

THE IRSHĀD AL-ARĪB ILA MA'RIFAT AL-ADĪB, or Dictionary of Learned Men of Yāqūt. 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. V, containing part of the letter ع. pp. xii and 560. Leyden, Brill; London, Luzac & Co.; 1911.

The transition from vol. iii, 1 (JRAS. 1910, pp. 885-91), to vol. v of this important text is due to the absence of any manuscript original for the intervening portion. In dealing with this volume the editor was more favourably situated than in the case of the preceding ones, for in place of the thoroughly bad Bodleian MS., he had for this subsequent portion of the text, in addition to a Constantinople MS., the use of a fairly old copy—dated A.H. 679 = A.D. 1280—acquired by himself and by Mr. Amedroz from the Bombay Professor, Muḥammad 'Abbās, which nearly reaches back to the author's period, for he died A.H. 626 = A.D. 1229. The contents of this volume, which includes *على بن يوسف* to *عبيد الله بن محمد*, *بين البقال*, are in no way inferior to what has gone before. The letter 'ain yields biographical notices of the highest importance, which Yāqūt's literary knowledge raises to the level of actual monographs. Of priceless value are the notices on Ibn 'Asākir (pp. 139-46), on Abu-l-Faraj al-Iṣfahāni (pp. 149-68), which gives us a close insight into the character and into the internal and external circumstances of the life of the author of the *Aghāni*, the important article on al-Kisā'i (pp. 183-200), and on Abu Ḥayyān al-Tawḥidi (pp. 380-407), who, as we learnt from the former volumes, was a special object of the author's study, and from whose work *مثالب الوزيرين* were probably taken the extracts on pp. 361-75, which give so clear a picture of the intrigues at the Buwaihīd Courts. And here for the first time appears, on pp. 208-19, a prolific, but hitherto scarcely known author, 'Ali b. Zaid al-Baihaqi

(ob. A.H. 565 = A.D. 1169-70), a pupil of Maidāni; the titles of his works cover two pages and a half. Yāqūt, in many passages here, makes use of his work, the *مشارب التجارب* (quoted also vol. ii, 314, l. 5), from which he gives us, too, Baihaqi's biography of himself, and what he tells us from this work about the vizier al-Kunduri (pp. 124 ff.) is likewise of peculiar interest.

On p. 409, l. penult., the author's keen insight has detected an autograph—for he seizes on these, as we know, with avidity, and appeals readily to their authority—with the view of including a hitherto unknown Akhfash among his "learned men". By similar means he got knowledge (p. 315, l. 8), through a copy made by al-Sukkari, of a work by al-Madā'ini, unknown to the author of the *Fihrist*. Nor is proof needed of the fact that the notice of al-Qifti (pp. 477-94), to whom Yāqūt was under so great obligation, is of very special importance.

It follows, therefore, that the volume now provided for us by Professor Margoliouth has again proved to be a mine of information on the history of literature and of manners, and to him, and to the Trustees of the Gibb Memorial, we owe our thanks.

In reviewing the previous volumes we dealt with Yāqūt's sources, but we are now relieved of this task in the confident hope that Dr. G. Bergsträsser will apply to this and to the concluding volumes of the text the same thorough critical treatment of the works used by Yāqūt for the *Irshād* that he applied to the first three volumes (ZDMG., vol. lxx, pp. 798-811, 1911). With regard to the learned family *al-Najīramī* and its members (cf. also this volume, at p. 81, l. 4 a.f., and ff.), and to Dr. Bergsträsser's note thereon, p. 807, n. 2, we would draw attention to what we said in *Mélanges Hartwig Derenbourg*, Paris, 1909, pp. 202-3. The Najīramī family had received ample notice, too, from Suyūṭī's *Bughyat al-Wu'āt*, probably based on the *Irshād*.

Professor Margoliouth has found in this volume, too, opportunities for the exercise of his critical and philological acuteness in improving the readings of his MSS. where required. Their readings often differ, not merely as regards passages of similar import, but also as regards the substance of the biographical notices themselves. Where this happened the editor put the two versions side by side and supplemented their respective deficiencies from the other. The trifling emendations which we made in the course of reading the text, we now submit to the editor, with the observation that these do not extend to the abundant and very wearisome verses by late poets, of which there is a large quantity given in the volume. Here and there, on a cursory perusal of these, we came upon slight irregularities in metre—p. 269, l. 2, in the second hemistich, and p. 335, l. 3. A large part of the following remarks concern what are presumably mere misprints:—

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- 5 6 الجريري, read الجريري, i.e. he adhered to the *Madhhab* of Ṭabari (Ibn Jarīr); and this is the commonly used epithet of Mu'āfa b. Zakariya, cf. W.Z.K.M., vol. ix, p. 364, n. 9; *Bughyat al-Wu'āt*, p. 394, l. 15, ونصر مذهب ابن جرير وأحياد ونود به و حامى عليه. A declared follower of this *Madhhab* was also Ibrāhīm b. Makhlad al-Būkarḥi, *ob.* A.H. 410 (cf. *Ansūb*, Gibb Facsimile, 61^b, l. 7, وكان يتأهل في الفقه مذهب ابن جرير الطبري, and *Abul-Mahāsini*, ed. Popper, 126, l. 12, وكان يتفقه على مذهب محمد بن جرير الطبري, l. 12, whilst Aḥmad b. Kāmil b. Khalaf, Kāḍi in Kūfa, *ob.* A.H. 266, واهلكه احد اصحاب ابن جرير. On the *Madhhab Jariri* cf. F. Kern's Introduction to his edition of the *Ikhtilāf al-Fukahā*, Cairo, 1902, p. 15.
- 9 4 a.f. صيني, read زيني. Cf. Damīri, sub voc. كلب,

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- ii, 330, 1 (ed. Cairo, 1284), *ويقال ان هذا لا يوجد الا في نوع منها (يعنى الكلاب) يقال له القلطي وهو صغير الحجر قصير القوائم جداً ويسمى الصينى*. *Ib.*, 367.
 on the explanation of dreams: *والكلمب الصينى يدل على مخالطة قوم من الاعجام*.
- 11 5 *يحدران*, read *يحدوان*, as in my edition of the *Kitāb al-Mu'ammariin* (*Abhandl. z. Arab. Philologie*, ii), p. 41, l. 6.
- 11 6 *قد تصرف*, *ib.*, p. 41, l. 7.
- 11 7 *دهرنا . . . اخونا*: De Goeje proposed *دهرها . . . اخوها*.
- 33 13 *رأساً* (in place of which the editor proposes *رأساً*) I take to be *رأساً*, a seller of slaughtered beasts' heads; cf. *Lisān*, vii, 394, l. 3 a.f., *والعامّة . . . بوذن رعاس* . . . *وتقول رؤاس*; and cf. the supposed *Rifa'i-Kuṭb Muḥammad al-rawwās* (*Rev. Monde musulman*, vi, 459; not "berger").
- 56 12 The gap should be filled thus: *عنا [بين مصعب]*. cf. *Mu'ammariin*, 34, l. 4.
- 65 8 *أجل*, read *رجل*.
- 67 ult. The reading *هو* requires no alteration. The meaning is: if the reader be convinced that the *Allān* of the anecdote is identical with *'Allān al-Shu'ūbī*, he may insert this *Lakab* in the text.
- 71 5 *ضربه*, read *صرفه*.
- 71 6 *يسرى*, read *يسرق*.
- 81 8 *سور الذئب*, read, perhaps, *سور الذئب*, i.e. the remains of the (food of the) wolf.
- 81 ult. *الحسن* should be *الحسين*, to accord with the title; and cf. p. 82, l. 4.
- 85 ult. *تجوّد* makes correct sense, as meaning "estrangement".
- 102 7 a.f. *غيم*, the proposed emendation: *رتقى* is too remote from the text, more probably *غيب*.
- 106 8 *هتل*, read *هتك*.

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- 148 11 ^آال should be retained. It is thus in *Prairies d'or*, ed. Paris, iii, 133: "Insight has disclosed to its (Babylon's) inhabitants the wisdom of things," although for أهله one would expect to find أهلها.
- 148 3 a.f. من شرطه الآفات, read, as ed. Paris, loc. cit., من شرطه الآفات. "one of whose requirements is separation," in conjunction with the foregoing الششيت.
- 203 1 رواية, read رواية.
- 214 8 الخطائبة ,, الخطائبة.
- 222 11 الطنزة ,, الطنزة. Cf. vol. i, 90, l. 2, and vol. iii, i, 23, l. 13, and also *Aghāni*, vi, 198, l. 6 a.f., الضحك والطنز; Ibn Khallikān, No. 666, sub *Abu Bekr b. Kurei'a*, النوادر الطنزية; and Jepheth b. 'Ali translates Prov. i, 22 الطنزين اشتبهوا لانفسهم الطنزة.
- 228 5 a.f. البداية; the title of the work is بدائع البدائنه (cf. *Gött. Gel. Anz.*, 1899, p. 464, l. 15).
- 236 4 سجان, read سجان.
- 271 7 باصور ,, ناصور.
- 274 penult. مذكرا ,, مذكورا.
- 284 3 Read فسّر [ما].
- 288 3 طبة, read طبة.
- 381 ult. المقايسة, read المقايسة, i.e. the philosophic discussions by the circle of Abu Suleimān al-Mantiqi, accessible in a Bombay lithograph.
- 389 11 كتابه, read كتابه.
- 403 penult. اقوام ,, اقوام.
- 430 5 ذخرًا ,, ذخرًا.
- 435 4 a.f. اقصى ,, اقصى.
- 436 9 مصر ,, مصر.
- 441 1 اعدوا ,, اعدوا.
- 441 5 ديباجة ,, perhaps, ديباجة.

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458	9	Read [לא] .
474	10	وَعَدْتُ , read وَعَدْتُ .
480	12	البيان ,, البيان .

Presenting as we do, and in entire accord with our fellow-workers, our renewed thanks to Professor Margoliouth for the progress he is making with his useful undertaking, one wish may be expressed, viz. that he be somewhat less sparing in adding diacritical marks, more especially so as to fix the form of proper names, e.g. شَيْخِي, p. 287. l. 5 a.f., and furthermore so as to indicate grammatical forms, e.g. p. 220, l. 1 ff., and in the case of the more difficult verse citations. In many a case vocalization is the aptest form of commentary, and the best aid to the understanding of a text which, in a framework of consonants alone, often presents very great difficulty.

I. GOLDZIEHER.

ARAMÄISCHE PAPYRUS UND OSTRAKA AUS EINER JÜDISCHEN MILITÄR-KOLONIE ZU ELEPHANTINE. Altorientalische Sprachdenkmäler des 5. Jahrhunderts von Chr. bearbeitet von EDUARD SACHAU. pp. xxix und 290. mit 75 Lichtdrucktafeln fol. Leipzig: Hinrichs, 1911.

This is a work of the first magnitude, and although it only saw the light a few months ago it has already called forth a number of books and articles, and will provide material for theological, historical, and linguistic studies for some time to come. The sensation caused by the publication of the Assuan papyri several years ago has been eclipsed by these new finds. They do not consist exclusively of legal documents of a private character, but include a number of state papers of great historical interest, and give the reader an insight into a peculiar civilization built up in a remote corner of the ancient Egyptian empire. They further include private letters.