us to excessive laudation of his eminent qualities; Abū Ḥayyān shows us the reverse of the medal. Both in the *Imtā'* and in the work on the two viziers, i.e. Ibn al-'Amīd and Ibn 'Abbād,¹ this highly praised personage is depicted as empty-headed, greedy of praise, and unhealthily vain, not to say ludicrously artificial, in character; as indulging even the dogma of the incomparable excellence of the Koran to suffer by a comparison of the Holy Book with his own eloquent periods; as seeking even in his habitual converse to dazzle by means of ridiculous rhymed prose; and as never satiated with the incense of self-seeking courtiers and flatterers. True, Abū Ḥayyān's spite against the great vizier was clearly heightened by personal disappointment (p. 282, 4 seq.); nevertheless, the description of him contained in these pages (273-343), the work in the main of that effective pen, constitutes one of the choicest examples of this class of literature, and is moreover invaluable for the historian of "Manners". This notice would, alone, give to the present volume an especial importance, but it contains other biographies of high value.

In addition to the notices of Ibn Miskawaihi and of Ibn 'Abbād above mentioned, there are those on the lexicographer Aḥmad b. Fāris² (pp. 6-15), on Aḥmad b. 'Abdī

¹ The catalogue of the works of A. II. quoted by Ālūsī in his *Jalī al-'ainain fi muḥākamāt al-Aḥmadain*, Būlāq, 1208, p. 86, gives it another title, viz., *وكتاب مثالب الوزير وهو الكتاب الذي ضمنه معايب ابن العميد والصاحب ابن عباد وتحامل عليهما وعدد نقائصهما وسلب ما اشتهر عنهما من الفضائل والافعال.*

² On p. 7, ll. 11 and 17, the titles *كتاب فقه اللغة* and *الصاحبى* are made to refer to different works, whereas in fact they represent one and the same, its full title being: *الصاحبى في فقه اللغة وسنة العرب في* *وقد صرح: كلامها* (Hāji Kh., iv, 87). Cf. also *Khizānat al-Adab*, iv, 55: *به ابن فارس في فقه اللغة الصاحبى*. The work was dedicated to the Sāhib Ibn 'Abbād.

Rabbihi (pp. 67–72), on *Tha'lab* (pp. 133–54), on the Amirs of the Syrian house of the Banū Munqidh, depicted here in their literary aspect (pp. 244–56), etc., all replete with contemporary details of interest for the study of manners, and with characteristic anecdotes. But to single out instances of this would lead us too far afield.

It thus appears how rich is the mine opened to us through Professor Margoliouth's untiring labour in editing this work, and how grateful we should be to him for having undertaken the task of preparing so adequate a text from material which presented the greatest difficulties. For the editor had at his command but a single and a comparatively modern MS. (seventeenth century), the deficiencies of which he has himself pointed out in the Preface to vol. i. There is a further and somewhat interesting peculiarity about this Bodleian MS.: its original must have belonged to the well-known author of the *Khizānat al-Adab*, 'Abd al-Qādir al-Baghdādi, who had access to so many rare, and now lost, works.¹ The evidence for this is a passage in vol. i, p. 360, l. 4, which runs: *وله عندي كتاب الجواهر في الملاح والنوادر كتبه عبد القادر البغدادي*. What 'Abd al-Qādir, in reading the book, had done was to append to the list of al-Ḥuṣri al-Qairawāni's works, as given by Yāqūt, a note that his own library contained a work of his not there specified, viz. *الملاح والنوادر*, and to this note he added his signature; the copyist of the Bodleian MS. incorporated this in the text. This is one instance of what is to be expected from a thoughtless scribe; another and a similar instance of carelessness is to be found in vol. ii, p. 161, l. 12, in the notice of the vizier Aḥmad b. Yūsuf. There the statement that "Ma'mūn's affairs depended on these three officials" (three high officials previously named who filled most important offices of State) is followed immediately by the words

¹ Cf. JRAS., 1897, p. 330.

الوزير يوسف احمد بن يوسف الوزير, words which it is clear must have formed the heading of a column in the scribe's original, viz. "Letter Alif: Ahmad b. Jusuf". These he took to be part of the text and included them therein.

From these examples we can form an idea of Professor Margoliouth's struggle with this single MS., the handiwork of a copyist both incompetent and inadequately acquainted with Arabic, as his sole means of presenting us with Yāqūt's important work. Wherever possible, he has collated his text with corresponding passages either in Yāqūt's authorities or in writers who used him. The former being for the most part lost, and the drafts on Yāqūt by his successors being small, but little assistance was forthcoming towards fixing the text. In the main Professor Margoliouth had to rely on his ingenious sagacity, his philologic insight, and his proved mastery of the more recondite forms of Arabic speech. In many a passage his practised hand has managed to make good the defects of his corrupt original; in many, again, owing to the hopeless condition of the MS., the sense remains dark and unattainable. On some I may submit such remarks as have occurred to me on a perusal of the text.

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- 4 15 شيمية, read شيعية.
- 23 10 للبخالدين, read للبخالدى. This work, the كتاب الديارات, often cited in the *Mu'jam al-Buldān*, was composed by two brothers of this name; cf. Heer, *Die historischen und geogr. Quellen in Jāk. Geogr. Wörterbuch* (Strassburg, 1898), 23.
- ult. مَصْر, read مَصْر.
- 24 8 الإتلاف ,, الأشلاف.
- 30 3 a.f. البرقى ,, الرقى. *Geogr. W.B.*, i, 575, 3.
- 31 3 الابلاغ. In *Najāsh'ī, Kitāb al-rijāl* (Schī'ite Biographies, Bombay, 1317 h), 55, 8, this work is called كتاب التبليغ.

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- 32 2 الرجز, read الزجر.
- 9 والرواض ,, والرواجن.
- 46 7 موطدا ,, موصلا.
- 49 12 يهتر ,, يهتر.
- 69 4 a.f. بني ,, بين. Cf. my *Zahiriton*, p. 178, n. 4.
- 85 3 اعتماده ,, اعتمادي.
- 12 ولكني. The metre requires ولكنني.
- 90 3 ومحمد. The proposed emendation, وتمجيد, is perhaps unnecessary if ومحمدى be restored (viii حدًا = تبع), in contrast to the subsequent ومفارته, read ومفارقته.
- 105 1 فاصمى, suggested in place of the obscure فاصمى of the MS., gives no adequate meaning; I would propose فاصاب as suiting the sense, although diverging somewhat from the actual script.
- 130 12 Omit توكل.
- 188 4 a.f. خول, in place of which the editor suggests خوف, can be retained: "he who finds more pleasure in lowering his office than in enjoying his attitude of reserve:" perhaps substituting عن for من.
- 195 11 اخرج حجة, read أخرجه حججه: "his making the pilgrimage had taken him far away from his mother."
- 204 2 رسوله, read رسولك.
- 228 1 The substitution of الزهرقاني for النريزقاني cannot be accepted; no reason can be found for such a nisba. I would suggest النريزي, the remaining قاني being probably a lapsus on the part of the scribe due to the immediately preceding الفرغاني.
- 3 قبله, read قابله, "he has collated it."

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- 231 12 يَزِنُ, read يَرِنُ, "he boasted loudly."
- 236 5 صدق كثير, read صدوق كبير, as Anbārī, *Nuzhat al-alibbā*, 124, 5.
- 237 ult. اراد, read اجاد.
- 238 4 فاعتل ,, فاعتزل.
- 247 5 الذوابة ,, العذبة; cf. l. 13.
ult. فيها ,, فيه.
- 249 1 و ,, او.
5 a.f. There is no reason for altering فاحال of the text.
- 276 6 بذال, read بذاك.
- 280 9 الندى, read الدنى.
- 286 13 فخلقت, for which the editor proposes to substitute فخلقتك, should perhaps be فخلقت.
- 296 6 وانى, read ابى.
- 299 12 بأذ ناب can stand, implying inferior as against eminent people (صدر, or رؤس, *Jerir Aghānī*, vii, 49, 13), and cf. note to *Huṭai'a*, i, 22.
- 300 3 تسعيا, read تَشْبَعًا, "with overweening boastfulness," "to take a large mouthful." Cf. the *Hadith*, *Ṭabarānī*, *Tabarānī*, *al-muṣṣaḥḥ bi-mā lam yuḥṣu kullab-s ṭhūbī zūr*, *Mu'jam* (ed. Dihli 220, penult.) (parallel ومن اثنى و من اثنى ينل, *Kānz al-'Ummāl*, iii, 326).
- 300 10 [ابو] الحسين. The sense of A. H.'s reply is "let me withstand you further, for, apart from me, there is no one left (as adversary)". On this view the words اكون مجادلك should be emended اكون مستجد الك, and the following word فما to فما.
- 302 12 يلى, read يلى.
13 وبعدهما ,, وبعد فما.

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| 303 | 1 | مما, read ممن. |
| | 7 | شوارنا ,, شأونا. |
| 335 | 13 | الشرق ,, الشرف. |
| 344 | 6 | انشدنا ,, انشدها. |
| 358 | 1 | تقوله ,, يدآ له. |
| 366 | 5 | زعمه ,, بزعمه. |
| 367 | 3 | ألا ,, إلا. |
| 370 | 10 | واسم ,, قاسم. |
| 372 | penult. | كتب ,, قيس. |
| 373 | 3 | انظر ,, اتظن. |
| 377 | 6 a.f. | بجمهور ,, بجمهور. Cf. <i>Geogr. W.B.</i> , 263, 8; 362, ult. |
| 378 | 8 | فانما does not require emendation; the sense is "he let his beard grow down over his chest". |
| 379 | 9 | After وسلم a sentence is missing which contained the saying of the Prophet, and likewise some words are needed as introduction to ادرى, etc., for these cannot be the Prophet's words. |
| | ib. | وان للمهران, read للهزمزان. Cf. note to <i>Huṭai'a</i> , ii, 18. |
| 381 | 5 a.f. | الجمار, read الجماز. |
| 400 | 3 a.f. | القرآن is القرآن, as in <i>Fihrist</i> , 150, 20. The works above mentioned show that Ja'far occupied himself with matters of astronomy. |
| 401 | 11 | The quotation marks should be omitted, for ولم يكن الخ is not a quotation. The sense is "traditions were taken down on his authority, and it is no scruple against him". |

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- 408 6 مطعنا, read معظما .
 10 في, read هي .
- 411 6 a.f. After هؤلاء a word seems wanting, perhaps الملوكت .
 The reference is to the Fatimide sovereigns,
 cf. p. 426, ult.
- 420 ult. المحتم, altered to المخيم, should be المحضب (cf. *Geogr. W.B.*, iv, 427, 2). It often occurs in like oaths, and in this connexion. And the opening on the second half of the couplet must contain a similar reference, but I am unable to restore it.

It may well be that many of the above corrections are mere printer's errors, for such may easily have crept in having regard to the distance which separated the editor from his press, the printing being done at the Hindiye press in Cairo. But the importance of the text justifies drawing attention, by way of conclusion, to a few errata not noted in the list appended to the volume, viz.: read 20, 13 يعرف; 147, 2 يقوم; 245, 6 هاتوا; 248, 6 لاحب; 267, penult. بحافتى; 302, 9 بهذا; 350, 4 a.f. لاحب; 368, 3 بقى; 370, 3 قريشا; 373, 6 الجلمة; 380, 5 a.f. عكابة.

Proportioned indeed to the difficulties and obstacles which Professor Margoliouth has had to encounter should be the measure of his fellow-workers' gratitude towards him for opening up to them so rich a deposit of literary, historical, and social lore. And the Trustees of the "Gibb Memorial" will be doing a real service to students of Arabic by encouraging the Professor to prosecute with all possible speed the publication of the further portions of this wide-reaching work, which the volume now before me carries down to the letter Jim inclusively.

I. GOLDZIHHER.