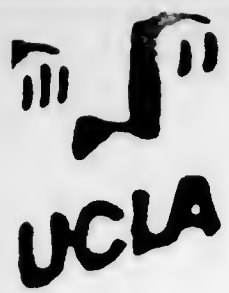




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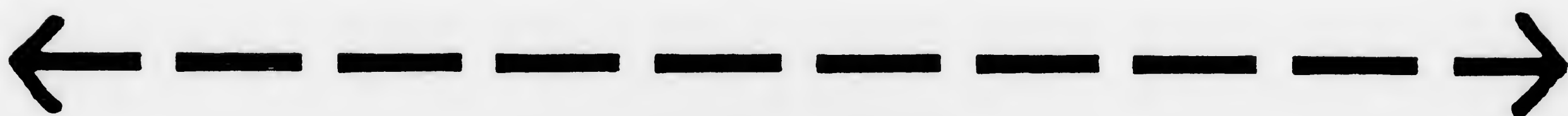


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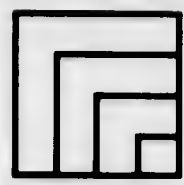
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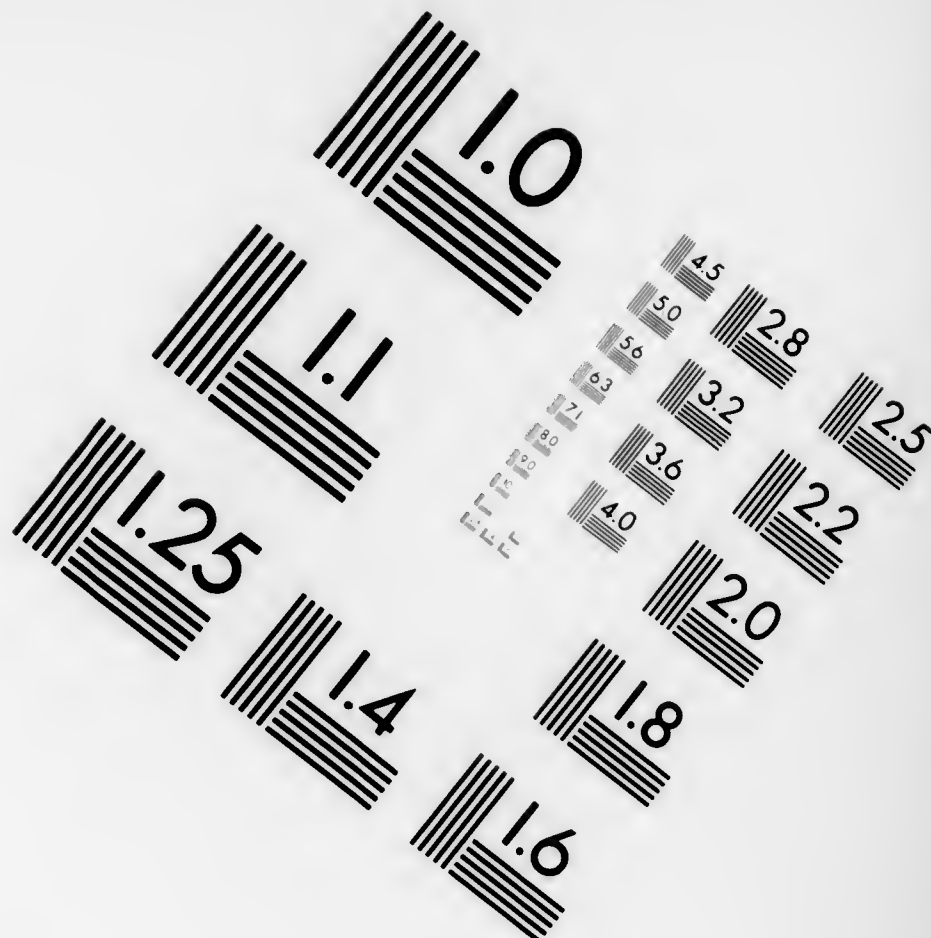
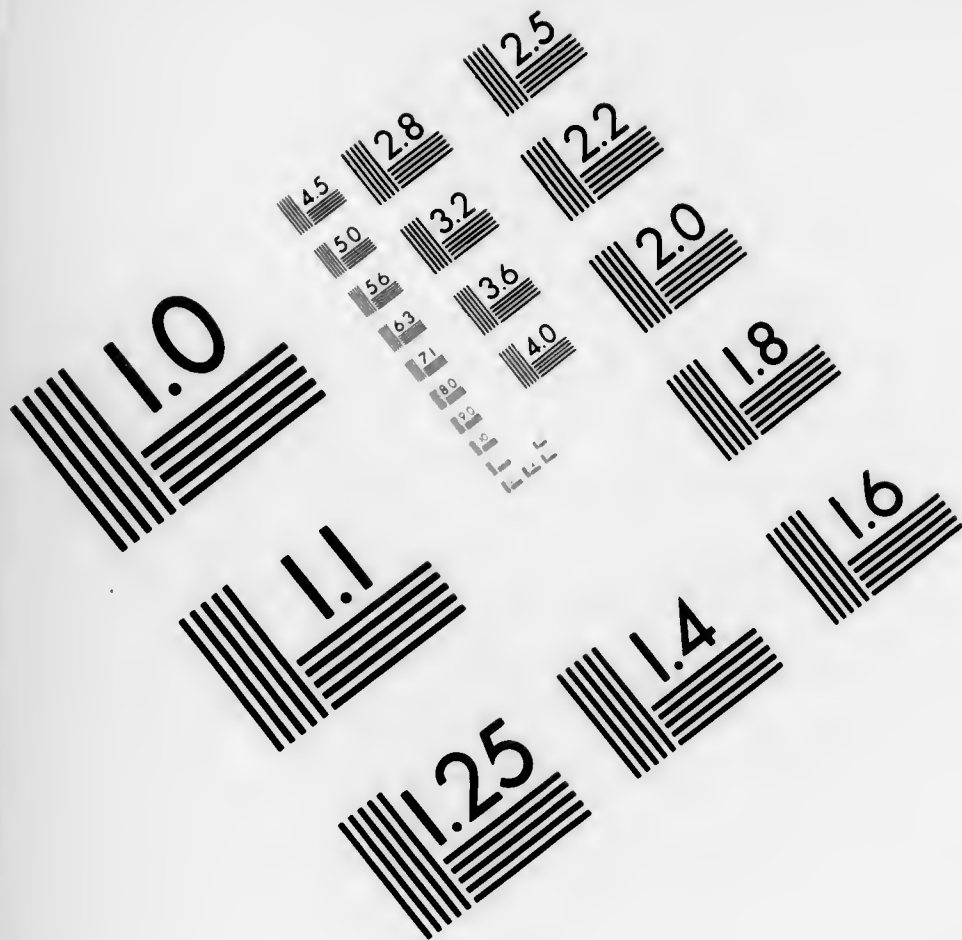
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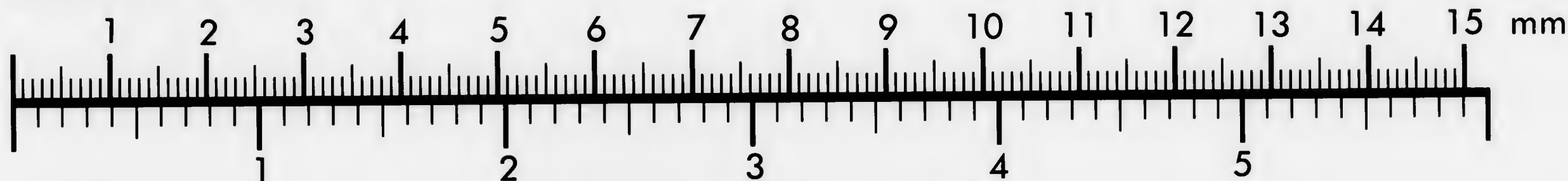
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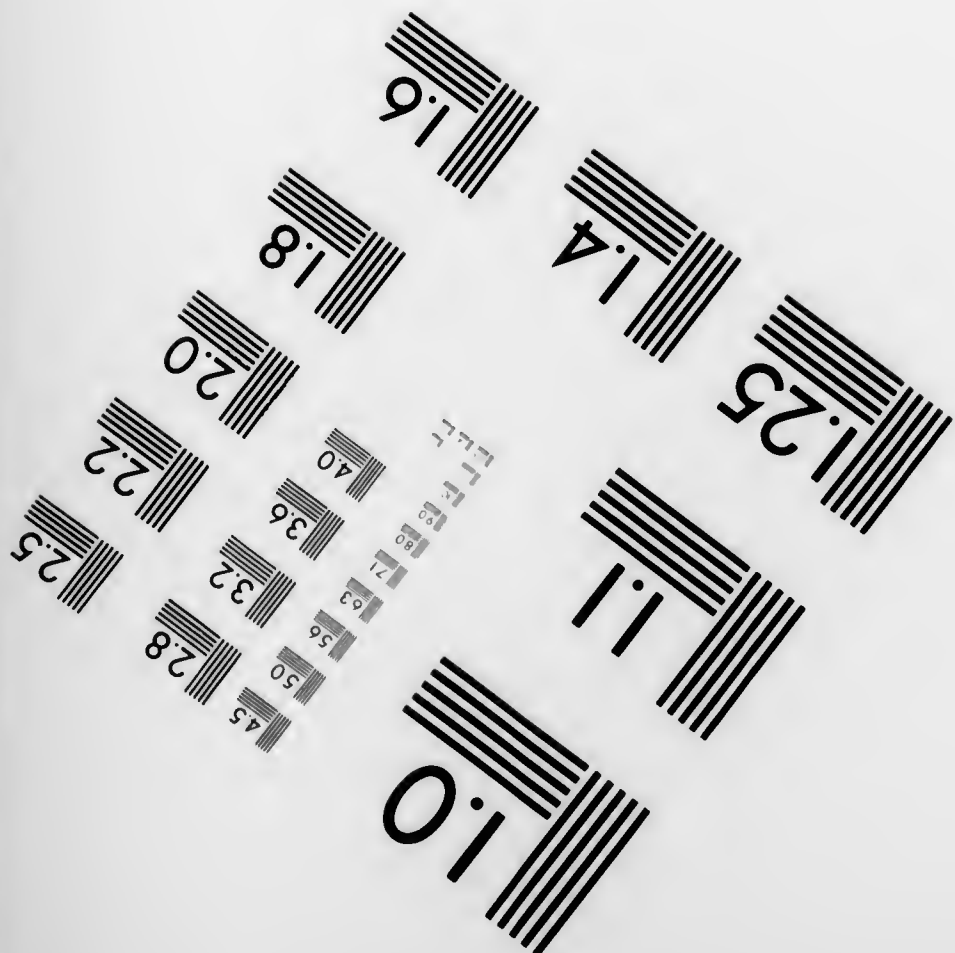
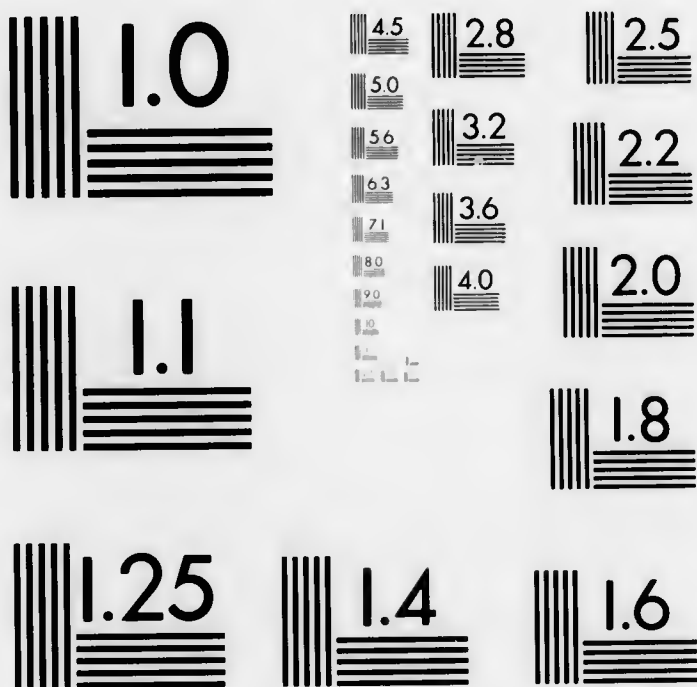


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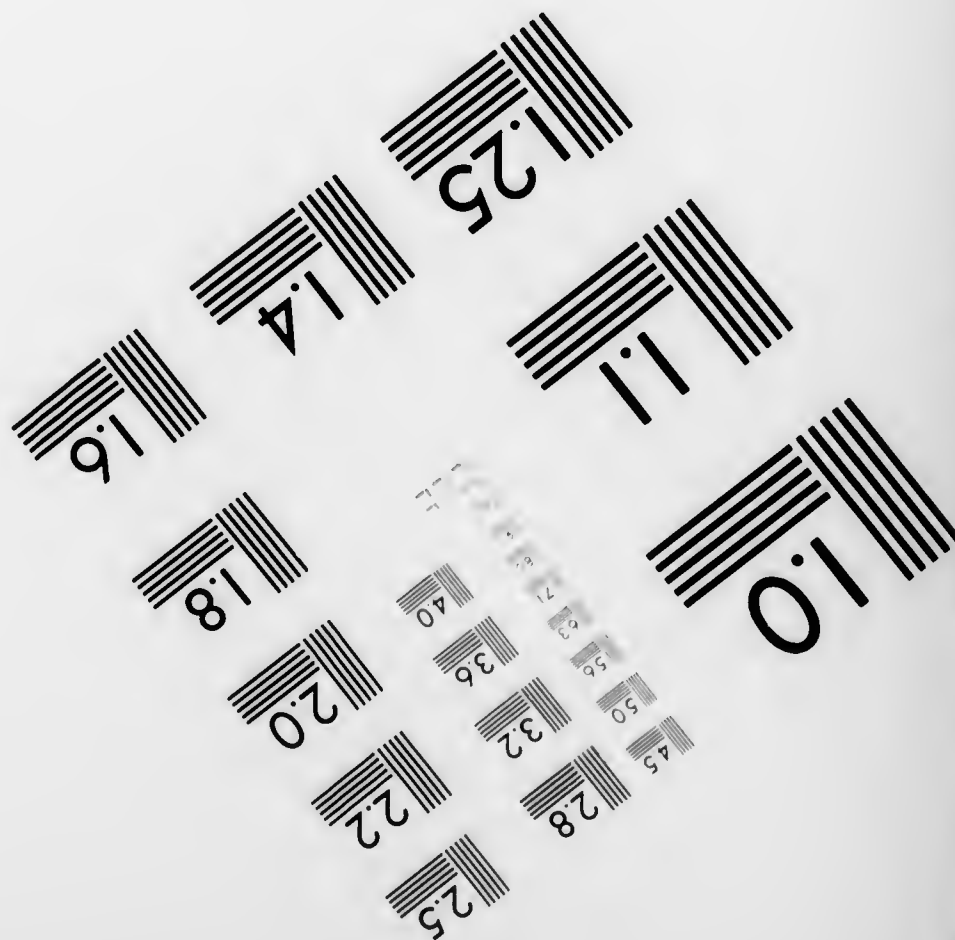
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Persian Medical Manuscripts

at the

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A Descriptive Catalogue

Lutz Richter-Bernburg

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1. MS 8, fols. 148b-149a: Esmā'īl Jorjānī, *Khoffī-ye 'Alā'ī*
2. MS 17, fol. 30a: Maṣṣūr b. Moḥammad, [*Tashrīḥ-e badan-e ensān*]
3. MS 24 I, fol. 73b: "Yūsufī," *Jāme'o l-favāyed*
4. MS 59a, recto: Moḥammad Kāẓem b. Moḥammad Šā'eb al-Khwānsārī, *Meftāḥo sh-shefā'*
5. MS 120 III, fol. 39b: Anonymous, [*Dar rūzhā-ye boḥrān*]
6. MS 75, fol. 15a: Anonymous, [*Kaḥḥālī*]

Note on the Transcription of Arabic Script

Consonants

ا	ā	ص	ṣ
ب	b	ض	ḍ/ẓ
پ	p	ط	ṭ
ت	t	ظ	ẓ
ث	th/s	ع	ʿ
ج	j	غ	gh
چ	č	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	گ	g
ذ	dh/z	ل	l
ر	r	م	m
ز	z	ن	n
ژ	zh	و	w/v
س	s	ه	h
ش	sh	ی	y

Vowels

Arabic	Persian	Turkish
a, i, u	a, e, ā, o, wo	a, e, i, o, u, ı
ā, ī, ū	ā, wā, ī, ow, ū	ö, ü (macron used only to indicate spelling)
au, ai	ai	

The Library of Congress system of transcription has not been adopted here, because it does not take account of Persian or Turkish deviations from the Arabic sound system, especially as regards vowels.

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Preface

The manuscript collections of the University of California, Los Angeles (UCLA) include a large section of manuscripts in Near Eastern languages. Within the scope of Islamic literatures, medicine has been one area of special collecting activity. Thus, UCLA's medical manuscripts in Islamic languages, mainly in Arabic and Persian, match its considerable holdings in the fields of Western as well as Chinese medical history. The present catalogue contains descriptions of Persian medical manuscripts in the collections at UCLA; Persian texts in predominantly Arabic collectaneous MSS are included, but the description of these volumes, as well as a discussion of Persian works of non-medical contents, is reserved for catalogues of those works.

The bulk of UCLA's holdings in the field of Persian medicine is formed by a collection brought together by a Western-educated physician in contemporary Iran who was interested in the medical literature of his country and tried to obtain as much material as possible, including a relatively large number of duplicate copies. Most of the manuscripts clearly were used as textbooks and reference works in day-to-day medical practice, as is shown by numerous marginal entries of prescriptions, excerpts from other medical texts, etc. This provenance of most manuscripts may also account for the damage apparent in many, such as missing leaves, especially at the beginning and end, stains, spots, loss of original binding, etc. Sometimes this renders impossible the identification of title and author.

Numerically, UCLA's collection of Persian medical manuscripts ranks among the first in Western countries. In this catalogue, 135 Persian and two Arabic titles are discussed; they are contained in 134, including 41 collectaneous (*majmū'ā*), manuscripts. Nearly the whole period during which the Persian language has been used for writing on medical subjects is covered by the collection. Of the 137 titles mentioned, 68 can be dated with reasonable certainty, either because the authors included a date in the texts, or because they are dedicated to known rulers or other prominent personages, or on the basis of some other textual evidence. The earliest author represented is the oculist "Zarrindast" of the late fifth/eleventh century, approximately one hundred years after the first appearance of medical writing in Neo-Persian. Many of the better-known later medieval authors are also represented, e.g., Esmā'īl Jorjānī, Najmoddīn Maḥmūd Shīrāzī, "Ḥājji Zaino l-Aṭṭār," and Maṣṣūr b. Moḥammad . . . b. Elyās. But the majority of manuscripts and works catalogued dates from Safavid and post-Safavid, or Mughal, times; some of the more prominent authors are Bahā'o d-dawlā Nūrbakhshī, Yūsufī, Moẓaffar Shēfā'i, 'Emāddoddīn Maḥmūd Shīrāzī, Nūroddīn 'Abdollāh, Moḥammad Mo'men Tonakābonī, Moḥammad Arzānī, Moḥammad Ḥosain b. Moḥammad Ḥādī, and Moḥammad 'Alī al-Fānī. Among the latest writers, active not long after modern European medicine had first been introduced into Iran towards the middle of the nineteenth century, is Moṣṭafā b. 'Aqīl, who collaborated with Joseph Désiré Tholozan, French doctor to Nāṣeroddīn Shāh.

Considering the present state of knowledge in the field of Persian medical literature, it is admittedly of only relative value to call a given author better known. No judgment as to the interest his works deserve is to be implied; to the contrary, some of the less well known, or hitherto unknown, authors whose works this collection contains may warrant even more detailed study. The following datable works and authors may be mentioned here: Ḥosain, son of "Ḥājji Zaino l-Aṭṭār" (No. 31 : MS 45); abū Zain Kaḥḥāl's book on surgery, *Sharāyeṭ-e jarrāḥī* (No. 41 : MS 61 I); Qoṭb Moḥammad's version of ibn an-Nafīs's *Mūjiz* (No. 45 : MS 98); *Favāyed-e Sa'diyyā* by Esmā'īl, a brother of Yūsufī (No. 86 : MS 57 III); Kamāloddīn Ḥosain Shīrāzī's tract on *teryāq-e kabīr* (No. 105 : MS 88); Amānollāh Fīrūz-Jang's (?) treatise on Indian medicine, *Dastūro l-Honūd* (No. 109 : MS

105 III); *Ro'ūso l-masā'el* by Moḥammad Ḥakīm b. Moḥammad Rashtī, who composed it during the reign of Shāh Solaimān Ṣafavī, in 1082/1671, taking Maṣnū b. Moḥammad's *Kefāyā-ye Mojahediyyā* as his model (**No. 125 : MS 50**); a late, early nineteenth-century version of Avicenna's *Qānūn* in its author's, Moḥammad Maḥdī b. Moḥammad Qāsem's, own hand (**No. 141 : MS 104**); an even later, autograph copy of *Majma'o t-tajāreb*, on syphilis, by Moḥammad Bāqer b. Moḥammad Ḥosain Monajjem (**No. 148 : MS 61 III**).

The group of non-datable texts includes some versions of Arabic works done at an unknown time, such as a relatively early rendering of 'Alī b. 'Isā's *Tadhkirat al-kaḥḥālīn* (**No. 154 : MS 74 II**), and some works of evident importance for the history of Persian medical writing that unfortunately cannot yet be assigned to a definite period: 'Abd al-Razzāq's *Kholāṣato t-tashrīḥ* (**No. 157 : MS Ar. 60 II**); *Mūjez-e Kommī* (**Nos. 161-162 : MSS 18-19**); Ebrāhīm al-Ḥosainī's *Menhājo l-mob-tade'in* (**No. 174 : MS 53**); two anonymous medical textbooks, in **Nos. 163** and **171 : MSS 95** and **99**; *Meršādo l-aṭebbā'* by Sharafoddīn b. Shāh Ḥosain Bairamī Lārī (**No. 175 : MS 52**); a big *qarābāzīn* in **No. 176 : MS 92**; an anonymous, untitled treatise on ophthalmology in **No. 181 : MS 75**; *Kanzo l-kaḥḥālīn*, by an anonymous author who quotes from a wealth of (partly unknown) sources, in **No. 182 : MS 76**; a treatise on pharmaceutical weights and measures (**No. 204 : MS 120 II**); a *resālā* on alchemy, magic, and medicine (**No. 220 : MS 96**); and, outside the field of medicine proper and related sciences, the allegory *Qeṣṣā-ye rūḥ* (**No. 222 : MS 69**).

A group of some thirty of the non-datable texts consists of lists of simple medicines, prescription books, Persian-Arabic glossaries of drug names, etc., most of which cover only a few pages and lack a title or author's name; some are no longer than a paragraph and might rather be called notes than formal writings. With reasonable certainty, they can be said to have been written within the last 200-250 years.

This catalogue's main objective is to present material to the student of the history of Persian medicine. The basic unit of description is therefore not the individual manuscript, but an individual text. A collectaneous manuscript is discussed as such along with the first text from that manuscript; cross references to other works represented in it are added in order to facilitate reconstruction of the volume as a unit. Datable works have been grouped together according to their authors and are listed in chronological order, as far as the available evidence allows. The context of literary tradition common to most medical writings in Persian appears to be too strong to warrant a distinction between specialized fields of medicine in the catalogue section of datable texts.

Conversely, in the section of non-datable works, an arrangement according to subject matter has been adopted: texts on anatomy, the days of crisis (*boḥrān*), and other parts of *tebb-e 'elmī* are followed by medical handbooks, general works on therapy, treatises on ophthalmology, sexual medicine, *materia medica*, synonyms of drug names, pharmacy, weights and measures, and at the end by miscellaneous texts not strictly belonging to medicine or related sciences. Arabic texts in Persian versions that cannot themselves be dated are listed after the section of datable works.

References to other extant manuscripts of a given text follow the description of the (first) manuscript of that text in this catalogue. Exceptions have been made in the case of unidentifiable works. Usually, these references are to the bibliographies of Storey (cited as PL) and Monzavi; only those catalogues not included in their works are listed separately. Within an individual entry, description of the MS precedes discussion of the text. The orthography of Incipits and Explicits follows the peculiarities of a given copy, but *majhūl* consonants are written as such. Specific references to a manuscript are by folio and line number, e.g., "fol. 24b, 5 and -8" indicates, respectively, line 5 from the top and line 8 from the bottom of fol. 24b. Indices of proper names, other than those of cataloguers of manuscripts, and of titles of sources, with the exception of modern secondary materials, have been included in this catalogue along with a list of Incipits, chronological lists of datable works and MSS, an index of uncatalogued MSS or MS parts, and two concordances of catalogue and MS numbers.

In the preparation of this catalogue I have enjoyed the help and support of a number of colleagues and friends on the faculty and library staff at UCLA. Professors Gustave Edmund von Grunebaum, late director of the Center for Near Eastern Studies which now bears his name, and Andreas Tietze, past professor of Persian and Turkish, first suggested that I undertake this work, and they followed it with continuing interest and comment for which I am deeply grateful. Professors Speros Vryonis, former director of the Von Grunebaum Center, and Albert Dietrich, professor of Arabic at the University of Göttingen, watched the slow growth of this work with great patience. At UCLA's Research Library, I found all the help I needed, in Dr. Miriam Lichtheim, past Near Eastern bibliographer, and my hosts in the Department of Special Collections, especially Sandra B. Taylor, Brooke Whiting, and Wilbur J. Smith. My fellow cataloguer, Dr. Albert Zaki Iskandar, also made helpful suggestions based on his own rich experience.

Work on this catalogue, which was substantially finished by the end of 1974, was generously supported by the Von Grunebaum Near Eastern Center for two years. Its publication has been assured by the liberal financial aid of the Center for Medieval and Renaissance Studies, a generous contribution from the Pahlavi Library of Medicine, Imperial Medical Center of Iran, and by further financial assistance from the Von Grunebaum Center, the Friends of the UCLA Library, the UCLA School of Medicine, and the Sidney Stern Memorial Trust, Los Angeles. I am deeply indebted to Professor Fredi Chiappelli, Director of the Center for Medieval and Renaissance Studies, whose interest in this work was instrumental in providing the necessary funds. Dr. Carol D. Lanham of the Center for Medieval and Renaissance Studies has edited a difficult manuscript with all the interest and care an author could wish for.

Those passages of this catalogue that make smooth reading, as far as that can be expected from a work of this kind, are owed to the expert and patient help of my wife, Dr. Melanie Richter-Bernburg; without denying my own sole responsibility, I should like to thank her for her contribution and her constant encouragement.

Göttingen
January 1978

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Bibliography

All reference works quoted in this catalogue are included in the following list; for a bibliography of catalogues of Persian MSS other than those listed here, see Huisman, Monzavī, and PL. Abbreviations used in this catalogue are alphabetized as they stand. In the section of Arabic, Persian, and Urdu works, the order is that of the Arabic alphabet; differences of pronunciation between these languages have not been taken into account. Words like *ibn*, *abū*, or the Arabic article have not been considered in determining alphabetical order. No *ezāf* has been used in Persian names.

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Tārīkh-e Qoṭbī: *see* Khworshāh b. Qobād.
Tārīkh-e Gozīdā: *see* Ḥamdollāh Mostowfī Qazvīnī.
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PERSIAN MEDICAL MANUSCRIPTS
AT THE UNIVERSITY OF CALIFORNIA, LOS ANGELES

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I

No. I

No. 1 : MS 74 I

abū Rowḥ Moḥammad b. Maṣṣūr b. a. ‘Abdollāh al-Jorjānī “Zarrīndast”

Nūro l-‘oyūn

نور العيون

MS 74 (ex Coll. Min.), 284 fols., 175 x 133 mm; scribe's collection of two works. (See also **No. 154 : MS 74 II.**)
Nūro l-‘oyūn on fols. 1–222.

Bound in grey-patterned paper over thick, stiff cardboard, corners and spine brown leather; simple blind tooling on spine; inner covers pasted with light pink paper. Binding not original. Written on Eastern paper, medium thick, burnished, cream-colored. Some margins torn, mended; some fols. mouse-eaten; stains; some fols. loose, one fol. torn out between fols. 222 and 223; MS trimmed down from original size.

I. Fols. 1–222: 18–19 lines, 127 x 97 mm; II. fols. 223–284: 21 lines, 140 x 105 mm. Both on blind-ruled frame and lines; black with red rubrics and overlinings; medium-sized even, but undistinguished, *naskh*. Catchwords. Fols. 222b and 223a blank.

Collations by scribe.

Anonymous, undated copy; tenth/sixteenth century.

Recipes by readers on inner covers, fols. 1a, 284a, and in margins.

Several owner's stamps on fols. 1a and 284b, most of them effaced; one, on fol. 1a, reads, ibn Sayyid ‘Alī . . . (illegible) Muḥammad Ismā‘īl [ع] العريضي and is dated 1154/1741.

Incipit, fol. 1b

بسم الله الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا
على الظالمين وصلى الله على خير خلقه محمد وآله الطاهرين اجمعين
وسلم تسليما كثيرا جنين گوید ابو روح محمد بن منصور بن ابی
عبد الله الجرجانی المعروف بزرین دست که . . .

Explicit, fol. 222a

و چشم بینائی نقصان گرفته ان از خشکی باشد

The MS contains the well-known treatise *Nūro l-‘oyūn* (fol. 3b, 6) by abū Rowḥ Moḥammad b. Maṣṣūr b. a. ‘Abdollāh al-Jorjānī “Zarrīndast” (fol. 1b, 3).¹ He composed it at the command of the Seljūq sultan abū l-Faṭḥ Malekshāh b. Moḥammad b. Dāwūd in the year 480/1087 (fol. 3a, -6). It comprises ten *maqālā* in question and answer form.

1. Ullmann, p. 211; Hirschberg, pp. 9, 50–59.

PL II 205, no. 359; Monzavi I 607b, nos. 5667–74.

No. 2 : MS 1

Zainoddin Esmā'il b. al-Ḥosain al-Jorjānī

Zakhirā-ye Khwārezmshāhī

MS 1 (ex Coll. Min.), 381 fols., 340 x 206 mm

Bound in plain moss-green leather over thick, stiff cardboard; inner covers pasted with pink paper; bound in European fashion, spine slightly rounded, covers larger than fols. of MS. Binding partly faded, worn. Written on Russian paper of four provenances (four different blind stamps), medium thin to medium thick, partly glazed, white; some waterstains, few spots; few wormholes. On lacunae see below.

21 lines, 250 x 135 mm, on blind-ruled frame and lines; black with crimson overlinings and rubrics; medium-sized even *shekastā-āmiz*. Catchwords. Fols. 1b, 2b, 3a, 378a, 379, 380a, and 381a blank.

Occasional collations by scribe.

Anonymous copy, dated (fol. 70b) Saturday, 1 Moḥarram 1282/27 May 1865, after fourteen months of daily, but slow, work.

Medical notes on fols. 1a and 378b in the same hand; poetical quotations on fols. 2a and 381b, among them a *ghazal* by Sa'dī; on fol. 280b an Arabic anecdote about al-Aṣma'i.

Incipit, fol. 3b

بسم الله وبه نستعين. الحمد لله رب العالمين حمد
الشاكرين والصلوة على نبيه المصطفى واله اجمعين
چون بتقدير ايزد منان چنان بود كه جمع كننده
اين كتاب بنده دعاگوي خداوند خوارزمشاه ...
قطب الدين ... ابو الفتح محمد بن يمين الدين امير
المومنين [كذا] ...

Explicit, fol. 377b

و بسيار باشد كه تن از ماده بيماري ياك]

The MS contains *ketāb* 1-5 of *Zakhirā-ye Khwārezmshāhī* (fol. 3b, -9) by Esmā'il b. al-Ḥosain b. Moḥammad b. Aḥmad al-Ḥosaini al-Jorjānī (fol. 4a, 5). The text was not completely transcribed here; it breaks off on fol. 377b, -1 within *bāb* 3, *goftār* 6, *ketāb* 5, so that most of this *bāb* and *bāb* 4-5 of this *goftār* are missing.

A short table of contents, listing only the nine *ketāb* originally planned,¹ is on fols. 4b-5a. *Ketāb* 1, 2, 4, and 5 are each preceded by a very detailed list of contents, giving all the subdivisions—*goftār*, *jozv*, *bāb* (see fols. 5a-7a, 71a-75b, 280a-b, 311a-312a, resp.). *Ketāb* 3 lacks such a list (see fol. 138b); it is divided into two *bakhsh*, each further divided into numerous *goftār*, *jozv*, and *bāb*.²

So far, *Zakhirā-ye Khwārezmshāhī* has mainly been viewed as just a Persian adaptation of Avicenna's *Qānūn*. In long passages, the author indeed translated almost verbatim from his predecessor's great work that was also his model for the disposition of his own book. Esmā'il's reading in medicine covered a much more extended field, however, than Avicenna's works. Ar-Rāzī³ and [Pseudo-]Thābit b. Qurra⁴ are frequently quoted, less often 'Alī b. al-ʿAbbās's *Kāmil*,⁵ al-Ṭabarī at-Turunjī's *Muʿālajāṭ Buqrāṭiyya*,⁶ ibn al-Khammār,⁷ and ibn al-Šādiq's commentary on Galen's anatomy.⁸ In the section on ophthalmology, 'Alī b. 'Isā's *Tadhkira*⁹ and Aḥmad-e Farrokh¹⁰ are important sources. In addition to these authors whose books, it may reasonably be assumed, Esmā'il quoted directly, there are numerous earlier Islamic authorities adduced,¹¹ most of them probably quoted indirectly by way of such sources as already mentioned.¹²

Among Greek medical writers, the most frequently named are naturally Hippocrates and Galen, the former often first quoted in Arabic and then translated into Persian.¹³ Other names of Greek authors appearing in *Zakhirā* are Empedocles,¹⁴ Plato,¹⁵ Aristotle,¹⁶ Asclepiades Bithynus,¹⁷ Rufus Ephesius,¹⁸ Dioscorides,¹⁹ Archigenes,²⁰ Oribasius,²¹ Alexander Trallianus,²² Paulus Aegineta,²³ and Ahrun.²⁴ Two of these quotations, which were most certainly taken from intermediary sources, warrant special mention: one from Diocles Carystius,²⁵ on cotyledones in the uterus, and the other from Aretaeus Cappadox,²⁶ on the effect of blood on the innate heat.

The author of *Zakhirā-ye Khwārezmshāhī*, Sharaf o s-Sādāt²⁷ Zainoddin a. Ebrāhīm²⁸ Esmā'il b. al-Ḥosain²⁹ b. Moḥammad b. Aḥmad³⁰ al-Mūsavi³¹ al-Ḥosaini al-Alavi al-Eṣfahāni³² al-Jorjāni,³³ came to Khwārezm in the year 504/1110.³⁴ Little is known of his life up to that point, except that he studied medicine with ibn al-Šādiq³⁵ and Aḥmad-e Farrokh³⁶ and *ḥadīth* with abū l-Qāsim al-Qushairi,³⁷ on whose authority he transmitted *Arbaʿun ḥadīthā*, according to Yāqūt's testimony;³⁸ and Esmā'il himself mentions that he saw the works of the astronomer Kīā Kushyār in the hands of his descendants at Qom.³⁹

At Khwārezm, Esmā'il presented himself to the court of the Khwārezm-Shāh Qoṭboddin Moḥammad b. Yaminoddin Anushtegin⁴⁰ and was appointed by him to the dispensary of Bahā'o d-dowlā, a position that left him little leisure to pursue his writing.⁴¹ According to ibn al-ʿUṣaybi'a, he earned 1,000 *dīnār* a month from the shāh's treasury.⁴² Esmā'il's importance for Khwārezmian health services can also be gathered from two nearly identical letters Rashīdoddin Vaṭṭāṭ wrote in the Khwārezm-Shāh's name to the two foremost physicians of Baghdād after Esmā'il's departure or death: abū l-Barakāt al-Baghdādī⁴³ and ibn al-Tilmīdh⁴⁴ are both asked to recommend a physician from among their students who could take Esmā'il's position at the *dār al-adwīya* and as physician-in-ordinary to the shāh.⁴⁵

Esmā'il stayed, highly honored, at the court of Qoṭboddin and, after his death in 521/1127, at that of his son and successor 'Alā'o d-dowlā Atsız,⁴⁶ until at some unspecified time he went to Marv.⁴⁷ At the court of Solṭān Sanjar, he was accorded an equally honorable treatment and, still active in the teaching of medicine,⁴⁸ died there, very old, in 530/1135, 531/1136, or 535/1140.⁴⁹ His age was nearly one hundred lunar years.⁵⁰ "Ebn-e Fondoq" Baihaqi writes that he met him at Sarakhs in 531, nearly consumed by age.⁵¹ It cannot be determined whether Sam'āni's study of *ḥadīth* under Esmā'il took place while the latter was still at Khwārezm, or in Marv.⁵²

Aside from Esmā'il's work on *Arbaʿun ḥadīthā*, his *K. fi ḥifẓ aṣ-ṣiḥḥa*,⁵³ and his *at-Tuḥfa as-saʿdiyya*,⁵⁴ all his other books are said to have been composed in Khwārezm,⁵⁵ i.e., after 504/1110, when Esmā'il was already seventy lunar years old.⁵⁶ The first, most voluminous and greatest, work was *Zakhirā-ye Khwārezmshāhī*, dedicated to Qoṭboddin Moḥammad and written between 504 and 506/1112, a time considered long for the compilation of a book of that size.⁵⁷ But Esmā'il's position at the *dārūkhānā* did not leave him much time, and since he wanted to give his best, he set to work only when he felt productive.⁵⁸ If a MS described by Stewart⁵⁹ can be trusted, *Khoffi-ye 'Alā'i* was written in 506.

As its title intimates, it was dedicated to Qoṭboddīn's son ʿAlāʾo d-dowlā Atsız, who was only sixteen years old at the time⁶⁰ and already charged with difficult military assignments if his title *esfahsālār* can be taken seriously.⁶¹ Esmāʿīl wrote it in two small oblong volumes so that Atsız could take it along on his campaigns in the shafts of his riding boots.⁶²

Al-aghrāzo t-tebbiyā va-l-mabāhešo l-ʿalāʾiyā, Esmāʿīl's third partly datable work on medicine, was written at the suggestion of the vizier Majdoddīn a. Moḥammad Šāheb b. Moḥammad al-Bokhārī,⁶³ after ʿAlāʾo d-dowlā Atsız had succeeded his father as Khwārezm-Shāh, i.e., after 522/1128.⁶⁴ It cannot at present be determined when Esmāʿīl wrote his *Yādgār*⁶⁵ or *aṭ-ṭibb al-mulūkī*,⁶⁶ except that he is reported to have composed them in Khwārezm.⁶⁷ In the preface to his Arabic translation of *Zakhirā*, Esmāʿīl states that he will be devoting the rest of his life to this task, but that is too little evidence to consider it his last work.⁶⁸ When his Arabic work *Zubdat aṭ-ṭibb* was composed also remains unknown. Possibly it belongs in the time when he worked at the Arabic version of *Zakhirā*.⁶⁹

In addition to the just listed works on medicine, Esmāʿīl composed a number of philosophical tracts the dates of which are not known either: *K. ar-radd ʿalā l-falāsifa*,⁷⁰ *K. al-yaum wa-l-laila* for the Qāḍī abū Saʿīd ash-Shārīʿī,⁷¹ *Vaṣṣiyatnāmā*,⁷² *Risāla munabbīha*,⁷³ and two short commentaries on Aristotle's *Organum*, *Fī l-qiyās* and *Fī t-taḥlīl*.⁷⁴

The fame of Esmāʿīl's medical writings spread fast. Neẓāmī ʿArūẓī recommends them as textbooks: among works of intermediate length he mentions Esmāʿīl's *Aghrāz*, and among voluminous compendia for the advanced student *Zakhirā*; as short reference works he names his *Yādgār* and *Khoffī*.⁷⁵ Esmāʿīl's own translation of his *Zakhirā* into Arabic has already been mentioned. His *Khoffī* was translated into Arabic under the title *at-Tadhkira al-ashrafiya fī ṣ-ṣināʿa aṭ-ṭibbiya*, possibly for Saladin's nephew al-Malik al-Ashraf Mūsā.⁷⁶ *Al-qjwiba aṭ-ṭibbiya wa-l-mabāḥiṭh al-ʿalāʾiya*, listed by Brockelmann from the Aṣafiya catalogue, could be an Arabic rendering of *Aghrāz*.⁷⁷

Zakhirā was moreover translated into Turkish, by ebū l-Faẓl Meḥemmed b. Idrīs ed-Defterī el-Bidlīsī,⁷⁸ and into Hebrew: parts of *ketāb* 5 and *ketāb* 6–9.⁷⁹ An Urdu translation of *Zakhirā* was published at Lucknow in 1878.⁸⁰

The recognition Esmāʿīl won even outside the circles of men professionally concerned with medicine is attested to by the historian Rāvandī, who quotes him at length on the subject of wine and whose testimony should, as just an example, not go unmentioned here.⁸¹

Biographical notes on Esmāʿīl are found in all pertinent works of biography and history, but as can be seen from this account, they do not provide many details and moreover do not agree with each other on those they do report.⁸²

1. The tenth *ketāb*, on simple and compound drugs, was added later; see Meshkāt III (2) 760, 2. According to Dāneshpazhūh (ibid., 761, 15), this tenth *ketāb*, the *qarābāzin*, was written later than the Arabic translation of *Zakhirā*.
2. For an abridged table of contents see Fonahn, p. 7, no. 15; Bankipore X13–6, nos. 962–63.
3. One quotation from works of his is explicitly stated to be from *K. at-tajārib* (MS 4, fol. 19a, 1). For more quotations from ar-Rāzi see MS 4 (*ketāb* 6), passim.
4. Passim in MS 4 (*ketāb* 6).
5. MS 4, fol. 276b, 4; etc.
6. MS 4, fol. 253b, 11; etc.
7. He is quoted on *mālikhūliā* and the etymology of its name; a compound of *mālī*, “black,” and *khūlī*, “humor” (MS 4, fol. 11a, 1).
8. In *ketāb* 1: MS 1, fols. 36b, -5; 38b, 2.
9. In *ketāb* 6, *goftār* 2: MS 4, fol. 77a, 6; etc.
10. Esmāʿīl's *Zakhirā* is the earliest source mentioning this physician, of whose life nothing is known but whose work *Kefāyā* enjoyed a good reputation at Esmāʿīl's time and later (see MSS 18–19: *Miḥez-e Kommi*, and *Čahār Maqālā*, p. 110, 4, where it is recommended as one of the best intermediate textbooks of medicine). It may be surmised that Esmāʿīl was a student of Aḥmad's, since he calls him *ostād* and adds the eulogy *rahīmahu llāh* to his name (MS 4, fol. 103b, 9, -7; without eulogy, MS 4, fol. 180a, 8).
11. Horn, WZKM 4 (1890), 142f., lists the following Islamic sources, besides those already mentioned here: ibn Jurajj, ibn Māsawaih, Masṭh, Šahir; to be added are Jurjīs, ʿAlī b. Rabban aṭ-Ṭabari, Māsarjawaih, al-Fārist, Qusṭā b. Lūqā, Ḥunain b. Ishāq, al-Kindī, abū Māhir, ibn Sarābiyūn.

12. It cannot be determined whether the quotation from abū Muʿadh al-Jawādkānī (MS 4, fol. 227b, 6) was taken directly from his works or not. Al-Bīrūnī quotes him in his *K. aṣ-ṣaidana* (cf. GAS III 312).
13. E.g., MS 1, fol. 113a, 7.
14. MS 1, fol. 421b, 4; a quotation from Galen via Avicenna's *Qānūn*.
15. MS 1, fol. 186a, 8; children shall not drink wine.
16. E.g., MS 1, fol. 64a, 11, on the origin of the *quwwa nafsaniya*.
17. MS 1, fol. 185a, 10; called *ostād-e ṭabībān*; cf. Pseudo-Galen, Kühn XIV 683, 5 (*Introductio sive Medicus*), where he is mentioned as one of the heads of the logical, i.e., dogmatic, school.
18. MS 1, fols. 109b, -8; 184b, 9; MS 4, fols. 12b–13a.
19. MS 1, fol. 184b, -5.
20. See note 14 above.
21. See Horn, WZKM 4 (note 11 above), 142f.; Moattar, p. 83, no. 6.
22. MS 4, fol. 360a, 7; on “stones” in the sputum.
23. See Horn (note 21 above); Moattar, p. 82, no. 5.
24. MS 4, fols. 275a, 7; 308b, 8.
25. MS 1, fol. 63b, 2. The wording of the quotation appears to go back to a paraphrase combining the transmission of the fragment (fr. 27 Wellmann), as Galen gives it on one side (Kühn II 905, 15), and Oribasius on the other (Raeder III 44, 16).
26. MS 4, fol. 272b, -4, corresponds to Aretaeus, p. 142, 6 Hude. This passage was not quoted in Dioscorides, Pseudo-Alexander of Aphrodisias's *De febris*, Aetius Amidenus, or in Paulus Aegineta; see Kudlien, *Untersuchungen zu Aretaios von Kappadokien*, pp. 11, 42.
27. This honorific title is given Esmāʿīl in Rashīdoddīn Vaṭvaṭ's letters (I 64, 66; see also note 45 below); it appears likely that ibn a. Uṣaibī'a, in calling him Sharaf ad-Dīn instead of Zāin ad-Dīn, confused this title with his *laqab* (II 31, -2 [Beirut 1965], p. 472).
28. This *kunya* in Yāqūt (II 54, 2) and in MSS of his works; ebn-e Esfandiyār has “abū l-Faẓl” (p. 86 bottom, no. 2), a MS in the British Museum has “abū l-Faẓayel” (Rieu II 466b, *ad* Add. 23556 I [collated in 1095/1684]), and Dāneshpazhūh, presumably on the authority of a MS, gives “abū l-Faṭḥ” (Meshkāt III (2) 755, 13).
29. Al-Ḥasan in Shahrastūrī (*Zakhirā*, ed. E'temādī et al., I, introduction p. 22, -8), Yāqūt (II 54, 3), and in some MSS. In numerous other MSS, *Tārīkh-e Gozidā* (p. 686, -7), and *Ḥabibo s-siar*, his father's name is given as Ḥosain.
30. His grandfather's and great-grandfather's names in this order in Yāqūt (II 54, 3) and MSS; in some other sources the order is reversed (cf. Blochet II 84, no. 820), or a Maḥmūd is listed as grandfather or great-grandfather (*Tārīkh-e Gozidā*, p. 686, -7; Meshkāt III (2) 755, 14).
31. This *nisba* only in ebn-e Esfandiyār, p. 86 bottom, no. 2.
32. Again, presumably on the authority of the MS discussed, Dāneshpazhūh in Meshkāt III (2) 755, 15.
33. All MSS and other sources are in agreement that Jorjān is Esmāʿīl's home (see references in preceding notes).
34. Preface to *Zakhirā*; see MS 1, fol. 3b.
35. To my knowledge, the only evidence that Esmāʿīl was his student is his being accorded the title *khawājā* and the eulogy *rahīmahu llāh* (see also note 8 above); cf. Meshkāt III (2) 756, 2.
36. See note 10 above.
37. He died at Tūs in 463/1072.
38. II 54, 6. A certain theological interest on Esmāʿīl's part is shown by his remarks on Allah's wisdom in creating the ear (MS 4, fol. 114a, 7), in creating the lips (MS 4, fol. 132a, -3), and in letting man derive pleasure from sexual activity (MS 4, fol. 371b). Other, similar passages could easily be found.
39. In the preface to his Arabic translation of *Zakhirā* (Meshkāt III (2) 759, 19).
40. It is not without interest to note the official titles and honorific epithets Esmāʿīl gives Qoṭboddīn in his *Zakhirā* (ed. E'temādī et al., I 1, 4–8, with catalogue's emendation):

خداوند خوارزمشاه العالم العادل المؤيد المظفر المنصور
قطب الدين نصرته الاسلام والمسلمين قاهر الكفرة والمشركين
عماد الدولة فخر الامّة يمين الملوك والسلاطين امير الامراء
تاج المعالي ارسلان تكين ابو الفتح محمد ابن يمين الدين
معين امير المؤمنين

- On these titles cf. catalogueur, "Zur Titulatur der Hwārezm-Šāhe aus der Dynastie Anūštegīns," *Archäologische Mitteilungen aus Iran*, N.F. 9 (1976), 179–205. On Qoṭboddīn see *Cambridge History of Iran* V (1968), 107, 120, 140, 143 [Bosworth].
41. His own statement at the end of *bakhsh/ketāb* 9 of *Zakhrā* (Meshkāt III (2) 759, 16).
 42. IAU II 32, 1.
 43. Died after 560/1165, worked at the ‘Aḡudī hospital in Baghdād (see Ullmann, p. 163; EP II 111b–113a [Pines]).
 44. Died in 560/1165, also worked at the ‘Aḡudī hospital in Baghdād (see Ullmann, p. 163; EP III 956b–957a [Meyerhof]).
 45. *Rasā’il al-Waṭwāt* I 64, 66.
 46. Ruled 522–551/1128–1156 (see EP I 750a–b [Barthold/Spuler]). See also notes 61 and 64 below.
 47. Shahrazūri (in *Zakhrā*, ed. E’temādī et al., Introduction p. 22) and Yaqūt (II 54, 5).
 48. Shahrazūri (see note 47).
 49. Shahrazūri (see note 47), Yaqūt (II 54, 7), and Ḥājji Khalifa (I 368, 8, no. 987), resp. (In III 162, 10, no. 4738 and VI 507, 6, no. 14444, Ḥājji Khalifa gives 530/1135 as the date of Esmā’il’s death.)
 50. See below, note 56.
 51. *Tatimmat Šiwān al-ḥikma* I 172; *Tatimma Persice*, p. 100, no. 107.
 52. Yaqūt II 54, 7. Sam’ānī was born at Marv in 506/1112, traveled far as a young man, and returned to Marv in 538/1143 (GAL I 329, no. 2; Supp. I 564, no. 2).
 53. Fāilasūf d-dawlā ‘Abdo l-Hosain Khān Zonūzi Tabrizī mentions this book as written in 495/1101 (*Maṭraho l-anzār* I 206). It is not clear whether its language was Arabic or Persian. No MSS are known.
 54. This work is unknown to all the sources quoted here; the only reference to it is found in *Mūjez-e Kommī* (see **No. 161 : MS 18**). It cannot at present be determined whether or not it is identical with one of Esmā’il’s known books. A tempting guess would be to relate its title, "Auspicious Gift," to Atsız’s ascent to the throne (cf. **No. 86 : MS 57 III**).
 55. Baihaqī, *Tatimma* I 173; *Tatimma Pers.*, p. 100, -1.
 56. Esmā’il nowhere states that he wrote *Zakhrā* in 504, only that he came to Khwārezm that year. But since he compiled *Khoffī* in 506, after *Zakhrā*, and states in the preface to his Arabic translation of *Zakhrā* (see next note for reference) that he was seventy years old when he composed (*jama’u*) it in Persian, it appears reasonably safe to argue that he was born in or around 434/1042.
 57. In the preface to his Arabic translation of *Zakhrā*, Meshkāt III (2) 759, 16 to 760, 2.
 58. Ibid.
 59. Stewart, p. 106f., no. II; quoted by Rieu II 475a (*ad* Add. 23560 III) and Hosain, Shirānī, p. 388, no. 2106.
 60. Ibn al-Athīr XI 138, 12.
 61. His titles as given in the preface of *Khoffī* read as follows (see **MSS 7 II** and **9 II** with catalogueur’s emendation):

خداوند زاده امیر اسفہ سالار اجل کبیر بہاء الدین
عمدۃ الاسلام علاء الدولة والدين ضياء الأمة نجم الملّة
مؤید الملک تاج الملوک والسلاطین نظام المعالی قزل ارسلان
ولی العهد أبو المظفر اتسز ابن خوارزم شاه حسام
أمیر المؤمنین

- (See note 40 above for bibliography on this titulature.) According to ibn al-Athīr X 182, 12, Atsız had led the Khwarezmian army even during his father’s reign and conquered Minqishlāq for Khwārezm. On Atsız see *Cambridge History of Iran* V (1968), Index, p. 716b, s.v. [Bosworth].
62. See **Nos. 9** and **10 : MSS 8** and **7 II**, Incipit.
 63. In *Rasā’il al-Waṭwāt* (II 12) there is a letter possibly addressed to this vizier; it is titled *kitābun ilā sh-shaikhī l-imāmi Majdī d-Dīnī Ḥujjati l-ḥaqqī Šāhibi l-Bukhārī*. Baihaqī has a short note on *al-imām aš-šāhib* ibn Muḥammad al-Bukhārī, not containing any historical information (*Tatimma* I 146, no. 91; *Tatimma Pers.*, p. 90, no. 91).
 64. See note 46 above. *Aghrāz* is not directly dedicated to Atsız, but the titles accorded to him in the preface clearly show that he was shāh at the time of composition:

خداوند و خداوند زاده ملک عالم عادل ولی نعمت
کریم الطرفین نصرة الدين علاء الدولة فخر السلاطین
أبو المظفر اتسز ابن خوارزم شاه حسام أمير المؤمنين

- This wording is taken from the MS Teheran Univ. Lib., no. 4856, without collation with other copies (see facsimile ed., p. 3, 5–7).
65. See **No. 14 : MS 11**.
 66. It is not known whether this treatise was written in Arabic or in Persian; no MS of it has yet been discovered. In a Teheran library a *maǧmū’a* exists including works by ar-Rāzi, Hunain, abū Sahl al-Masīḥī, and ibn at-Tilmīdh; the description does not name the author of a tract *aṭ-ṭibb al-mulūkī* contained in this MS (ar-Rāzi wrote a work of this title). See RIMA III (1) 50, no. 147 II.
 67. Baihaqī, *Tatimma Pers.*, p. 100, -1.
 68. Meshkāt III (2) 761, 10.
 69. In this work, Esmā’il discusses the theoretical part of medicine (*al-juz’ al-ilmī min aṭ-ṭibb*); cf. the tables of contents in Moattar, p. 44f., no. 7, and Rahavard, p. 240, no. 123. In at least some MSS, it is written in the form of tables (Shabbūh, p. 98, no. 125), conforming to Ḥājji Khalifa’s testimony (III 537, 2, no. 6815). Moreover, the known copies differ on the number of *maqāla* (subdivided into *bab*) in this book, between six, seven, and ten. See references in this note, GAL Supp. I 889 f., no. 15, 6, and Ullmann, p. 161, note 1.
 - A Persian medical treatise is identified as Esmā’il’s *Zobdato t-tebb* by a note on one of the flyleaves in a Paris MS of the eighteenth century (Edgar Blochet, *Catalogue des manuscrits arabes . . . offerts à la Bibliothèque Nationale par M. J.-A. Decourdemanche* [Paris 1909], p. 87, no. Supplément persan 1748), and another Persian work, *Zobdā-ye qavānīn-e ‘elāj*, is ascribed to Esmā’il in Charminar, p. 242, no. 162. Since no more details are given in either place, it cannot be determined what kind of relationship exists between these texts and Esmā’il’s Arabic *Zubda*.
 70. Baihaqī, *Tatimma Pers.*, p. 101, 1–2. No MS known.
 71. Ibid. No MS known.
 72. Baihaqī, *Tatimma* I 173. No MS known.
 73. Quoted by Baihaqī, *ibid.* (*Tatimma Pers.*, p. 101, 5 to 102, 7), and Shahrazūri; for MSS see GAL I 486, no. 15, 5; Supp. I 889f., no. 15, 5.
 74. GAL I 486, no. 15, 3–4; in the MS (Escorial I 422, no. 612, 9–10) only al-Jurjānī is given as the author’s name, but since the date of transcription is 667/1269, as Sayyid ash-Sharīf ‘Alī b. Muḥammad al-Jurjānī (cf. EP II 602b–603a [Triton]) is to be ruled out as the author.
 - Aside from the works by Esmā’il here listed, ebn-e Esfandiyār mentions a Persian translation of Avicenna’s *Qanun* done by Esmā’il (p. 86 bottom, no. 2), and Baihaqī adds to his list of medical works *kutāb akhar fi l-ḥikma* without giving its title (*Tatimma* I 173; *Tatimma Pers.*, p. 101, 1). It seems likely that other smaller treatises transmitted under Esmā’il’s name are extracts from his larger books; e.g., 1) *al-Aurām wa-l-buthūr*, 2) *al-Ḥummayāt wa-anwā’ha*, 3) *Risāla fi amrāq al-‘ain* (all three in Munajjid, RIMA V 295, nos. 307–309), and 4) *K. dar ‘elm-e tashrīḥ* (PL II 210, no. 361 (3)). Hamarneh mentions, in addition to these, a didactic poem *al-Urjūza aṭ-ṭibbiya* (*Zāhiriya*, p. 361, -4), without giving references to MSS.
 75. *Čahār maqālū*, pp. 110, 4, 7; 112, 2.
 76. GAL I 486, no. 15, 1; Paris Ar. 2955 (p. 528a–b). For other rulers with the title al-Malik al-Ashraf, see Lane-Poole, *Dynasties*, index, and Bosworth, *Dynasties*, pp. 59–62 (Ayyūbids), 63–66 (Mamlūks), 76–77 (Rasūlids).
 77. GAL Supp. I 889f., no. 15, 7.
 78. He was the son of Idris Bidlisī, the well-known Ottoman historian (see EP I 1207b–1208b [V. L. Ménage]), and himself a historian of note (cf. Franz Babinger, *Die Geschichtsschreiber der Osmanen und ihre Werke* [Leipzig 1927], pp. 95–97, no. 77); his translations from Persian into Ottoman Turkish include *Mavāheḥ-e ‘Aliyā*, a commentary on the Koran by Hosain b. ‘Alī Vā‘ez Kāshefī (Ethé, *Ind. Off.* II 893, s.v. Abū al-Faḍl Muḥammad b. Idris).
 79. Paris, Bibl. Nat., Cat. MSS Hébreux, p. 214b–215a, no. 1169. There is no indication as to the period of translation, but a probable *terminus ad quem* appears to be the fifteenth century A.D. (*ibid.*, p. v).
 80. PL II 209, no. 361.
 81. *The Rāḥat-uš-Šudūr wa Āyat-us-surūr . . . by Muḥammad ibn ‘Alī ibn Sulaymān ar-Rāwandī*, ed. Muḥammad Iqbāl, "E. J. W. Gibb Memorial" Series, n.s. II (London 1921), Index, p. 571, s.v. *Zakhrā-ye Khwārezmshāhi*.
 82. Several of the sources confound the rulers who were patrons of Esmā’il, Qoṭboddīn Moḥammad and ‘Alā’o d-dawlā Atsız, and later Khwārezm-Shāhs such as II Arslān, Tegish, ‘Alā’oddīn Moḥammad, or even others. See the sources listed here

in the preceding notes and cf., especially for the confusions, GAL I 486, no. 15, 1; *Tārīkh-e Gozīdā*, 686, -7; *Habīb-o-sīar* II 641, -8; *Haft Eqdim*, quoted by Ethé I 464, no. 724–26, 1156; Ḥajjī Khalīfā I 368, no. 987; III 162, no. 4738; III 330, no. 5794; VI 507, no. 14444.

PL II 207, no. 361; Monzavi I 538a, nos. 4977–5065; Panjāb P.L., p. 318, nos. 245–46; al-Khālīfī, p. 258, nos. 3–5; al-Mauṣūl, p. 180, no. 161 [the section on anatomy from *Zakhirā*; six illustrations]; Charminar, p. 242, nos. 159–61; Kekelidze, p. 117, no. 132 (P K 96); Konya, p. 34, no. (248) 145 [library of Yusuf Aḡa]; Manisa, p. 4, no. (33) 1771; Meredith-Owens, pp. 27–28, nos. Or. 5317, Or. 5841, Or. 5863, Or. 6390; Miklukho-Maklaī, p. 230, no. 1675; Osmania Univ., p. 52, no. 25; Pizzi, p. 314, no. 24 [*ketāb* 6, *goftār* 3, on ophthalmology]; Tashkent VII 284, no. 5443 (8263 I); *ibid.*, IX 276–79, nos. 6427–32 (9747, 3485, 3505, 3510, 3492, 11030); *ibid.*, IX 280, no. 6434 (2275 IV) [section on pediatrics].

Esmāʿil's Arabic translation of his *Zakhirā*: Maḥfūz, *Īrān*, p. 76, no. 53 [Teheran Med. Fac.]; Meshkāt III (2) 761, 10.

Esmāʿil's other Arabic works:

1. *Zubdat al-tibb*: Ḥamārīna, p. 360, no. 77 t (old number 4727); Shabbūh, p. 98, nos. 125–26; Maḥfūz, *Īrān*, pp. 23, 25, 76, nos. 72, 106, 56, resp.; [al-Munajjid], *Baṭha*, p. 332, no. 1274; al-Munajjid, *Nawādīr*, p. 74, no. 4231; Bibl. Nat., Vajda, p. 734, no. Ar. 5851; Rampur I 482, no. 106.
2. *al-Ṭibb al-mulūkī*: Maḥfūz, *Īrān*, p. 50, no. 147 II.
3. *al-Aurām wa-l-buthūr*: al-Munajjid, *Maṣādir*, p. 295, no. 307.
4. *al-Ḥummayāt wa-anwāḥā*: al-Munajjid, *Maṣādir*, p. 295, no. 308.
5. *Risāla fī umraḡ al-ʿain*: al-Munajjid, *Maṣādir*, p. 295, no. 309.

No. 3 : MS 2

Zainoddīn Esmāʿil b. al-Ḥosain al-Jorjānī

Zakhirā-ye Khwārezmshāhī

MS 2 (ex Coll. Min.), 318 fols., 247 x 187 mm

Bound in burgundy-colored leather over thick, stiff cardboard; simple blind-tooled borders; spine of brown leather; inner covers pasted with yellow paper; two flyleaves in front, one in back, of medium-thick, off-white European paper. Binding heavily rubbed, stained, faded; not original. Written on burnished, beige Eastern paper of varying thickness; stained, worn; some margins torn and mended. On lacunae see below.

20 lines, 155 x 115 mm, on blind-ruled frame and lines; grey to black with red overlinings and rubrics; medium-sized, fair *naskh*. Catchwords. Blank fols. separate the different *ketāb*: fols. 75b, 76, 77a; 152b, 153a; 278b, 279, 280, 281a; 317b.

Collations by scribe and two readers.

Anonymous, undated copy; ca. 1100/1700.

Readers' entries on inner covers, flyleaves, and fol. 318b, in both Arabic and Persian.

On fol. 1a *tamlik* by ʿArab Qarīn (?), Rafrā-ye Yahūdī, Shemʿon al-Yahūdī Baghdādī (*sic*), and one Moḥammad. On back inner cover two *tamlik* by the same owner, Yosef ben El ʿazar Kōhen, written once in Hebrew and once in Arabic characters.

Owner's stamp of the above-mentioned Moḥammad on fols. 1a, 153a, 259a, 316a.

Incipit, fol. 1b

بسمله. کتاب نخستین از ذخیره خوارزمشاهی اندر
شناختن حد طب و منفعة آن ... و این کتاب شش
گفتار است گفتار اول ...

Explicit, fol. 317a, 9

و اگر علا متهاي بد نه اندر چنين وقتها كه ياد كرده آمد
پديد آيد کمتر بايد پرسيد و اگر اندرين وقتها
ظاهر شود حكم بايد كرد كه بخوادمرد والله اعلم
بالصواب و اليه المرجع والمآب ثم هذا الكتاب ...

The MS contains *ketāb* 1–4 of *Zakhirā-ye Khwārezmshāhī* by Esmāʿil Jorjānī; the text of *ketāb* 1 begins without any preface. Within *ketāb* 3, *bakhsh* 1, there are two major omissions by the copyist: *jozv* 2 of *goftār* 3 (fol. 178a, 11; cf. **MS 1**, fols. 160a, –3 and 183b, 12), and *goftār* 7 (fol. 193a, –9; cf. **MS 1**, fols. 197b, –8 and 203a, 9). The collations do not take note of these omissions. In this MS, a detailed table of contents is given only for *ketāb* 2 and 4.

No. 4 : MS 3

Zainoddīn Esmāʿil b. al-Ḥosain al-Jorjānī

Zakhirā-ye Khwārezmshāhī

MS 3 (ex Coll. Min.), 147 fols., 263 x 155 mm

Bound in black leather over stiff cardboard; simple blind-tooled borders, three-medallion design with blind-stamped floral scrolls; spine and corners covered with black cloth; inner covers pasted with yellowish glazed paper, serving also as flyleaves. Binding faded, much worn; not original. Written on Eastern paper, medium thin to medium thick, slightly rough, cream-colored; worn, stained; edges of first and last fols. torn and mended; upper half of fol. 1 torn out, replaced by blank leaf. For lacunae see below.

24 lines, 195 x 100 mm, on blind-ruled frame and lines; black with red overlinings and rubrics, 1. fols. 1b–70b, 110a–147b; medium-sized, neat *naskh*, 11. fols. 71b–109b; medium-sized, even *nastaʿliq*, rubrics in *naskh* of 1; the same scribe as I. Catchwords throughout. Fol. 71a blank.

Collations by scribe.

Copied, and dated (fol. 70b) 15 Rajab 1078/31 October 1667, by Šūfī Kamāloddīn b. Šūfī Shamsoddīn Jahromī.

Marginal and interlinear notes by readers.

Beginning of *ketāb* 2, *bāb* 1, on fol. 1a, –7 (see below)

باب نخستین اندر شناختن تن درستی و بیماری
بیايد دانست كه تن درستی مطلق آنست كه
مزاج هر اندام از اندامها يكشان معتدل باشد ...

Explicit, fol. 147b, -2

وهرگاه که خون گرم شود بسببهای ضعیف بجوشد
همچون 'اتشر' برافروزد و اگر نه آن باشد که
قوت اسهال کردن داروی مهمل فرودترشد]

End of *ketāb* 2, fol. 70b, 8

وقسطا بن لوقا میگوید که من دیدم مردی را که بشتاب
برخواست [کذا] تا نعلین درپوشد و فرو برد تا دیگر
نعلین راست کند اندر فرو بردن بیفتاد و هلاکشد
تمام شد کتاب دوم از ذخیره بعون الله ...

Beginning of *ketāb* 3, fol. 71b

بسم الله کتاب سیوم که کتاب حفظ الصحة است
آغاز کتاب سیم از ذخیره خوارزمشاهی اندر حفظ الصحة
و این چهارده گفتار است بیاید دانستن که اندرین کتاب
سیم تدبیر نگاه داشتن تندرستی و تدبیر هواها
و شناختن آبها و تدبیرهای طعام و شراب و تدبیر
خواب و بیداری و تدبیر حرکت و سکون و تدبیر
کسوتها و عطرها و استفراغها از هر گونه ...

The MS contains *ketāb* 2-3 of *Zakhirā-ye Khwārezmshāhī* by Esmā'īl Jorjānī. The text is incomplete in the following places: since part of fol. 1 is missing (see above), the table of contents prefixed to *ketāb* 2 is lost, as well as part of *bāb* 1 of *goftār* 1 in the same *ketāb*. The MS breaks off on fol. 147b within *bāb* 11, *jozv* 2, *goftār* 1, *bakhsh* 2, *ketāb* 3 (cf. **MS 1**, fol. 217b, 3). Within *ketāb* 3, there are four lacunae due to the scribe's negligence (?): A) within *bakhsh* 1: 1) fol. 126b, -7 (cf. **MS 1**, fols. 185a, 7 and 192b, -2), from within *goftār* 4, *bāb* 4 to within *goftār* 5, *bāb* 1; 2) fol. 133a, -1 (cf. **MS 1**, fols. 197a, -7 and 203a, -4), from within *goftār* 6, *bāb* 5 to within *bakhsh* 2, *goftār* 1, *jozv* 1, *bāb* 1; B) within *bakhsh* 2: 3) fol. 142a, 6 (cf. **MS 1**, fols. 210a, 7 and 210b, -8), from within *goftār* 1, *jozv* 2, *bāb* 1 to within *bāb* 4 of the same *jozv*; 4) fol. 143a, -7 (cf. **MS 1**, fols. 212a, 10 and 214a, -2), from within *goftār* 1, *jozv* 2, *bāb* 6 to within *bāb* 11 of the same *jozv*. Apparently the scribe copied this MS from a defective copy without noticing the lacunae.

No. 5 : MS 4

Zainoddin Esmā'īl b. al-Hosain al-Jorjānī

Zakhirā-ye Khwārezmshāhī

ذخیره خوارزمشاهی

MS 4 (ex Coll. Min.), 434 fols., 278 x 203 mm

Bound in plain blackish-brown leather over stiff cardboard; inner covers pasted with red, worn paper, underneath it a medallion with stamped floral scrolls; binding stained, worn, discolored. Binding not original. Written on medium-thick, burnished, beige Eastern paper; stained, worn in places; some margins torn, mended, especially of the first and last fols.

21 lines, 190 x 118 mm, on blind-ruled frame and lines; black with red overlinings and rubrics; medium-large, vigorous copperplate *naskh*. Catchwords.

Collations by reader.

Copied, and dated Tatta, 27 Shavval 956/18 November 1549, by Shehāboddin b. Fakhroddin.

Medical notes on fol. 434b and in margins.

On fol. 434a two *tamlīk* by Hosain an-Nakha'i.

Illegible stamps, some of them erased, on fols. 1a, 211b, 425a, 429b, 434a.

Incipit, fol. 1b

بسم الله الحمد لله رب العالمين حمد الشاكرين والصلوة
والسلام على رسوله محمد وآله الطيبين الطاهرين كتاب
ششم اندر علاج ...

Explicit, fol. 434b

وطبیخ کرسنه ضماد بر نهادن نیز سود دارد والله
اعلم بالصواب

The MS contains *ketāb* 6, on treatment of diseases *a capite ad calcem*, of *Zakhirā-ye Khwārezmshāhī* by Esmā'īl Jorjānī. In the preface (fol. 1b, 3) it is said that this *ketāb* is divided into 21 *goftār*, grouped in three *bakhsh*, of two, eight, and eleven *goftār* resp. The first two *bakhsh* are preceded by detailed tables of contents (fols. 1b, 5 to 2b, -7 and fols. 112a, -2 to 114a, 6), but not the third (fol. 239a, 5). In *bakhsh* 1, *goftār* 2, *jozv* 7, the fifth *bāb*, on the effects of chill on the eye, is left out (cf. **MS 5**).

No. 6 : MS 5

Zainoddīn Esmā'īl b. al-Ḥosain al-Jorjānī

Zakhirā-ye Khwārezmshāhī

ذخیره خوارزمشاهی

MS 5 (ex Coll. Min.), 231 fols., 205 x 125 mm

Bound in dark brown leather over stiff thick cardboard; simple blind-tooled borders, three-medallion design inlaid with thin leather, stamped with floral scrolls, white on black; inner covers pasted with faded light blue paper; two front flyleaves, the corresponding back leaves torn out. Binding worn; not original. Written on two varieties of Eastern paper: 1) body of MS: unevenly burnished, cream-colored, of varying thickness; 2) substituted fols. 1-9, 78, 128, 168-169, 176, 217-228, medium thick, glazed, off-white; some fols. stained; margins of last fols. repaired; MS trimmed down to present size.

10 lines, 135 x 76 mm, on blind-ruled frame and lines (slightly larger written surface on some of the substituted fols.); black with red rubrics. I. body of MS: large, vigorous *naskh*; II. fols. 1-9, 78, 128, 168-169, 176, 217-228: large, neat *naskh*; two different hands? (cf. fols. 1-9 with fols. 217-228). Catchwords throughout.

Collations by scribe in original parts.

Original MS copied, and dated 28 Sha'ban 1058/17 September 1648, by ebn Zainoddīn 'Alī Mohtashem al-Ḥosainī; substitutions anonymous and undated, thirteenth/nineteenth century.

Medical notes in margins; recipes and verses on inner covers and flyleaves, some of them dated, e.g., 27 Šafar 1291/15 April 1874; in a *tarikh*, dāro-s-saltānā-ye Eṣfahān is mentioned.

Illegible stamps of former owners throughout the MS; on fols. 82b, 91b, etc., the stamp of Zain ad-Dīn 'Alī.

Incipit, fol. 1b

بسم الله وبه نستعين. گفتار دوم در احوال بیماریهاء
چشم و اسباب و علامات و علاج آن و این
گفتار هشت [کذا یعنی هفت] جزو است
جزو نخستین در شناختن ... و این جزو هفت بابست ...

Explicit, fol. 231b

واب وان نگاه کردن و شودمان [یعنی شادمان؟]
بودن سودمند بود انشاء الله تعالی وحده العزیز و صلی
الله علی محمد خیر خلقه و اله اجمعین و الحمد لله رب العالمین
قد تم ...

The MS contains *ketāb* 6, *goftār* 2, on ophthalmology, of *Zakhirā-ye Khwārezmshāhī* by Esmā'īl Jorjānī (cf. **MS 4**, fols. 63a, -10 to 112a, -2). In this MS, the rubrications are often left out.

No. 7 : MS Ar. 60 IV

Zainoddīn Esmā'īl b. al-Ḥosain al-Ḥosainī al-Jorjānī

Zakhirā-ye Khwārezmshāhī

ذخیره خوارزمشاهی

MS Ar. 60 (ex Coll. Min.), 56 fols., 254 x 167 mm; binder's collection of one Arabic and three Persian works.
Zakhirā-ye Khwārezmshāhī on fols. 52-56, margins.

For the description of the MS see **No. 157 : MS Ar. 60 II**.

Incipit, fol. 52b

کتاب چهارمین از ذخیره [کذا] خوارزمشاهی در معرفه
بحران و این کتاب چهار مقاله است باید دانست که
اندرین کتاب چهارمین بیان کردن استخراج الامر
الامراض [کذا] خواهد بودن یعنی شناختن ...

Explicit, fol. 56b

و اگر نضح ناقص بود هفت نوبت آن تب بدارد
و طبیب باید که در فرق میان نضح ناقص و نضح تمام
نگاه کند]

This MS contains the beginning of *ketāb* 4 of *Zakhirā-ye Khwārezmshāhī*, on the days of crisis (*bohrān*).
Cf. **Nos. 2-3 : MSS 1-2**.

No. 8 : MS Ar. 73 V

[Zainoddīn Esmā'īl b. al-Ḥosain al-Jorjānī]

Three *bāb*, numbered 19-21, on urine

MS Ar. 73, 250 x 150 mm; collection of medical treatises in Arabic.
A noteworthy Persian extract on urine on p. 669.

Written on medium-thick, burnished, beige Eastern paper.

31 lines, 210 x 120 mm, on blind-ruled frame and lines of different measures; black with red overlinings; small careful *naskh*, leaning to *nasta'liq*; not fully punctuated with diacritical dots, but marked with *ihmāl* signs.

Copied by Yahya b. 'Abdo l-Vahhab al-Kayzaqānī(?); undated. Another short excerpt by the same scribe is dated 850/1446 (p. 666).

Incipit

باب نوزد هم اندر شناختن حالهای بیمار
از بوی بول هرگاه که بول بیمار را بوی نه بود دلیل
سردی مزاج و خامی ماده بود و اندر بیماریهای چاده عدم
رایحه دلیل با بال شدن حراره غریزی باشد...

Explicit, third line from bottom

بول خداوند درد پشت و درد مفاصل سفید و غلظ
بود و بدن شیشه ثقل سفید همچون نمه بار کرده [؟]
باشد [کذا] این جمله انیسبت اندر بیشتر حالها
گونه باشد والله اعلم حرره العیر...

This excerpt from a larger work on medicine includes three *bāb* on urine, numbered 19 to 21. On the beginning of *bāb* 19 see Incipit; *bāb* 20 begins in line 10: *بول اندر فرقی میان بول زنان و مردان*, and *bāb* 21 in line 16: *اندر یاد کردن نمه نایما گذشته*. A comparison with the corresponding chapters in *ketāb* 2, *goftār* 5, of Esmā'īl Jorjānī's *Zakhirā-ye Khwārezmshāhī*² proves these sections here to be an abridgment of Esmā'īl's *bāb* 26, 28, 29 (see *Zakhirā*, *ketāb-e dovvom*, ed. Moṣṭafavī, *Sels. Entesh. Anjoman-e Āsār-e Mellī* 76 [Tehran 1349], pp. 196, 198-99).

1. A village and village district in the province of Sabzevār (*Farhang-e Joghrafiyā'i-ye Īrān* IX 356a).
2. See Nos. 2-6 : MSS 1-5.

No. 9 : MS 8

Zainoddīn Esmā'īl b. al-Ḥosain al-Jorjānī

Khoffī-ye 'Alā'i

خفی علائی

MS 8 (ex Coll. Min.), 164 fols., 178 x 70 mm

Bound in black leather over thick, stiff cardboard; simple blind-tooled borders; inner covers pasted with brownish-beige European paper; one flyleaf each in front and back of the same sheet. Binding stained and worn; not original, of the recent past. Written on two varieties of Eastern paper: 1) body of MS: medium thick, slightly brittle, unburnished, light brown; 2) substituted fols. 33, 94, 96-98, 109, 153-154: medium thick, brittle, glazed, beige; stains, tears, holes; some fols. badly worn; margins and folds partly mended; trimmed down to present size; fols. 55-88 in one piece broken out of binding. On lacunae see below.

1. Body of MS: 15 lines, 143 x 38 mm; dark brown with red, or red over brown, rubrics; medium-large, vigorous old *naskh* of high distinction. Originally no catchwords, but later added at random, often wrong. II. Substituted fols. (see above): 15 lines, 143 x 38 mm, on blind-ruled frame and lines; black with red rubrics; medium-large, neat but academic *naskh*. Catchwords.

Collations by scribe I.

Anonymous, undated copy (end missing); the style of handwriting and the orthography, e.g., *b* for *p*, *f* for *bh*, suggest a date around 600/1200; this may be confirmed by the cut of this MS, following the specifications of the preface that *Khoffī* was written in two oblong volumes so that it could always be carried in the shafts of riding boots.¹ The substitutions in this MS date from the twelfth/eighteenth century.

Notes and scribbles in margins, partly in Hebrew characters.

This MS contains Esmā'īl Jorjānī's "Bootbook for 'Alā' [o d-dowlā]," *Khoffī-ye 'Alā'i*² (the title is vocalized on fol. 149a, -6). The copy is incomplete and misbound; the correct order of fols. is as follows: beginning missing (*bakhsh* 1, *maqālā* 1, *bāb* 1-3), 1-10, lacuna (from within *bāb* 6 to within *bāb* 7), 113-147, lacuna (part of *bāb* 13), 11-26, lacuna (*maqālā* 2, from within *bāb* 1 to within *bāb* 3), 27-32, lacuna (*bāb* 4), 160-164, lacuna (from within *bāb* 5 to within *bāb* 7), 148-159, lacuna (*bakhsh* 2, *maqālā* 2, part of *bāb* 1), 33-62, lacuna (part of *bāb* 5), 63-85, lacuna (from within *bāb* 9 to *bāb* 15), 86-87, lacuna (from within *bāb* 16 to within *bāb* 18), 88-112, lacuna (from within *maqālā* 4 to the end, i.e., *maqālā* 5-7). *Bakhsh* 2, on practical medicine, begins on fol. 149a, 9 with a new *basma*la, introduction, and a table of contents.

1. See No. 10 : MS 7 II, Incipit, and PL II 210, note 2. The anonymous author of *Mujez-e Kommi* probably took his cue from Esmā'īl in naming his work "Abridgment for the sleeve" (see Nos. 161-62 : MSS 18-19).
2. For a table of contents see Rieu II 475b, *ad* Add. 23560 III, quoted in Fonahn, p. 35, no. 39.

PL II 210, no. 361 (4); also *ibid.*, 209 center; Monzavi I 526b, nos. 4860-73; Shīrānī II 388, no. 2106; Kekelidze, p. 128, no. 144 (P K 108); Osmania Med. Coll., p. 112, no. 32; Rampur, p. 130, no. 320 [*'fehrest-e . . . Khoffī*"]; Tashkent IX 279, no. 6433 (3334 XII).

No. 10 : MS 7 II

Zainoddīn Esmā'īl b. al-Ḥosain al-Jorjānī

Khoffī-ye 'Alā'i

خفی علائی

MS 7 (ex Coll. Min.), 214 fols., 176 x 105 mm; binder's collection of two medical texts in Persian.
Khoffī-ye 'Alā'i on fols. 109-214.

For the description of the MS see No. 137 : MS 7 I.

Incipit, fol. 109b

بسمله. و به نستعين. الحمد لله رب العالمين والعاقبة للمتقين
والصلوة على محمد وآله اجمعين چون مصنف اين كتاب
سيد اسمعيل جرجاني از تاليف ذخيره خوارزمشاهي
فارغشده بر لفظ بزرگوار امير اسفهسالار اجل ... علاء الدولة
والدين ابوالمظفر قزل ارسلان ابن خوارزمشاه حرس الله
دولته رفت كه ... كتاب مختصر بايستي كه هر وقت در
ساق موزه توان نهاد ...

Explicit, fol. 214b

بیه برو نمك بهم سرشته ضماد کردن یاد زهر همه
جانوران گزیده است والله اعلم بالصواب
تمت الكتاب [كذا] ...

In this MS of Esmā'īl Jorjānī's *Khoffī-ye 'Alā'ī* (see Incipit) there are several lacunae: between fols. 156 and 157, 158 and 159, 167 and 168 one fol. each is missing; between fols. 123 and 124 two leaves are lost. Another lacuna, fol. 149a, -1 (cf. **MS 9**, fol. 30b, -7 to -2) results not from mechanical damage to this MS but from the scribe's negligence or a lacuna in the copy from which it was transcribed.

No. 11 : MS 9 II

Zainoddīn Esmā'īl b. al-Hosain al-Jorjānī

Khoffī-ye 'Alā'ī

MS 9 (ex Coll. Min.), 85 fols., 235 x 125 mm; scribe's collection of three Persian texts; no. 1 (fols. 1-4b, -8), on calligraphy, not catalogued here. (See also **No. 191 : MS 9 III**.)
Khoffī-ye 'Alā'ī on fols. 4-47, 64-84.

Bound in greyish-green, lightly dotted paper over stiff cardboard; spine of brown cloth; inner covers and one flyleaf each in front and back of one sheet of European paper each; watermark: Webster 1833; one additional flyleaf each in front and back of the same paper. Binding not original. Written on medium-thin, slightly coarse, beige Eastern paper; first and last fols. stained, foxed; some margins torn, most of them repaired; text sometimes pasted over or cut off by restoration; MS trimmed down to present size. For lacunae see below.

خفی علائی

I. A) Fols. 1-47: 21 lines, 180 x 80 mm, on blind-ruled frame and lines; greyish-black with red overlinings and rubrics; simple cartouches for the title of *Khoffī* on fol. 4b and of *bakhsh* 2 on fol. 34b (empty); small neat *naskh*. Catchwords. B) Fols. 48-63: 160 x 80 mm, 9 x 5 fields in tables, on blind-ruled frame; mostly diagonal lines of alternating direction, forming fishbone pattern; same style of handwriting as A. Catchwords. II. Fols. 64-84: 18-19 lines, varying written surface; blackish with red and crimson rubrics; varying styles of *nasta'liq* in different sizes, less careful than I. Catchwords.

Interlinear and marginal collations by a reader.

Anonymous, undated copy (end missing); eleventh/seventeenth century.

Many marginal notes, one from *Sharh-e Nafisi*;¹ fols. 84b, 85a filled with recipes and calligraphic exercises, each in a different hand, in black and red ink.On fol. 85a a *tanlīk* by Muḥammad 'Alī.

Incipit, fol. 4b, -6

بسمله. چون خادم دعاگوی اسمعيل بن الحسين
الحسيني الجرجاني از جميع [كذا] كتاب ذخيره
خداوند خوارزمشاهي فارغ شد بر لفظ عالي خداوند
زاده امير اسفهسالار بهاء الدين عمدة الاسلام عماد الدولة
والدين ... نظام المعالي قزل ارسلان ابوالمظفر اتش ابن
خوارزمشاه حسام امير المومنين حرس الله دولته رفت كه ...

Explicit, fol. 84a

و نمك و سدين بر بهم سرشته ضماد کردن یاد زهر همه
جانوران است گزیدن [كذا] اين همه مختصر بيش
از اين احتمال نکند و داروهای ديگر در کتاب ذخيره
خوارزمشاهي بايد جست تمام شد کتاب ...

In this MS of *Khoffī-ye 'Alā'ī* by Esmā'īl Jorjānī, there is a long lacuna in *bakhsh* 2, *maqālā* 2. The text breaks off on fol. 47b within *bāb* 4; fols. 48-63 contain a totally different text (see **No. 191 : MS 9 III**), and on fol. 64a, *Khoffī* resumes within *bāb* 13 of the same *maqālā*. *Bāb* 11, on diseases of the anus, follows after *bāb* 17, on gynecology, on fol. 69b, 9. The missing parts are thus *bāb* 5-10, 12, and parts of *bāb* 4 and 13. In **MS 7 II**, *bāb* 13 and 15 discuss diseases of the spleen and dropsy, resp.; here, the order is reversed. In *maqālā* 3-7, the order of paragraphs is disrupted: *maqālā* 3, "on fevers," begins with this heading on fol. 72b, -4, but the paragraphs on *ḥommu-ye yowm* and *tab-e deqq* precede it (fol. 72a, 11 to 72b, -4). *Maqālā* 4, on tumors, sores, and wounds, occupies fols. 78b, -3 through 81a, but the paragraphs on *sūkhtegī-ye ātesh* and *dāḥes* follow on fol. 82a.

-8 to -1; *qūbā*³ is not discussed in this MS. *Maqālā* 5 follows on fols. 81b, 1 to 82a, 11, and *maqālā* 6 on fols. 82b, -8 to 83a, -5, but part of it occupies fol. 82a, -2 to 82b, -8; paragraphs on *kalaf*⁴ and *namash* are missing. Fol. 83a, -5 through fol. 84a are taken up by *maqālā* 7.

1. This could mean either of Nafis b. 'Iwaḍ al-Kirmānī's two works, *Sharḥ al-Asbāb wa-l-'alāmāt*, or *Sharḥ Mūjiz al-Qāmūn*; see Ullmann, pp. 170, 173.

No. 12 : MS 10

Zainoddīn Esmā'īl b. al-Ḥosain al-Jorjānī

Khoffī-ye 'Alā'i

MS 10 (ex Coll. Min.), 21 fols., 213 x 145 mm

Bound in flexible plain brown leather; inner covers bare; one flyleaf each of medium-thin, glazed, cream-colored Russian paper. Binding stained, worn, not original. Written on medium-thin, burnished, light brown Eastern paper; stained, worn; all edges mended with paper like that used for flyleaves. On lacunae see below.

20-22 lines, ca. 147 x 90 mm, on blind-ruled frame and lines; greyish-black with red overlinings; small ordinary *nasta'liq* leaning to *naskh*. Catchwords.

Collations by scribe.

Anonymous, undated copy; ca. 1100/1700.

Notes in margins and on fol. 20b; interlinear glosses, many giving *Farhang* as the source.

On fol. 20a a note saying that Navvāb-e 'ālī Tīmūr Pasha presented *kamtārīn* with this book, the *Sharḥ-e 'Aqā'id-e Nasafi*, etc.

On fol. 20a a partially illegible stamp, reading "Aḥmad" and "Sa'dī," dated 1188/1774; was the owner named in this stamp the writer of the note just mentioned?

Incipit, fol. 1b

باب اول از مقاله اول در تدبیر هوا
که اسباب صحت و بیماری شش نوع است ...

In this MS of Esmā'īl Jorjānī's *Khoffī-ye 'Alā'i*, the text begins without any preface or introduction (cf. **MS 7**, fol. 111a, 7); the copy contains all of *bakhsh* 1, but in a shorter version than that represented in **MS 8** (see *bāb* 4 and 7 in *maqālā* 1). In *bakhsh* 2, *maqālā* 1, on the physician's duties, is left out in this MS. *Bāb* 1 of *maqālā* 2, on diseases of the head, is shorter again than in **MSS 7** and **8**; paragraphs on *laqvā*, *sar gashtan*, *kābūs*, *tashannoj* are missing (cf. **MS 8**, fols. 43b, 1 to 47b, -4). The MS breaks off, on fol. 20a, 7, within *bāb* 2 of *maqālā* 2, on diseases of the eye, at the end of the paragraph on *sabal* (cf. **MS 8**, fol. 51b, 4). The later notes are written closely below the text. On fol. 20b, there is an excerpt from *maqālā* 3, on smallpox and measles, *jodari* and *ḥaṣḥā*, in the hand of the scribe (cf. **MS 8**, fols. 105a, -3 to 108a, 5).

No. 13 : MS 6

Zainoddīn Esmā'īl b. al-Ḥosain al-Jorjānī

Al-aghrāzo ṭ-ṭebbīyā va-l-mabāḥeṣo l-'alā'iyā

الاعراض الطبّية والمباحث العلائقية

MS 6 (ex Coll. Min.), 191 fols., 245 x 190 mm

Bound in black cloth over stiff cardboard; spine of moss-green leather; inner covers pasted with cream-colored paper; binding broken, one fol. loose; fol. 1 bound in upside down. Binding not original, of the recent past. Written on two varieties of Eastern paper: 1) body of MS: thick, burnished, cream-colored; 2) 45 substituted fols.: medium thick, slightly coarse, cream-colored; foxed, stained, worn; legibility sometimes impaired; many edges repaired; deep tears, recent mouse-eating. On lacunae see below.

1. Body of MS: 23 lines, 195 x 140 mm, on blind-ruled frame and lines; grey to black with red rubrics and overlinings; medium-large, good, old *naskh*. II. Substituted fols., except fols. 1, 2b, and 3a, 1-7: varying number of lines on varying written surface; black with red rubrics; medium-sized careless, uneven *naskh* leaning to *nasta'liq*. III. Fols. 1, 2b and 3a, 1-7: black with red rubrics and overlinings; medium-small, ordinary *naskh*. Catchwords throughout. Old collations, marked in red *halagha*.

Anonymous, undated copy (end missing); certain features of orthography, such as the aspirated postvocalic *d* and

for appear to suggest a date no later than 700/1300; substituted fols. much more recent, ca. 1100-1700.

Medical notes on fols. 1a, 3, 75b and in margins.

Two *tamlīk* on fol. 1a, one by 'Abdo l-Jalīl b. 'Abdo l-Vakīl, and the other by his son (?) Moḥammad Zakī b. 'Abdo l-Jalīl al-M . . . [illegible] al-'Aqlī.

On many pages traces of a big round stamp with concentric inscriptions in gold ink, illegible.

The identification of this MS with Esmā'īl Jorjānī's *al-Aghrāzo ṭ-ṭebbīyā va-l-mabāḥeṣo l-'alā'iyā* rests on its comparison with the facsimile edition of a MS in Teheran University Library.¹ In the UCLA manuscript, the contents are divided into three *qesm*, and these into *goftār* and *bāb*.² The first two *qesm* correspond to *jeld* 1 and 2 of *bakhsh* 1 in the India Office copy, and *qesm* 3 equals *bakhsh* 2. In its present condition, this MS begins, on fol. 2a, with *bāb* 9 of *goftār* 3 of *qesm* 2, *andar naqīḥā va-maṭbūkhā*, and ends on fol. 191b, within *bāb* 1 of *goftār* 26 of *qesm* 3, on bone fractures. There are lacunae between fols. 8 and 9 (within the same *bāb*) and between fols. 188 and 189, from within *bāb* 1 to within *bāb* 4 of *goftār* 25 of *qesm* 3. Fol. 1 contains part of *bāb* 17 of *goftār* 3 of *qesm* 2 and corresponds to fols. 15b-16a.

The known MSS of *Aghrāz* differ³ as to the number and names of their subdivisions and the arrangement of the subjects discussed in the text. In the above-mentioned facsimile edition, the book is divided into five *bakhsh*, the last two of which deal with simple and compound drugs, resp. In the UCLA manuscript, these are discussed in *goftār* 2 and 3 of *qesm* 2.⁴

1. No. 4856, copied in 789/1387. For a table of contents see there and Rahāvard, pp. 35-41.

2. This corresponds to Sepāhsālār MS no. 795 (*Cat.* III 175); cf. Rahāvard, pp. 35-41, no. 20.

3. In two *bakhsh*: Blochet II 120f., no. 880 III and Tashkent VIII 101, no. 5682; in three *bakhsh* (on theoretical medicine, simple drugs, and diseases *a capite ad calcem*): Tashkent VIII 100, no. 5681.

4. A detailed table of contents in Ethé I 1243-45, no. 2286. See **No. 2 : MS 1** on the place of *Aghrāz* among Esmā'īl's works.

PL II 209, no. 361 (2); Monzavi I 473b, no. 4373-91; Shīrānī II 384-85, nos. 2085-86; Hadw. p. 69, no. 14; Bursa, p. 15, no. (61) 1145 [Harraçcioğlu library]; Charminar, p. 237, nos. 2-3; Eilers-Heinz, pp. 81, 233, nos. 91 and 301, resp.; Inst. Hist. Med., New Delhi I 1, no. MMS 11964; Meredith-Owens, p. 28, no. Or. 9580; Miklukho-Maklaī, pp. 51-52, nos. 159-60; Osmania Med. Coll., p. 110, no. 12; Tashkent VIII 100-101, nos. 5681-82 (7273 and 9253, resp.).

No. 14 : MS 11

Zainoddīn Esmāʿīl b. al-Ḥosain al-Jorjānī

Yādgār

یادگار [؟]

MS 11 (ex Coll. Min.), 33 fols., 197 x 96 mm; binder's collection of two Persian works; no. 11 (fols. 28-33), a short Arabic-Persian glossary, not catalogued here. *Yādgār* on fols. 1-24.

Bound in slightly flexible, plain brownish-black leather; inner covers pasted with thin paper, foxed and warped; a leaf from a German guidebook on Istanbul has been pasted in at the end instead of a flyleaf. Spine mended with piece of velvet; binding worn and faded; not original, too small for the size of fols.; spine too narrow for original extent. Written (fols. 1-27) on medium-thin, burnished, white European paper; watermarks: 1) in a four-lobed frame, a lamb passant, a staff with two triangular flags leaning against its shoulder; 2) a coat of arms (escutcheon party per pale, three bends dexter reduced, one bend sinister reduced, and one mullet in sinister base); 3) stylized monogram "VPH"; 4) a pair of crossed staves. First and last fols. stained; occasional wormholes; edges repaired; MS trimmed after being transcribed, but before marginal notes were written; a blank was pasted on fol. 1a and torn off again. On lacunae see below.

Fols. 1-3: 15 lines, ca. 130 x 60 mm; fols. 4-25: 17 lines, 150 x 60 mm, all on blind-ruled bicolumnar frame and lines (prepared for the transcription of poems); black with red rubrics and overlinings. Fols. 1-3: medium-sized neat *nastaʿliq*; *ḥadīth* quotations and rubrics in *naskh*; fols. 4-25: medium-sized neat *naskh*. Catchwords throughout.

Collations by scribe.

Copied, and dated in a village of Dailaman 9 Jomāda I 1170 / 1 March 1757, by Āqā Moḥammad; he transcribed the MS from a copy done by cbr. Ḥasan al-Kharkamī in Dār o s-sorur-e Lahur, in the service of

مسیح الانامی جالینوس الزمانی امیر سید حسین الحکیم گیلانی

Marginal notes by readers; on inner front cover and fols. 1a, 26a-27a, recipes; on fols. 24b-25b an excerpt *dar bayan-e khāṣṣiyat-e zaḡh*, on the magic properties of vitriol, in the scribe's hand; on fols. 26a-27a quotations from *Zakhrāt-ye Khwārezmshāhi* by reader; on fol. 27a a recipe following Aflātūno z-zamānī Ḥakīm abū l-Qāsem.

Incipit, fol. 1b

بسمله. سپاس و ستایش مر خدای را عزوجل که منزله
است از هر جسد که خلق در ضمائر و ترکیب و صورت
و امتزاج عناصر و وصفش درجه و چون و چند نیاید...

[۲ الف] پس این مقدمه را دعاگوی ضعیف
اسمعیل بن حسن بن محمد بن احمد العلوی
الحسینی احسن الله توفیقه از جمله کتاب ذخیره
[[و]] استنباطی کرد مشتمل بر نکته‌های و دقائق

بسیار که کتابهای بزرگ از این دقائق قواعد خالی
نیست پس ترتیش برینج بخش نهاده شد...

Explicit, fol. 24a

جهت گزیدن پشته علاج است که خیر بوا بر
گزیدگی پشته نهند تا نیک شود و دیگری علاج
حاجت نیست باذن الله تعالی تمت الكتاب [کذا]
المسمى بالخفی خفی الاعلاى [کذا]...

The identification of this incomplete MS as a copy of Esmāʿīl Jorjānī's (fol. 2a) *Yādgār* rests on a comparison with his *Khoffī*, showing that the two texts are not identical (against the Explicit, see above), and its division into five *bakhsh*.¹ However, the beginning of the preface is different in the UCLA manuscript from the other known MSS containing a preface; they begin (quoting as much as the catalogues give): (Ivanow 1533) ... همه است ...

الحمد لله اما باید دانست که عیاب ... In another MS, the text is divided into 137 chapters; its Incipit reads as follows:²

الحمد لله رب العالمین حمد الشاکرین والصلوة
والسلام علی النبی المصطفی محمد واله الطاهرین
باید دانست که عنایت بزرگ آن نیست که
کسی را چیزی بخشد...

It appears that these three MSS all represent the same version; the Explicit of the last reads²

و اگر غذا خورند سپستان باید خورد تا بسیاری غذا...
چیز...

It will be noted that the introductory eulogies are the same as in *Zakhrā* (cf. No. 2 : MS 1), suggesting that this may be the original wording of the preface of *Yādgār*. The heading of *bakhsh* 1 in the UCLA manuscript (fol. 2a, -1; see below) corresponds to a version represented in three MSS in Teheran Medical Faculty,³ lacking a preface and beginning directly with the table of contents, but the text ends differently there:

و طعام غلیظ و شور و سخت درشت نخورد و رگ [و] نزند
والله اعلم تم

In the UCLA manuscript, the following are the subdivisions of the text and its topics:

1. *bakhsh* (in table of contents, fol. 2a, -1), in 18 *bāb*

اندر قواعد علمی که اندر علم طب بکار آید

2. *bakhsh* (fol. 2b, -1), in 30 *bāb*

اندر علاج بیماریهای سر تا پای

3. *bakhsh* (begins on fol. 11a, 6), 1 *bāb*

اندر تب وآیله و حصه

4. *bakhsh* (begins on fol. 15b, 9), in 11 *bāb*

اندر آماسها و جراحتها و ریشها

5. *bakhsh* (begins on fol. 20a, -1), in 3 *bāb*

اندر علاج زهرها [یعنی علاج شکستگی و زینت و زهرها]

The contents of *Yādgār* are very similar, and sometimes identical, in their wording to *Khoffī-ye 'Alā'i*, but here therapy, i.e., prescriptions, takes up much more room.

This MS is badly fragmented: between fols. 2 and 3, two fols. are missing, including the continuation of the table of contents and the beginning of *bāb* 1 of *bakhsh* 1; this same *bāb* breaks off on fol. 3b, and the following 17 *bāb* of *bakhsh* 1 and the first 21 *bāb* of *bakhsh* 2 are wanting. *Bāb* 22 of this *bakhsh* begins on fol. 4; after another lacuna, fol. 5 begins within *bāb* 26 of *bakhsh* 2. The rest of the text is preserved.

1. See Ivanow, p. 715, no. 1533.
2. Amritsar, p. 100, no. 247 E (cf. Madras I 439, no. 391 [and, copied from this, *ibid.*, p. 440, no. 392]). Stewart, p. 107, lists a MS of *Yādgār* in 14 chapters, "to which is added an extensive Pharmacopoeia."
3. Nashriyā III 323b-324a.

PL II 211, no. 361 (5); Monzavi I 610a, nos. 5685-88; Nūrbakhsh I 78, no. 54 IV [? titled *Darmān wa-dārū*]; Amritsar, p. 100f., no. 247 (S. H. R. 2267); Leiden III 274, no. 1388 (Cod. 604 (3) Warn.); Osmania Med. Coll., p. 110, no. 6 [?].

No. 15 : MS 84

Amīno d-dowlā al-Ūtājī

[*Taqvīmo ṣ-ṣeḥḥā*]

ا تقویم الصحه

MS 84 (ex Coll. Min.), 16 fols., 145 x 100 mm

Modern brochure, flexible, light blue, fading cardboard; one flyleaf in front of Eastern paper, thin, burnished, beige, and two flyleaves in back of Eastern paper, thick, burnished, greyish. Brochure broken in spine, some fols. partly torn out. Written on Eastern paper, medium thick, slightly coarse, cream-colored; some stains and spots, edges trimmed and restored; misbound. On lacunae see below.

Fols. 1b-2a: 12 lines; fols. 2b-16: alternating diagonal line in 8 x 5 fields, 113 x 73 mm, borders and divisions blind-ruled; tables divided and framed in red; black with red rubrics; small, fair *nasta'liq*. Catchwords trimmed off when MS was restored. Old foliation.

Anonymous copy, dated 11 Jomādā 1996/8 April 1588.

On fol. 1a an illegible stamp; on fol. 16b a stamp reads "Muhammad 'Alī."

Incipit, fol. 1b

بسمله . و به نستعین . الحمد لله رب العالمین و الصلوٰة والسلام
على نبیه محمد و آله اجمعین اما بعد بدان اسعدك الله
فی الدارین که این کتاب خواص نباتات و غیره است
تصنیف حکیم فاضل امین الدولة الاوتاجی چون
حکم فرمان جهان گشای پادشاه روی زمین ارغون
بران جمله نقاد [کذا] یافت که کمترین اوتاجی
در هر گونه ...

Explicit, fol. 16b

ساج گرم و تراست دل را قوه دهد و از اجزای [کذا]
قلبی باشد آوازا ضرر رساند دفع ان زعفران و نبات
کند و السلام

The MS is a misbound (fol. 4 after 13, and 10 after 12) and incomplete (fol. 5 is missing) copy of an untitled work on the medicinal properties of fruits, vegetables, animals, drinks, and clothing materials. In a copyist's sentence prefixed to the text, its title is given as *K. khavāṣṣ-e nabātāt* and the author's name as Amīno d-dowlā al-Ūtājī (fol. 1b, 3-5). In the preface he calls himself simply Ūtājī (fol. 1b, 6). He wrote this short treatise at the command of the Ilkhān Arghūn (683-90/1284-91)¹ and set it up in tables of five columns: 1) name, 2) nature (*ṭabī'at*), 3) virtue (*manfa'at*), 4) negative effect (*maẓarrat*), 5) antidote (*daḡ-e maẓarrat*).

During the course of transmission of this text, considerable confusion has arisen as to the author's and dedicatee's names and the title of the treatise: in some MSS the author is called Amīno d-dowlā va-d-dīn [b.] Khwājā Rashīdoddīn Ūtājī,² in another only Amīno d-dowlā,³ or just Ūtājī as in the UCLA copy. In the majority of copies, the dedicatee is Arghūn,⁴ but Ghāzān's name appears too.⁵ The UCLA manuscript does not have a title (see above);⁶ in other copies, the treatise is called *Taqvīmo ṣ-ṣeḥḥā*⁷ or *Nozhato l-molūk*, as in **No. 16 : MS 61 II**.⁸ Further study will have to determine whether all of the MSS derive from the same text, or whether there were different versions from the beginning.

1. See note 4 below.

2. See PL II 217, no. 373; Monzavi I 551b, no. 5154.

3. Monzavi I 458a, no. 4218; cf. PL II 217, no. 373.

4. See preceding two notes for reference.

5. PL II 217, no. 373.

6. Cf. Monzavi I 551b, no. 5154.

7. PL II 217, no. 373.

8. See next catalogue entry and Monzavi I 458a, no. 4218.

See notes 2 and 3 above for references in PL and Monzavi.

No. 16 : MS 61 II

Amīno d-dawlā al-Ūtājī

Nozhato l-molūk

نزهة الملوك

MS 61 (ex Coll. Min.), 247 fols., 215 x 150 mm; scribe's collection of three works.
Nozhato l-molūk on fols. 182–198.

For the description of the MS see **No. 41 : MS 61 I**.

Incipit, fol. 182a

بسمله . وبه ثقتی . الحمد لله رب العالمین . والصلوة والسلام
 علی خیر خلقه محمد واله اجمعین وبعد چون حکم
 جها بمطاع قرار یافت که فقیر حقیر نسخه در معرفت
 خواص الاشیاء که خلاصه علم طبست از علم طب
 استخراج ...

Explicit, fol. 198a

و بعضی در انها خطها کشیده بود بسیار در ان کار
 تسکین غم آورد و خوابهای پریشانه نماید [کذا].
 یعنی نشاند [و بچگانرا گرم آورد] تم الكتاب ...

The MS contains an anonymous treatise *Nozhato l-molūk* (fol. 182a, 11) on the medicinal properties of fruits, vegetables, animals, pearls, gemstones, etc. In the short preface the author calls himself only *faqīr-e ḥaqīr* (fol. 182a, 3). It reads very much like Amīno d-dawlā's *Taqvīmo š-ṣeḥḥā* (see **No. 15 : MS 84**); the list of sources—Plato, Aristotle, Hippocrates, Galen, ibn Sīnā, “and others”—is the same, except that here, ibn Sīnā is added. The relationship between the two texts has to be determined by close comparison. In this MS, there is no clear division into sections. Some paragraphs are headed *faṣl*; a *maqāla* 1 begins on fol. 191a, 1.

No. 17 : MS 20

Najmoddīn Maḥmūd b. Faqīh Elyās Shīrāzī

Ghīāsiyā

غیاثیه

MS 20 (ex Coll. Min.), 229 fols., 166 x 105 mm

Bound in burgundy-colored leather over stiff, thick cardboard; on front and back simple blind-tooled borders and three-medallion design with blind-stamped floral scrolls; inner covers pasted with dyed paper; three flyleaves of thin, lilac-colored cardboard in front, three of thin off-white cardboard and one of thick brownish paper in back. Binding, including flyleaves, not original. Written on European paper of two varieties: 1) body of MS: medium thin to medium thick, glazed, and dyed turquoise; of watermark only the date remains legible: 18-9; 2) fols. 124–127, 130–137: softer and paler dyed than 1; of the watermark the date 1818 is legible. Legibility of text sometimes impaired by stains and ink smears; MS trimmed down for present binding. One fol. in front is missing (see below, Incipit).

9 lines, 110 x 55 mm, on blind-ruled frame and lines; black with red rubrics and punctuation; medium-small, uneven *nasta'liq* with rubrics in neat *naskh*. Catchwords.

Collations by scribe.

Anonymous copy, dated Sunday, 6 Jomādā II 1236/10 March 1821.

Marginal notes: fol. 225b filled with verses and recipes; on fols. 211a, 5 to 225a, 6, prescriptions for various diseases, titled *fā'edā*; they are not part of *Ghīāsiyā*, but were copied by the same scribe.

Incipit, fol. 3a, 1 (one [?] fol. with eulogies is missing)

اما بعد در این مدت که دعاگوی مخلص محمود بن الیاس
 از واردان شبهه موهم [؟] و زائران سدة منیع امیر کبیر مفر
 بینظیر ملک الامر افتخار العجم و التزک مظهر الانصاف
 و العدل تسیدر [آیا یعنی تسیدر؟] ابن الامیر العادل
 جهان بهلوان خسرو توران جرغوطای آنکه ... اشارت
 فرمود دعاگوی مخلص را تا کتابی مختصر در علم طب
 بزبان فارسی ترکیب و تالیف کند ...

Explicit, fol. 210b, -3

با یکدیگر جوشانند و سر را به بخار آن فرود آرند والله اعلم ...

The treatise *Ghīāsiyā* (fol. 10a, -2) by Maḥmūd b. Elyās (fol. 3a, 1) is divided into four *maqālā*: 1) in 17¹ *bāb* on theoretical medicine, 2) in 59 *bāb* on therapeutics, 3) in 28 *bāb* of alphabetical order on simple drugs, 4) in 22 *bāb* on compound drugs. The known MSS of *Ghīāsiyā* differ on the name of the dedicatee and on the author,² but they all seem to contain the same text. An acephalous Teheran MS³ calls the dedicatee [Maḥharo l-enṣāf] va-l-^cadl Ghīāšo d-dowlat va-d-dīn Yesüder b. . . . Jarghūtāy, giving the same text as the UCLA manuscript, with the addition of the Islamic *laqab*. The title of the treatise being *Ghīāsiyā*, a *laqab* formed with the element *ghiyāth* can be expected to be included in the dedicatee's names. Here, it appears as alien, however, among the dedicatee's and his father's Mongol names and their titles that represent the pre-Islamic Iranian ideal of a ruler—*khosrav-e ādel, kūy-e javānmardī*—and evoke memories of the *Shāhnāmā*: *khosrav-e Tūrān*. The terms in which these non-Muslim invaders are extolled here can be seen as reflecting an attempt to integrate them somehow into the traditional Iranian view of history. The absence of Islamic given names also points to a date relatively soon after the Īlkhāns established their rule in Persia.

The name Jarghūtāy appears in different spellings: an *amīr-e hazārā* Jarghūtāy and his brother Yesüder⁴ are mentioned by Rashīdoddīn under the year 683/1284;⁵ a Čarghādāy was, as one of Baydū's intimates, killed by Ghāzān in 694/1295.⁶ It is not clear whether the two are identical. Vaṣṣāf⁷ reports that a Yesüder was sent to Yazd towards the end of Arghūn's rule⁸ to apprehend its *atābeg*, the Hazāraspid Yūsufshāh,⁹ because he was in arrears with his tribute. Instead, Yūsufshāh killed him, allegedly because Yesüder had not treated Yūsufshāh's mother with due respect.¹⁰ If this Yesüder is to be identified as the dedicatee of *Ghīāsiyā*, the treatise cannot have been composed later than 687/1288.¹¹

Najmoddīn Maḥmūd b. Šā'enoddīn Elyās¹² b. Šīr-e Bārīk¹³ Šīrāzī was a prominent *faqīh* ("Faḳī [sic] Najm")¹⁴, physician, and medical author at the time when Rashīdoddīn was vizier. Rashīdoddīn appointed him head of the *atābegī* hospital in Šīrāz and appropriated a generous salary for him.¹⁵ In the printed edition of Mu'īn ad-Dīn Junaid ash-Šīrāzī's *Shadd al-izār*, the best biographical account on Maḥmūd b. Elyās, the date of his death reads 6 . . .¹⁶ but in a MS of the same work the date is given as 720/1320.¹⁷ Mu'īn ad-Dīn Junaid also lists Maḥmūd's works:¹⁸ 1) *K. al-ḥāwī fī 'ilm at-tadāwī*, in Arabic, his best known book;¹⁹ 2) *Sharḥ al-fuṣūl li-Buqrāṭ*, of which no MSS are as yet known; 3) *K. at-tashrīḥ*, also in Arabic;²⁰ 4) *K. asrār an-nikāḥ*, in Arabic;²¹ 5) *K. al-aghdhīya wa-l-ashriba*, no MSS known; 6) *ar-Risāla ath-thalīṭiya*, Arabic;²² 7) "*Sharḥ ar-Rashīdiyya*," Arabic; it appears likely that this is identical with both the *Laṭā'if ar-Rashīdiyya* mentioned by Rashīdoddīn himself,²³ and with *al-As'ila ar-Rashīdiyya*, preserved in a MS at Tabriz.²⁴ Absent from this list in *Shadd al-izār* are Maḥmūd's works in Persian: *Ghīāsiyā* and *Toḥfato l-ḥokamā*.²⁵

1. In the Bankipore MS, the first *maqālā* has 18 *bāb* (*Cat.* XI 39, no. 1012). For a detailed table of contents see Rahāvard, pp. 338–40, no. 282 II.

2. PL II 218, no. 375.

3. Nashriyā III 44a, no. 95 II; cf. Monzavi I 558a, s.v. *ṭebb—dar čahār maqālā*.

4. On these names see Blochet II 104, no. 860.

5. *Tārikh-e Abāghā Khān . . . va-Arghūn Khān*, ed. Jahn, p. 53, -2.

6. *Tārikh-e Ghāzān Khān*, ed. Jahn, p. 95, 2; Amīr Qutlughshāh married a daughter of Jarghūtāy, *ibid.*, pp. 37a, 7 and 38b, 8.

7. Lithograph ed. (Bombay 1269/1852–53), p. 253, 3.

8. *dar ākher-e 'ahd-e Arghūn Khān*, *ibid.*; see also note 11 below. Arghūn reigned 683–90/1284–91.

9. Cf. EI² III 336b–337b, s.v. *Hazāraspids* [Spuler].

10. See *Tārikh-e Yazd*, p. 26, 15, and *Tārikh-e jadīd-e Yazd*, pp. 75–76.

11. After Yūsufshāh had killed Yesüder, punitive action was taken against him and an expeditionary force sent to Yazd, on whose approach Yūsufshāh fled to Sīstān; see preceding two notes for references. Cf. also 'Abbās Eqbal, "Ketāb-e Ghīāsiyā dar ṭebb," *Yadgār* III 3 (1325), pp. 65–67.

12. This is the correct form of his father's name and *laqab* (see Blochet II 104, no. 860; Īraj Afshār, "Maḥmūd-e bn-e Elyās-e Ṭabīb," *Majallā-ye Mehr* VIII 3/4 (1331), pp. 158–60, 234–36; Meshkat III (2) 740. Often the name of Maḥmūd's father is given simply as Faḳīh Elyās.

13. *Shīr-e bārīk*, "slim lion," is first attested as a sobriquet of the Šaffārid emir of Sīstān Ṭāher b. Khalaf (fl. ca. 400/1010, see Bosworth, pp. 103–05, no. 43; *Tārikh-e Sīstān*, ed. Maleko sh-sho'arā' Bahār [Teheran 1314 *h.sh.*], p. 345, 8). In Muḥammad b. Aḥmad an-Nasawī's *Sīrat as-Sulṭān Jalāl ad-Dīn Mankubirtī*, it is mentioned no longer as a mere nickname, but as a regular *ism*: Bahā'oddīn Muḥammad b. Shīr-e Bārīk (Persian translation, ed. M. Mīnovī [Teheran 1344], pp. 252, 7f. and 389, -2f. [*Entesh. Bongāh-e Tarj. va-Nashr* 214. *Majmū'ā-ye Motūn-e Fārsī* 19]; in the Arabic edition by Ḥafīẓ A. Ḥamdī [Cairo 1953], the name is garbled). From approximately the same period as an-Nasawī reported on, the name Bahā'oddīn Muḥammad-e Shīr-e Bārīk is transmitted as a legend to one of the fighting horsemen on the large *mīnā'ī* bowl in the Freer Gallery of Art (see Esin Atil, *Ceramics from the World of Islam* [Washington, D. C., 1973], pp. 112–15, no. 50 [illus.]).

14. See note 15 for reference.

15. See *Mokātabāt-e Rashīdī*, p. 62, 1–4, and note 1 (*resālā* 19), and pp. 252–56 (*resālā* 41); cf. Afshār (note 12 above), pp. 160, 234.

16. Edd. Muḥammad Qazvīnī and 'Abbās Eqbal (Tehrān 1328), p. 278, 1. In *Fārsnāmā-ye Naṣeri* II 141, 18, his death is similarly dated in the decade 690–700/1291–1300, but both dates are evidently incorrect: in *Mokātabāt-e Rashīdī* (note 15 above), *resālā* 19, Maḥmūd is listed among scholars to be honored by stipends, etc. This letter cannot have been written before 699/1299, since a campaign in Syria is mentioned in it.

17. Quoted in Bankipore IV 101–103, no. 67.

18. Edd. Qazvīnī/Eqbal (note 16 above), p. 277, 8ff.; quoted also in Bankipore IV 101–103; Afshār, pp. 235–36; Rahāvard, p. 316, no. 183.

19. See Ullmann, p. 178.

20. Meshkat III (2) 740, no. 448 V.

21. Tabriz, Mellī, no. 3433 (see Nashriyā IV 285); is this the same treatise as *Risāla fī l-bāb* in Moṣūl (p. 34, no. 154 IV)?

22. See GAL Supp. II 299, no. 3 (a MS in Rampūr).

23. See note 15 above for reference.

24. Mellī, no. 3433 (Nashriyā IV 285).

25. Horn, ZDMG 54 (1900), p. 326, no. 526 (MS Nuruosmaniye, no. 3469).

PL II 217, no. 375, and 318, no. 584 (74); Monzavi I 570a, nos. 5310–18; note 3 above; cf. Bodleian I 971, no. 1614; cf. also Monzavi I 569a, no. 5303, s.v. *Elājo l-amrāz* (a treatise on diseases *a capite* in 58 *bāb* by an anonymous author, who dedicated his work to the Timurid Jalāloddīn Eskandar [see No. 40 : MS 24 VIII]; it appears possible that these 58 *bāb* were excerpted from the second *maqālā* of Najmoddīn Maḥmūd's work); Inst. Hist. Med., New Delhi I 55, no. MMS 9465; Tashkent IX 339, no. 6511 (3334 III).

Maḥmūd's works in Arabic:

1. *Asrār an-nikāḥ*: Tabriz I 56, no. 37 (*shomārā-ye daftar* 3433); al-Mauṣil, p. 34, no. 154 IV [?].

2. *Tashrīḥ*: Tabriz I 269, no. 209 (*shomārā-ye daftar* 3452).

3. *al-As'ila ar-Rashīdiyya*: Tabriz I 55, no. 36 (*shomārā-ye daftar* 3433).

No. 18 : MS 20a

Najmoddīn Maḥmūd b. Faḳīh Elyās Šīrāzī

Ghīāsiyā

غیاثیہ

MS 20a (ex Coll. Min.), 19 fols., 185 x 122 mm

Modern brochure of thin, flexible, fading green cardboard; one flyleaf each in front and back, of thin, smooth, white paper, added when rebound. Written on Eastern paper, medium thick, slightly transparent, burnished, off-white. On lacunae see below.

16 lines, 143 x 80 mm, on blind-ruled frame and lines; black with red rubrics and overlinings; medium-sized, fine *nasta'liq*. Catchwords.

Collations by scribe.

Anonymous, undated copy (fragment); twelfth/eighteenth century.

This MS contains fragments of Najmoddīn Maḥmūd's treatise *Ghīāsīyā* (cf. **No. 17 : MS 20**); they are parts of *maqālā* 2 (from within *bāb* 33 to within *bāb* 49) and of *maqālā* 4 (from within *bāb* 1 to within *bāb* 15). The copy is misbound; the correct order of fols. is as follows: lacuna, 13-17, 19, 18, lacuna, 1-12, lacuna.

No. 19 : MS 56 II

Maḥmūd b. ʿUmar al-Jaghminī

al-Qānūnja fī ṭ-ṭibb

القانونية في الطب

MS 56 (ex Coll. Qāʿenī), 129 fols., 210 x 122 mm; scribe's collection of one Persian and one Arabic medical text. *al-Qānūnja fī ṭ-ṭibb* on fols. 90-117.

For the description of the MS see **No. 134 : MS 56 I**.

Incipit, fol. 90b

بسم الله الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد وآله اجمعين اعلم ان الطب علم يعرف منه احوال بدن الانسان من جهة ما يصح ويزول عنها ليحفظ الصحة حاصلة ويستزول عنه [؟] اما بعد فهذا مختصر مشتمل على زبدة ما يجب استحضاره من صناعة الطب انخبته من كتب المتقدمين ورتبه [كذا] على عشرة مقالات [كذا]...

Explicit, fol. 117b, 9

واللبنيات باردة غليظة والغذاء المتخذ من المياه المعصرة كماء الحصرم والرومان والسماق فقوتها مثل قوة عصارتها واما الحلو فالحلوي معين للمضمرو العجين مولد للسداد تمت الكتاب [كذا]...

The identification of this anonymous, untitled treatise on medicine as al-Jaghminī's¹ well-known *Qānūnja* rests on a comparison with other MSS of the same work of its Incipit and the organization of its subjects in ten *maqāla*.² The ten discourses are titled as follows in this MS:

maqāla 1. (begins on fol. 90b, 7) in 5 *faṣl*

في امور الطبيعة

2. (begins on fol. 94b, 9) in 7 *faṣl* في التشرح كل اعضاء [كذا]
3. (begins on fol. 97b, 8) in 5 *faṣl* في احوال البدن الانسان [كذا] واسبابها وعلاماتها وعلامات الدالة
4. (begins on fol. 101a, -6) in 4 *faṣl* في النبض والتفسر
5. (begins on fol. 104b, 1) in 10 *faṣl* في تدبير الاصحاء وفي علاج المرضى على وجه كلي
6. (begins on fol. 107b, 4) in 13 *faṣl* في امراض الراس
7. (begins on fol. 110a, 10, wrongly titled *al-maqāla ar-rābi'a*) in 18 *faṣl* في امراض بواقى الاعضاء من الصدر الى اسفل السرة
8. (begins on fol. 112b, -3) in 9 *faṣl* في امراض بقية الاعضاء
9. (begins on fol. 114a, 11) in 8 *faṣl* في علل الظاهرة [كذا] في ظاهر البدن والحميات
10. (begins on fol. 116a, 4) in 3 *faṣl* في قوة الاطعمة والاشربة المألوفة

1. By listing *al-Qānūnja* here, it is suggested that the date of al-Jaghminī's death is 745-1344, as indicated in a Gotha MS of *al-Qānūnja* (see Pertsch, Gotha, Arab. III 468, no. 1928; cf. EF II, s.v. al-Djaghminī [Suter Vernet]). Following the testimony of various manuscripts, it appears most likely that the author of *al-Mulakhkhaṣ fī ṭ-ṭibb* and other works on related subjects is not identical with Maḥmūd b. ʿUmar al-Jaghminī, if the latter did indeed write *al-Qānūnja* (see Sellheim, pp. 159-60, no. 46).
2. See Dietrich, p. 85, no. 31.

PL II 219, no. 377; cf. Monzavi 1504a, nos. 4667-68; Ullmann, p. 154, note 4.

No. 20 : MS 36

Zainoddin ʿAlī b. Ḥosain Anṣārī "Ḥājī Zaino l-ʿAttār"

Ekhtiārāt-e Badīʿi

اختيارات بديعي

MS 36 (ex Coll. Min.), 297 fols., 252 x 172 mm

Bound in plain black leather over stiff cardboard; inner covers pasted with beige paper; back cover broken off; stained, cut, worn; a third of the MS is out of binding; loose leaves. Binding not original. Written on two varieties of Eastern paper: 1) fols. 1-286: medium thick, burnished, cream-colored; 2) fols. 287-297: medium thin, burnished, cream-colored; first and last fols. repaired; stained, foxed, worn. For lacunae see below.

I. Fols. 1-284: 21 lines, 160 x 104 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized, fluent, open, fine *nasta'liq*, not fully punctuated with diacritical dots. II. Fols. 287-296: 23 lines, 160 x 120 mm, on blind-ruled frame and lines; black and red; medium-sized, careful but inelegant *naskh*. Catchwords throughout. Fols. 285-286, 297 blank.

Collations by scribe and readers.

I. Copied by Saifoddin Ahmad b. Mohammad b. Mohammad al-Kowsunt, known as Saifā; he dated *maqālā* 1 on the last Thursday of Rabīʿ II 907/11 November 1501 (fol. 257a, -8) and *maqālā* 2 on Sunday, 13 Rajab 907/Saturday, 22 January 1502 (fol. 284b, -7). II. Anonymous, undated, copy, later than I; ca. 1000/1600.

Medical notes in margins throughout MS; among them quotations from Dioscorides,¹ ibn Sīnā, and ibn Jazla.²

On fol. 1a several notes, partly illegible, partly clear: by 'Abdo r-Raḥīm al-Ḥosaint; . . . (illegible) b. amir Moḥammad Ja'far al-Ḥosaint; ebn Zaino l-'Ābedīn Moḥammad Yūsuf; verses on the death of one Moḥammad 'Alī, dated 1100/1688. Another note on fol. 1a is dated 25 Daimāh, corresponding to 10 Jomādā II 1074: 25 Daimāh [i.e., A. Gāḡāl, 585] corresponds to 30 Jomādā I 1074/30 December 1663; 10 Jomādā II 1074/9 January 1664.

Five effaced stamps on fol. 1a and two on fol. 296a; the date of 1143/1730 on one stamp each on fols. 1a and 296a; on fol. 296a one stamp reading: Muḥammad Ṣādiq.

Incipit, fol. 1b

بسمله. وبه سبعین. امداد حمد بی حد واعداد
سپاس بی قیاس مبدعی را که آثار ابداع او بر هر
ورق از اوراق و سحری از اشجار سمت و ضوچ یافته
و بر هر ثمری از اثمار و زهری از ازهار انوار ایجاد او
تافته است ...

Explicit, fol. 284b, -11

و در هاون کند و چند نوبت باب شیرین بشود و بعد
از آن داروهای سوده بر آن افشاند و بمالغه بساند
و دیگر بار بشود و استعمال کند نافع باشد و الله اعلم
بالصواب و الیه المرجع و الماب مر بامر شد معونات
و مرکبات احساراک بدعی ...

Maqālā 1 ends on fol. 257a, -12

یتمه [کذا] نبایست که شراری منبل دارو خوانند و در
حراحتها مستعمل کنند و رحمهای تازه و السلام
والله اعلم بالصواب و الیه المرجع و الماب مر کتاب
معدات احسار البدعی [کذا] علی بد ...

Maqālā 2 begins on fol. 257b

بسمله. وبه سبعین. بدالك اس مقاله دوم را احسارات
بدعی که دگر خواهم کرد در مرکبات مستعمل است
باب الاول فی المفرحات مفرح یا قوری ...

Beginning of Persian-Arabic index, fol. 287b

بسمله. وبه نستعین. چنین گوید مولف این کتاب که چون
درین دیار زبان عجم متداولست و درین کتاب اسامی
ادویه و غیره بلغة عرب نوشته شده این فهرست نهادیم ...
[سده] باب الالف اطلیلال [کذا] آب آب نمک ...
مر ماء الملح

End of Persian-Arabic index, fol. 294a, 13

باب الیاء یاسمین صحرائی یاسم یاقوت یروح
طبار [یعنی طیان] یاسمون
یتوع یربوع یشب یقطین ینبوت [کذا] ینتون
مر حجر البشد مر خر نوب ثافینا [کذا]
تمت الفهرست [کذا]

The MS contains the well-known *materia medica* and dispensatory *Ekhtiārāt-e Badfī* (fol. 2b, 7) by [Zainoddin] 'Alī b. Ḥosain al-Anṣārī *al-moshtaker be-Ḥajjī Zaino l-'Attār* (fol. 2a, 4) in two *maqālā*; the first discusses *materia medica* in 28 *bāb* in alphabetical order, following the *abjath*-alphabet, and the second comprises 16 short *bāb* on compound medicines according to their preparation, in the following order:

1. (begins on fol. 257b, 3) *mofarrehāt*
2. (begins on fol. 260a, 8) *ma'ājīn*
3. (begins on fol. 265b, 8) *joyāreshnāt*
4. (begins on fol. 268b, 3) *eṭrifalāt*
5. (begins on fol. 269a, 1) *morabbayāt*
6. (begins on fol. 270a, 10) *ashrebū va-robūb*
7. (begins on fol. 273b, 9) *la'ūqāt*

8. (begins on fol. 274a, -7) *saḡūfāt*
9. (begins on fol. 275a, 10) *ḥobūb*
10. (begins on fol. 276b, 12) *agrāṣ*
11. (begins on fol. 279b, 2) *iārājāt*
12. (begins on fol. 280b, 1) *adhān*
13. (begins on fol. 281b, 1) *terṡāqāt*
14. (begins on fol. 283a, 6) *sanūnāt*
15. (begins on fol. 284a, 4) *shīāfāt*
16. (begins on fol. 284a, 9) *marāhem*¹

In the first *maqālā*, the author discusses the simple drugs under their Arabic names—or rather, one of their Arabic names—but he also lists them under their various other names with cross-reference to the main entry (e.g., fol. 150b, -10 to ult.). After completing his work, he compiled a Persian-Arabic index to this first *maqālā* in order to facilitate its use even more (see above).

Ḥājji Zaino l-ʿAṭṭār dedicated his book *Ekhtiārāt-e Badīʿi* to ʿEṣmato d-Donyā va-d-Dīn Badīʿo l-Jamāl (fol. 2a, -3) and dated it 770/1368 (not in this MS; cf. **MS 38**, fol. 3a, 12) at the end of the introduction. The dedicatee is introduced with the following titles:

بلقیس زمین وزمان ملکہ تخت نشین سلطان شان
سلطان خواتین جهان بیت ... عصمة الدنيا والدين ...

and her name is followed by these eulogies:

خلد الله أيام سلطنتها وأبد آثار معدلتها

(fol. 2a, -7 to -2). These formulations render it likely that Badīʿo l-Jamāl was active in affairs of state and not leading a life of seclusion in the *ḥarim*. In *Tārīkh-e Gozīdā*, a *khānzādā* Badīʿo l-Jamāl is mentioned as married to Mobārezoddīn Moḥammad Moẓaffarī, father of Shāh Shoḡāʿ, and trying to secure the throne for her own son by Mobārezoddīn, Solṭān Bāyazīd.⁴ This was shortly before Mobārezoddīn's death in 765/1363, though. Further references to Badīʿo l-Jamāl's activities could not be found.

The main source for details of Ḥājji Zaino l-ʿAṭṭār's life is an untitled⁵ work by a son of his, presumably called Ḥājji Aḥmad⁶ b. ʿAlī b. al-Ḥājji Jamāloddīn Ḥosain al-Anṣārī, on the "lives and sayings of philosophers." According to him,⁷ Jamāloddīn Ḥosain, a physician of Eṣfahān, had moved to Shīrāz in 715/1315; in 730/1329, a son was born to him in the same city, who was named ʿAlī. This ʿAlī, later known as Ḥājji Zaino l-ʿAṭṭār (see above), became the favorite physician of Shāh Shoḡāʿ (reigned 760–86/1358–84) and for sixteen years was in constant attendance on him. ʿAlī died in 806/1403. Besides *Ekhtiārāt-e Badīʿi*, his works include *Meftāḥo l-khazāyen*, on simple and compound drugs and *succedanea* in three *maqālā*,⁸ *Toḥfato s-salāṭīn*, *Toḥfato l-khavānīn*,⁹ and a *Resālā dar ṣefat-e mardān va-zanān*.¹⁰

Another son of ʿAlī's, Ḥosain, wrote a treatise on the exact vocalization and declension, according to the rules of Arabic grammar, of those drug names occurring in the first *maqālā* of his father's *Ekhtiārāt*.¹¹ In the introduction to this book, in the MSS variously titled *Ṣeḡāḥo* or *Eṣḡāḥo l-advī*,¹² he writes that he was prompted by the request of friends to undertake this work.¹³ In all likelihood, it was he who made additions to the text of *Ekhtiārāt*, introduced by *ebn-e moʿallem gūyad*, that are contained in this and some other MSS,¹⁴ and finally, his book *Dastūro l-aṭebbāʿ ʿan qavāʿedo l-ḥokamāʿ* discusses very similar subjects (see **No. 31 : MS 45**).

1. It cannot now be determined whether the quotations from Dioscorides were taken by the author from b. al-Baīṭār's *Jamīʿ*, containing the text of Dioscorides in its entirety (see Ullmann, p. 282), or from a Persian version of Dioscorides (cf. Ullmann, p. 262).

2. See Ullmann, pp. 160, 274; Pl. II 206, no. 360.
3. This second *maqālā* is also preserved in two different enlarged versions, of 30 and 33 *ḥab*, resp.; see Bodleian I 956, nos. 1583 and 1584 (Pl. II 222).
4. "E. J. W. Gibb Memorial" Series, XIV 1, pp. 679, 19 and 682, 2.
5. The MS itself is untitled (Brit. Mus., Or. 165 IV), but in the list of the author's works given in it, a *Dastūro s-soʿadā* "on the sayings of sages" is mentioned. Since the subject is the same as in the untitled book itself, it might be possible to identify the two writings as the same, too. (See Rien II 873a, quoted *ibid.*, 469a, and Pl. II 220, no. 380).
6. The name is misspelled حاسمد (Rien II 873a, *ad* Or. 165 IV, fol. 108b).
7. Brit. Mus., Or. 165, fol. 108 (Rien II 469a, *ad* Add. 16748).
8. Composed in 767–1365 and preserved in an autograph copy of 769–1367 (Bodleian I 955, no. 1579; Pl. II 221, no. 380 (1)); it appears to be in effect some kind of first draft for *Ekhtiārāt* and was actually largely superseded by the later book in the further course of transmission (see Monzavi I 599b, nos. 5598–5614).
9. It is not clear whether or not these two titles refer to the same book (see Rien II 469a and III 1088b *ad loc.*). No MS is known of either.
10. It appears likely that the *Resālā dar bah* listed in Pl. II 223, no. 380 (3), is identical with this work.
11. Pl. II 223 top.
12. Cf. **No. 31 : MS 45**, note 4.
13. Rahavard, p. 17, 2 to 18, 5; cf. **MS 45**.
14. Cf. **Nos. 22–23 : MSS 38 and 38a**. During the last years of his father's lifetime, he copied *Ekhtiārāt* (dated 805–1402–03; Ethé I 1251, no. 2289). In the light of these activities, it does not seem rash to attribute to him the additions to his father's text, although he did not sign them with his name.

Pl. II 221, no. 380 (2); Monzavi I 464b, no. 4260, and 465b, nos. 4276–4338; for the Arabic-Persian glossary see Monzavi I 571b, nos. 5321–24; cf. *ibid.*, 482a, nos. 4460–62 (?), and 572b, no. 5331; for an enlarged version of *maqālā* 2 see Monzavi I 465b, no. 4275, and Panjāb P.L., p. 313, no. 241.

Panjāb P.L., p. 337, no. 254; Tabriz I 37, no. 20 (*shomarā-ye daftar* 3482); Shirān II 382, nos. 2078–79; al-Mauṣil, pp. 107, 275, nos. 99 and 54 III, resp.; Aziz Pasha, p. 55, no. II; Bursa, p. 14, no. (48) 1139 [Harraccioglu library]; Charminar, p. 238, no. 58; Eilers-Heinz, pp. 207, 261, nos. 263 and 335, resp.; Katrak, p. 25f., no. 101; Kekelidze, pp. 61, 71, nos. 41 (P K 7) and 61 (P K 27), resp.; Luzac, p. 29, no. 220; Miklukho-Maklai, p. 37, nos. 33–39; Naniān II 243, no. CXIII; Osmania Med. Coll., p. 111, no. 20; Osmania Univ., pp. 52–53, nos. 27, 45, resp.; Rampur, p. 138, no. 342; Tashkent V 290, no. 3958 (3507); *ibid.*, IX 350–52, nos. 6521–25 (3503, 3620, 7518, 9687 I, 3496, resp.).

Meftāḥo l-khazāyen: Kekelidze, p. 61, no. 41 (P K 7); Miklukho-Maklai, p. 558, no. 4174.

No. 21 : MS 37

Zainoddīn ʿAlī b. Ḥosain Anṣārī "Ḥājji Zaino l-ʿAṭṭār"

Ekhtiārāt-e Badīʿi

اختیارات بدیعی

MS 37, 145 fols., 242 x 165 mm; Persian-Arabic index on fols. 1–10 added later, written in different hand.

Bound in dark brown waxed cloth over slightly flexible cardboard; inner covers pasted with cream-colored paper. Binding modern, twentieth century. Written on two varieties of Eastern paper: 1) fols. 1–10, medium thick, burnished, cream-colored; 2) fols. 11–145, thick, burnished, cream-colored. Margins water-stained; some wormholes; edges trimmed when binding was done. For lacunae see below.

1. Fols. 1–10a: 24 lines; black and red; medium-small ordinary *naskh*, leaning to *nastaʿliq*. II. Fols. 10b–145: 21 lines, 160 x 100 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized, energetic, open, fine *nastaʿliq*, not fully punctuated; lemmata partially vocalized. Catchwords.

Collations by scribe.

No. II (fols. 10b–145) is anonymous and undated (end missing), but a *terminus ad quem* is furnished by a note on fol. 10a, written by the scribe of I (fols. 1–10a); it is dated in the "imperial army-camp," *ordu-ye homāyūn*, at Bāghābād in the province, *velāyat*, of Nasā, 5 Zū l-qāʿdā 913/7 March 1508.

On fol. 9b, beginning of a table of contents with foliation, containing the entries *aqṛāḍ* to *akḥnuṣ*; Turkish glosses on fols. 14–17 and 188b.

On fol. 10a several *tamlīk* erased and pasted over; on fol. 1a two legible *tamlīk*, one by al-Ḥājji 'Alī, the other by 'Abdo r-Raḥmān b. Maḥmūd aṣ-Ṣeddiqī.

On fols. 1a, 10a, 66a, erased stamps; one partially legible stamp on fol. 10b, reading; Ṣalīḥ.

Incipit (beginning of index), fol. 1b

بسمله. چنین گوید مؤلف این کتاب که چون درین
دیار زبان عجم متداولست و درین کتاب اسامی ادویه
و غیره بلغت عرب نوشته شده بود این فهرست
نهادیم و نام چیزها بپارسی و عربی نوشته شد.
باب الالف ۱۱ طریق لال آب
آب نمک آب گوشت آب دهن
ماء الملح ماء اللحم لعاب

End of index, fol. 9a, -4

یا قوت یروح یووع ربووع یشب
م م م حجر الشیب [آیا یعنی البشد؟]
یفطیش [کذا. یعنی یقطین] ینوت [یعنی ینوت]
سبون [یعنی ینتون] م الفهرست بعون الملک
نام

Beginning of text, fol. 10b

بسمله. و به نستعین. امداد حمد بی عدد و اعداد
سیاس بی قیاس مبدعی را که...

Explicit, fol. 146b, -1

و بدان [یعنی زبده] حقنه کردن و ورمهای صلب خار
که در رحم و امعاء (و) اشش [کذا] باشد سود دهد]

This MS contains the first part of *Ekhtiārāt-e Badfī* (fol. 11b, 7) by 'Alī b. al-Ḥosain al-Anṣārī *al-moshtāher be-Ḥājji Zaino l-'Aṭṭār* (fol. 11a, 5) and the author's own Persian-Arabic index to *maqālā* 1. The text breaks off within the section on *zobdā* (cf. **MS 36**, fol. 110b, -4), and in the index there is one fol. missing between fols. 1 and 2.

No. 22 : MS 38

Zainoddīn 'Alī b. Ḥosain Anṣārī "Ḥājji Zaino l-'Aṭṭār"

Ekhtiārāt-e Badfī

اختیارات بدیع

MS 38 (ex Coll. Min.), 224 fols., 240 x 161 mm

Bound in black leather over stiff thick cardboard; simple blind-tooled borders, three-medallion design with blind-stamped floral scrolls; inner covers pasted with beige paper; two flyleaves in back of European paper, medium thin, glazed, cream-colored; watermark: six-pointed star, shield showing a crowned lion rampant, "B G". Binding not original, of the recent past. Written on three varieties of Eastern paper: 1) body of MS; medium thick, burnished, beige; 2) substituted fols. 25–32, 65–72, 122–129, 149–150; medium thin to thin, slightly transparent, burnished, beige; 3) fol. 1; medium thin, burnished, cream-colored; MS loose in binding, sewing loose; margins of first fols. repaired; stained, worn; ink smears. For lacunae see below.

I. Body of MS: 23 lines, 170 x 100 mm, on blind-ruled frame and lines; black with red rubrics; medium-small, dense, slow-moving, very neat, fine *nasta'liq*. II. Fols. 197–198, 209, 216–217: equally fine as I, but smaller, written with a narrower pen, and sparsely punctuated with diacritical dots; by the same scribe as I. III. Substituted fols. 25–32, 65–72, 122–129, 149–150: in overall appearance like I, but much less neat and much less distinguished. Catchwords in I–III. IV. Fol. 1, table of contents later prefixed to MS; medium-large, careful, but inelegant *nasta'liq*. Secondary foliation in MS.

Collations by scribe with signs *ṣaḥḥa* and *nuskha*.

Copied by Moḥammad Yūsuf b. 'Abdo l-Laṭīf Kaḥḥāl; he dated *maqālā* 1 early on Tuesday, 28 Zū l-qa dā 922 23 December 1516.

Marginal notes throughout the MS; on fol. 2a, a metrological extract from the *Aqrābādhin* by al-Qalanist and a *qet'ā* on the treatment of *so'āl* by Mowlānā Ḥakimoddin, both written by an owner whose name was erased.

Two notes on fol. 1a give the date of 12 Rabī' I 1166/17 January 1753; on fol. 2a there are several notes; the names of two owners have been erased, one *tamlīk* by al-Ḥosain b. Ḥaidar al-Ḥosaini and one by Moḥammad Ṣaleḥ Kaḥḥāl-e Kāshāni are preserved.

On fol. 1b several stamps: 1) Tāj ad-Dīn Muḥammad, 1166; 2) a pious formula dated 1166/1752; 3) Muḥammad Mīrzā, [1]166; on fol. 2a a stamp of one (abū?) al-Muẓaffar 'Alī, 1038/1628.

Incipit, fol. 2b

بسمله. امداد حمد بی عدد و اعداد سیاس بی قیاس
مبدعی را که...

Explicit, fol. 222b, margin (see below)

و دیگر بار بشوید و استعمال کند نافع باشد

End of *maqālā* 1, fol. 195a

یتمه نباتیست که بشیرازی منبل دارو خوانند و در جراحتها
مستعمل کنند و زخمهای تازه و الله اعلم هر تم...

Beginning of *maqālā* 2, fol. 195b

بسمله. اما بعد در آنکه این رساله ایست از کتاب اختیارات
بدیعی در مرکبات مستعمل است و الله الموفق...

The MS contains *Ekhtiārāt-e Badfī* (fol. 3a, -10) by ʿAlī b. al-Ḥosain al-Anṣārī *al-mashhūr be-Ḥājji* Zaino l-ʿAṭṭār (fol. 2b, -4). There are lacunae between fols. 89 and 90 (according to the secondary foliation 15 fols. are missing), 209 and 210, 221 and 222, and after fol. 222 (one fol. missing); the end of the text was later supplied in the margin of fol. 222b. Another fol. is missing before fol. 1, containing the beginning of the table of contents. All *bāb* of the two *maqālā* are listed in it with the number of the fol. where they start.

The text of this MS incorporates the additions by *ebn-e moʿallem*; see, e.g., the article on *amlaj*.

No. 23 : MS 38a

Zainoddīn ʿAlī b. Ḥosain Anṣārī “Ḥājji Zaino l-ʿAṭṭār”

Ekhtiārāt-e Badfī

اختیارات بدیعی

MS 38a (Ar. 113; ex Coll. Min.), 280 fols., 250 x 157 mm; binder's collection of one Persian and one Arabic medical text. *Ekhtiārāt-e Badfī* on fols. 1-240.

Bound in burgundy-colored leather over stiff cardboard, flap; simple blind-tooled borders, three-medallion design with blind-stamped floral scrolls and peacock on covers and flap; inner covers pasted with beige paper. No. 1 (fols. 1-240) written on Eastern (?) paper, medium thin, burnished, beige; first and last fols. damaged, partly torn out, soiled; upper half of fol. 240 torn out; some repair. On lacunae see below.

19 lines, 175 x 90 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized, driving, sometimes very dense *shekastā-āmi*. No catchwords (trimmed off?).

Collations by scribe.

Copied, and dated Ḥaidarābād on Sunday, 6 Rabīʿ 1 1046/Friday, 6 August 1636, by *ebn-e Ḥasan alī Qāsenʿallī as-Sarbadārī al-Bestāmī*.¹

Entries by readers on fol. 1a, in margins throughout, and on inner covers.

On fol. 1a and back inner cover each a *tamlik* by Saifollah.

Incipit, fol. 1b

بسمله. امداد حمد بید و اعداد سپاس بیقین مبدعی را
که آثار ابداع او...

Explicit, fol. 240b, -6

یتمه [کذا] نباتی است که آنرا بشیرازی منبل دارو خوانند
و در جراحتها استعمال کنند و زخمهای تازه و الله اعلم
بالصواب و الیه المرجع و المآب تمت الكتاب [کذا]...

The MS contains *maqālā* 1 of *Ekhtiārāt-e Badfī* by Ḥājji Zaino l-ʿAṭṭār; title and author's name are not mentioned in this copy, since there is a long lacuna between fols. 1 and 2, comprising most of the preface and *bābo l-alef* to within the section on *asārūn* (ca. 12 fols. are missing); fol. 2a, 1 reads

بسیار بود و آن نوع بود غلیظ و رقیق و از یک بیخ
ریشه‌های بسیار بود...

This MS represents the version by *ebn-e moʿallem*.

1. It appears possible that he is a descendant of the Sarbadār dynasty of Khorāsān; see John Masson Smith, *The History of the Sarbadār Dynasty 1336-1381* Columbia University Publications in Near and Middle East Studies, Series A, 11 (The Hague 1970).

No. 24 : MS 39

Zainoddīn ʿAlī b. Ḥosain Anṣārī “Ḥājji Zaino l-ʿAṭṭār”

Ekhtiārāt-e Badfī

اختیارات بدیعی

MS 39 (ex Coll. Min.), 218 fols., 240 x 178 mm

Binding patched together from different fragments; front and back cover not matching, pasted together with black cloth; front cover: dark brown leather over stiff cardboard, three-medallion design with corresponding corners, blind-stamped floral scrolls; back cover: pink cloth over stiff cardboard. Binding worn, not original. Written on Eastern paper, thin to medium thick, burnished, beige; stained, worn, but quite clean overall. For lacunae see below.

15 lines, 185 x 125 mm, on blind-ruled frame and lines; black with red rubrics; large, energetic, inelegant *naskh*.

Catchwords.

Collations by scribe.

Anonymous, undated copy (end missing); eleventh/seventeenth century.

Incipit, fol. 1a

در وی به بندند [یعنی درونج را] و از میان هر دوران زن
بیاویزند که حامله بود...

Explicit, fol. 218b

و حرارت وی [یعنی قدید] کمتر از نمکسور بود قوه
بدن بدهد و مستسقی...

This is an incomplete copy of *maqālā* 1 of *Ekhtiārāt-e Badīʿī* by Ḥājji Zaino l-ʿAṭṭār; the beginning of the text on fol. 1a (within the section on *dorūnāj*) corresponds to **MS 38**, fol. 74b, 13, and its end on fol. 218b (within the section on *qadid*) to **MS 38**, fol. 144b, 5. Fols. 24-29 are misbound; they include the sections *ḥennā* to *khobz* (cf. **MS 38**, fols. 60a, 12 to 62a, -4).

No. 25 : MS 40

Zainoddīn ʿAlī b. Ḥosain Anṣārī “Ḥājji Zaino l-ʿAṭṭār”

Ekhtiārāt-e Badīʿī

MS 40 (ex Coll. Min.), 333 fols., 284 x 187 mm

Bound in grey and black marbled paper over stiff cardboard; corners and spine of plain black leather; endpapers brown; two flyleaves in back of medium-thin, cream-colored European paper. Binding not original, of the recent past. Written on two varieties of European paper: 1) fols. 1-273: thin, transparent, burnished, white; watermarks obscure; 2) fols. 274-333: medium thin, slightly transparent, burnished, beige; no watermark; edges, where torn, carefully mended; some stains, on the whole rather clean. On lacunae see below.

21 lines, 220 x 120 mm, on blind-ruled frame and lines; black with red rubrics; I. fols. 1-273: medium-large, very even but unattractive *naskh*; II. fols. 274-333: medium-small, careful *naskh*. Catchwords throughout.

Collations by scribe.

Anonymous copy, dated 20 Moḥarram 1181/18 June 1767.

Notes by scribe and readers throughout MS.

On fols. 315b and 333b, notes by Ḥosain *valad-e ʿābedain* (?); on the last flyleaf in back a note in the name of Mirzā Ḥosain Khān, son of Lashkarnevisbāshi, written by Moḥammad ʿAlī, known as . . . [illegible] at-Ṭabīb on 4 Rajab 1311/11 January 1894.

Incipit, fol. 1a

د سمو [؟] میکند و اگر دماغ وی
با گوشت با سرکه...

Explicit, fol. 333b, 9

و چند نوبت بآب شیرین بشوید و استعمال کند و الله اعلم
بالصواب تمت [کذا] مجلد الثانی من کتاب...

End of *maqālā* 1, fol. 315b, 4

ینمه بیاری نباتی است که انرا اسره و میل دارو [کذا]
خوانند و در جراحتها کنند [کذا] و زخمهای تازه از آن
نیک شود تمام شد...

The MS contains *Ekhtiārāt-e Badīʿī* by Ḥājji Zaino l-ʿAṭṭār, but the text is incomplete in a few places: the preface and first part of *bāb* 1 of *maqālā* 1 are missing (cf. **MS 38**, fols. 1-6a, -4); there is a lacuna between fols. 23 and 32 (cf. **MS 38**, fols. 15 and 20, resp.). Fols. 24-31 are misbound; they belong between fols. 63 and 64.

No. 26 : MS 41

Zainoddīn ʿAlī b. Ḥosain Anṣārī “Ḥājji Zaino l-ʿAṭṭār”

Ekhtiārāt-e Badīʿī

MS 41 (ex Coll. Min.), 313 fols., 256 x 135 mm

Bound in plain black leather over stiff cardboard; front endpaper European, unburnished, dyed, pale aquamarine; watermark: galleon and “181” (date with fourth digit not visible?); two blank fols. each in front and back added when present binding was done, of cream-colored Russian (?) paper. Binding worn, back cover broken off; not original. Written on three varieties of European paper: 1) body of MS: medium thin, burnished, beige; watermark: cross in medallion; 2) substituted fols. 1-18, 251-260, 278-312: medium thin, burnished, white; watermark: coat of arms with geometrical symbol in shield and name VALLARINO; 3) fol. 313: same as front endpaper (see above), but with different watermark: hunting horn and “8” (part of date?). In original fols. of MS many stains; foxed; some edges repaired.

19 lines, 185 x 75 mm, on blind-ruled frame and lines; black with red rubrics; I. body of MS: medium-small, fluent, *fine nastaʿliq*; II. fols. 1-18, 251-260, 268-313: medium-small, neat *naskh*. Catchwords throughout.

Collations by respective scribes.

Anonymous copies; I undated (not preserved); II dated Behbehān, 2 Zū l-qaʿdā 1230/6 October 1815.

Marginal notes throughout.

On fol. 1a one illegible stamp.

Incipit, fol. 1a

این کتاب اختیارات بدیع [کذا] است.
بسمله. امداء [کذا] حمد بی عدد و اعداد سپاس بی قیاس...

Explicit, fol. 313a, 6

بعد از آن داروها سوده بران افشانند و بشویند و بشویند
و استعمال کند [کذا] والله اعلم بالصواب تمت [کذا]
الكتاب ...

A complete, if restored, copy of *Ekhtiārāt-e Badfī* (fol. 2a, –3) by ʿAlī b. al-Ḥosain al-Anṣārī *al-mosh-taḥer be-Ḥājji Zaino l-ʿAṭṭār* (fol. 1b, –10).

No. 27 : MS 42

Zainoddīn ʿAlī b. Ḥosain Anṣārī “Ḥājji Zaino l-ʿAṭṭār”

Ekhtiārāt-e Badfī

اختیارات بدیع

MS 42 (ex Coll. Min.), 519 fols., 203 x 147 mm

Bound in rust-colored leather over stiff cardboard; simple blind-tooled borders, three-medallion design with gilt-stamped floral scrolls; one flyleaf each in front and back of European paper, medium thin, burnished, beige; watermark obscure. Binding not original. Written on two varieties of European paper, one medium thin, burnished, brown, and the other medium thick, burnished, white; first and last fols. worm-eaten; edges torn, foxed; overall clean. On lacunae see below. 14–15 lines, 145 x 85 mm, on blind-ruled frame and lines; greyish-black with red rubrics; different styles of medium-sized, clear, but unattractive *nastaʿliq* leaning to *naskh* (one scribe?). Catchwords.

Occasional collations by scribe.

Copied, and dated Sunday, (?) Šafar 1117/31 May–21 June 1705, by ebn-e abū l-Ḥasan Hedāyatollah al-Ḥasani al-Ḥosaini aṭ-Ṭabaṭabāʾi.

Some marginal notes on the first fols.

On front flyleaf a *tamlik* by Navvāb . . . [illegible] Shāhzadā Ḥātem (?) and another by ʿAbdo l-Mobdī (?).

Incipit, fol. 1a

حوادث و مفتوح اسباب کامرانی ...

Explicit, fol. 519a, –4

بنمه نباتیست که بشیرازی منبل دارو خوانند در
جراحیها [کذا] و زخمها بکار دارند بکار دارند [کذا]
والله اعلم بالصواب وإليه المرجع والمآب

The MS contains the first *maqālā* of *Ekhtiārāt-e Badfī* by Ḥājji Zaino l-ʿAṭṭār; title and author’s name are not preserved in this copy, since two leaves are missing before fol. 1 (cf. the beginning of the text here with **MS 38**, fol. 3a, 9).

No. 28 : MS 43

Zainoddīn ʿAlī b. Ḥosain Anṣārī “Ḥājji Zaino l-ʿAṭṭār”

Ekhtiārāt-e Badfī

اختیارات بدیع

MS 43 (ex Coll. Min.), 263 fols., 206 x 147 mm

Bound in crimson leather over stiff cardboard; simple blind-tooled borders, three-medallion design with blind-stamped floral scrolls; spine of brown leather; one flyleaf each in front and back of medium-thin, unburnished, white European paper. Binding worn, stained. Written on two varieties of European paper: 1) fols. 1, 3–263: thin, slightly transparent, burnished, white; watermark: Latin cross in shield; 2) fol. 2: medium thin, burnished, cream-colored; no watermark. Some wear and tear throughout; fol. 2 later substituted for damaged or missing leaf.

22 lines, 140 x 80 mm, on blind-ruled frame and lines; black with red rubrics; medium-small, even, but undistinguished *nastaʿliq*. Catchwords.

Collations by scribe.

Anonymous, undated copy; a note on fol. 1a, dated 1187/1773, provides a *terminus ad quem* (see below); twelfth/eighteenth century.

Medical notes in margins and on back flyleaf.

On fol. 1a a note giving the birth dates of father and son: Mīrzā Moḥammad Jaʿfar, Sunday, 6 Moḥarram 1187/*Tuesday*, 30 March 1773, and Mīrzā Khalaf, Saturday, 4 Rajab 1212/23 December 1797; the note was written by Moḥammad b. Ḥājji Bāqer.

On fol. 1a an erased stamp.

Incipit, fol. 1b, and Explicit, fol. 263a, correspond to **No. 20 : MS 36**. Incipit, and end of *maqālā* 1, resp.

This MS contains *maqālā* 1 of *Ekhtiārāt-e Badfī* by Ḥājji Zaino l-ʿAṭṭār.

No. 29 : MS 30 II

Zainoddīn ʿAlī b. Ḥosain Anṣārī “Ḥājji Zaino l-ʿAṭṭār”

Ekhtiārāt-e Badfī

اختیارات بدیع

MS 30 (ex Coll. Min.), 85 fols., 185 x 110 mm; scribe’s collection of two works. *Ekhtiārāt-e Badfī* on fols. 15–26, etc. (see below).

For the description of the MS see **No. 66 : MS 30 I**.

Incipit, fol. 15a, 1

سه متقال بوزيدان سه متقال پنج بابونه پنج متقال فرحمشك
پنج درم خسك مری ...

Explicit, fol. 84a

و دیگر بار بشویند و استعمال کند که درین باب نیکو
باشد و الله اعلم بحقایق الاشیا تم المجلد الثانی ...

This MS is an incomplete copy of *maqālā* 2 of Zaino l-ʿAṭṭār's well-known pharmacopoeia. The text begins here within *bāb* 2 on electuaries (*maʿājin*), and the correct order of fols. is: beginning missing, 15-26, lacuna of one (?) fol., 27, 61-84.

No. 30 : MS 44

Zainoddin ʿAlī b. Ḥosain Anṣārī "Ḥājji Zaino l-ʿAṭṭār"

Ekhtiārāt-e Badīʿī

اختیارات بدیعی

MS 44 (ex Coll. Min.), 124 fols., 150 x 100 mm

Bound in strong flexible plain black leather. Written on European paper, medium thin, burnished, white; watermark obscure; especially the first and last fols. are worn and browned; many spots and stains; original white color of paper rarely preserved. On lacunae see below.

11-13 lines, 100-110 x 60-70 mm, on blind-ruled frame and lines; borders of a single red hairline; black with red rubrics; medium-small, open, clear, but undistinguished *nastaʿliq* leaning to *naskh*. Catchwords.

Anonymous, undated copy; thirteenth/nineteenth century.

Recipes in different hands on fols. 1-13; on fols. 14-20 excerpts on *mālikhūliā* (*sic*) from different books; on fols. 29b-30 prescriptions in various hands. On fols. 21-29a see below.

Incipit, fol. 31a

بسم الله الحمد لله رب العالمين والصلاة والسلام [كذا]
على نبيه وخير خلقه محمد واله اجمعين اما بعد بدانکه
این مقاله دویم است از رساله سیوم مفاتیح الخزاین
که ذکر کرده در مرکبات مستعمل ...

Explicit, fol. 124b, -1

وصافی کند و نیمین روغن کجند بازیت بر سر آن
کند و بجوشانند تا روغن نماید

Fols. 31-124 of this MS contain *maqālā* 2 of *Ekhtiārāt-e Badīʿī* by Ḥājji Zaino l-ʿAṭṭār, not "the second *maqālā* of the third *resālā*" of *Mafātiḥ l-khazāyen*, as is stated at the beginning of the text (see Incipit). This copy is incomplete at the end, breaking off within *bāb* 15 on *rowghanhā* (cf. **MS 38**, fol. 222a, 12). Fols. 21-29a of this MS include excerpts from *maqālā* 1 of *Ekhtiārāt*; there are sections on the following drugs: 1) *beṭṭikh-e zeqqī*, 2) *beṭṭikh*, 3) *halilaj*, 4) *tamar-e hendī*, 5) *tamar*, 6) *shaljam*, 7) *ribās*, 8) *adas*, 9) *laban*, 10) *khormā*, 11) *anār-e shīrīn*, 12) *anār-e torsh*, 13) *enab*, 14) *fostoq*.

No. 31 : MS 45

Ḥosain b. ʿAlī b. Ḥosain al-Anṣārī al-ʿAṭṭār

Dastūro l-aṭebbāʿ ʿan qavāʿedo l-ḥokamāʾ

دستورالاطباء عن قواعد الحكماء

MS 45, 252 fols., 223 x 130 mm

Bound in dark brown leather over stiff thick cardboard, flap; simple blind-tooled borders, central medallion with corresponding corners, blind-stamped floral scrolls, also on flap; inner covers pasted with modern white European paper; three flyleaves in front, one in back; one each of thick coarse brown paper, the other two in front of light beige and cream-colored paper respectively. Binding stained and worn; not original, spine too narrow for MS. Written on three varieties of Eastern (?) paper: 1) thin, burnished, cream-colored (fols. 1-6, etc.); 2) medium thin to thin, burnished, light brown (body of MS); 3) medium thin, burnished, beige (fols. 75-83, etc.). Badly worm-eaten; surface of paper often roughened by water; some margins torn, cut, repaired; MS trimmed down from original size.

23 lines, 144 x 75 mm, on blind-ruled frame and lines; black with red rubrics, occasionally left out; medium-sized, copperplate *naskh*. Catchwords.

Anonymous, undated copy; eleventh/seventeenth century.

Readers' notes on flyleaves, and throughout the MS marginal and interlinear notes and glosses in Arabic, Persian, and Turkish; quotations from Galen and Avicenna; the recipe for a *mofarreh-e yaqutī* taken from Khwajā Fakhroddin Ṣāʿen.

Incipit, fol. 1b

شکر نامحدود و سپاس نامعدود خالق را که هر ذره
از ذرات کاینات برهستی ذات او دلیلی واضح
و هر نوعی از انواع موجودات بر تحقیق صفات او
حجتی قاطع شعر ...

Explicit, fol. 252b

باب الیا سمرع [؟ آیا یعنی یروح؟] سکینج [؟ آیا یعنی شاینج؟]
والله اعلم بالصواب

Hosain b. 'Alī b. Ḥosain al-Anṣārī al-ʿAṭṭār (fol. 1b, -2) divided his *Dastūro l-aṭebbāʾ* 'an qavāʿedo l-ḥokamā' (fol. 2a, -1) into thirty *faṣl*; the first two give an introduction to anatomy and therapy in general, in *faṣl* 3-27 the treatment of diseases is discussed in the usual order, and in the last three *faṣl*, nomenclature, examination, and substitution of drugs are the topics. On fol. 2b, 2 a detailed table of contents begins, listing all thirty *faṣl*:

1. (begins on fol. 2b, -7)

در تشریح بدن انسان بطریق اختصار

2. (begins on fol. 19a, 9)

در معرفه امراض

3. (begins on fol. 39a, 9)

در امراض دماغ

4. (begins on fol. 49a, -5)

در صداع و شقیقه

5. (begins on fol. 53a, 1)

در امراض چشم

6. (begins on fol. 65a, 5)

در امراض گوش

7. (begins on fol. 69a, 2)

در امراض دهان و حلق و حنجره

8. (begins on fol. 78a, -3)

در امراض سینه و شش و سرفه و ذات الحنب و غیره

9. (begins on fol. 87a, 1)

در امراض دل

10. (begins on fol. 91a, 7)

در امراض جگر

11. (begins on fol. 96b, -1)

در امراض معده

12. (begins on fol. 106a, -4)

در امراض سپرز

13. (begins on fol. 109a, -7)

در امراض روده

14. (begins on fol. 115b, 11)

در امراض مقعد

15. (begins on fol. 119a, 9)

در امراض گرده و مثانه

16. (begins on fol. 128b, 11)

در امراض قضیب و بابه

17. (begins on fol. 135b, -2)

در امراض زنان و آنچه بریشان تعلق دارد

18. (begins on fol. 144a, 3)

در مفاصل و تقرس و عرق النسا

19. (begins on fol. 161a, 2)

در بهق و برص و داء الثعلب و داء الحیه

20. (begins on fol. 166a, -6)

در جذام و جمره و اكله و اورام و طاعون و سرطانات و دمامل و خنازیر

21. (begins on fol. 175a, 11)

در جراحاتها و بصول [؟ آیا یعنی عرضی مانند قروح یا

تقرق الاتصال؟] و شوك و كسر و جبر

22. (begins on fol. 183b, 2)

در بثور و ثلیل و جرب و قوبا و غیره

23. (begins on fol. 189b, 11)

در گزندگی جانوران

24. (begins on fol. 200a, -6)

در ادویه قتاله

25. (begins on fol. 206a, 2)

در مسهلات و قایقات [؟ آیا یعنی مقیئات؟]

26. (begins on fol. 218a, -2)

در تبها

27. (begins on fol. 221b, 1)

در متفرقات

28. (begins on fol. 228a, 9)

در اسامی ادویه و طبایع ان بر موز

29. (begins on fol. 242b, -5)

در اصلاح ادویه

30. (begins on fol. 248a, 1)

در ابدال ادویه

Apart from the first two *faṣl*, the text is little more than a list of medications, simple and compound, arranged according to their indication. In each chapter, the simple drugs are listed first in alphabetical order (*abtath*), then the compound medicines *κατὰ γένη*, without regard to alphabetical order. The main sources of the book are Esmāʿīl Jorjānī¹ for the generally medical part, and Ibrāhīm b. Muḥammad as-Suwaīdī² for *materia medica*.³

The author of *Dastūr*, Ḥosain b. 'Alī b. Ḥosain al-Anṣārī al-ʿAṭṭār, was a son of Zainoddīn 'Alī, called Ḥājī Zaino l-ʿAṭṭār, the author of *Ekhtiārāt-e Badīʿi*.⁴ Ḥosain has so far been known mainly for his *Ṣeḥāḥo l-advīā*.⁵ At the request of friends who missed indications of vocalization and *ʿrāb* of the drug names in *Ekhtiārāt*, he composed it as a supplement to his father's work.⁶ In later centuries, Ḥosain's work was used by Nūroddīn Moḥammad b. 'Abdollāh Shīrāzī in his *Alfāz-e advīā*⁷ and by Moḥammad Ḥosain b. Khalaf Tabrizī "Borhān" in his *Borhān-e qāte*.⁸ *Faṣl* 28 of *Dastūr* closely resembles *Ṣeḥāḥ* in its subject.

Ḥosain b. ʿAlī wrote *Dastūr* in 839/1435 (fol. 2b, 1) and apparently intended to dedicate it to one of the rulers of his time. In this MS, however, *laqab*, *kunya*, *ism*, and patronymic of the dedicatee are omitted (without blank space); only a wealth of honorific titles is given in the preface (fol. 2a). The UCLA manuscript of *Dastūr* is the only one now known of this work.

1. See **MS 1**, etc.
2. See Ullmann, p. 284.
3. For Ḥosain's indebtedness to his father cf. the initial doxologies in both *Ekhtiārāt* and *Dastūr*.
4. See **MS 36**, etc.
5. See PL II 223, under no. 380 (2); Nashriyā III 301b, s.v. *Eshāho l-advīā*; the title varies in the MSS and later testimony. It appears probable, however, that by choosing this title the author meant to allude to al-Jauharī's famous *aṣ-Ṣiḥāḥ*.
6. See Nashriyā III 301b. On Ḥosain's editorial work on his father's *Ekhtiārāt* see **No. 20 : MS 36**.
7. See **MS 105**, fol. 3a, –6.
8. See Blochmann, p. 5, no. 32; Rieu II 500a.

Not in PL or Monzavi; Gujarat I 230, no. 146 (titled [?]) *Moḡradūt wa-morakkabāt*, identical with **MS 45?**).

No. 32 : MS 12

Manṣūr b. Moḥammad b. Aḥmad b. Yūsuf b. Faqīh Elyās

Kefāyā-ye Mojaḥedīyā

MS 12 (ex Coll. Min.), 109 fols., 266 x 170 mm

Bound in dark brown leather over stiff cardboard; three-medallion design with blind-stamped floral scrolls on front and back; flyleaves of European paper, in front two blue, in back three white leaves; watermark of blue paper: 1863; binding worn and torn, MS loose. Written on Eastern paper of two varieties: 1) fols. 1–100; medium thick, burnished, tan; 2) fols. 101–109; thin, brittle, burnished, light brown; worn and torn, wormholes, stains. For lacunae see below.

21 lines, 215 x 110 mm, on blind-ruled frame and lines; black with red rubrics; medium-large, very even, clear *naskh*. Catchwords.

Collations by scribe.

Copied, and dated 19 Zū l-ḥejjā 1096/16 November 1685, by Moḥammad Raḥīm b. Moḥammad Moqīm Tabrizī.

Notes on flyleaves and in margins.

One illegible stamp in *tughrā* shape on the last back flyleaf, verso.

Incipit, fol. 1b

بسمله. و به نستعين. شكر و سپاس مر خالقى را كه در
خلقت انسان دقايق حكمت بى پايانست...

Explicit, fol. 109a, 7

و اگر كبابه با حلتيت در دهن گيرند و بخايند و اب در
قضييب بمالند همين عمل كند و الله اعلم بحقايق الامور
تمت...

Lacunae between fols. 60 and 61, 61 and 62, 80 and 81, 81 and 82, 107 and 108.

Manṣūr b. Moḥammad b. Aḥmad b. Yūsuf b. Faqīh Elyās (fol. 2a, 11) dedicated his well-known medical compendium *Kefāyā-ye Mojaḥedīyā* (fol. 2a, –2) to Mojaḥedoddīn Zaino l-ʿābedīn b. Shāh Shoḡāʿ, Mozaḡfarid ruler of Fārs, 786–89/1384–87.¹ Apparently Manṣūr descended from a Shīrāz family that had produced several generations of scholars before him:² Najmoddīn Maḥmūd, the author of *K. al-ḥawī fī ʿilm at-tadāwī* and of *Ghiāṣīyā*,³ was the son of one Faqīh Elyās, who was in all likelihood Manṣūr's great-great-grandfather as well. Both authors lived in Fārs, Maḥmūd being director of the *atābegī* hospital in Shīrāz,⁴ and Manṣūr dedicating his two works, *Kefāyā* and his anatomy,⁵ to rulers of the area. Manṣūr's grandfather is probably Jalāloddīn Aḥmad b. Yūsuf b. Elyās Shīrāzī, mentioned as a physician and author of a *divān* in Persian and Arabic; he died in Shīrāz in 744/1343.⁶ There appears to be no difficulty of chronology.⁷

1. Bosworth, p. 161, no. 62; the *laqab* Mojaḥedoddīn is to be found in Mīrkhwānd, *Rowḡato ṣ-ṣafāʿ*, ed. Ketābkhanā-ye Khayyām (Tehran 1339), IV 572, –7.
2. Junaid ash-Shīrāzī does not mention Manṣūr in his *Shadd al-izār*, but his entries on Najmoddīn Maḥmūd and Jalāloddīn Aḥmad follow one another, and a comparison of their ancestors' names with those of Manṣūr's argues in favor of their identity (*Shadd al-izār*, pp. 277–79, nos. 201–202; see esp. p. 279, note 4).
3. See **No. 17 : MS 20**.
4. See Rashidoddīn Faḡlollāh, *Mokatabāt*, pp. 62, 252–56.
5. See **No. 38 : MS 17**.
6. Junaid ash-Shīrāzī, p. 278–79, no. 202; *Fārsnāmā-ye Nāṣerī* II 134, 4–8.
7. Cf. Irāj Afshār, “Maḥmūd-e bn-e Elyās-e ʿĀtib.” *Majallā-ye Mehr* VIII 3 (1331/1952–53), p. 159, 2–6.

PL II 225, no. 384 (1); Monzavi I 585a, nos. 5458–94; Panjāb P.L., p. 785, no. 580; Shīrānī II 390, nos. 2165–66; Mashhad, Honar, p. 78; Nūrbakhsh I, pp. 15, 38, nos. 12 and 29 II, resp.; Bursa, p. 15, no. (59) 1137 [Haraçcıoğlu library]; Charminar, p. 238, nos. 61–64 [?]; Eilers-Heinz, p. 306, no. 392; Madras IV 1150, no. 964 (b); Miklukho-Maklaī, p. 440, no. 3416; Naniana II 225, no. CIII; Rampur, p. 132, nos. 324–25; Tashkent IX 284–86, nos. 6437–38 (5536 and 11665 VIII, resp.).

No. 33 : MS 13

Manṣūr b. Moḥammad b. Aḥmad b. Yūsuf b. Faqīh Elyās

Kefāyā-ye Mojaḥedīyā

MS 13 (ex Coll. Min.), 244 fols., 140 x 90 mm

Bound in green cardboard (leaves of a Hebrew book pasted together with thin green cardboard); spine, burgundy cloth; two flyleaves in front, three in back; edges of binding worn, some leaves loose. Written on European paper, thin, burnished, cream-colored; watermark obscure; first fols. torn, repaired; heavy wear and tear.

16–20 lines, 100 x 60 mm, on blind-ruled frame and lines; black with red rubrics; small, ordinary *nasta liq*. Catchwords.

Copied, and dated Friday, 3 Shaʿbān 1210/12 February 1796, by ebn Moḥammad Reza-ye Najafābādī.

On flyleaves, Persian notes in Hebrew and Arabic characters; marginal notes in Arabic script throughout the MS, in Hebrew script only through fol. 188b.

On first front and last back flyleaves *tamlīk* by Ḥakīm Dāvūd b. Ḥakīm Harūn b. Ḥakīm Ebrāhīm b. Mollā Raḥīm (?); his stamp: ʿabduḥ Dāvud, passim.

Incipit, fol. 1b, as in **No. 32 : MS 12**.

Explicit, fol. 244b, 10

و چون خشك ميشود ديگري بر ميدارند و مكرر همين
عمل كند كه ذكر بزرگ شود و الله اعلم بالصواب
تمت ...

No. 34 : MS 14

Maṣṣūr b. Moḥammad b. Aḥmad b. Yūsuf b. Faqīh Elyās

Kefāyā-ye Mojāhedīyā

کفایۀ مجاهدیّه

MS 14 (ex Coll. Min.), 239 fols., 210 x 153 mm

Bound in stiff cardboard, spine black leather; covers lacquered, three-medallion design with floral scrolls in colors on black; front cover lost. Written on Italian paper, medium thick, glazed, white; watermark: coat of arms, FIN PICARDO, and E FIGLI. Margins of first and last fols. torn, some spots.

15 lines, 150 x 90 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized, very even *nasta'liq*. Catchwords. Fols. 238b and 239a blank.

Collations by scribe.

Anonymous copy, dated 1244/1828.

Notes on fols. 1b, 239b, and back inner cover, and a few in text.

On fol. 238a, a *tamlīk* by Moḥammad Bāqer Ḥājji al-Yamīn (al Ḥaramain?); his stamp: yā imām Muḥammad Bāqir, passim.

Incipit, fol. 1b, 5, as in **No. 32 : MS 12**.

Explicit, fol. 238a, –6

و اگر زنجبیل با سقمونیا با عسل بر ذکر طلا کند همين
عمل کند و الله اعلم بحقایق الامور ...

No. 35 : MS 15

Maṣṣūr b. Moḥammad b. Aḥmad b. Yūsuf b. Faqīh Elyās

Kefāyā-ye Mojāhedīyā

کفایۀ مجاهدیّه

MS 15 (ex Coll. Min.), 212 fols., 200 x 115 mm

Bound in dark brown leather over stiff cardboard; three-medallion design with blind-stamped floral scrolls on front and back; one flyleaf each in front and back of European paper; watermark obscure; edges of binding worn, spine repaired in black leather, partly loose. Written on Eastern paper of two varieties: 1) fols. 1–4, etc.: thin, brittle, burnished, beige; 2) body of MS: medium thick, burnished, off-white. First fols. torn along edges, partly repaired; extensive stains. For lacunae see below.

1. Fols. 1–115: 17 lines, 135 x 75 mm, on blind-ruled frame and lines; greyish-black with red rubrics; medium-sized, fair *nasta'liq*; 11. fols. 116–212: 17–23 lines, 140–55 x 70 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized, fair *shekastā-āmiz*. Catchwords throughout.

Collations by scribe.

Anonymous, undated copy (end missing); a *terminus ad quem* is provided by a *tamlīk* on the back inner cover, dated 1117/1705; MS not much earlier.

Notes by readers on fol. 1b and in margins.

Tamlīkāt and stamps effaced on fol. 1b; on note on the back inner cover see above.

Incipit, fol. 1b, 1, as in **No. 32 : MS 12**.

Explicit, fol. 212b, –1

و اگر قضیب را بخرقه درشت بمالند بعد ازان
بزفت روغنی ...

There is one fol. missing after fol. 212, containing the end of *Kefāyā*; other lacunae in this MS are: one fol. is missing between fols. 2 and 3, and there are missing leaves between fols. 15 and 16, and between fols. 105 and 106.

No. 36 : MS 16

Maṣṣūr b. Moḥammad b. Aḥmad b. Yūsuf b. Faqīh Elyās

Kefāyā-ye Mojāhedīyā

کفایۀ مجاهدیّه

MS 16 (ex Coll. Min.), 107 fols., 210 x 145 mm

Bound in flexible olive-green leather; simple blind tooling; one flyleaf in front. Binding somewhat worn, not original. Written on Eastern paper, thin, burnished, cream-colored; first and last fols. torn along edges, a few spots and stains. For lacunae see below.

14 lines, 130 x 85 mm, on blind-ruled frame and lines; black with bold, overlined rubrics, also black; medium-sized, fair *nasta'liq*. Catchwords.

Collations by scribe and readers.

Anonymous, undated copy (end missing); ca. 1100/1700.

Incipit, fol. 1a, 1

اشتها شود و اگر مفراط بود موجب صفت ...

Explicit, fol. 107b, -1

با اسفناج خورند و شراب خشخاش و ریاس]

Beginning and end of the text are missing in this MS; its Incipit corresponds to **No. 32 : MS 12**, fol. 13a, -4 (within *fann* 1, *qesm* 1, *maqālā* 3, *bāb* 1), and its Explicit to **MS 12**, fol. 72a, 8 (within *fann* 1, *qesm* 2, *maqālā* 2, *bāb* 15).

No. 37 : MS 16a

Manṣūr b. Moḥammad b. Aḥmad b. Yūsuf b. Faqīh Elyās

Kefāyā-ye Mojāhediyā

کفایة مجاهدیه

MS 16a, 20 fols., 190 x 130 mm

No binding, stitching partly lost. MS loose. Written on European paper, medium thin, slightly transparent, burnished, white; watermark obscure. Some stains, foxed. For lacunae see below.

21–24 lines, 140 x 90 mm, on blind-ruled frame and lines; black, with overlined rubrics, some repeated in crimson ink in margins; medium-sized clear, even *naskh* leaning to *nasta'liq*, Anatolian hand (?), see below. Catchwords.

Anonymous, undated copy (end missing); ca. 1200/1800.

On fol. 20b table of contents by scribe; on fol. 20a–b recipes in Turkish, partly in scribe's hand; recipes for amulets on fol. 1a.

Incipit, fol. 1b, 1

بسمله. اما بعد بدانکه این نسخه ایست در باب حکمت
مشمول بر پانزده فصل باب دوم در تریاقها در تریاق
کبیر و اورا تریاق فاروق گویند ...

Explicit, fol. 19b, -1

روغن بابونه بابونه تازه یکمن در چهار من آب بجوشانند

On fol. 1b, the text is wrongly titled by the scribe رسالة فیثاغورس (repeated on fol. 1a by reader). In reality, it represents a fragment of Manṣūr b. Moḥammad b. Aḥmad's *Kefāyā: fann* 2, *maqālā* 2, *bāb* 2 to within *bāb* 14, on compound drugs (cf. **MS 15**, fols. 180b, -4 to 200a, -5), with the difference that here *bāb* 10 discusses *saḡūfāt* instead of *maṭbūkhāt*.

No. 38 : MS 17

Manṣūr b. Moḥammad b. Aḥmad b. Yūsuf b. Faqīh Elyās

[*Tashrīḥ-e badan-e ensān*]

ا تشریح بدن انسان ا

MS 17 (ex Coll. Min.), 33 fols., 340 x 210 mm

Bound in blue, beige, and pink marbled paper over cardboard; spine of black cloth; one flyleaf each in front and back; edges worn. Binding not original. Written on European paper, medium thin, burnished, aquamarine; watermark: coat of arms and name in capitals, not clear. Fols. 27–30 loose, margins of several fols. torn; repaired, including text.

19 lines, 210 x 115 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized ordinary *nasta'liq*. Catchwords. Fols. 1a, 32b, 33b blank.

Fünfbilderserie of anatomical illustrations on fols. 5a, 15a, 20b, 22b, 30a; room for illustrations remained unfilled on fol. 6a, 6b.

Collations by reader.

Anonymous copy, dated Eṣfahān, Monday, 4 Sha'ban 1128/*Friday*, 24 July 1716.

Verses written by reader on fol. 33a.

Illegible stamp on fol. 33a.

Incipit, fol. 1b, 1

بسمله. شکر و سپاس پادشاهی را سزد و حمد و ثنای بی قیاس
خالقی را که در خلقت انسان دقایق حکمتش بی پایان
است ...

Explicit, fol. 32a, 8

لا جرم ناقص عقل و بی فهم و کم خرد افتاده است
باشد [کذا] و چون [کذا] در این سخن او ارادت فاعل
مختار است و اظهار قدرت شامله که مندرجست در
تحت حکمت بالغه جل جلاله تمام شد ...

Manṣūr b. Moḥammad b. Aḥmad (fol. 2a, 4) did not title his treatise on the anatomy of the human body (در تشریح بدن انسان, fol. 2a, 5). He dedicated it to the sultan Ṣāʾoddīn Pīr Moḥammad Bahādor (fol. 2a, 11), in all likelihood Pīr Moḥammad b. ʿOmar Shaikh, the Timurid ruler of Fārs 796–812/1393–1409.¹

The text is divided into a *moqaddemā* and five *maqālā*: در تعریف اعضا و تقسیمات او

1. در ذکر عظام و آنچه متعلق است بدو
 2. در ذکر عصب و اقسام او
 3. در ذکر عضل و کیفیت حدوث او
 4. در بحث آورده و تشعب او
 5. در شرایین و انواع او
- در اعضاء مرکب و کیفیت تولد جنین

and a *khātemā*

1. See PL II 226, no. 384 (2).

PL II 226, no. 384 (2); Monzavi I 508b, nos. 4699–4716; MacKinney, p. 108, nos. 9.1–2 [National Library of Medicine, Bethesda, Md., MSS P. 18–19]; Tashkent IX 283, no. 6436 (3663 V).

No. 39 : MS Ar. 102 IV

Manṣūr b. Moḥammad b. Aḥmad b. Yūsuf b. Faqīh Elyās

[*Tashrīḥ-e badan-e ensān*]

التشریح بدن انسان

MS Ar. 102, 201 fols., 210 x 113 mm; scribe's collection of three medical texts in Arabic (ibn an-Nafīs's anatomy, *at-Tuhfa al-ʿalāʾiyya*, and *Bayān ayyām al-bahārīn*) and one in Persian. [*Tashrīḥ-e badan-e ensān*] on fols. 157–181.

Bound in plain brown leather over thick stiff cardboard; inner covers pasted with heavily foxed European paper (originally light blue?). Binding somewhat worn. Written on European paper, medium thin to medium thick, burnished, light greyish-blue; watermark: galleon in wavy water, other motifs and name in capitals obscure.

29 lines, 160 x 65 mm, on blind-ruled frame and lines; black with red rubrics, these sometimes in black instead; very small, neat, but unattractive hand, varying from near *naskh* to *shekastā-āmīz*, with *naskh* proper for *Qorānic* quotations, etc. Catchwords. Fols. 150–157a blank.

Collations by scribe.

Copied by Moḥammad Kaẓem valad-e marḥūm-e maghferat-panāh-e Mirzā Maḥdī al-Ḥusainī (*sic* on fol. 200b); no. 1 dated by him Wednesday, 17 Rabīʿ I 1235/*Monday*, 3 January 1820.

On fol. 1a, a note on the sale of medical books, *Qānūn* and زید الکمه نامی

The scribe's stamp on fol. 197b: ʿabduhū r-raḥī Muḥammad Kaẓīm al-Ḥusainī, 1208/1793.

Incipit, fol. 157b

بسمله . شکر و سپاس بقیاس پادشاهی را سزد و حمد و ثنا
خالقی را رسد که در خلقت انسان دقایق حکمتش
بی پایان است . . .

Explicit, fol. 181a, 16

یس لا جرم ناقص عقل و بیفهم و کم خرد افتاده باشد
و حق درین سخن ارادت فاعل مختار است و اظهار
قدرت شامله که مندرج است در تحت حکمة بالغه
و هو یخرج الحی من المیت و مخرج [کذا] المیت من الحی
یفعل الله ما یشاء بقدرته و تحکم ما یوید بمشیته والله
اعلم و احکم تمت

In this MS the anatomical illustrations to which the scribe's title on fol. 157b, تشریح مهور, alludes, are left out; there are only a few small sketches of bones in black outlines. Fols. 164b (below line 8), 168a, 169b, 173a–b, and 175a were left blank, probably for larger illustrations.

The author's name appears as Manṣūr b. Moḥammad b. Aḥmad (fol. 157b, –5), and the dedicatee's as Amīrzādā Ṣāʾoddīn Pīr Moḥammad Bahādor Khān (fol. 158a, 5).

1. Probably *Zohdato l-ḥekmā-ye Nāṣeri* by Dr. Polak; see PL II 294, no. 530 (5).

No. 40 : MS 24 VIII

Anonymous

[*Qarābāzīn*]

افرا با دین

MS 24 (ex Coll. Min.), 156 fols., 182 x 128 mm; binder's collection of eight works. Untitled treatise on compound drugs on fols. 121–152.

For the description of the MS see No. 61 : MS 24 I.

Incipit, fol. 127b, –4

و صلوات صلوات مبارکات و تحف نجات نامیات
ز اکیات طبیات . . .

Explicit, fol. 152b, –3

حب اصطمون [کذا. یعنی اصطماخقون] بدن را از
فضول مختلف پاک کند و بلغم غلیظ لزج و سودا براند

صفة ان حب بلسان چوب عود بلسان سليخه سنبل اسارون دارچینی پنج ازل

The author of this untitled treatise (این رساله fol. 128b, -5) on compound medicines calls himself simply ابن فقیر حقیق که بصاعت اقتاده (fol. 128b, 8). The drugs are listed in forty *bāb* according to their preparation and indication. The work is dedicated to Timur's grandson Jalāloddīn Eskandar b. 'Omar Shaikh (fol. 128b, top margin), who reigned in Fārs 812-17/1409-14.¹ Two other works on medicine by unknown authors were inscribed to this ruler: *Shāfi'ā dar 'elāj*,² on therapy, and *Ā'imā-ye Eskandar*,³ on ophthalmology. A book on sexual medicine written for him, *Manāfe'o n-nās*,⁴ is preserved in a MS giving the author's name as Yaḥyā b. Sa'd Ṭabīb. A world history compiled at his court⁵ also lacks title and author's name. Aubin's studies⁶ on Eskandar and his patronage of art and letters suggest the possibility that he appropriated to himself other authors' works by suppressing their names and even the titles of their books.

This MS must have been transcribed from a totally disordered copy: on fol. 121a, 1 the text begins abruptly within a list of ingredients for a prescription and continues with recipes for *ma'ajin* and *mojarrehāt* until fol. 127b, -4. There this section breaks off, and eulogies on Mohammad, part of the preface, follow (see above, Incipit); the introduction and table of contents go through fol. 129a. *Bāb* 1 and 2 follow, equally disordered. *Bāb* 10 follows immediately after *bāb* 6 on fol. 141a, 1; *bāb* 7 begins on fol. 142b, 5; *bāb* 8 and 9 (fol. 143a, 2 to 143b, 5) are both titled *galangobin*: one of them is probably missing. In the table of contents, *bāb* 7 and 9 are erased. On fol. 143b, 5 *bāb* 10 begins again: fols. 143b, 5 to 144b, 7 repeat fols. 141a, 1 to 142a, 2. Fols. 142a, 3 to 142b, 5 and 144b, 8 to 146a, -6 represent different parts of *bāb* 10. The text breaks off within *bāb* 16, and all the rest is missing. Since this MS is not defective here (see fols. 152-156), the copy it was transcribed from must have been incomplete.

1. See J. Aubin, "Le mécénat timouride à Chîrâz," *Studia Islamica* VIII (1957) 71-88. On his titles see Blochet (note 2 below).

2. Blochet II 97, no. 847.

3. Rahavard, p. 1, no. 259 IX.

4. Teheran, Sénat, no. 2328 III (Nashriyā II 238).

5. PL I 86, no. 115.

6. See note 1 above.

Not in PL or Monzavi.

No. 41 : MS 61 I

abū Zain Kaḥḥāl

Sharāyeṭ-e jarrāḥī

شرایط جراحی

MS 61 (ex Coll. Min.), 247 fols., 215 x 150 mm; scribe's collection of three works. (See also Nos. 16 and 148 : MSS 61 II and 61 III.)

Sharāyeṭ-e jarrāḥī on fols. 3-181.

Bound in flexible plain black leather, inner covers bare; somewhat worn. Written on European paper, medium thin, transparent, glazed, white; watermark: running deer with antlers and name in capital letters (illegible because bound in). First and last fols. foxed; attempt made to blot out marginal notes; trimmed down by binder.

17 lines, 145 x 85 mm, on blind-ruled frame and lines; on some fols. written surface extends into margins; greyish-black to black with pink rubrics; one scribe employing different styles of handwriting: small to large, fair *nasta'liq*; *naskh* leaning to *nasta'liq*; neat, but undistinguished *naskh*; elegant, even copperplate *naskh*. Catchwords. Fols. 1, 2, 111b, 199b, 200, 201a, 244b, 245-247 are blank. From here on the original foliation will be quoted: it begins on fol. 3, counted as fol. 2, and runs through fol. 199, counted as fol. 198.

Collations by scribe.

Copied by Sayyed Moḥammad Bāqer b. Moḥammad Ḥosain al-Ḥosaini al-Monajjem; no. II he dated Friday, 4 Jomāda II, omitting the year; second half of thirteenth century/ca. 1835-80.

Marginal notes throughout.

Incipit, fol. 3a

و این کتابرا برده مقالت نهادیم مقاله اول ...

Explicit, fol. 181b

اما جامه را نگاهداشتن از دیوچه افسنتین
و پودنه و پوست ترنج در جامه نگاهداشتن باشد
تمام شد ...

The MS contains an acephalous copy of abū Zain Kaḥḥāl's book *Sharāyeṭ-e jarrāḥī* (fol. 3b, 7). The damage must have occurred in the copy from which this was transcribed, since two blank fols. precede the text here. The author dedicated his treatise to the Timūrid ruler Shāhrokh, who reigned 807-50/1404-46.¹ It consists of ten *maqālā*, subdivided into *sharṭ* (table of contents on fol. 3a-b):

1. (begins on fol. 3b, 8) in 22 *sharṭ*

در شناختن نسبت بدن و شناختن ارکان و مزاج و اختلاط
و قوا و اعضا و شناختن تشریح بطریق کلی

2. (begins on fol. 17b, 6) in 26 *sharṭ*

در شناختن فصد و اداب ان از تدارك خطا واجب بر فصد
و منع از فصد و حضرت [؟] خون و شناختن نیش و حجامت
و مصرت و منفعت ان

3. (begins on fol. 33b, -7) in 11 *sharṭ*

در شناختن ترکیب ادویه [کذا] و قوت بطریق سؤال
و جواب و صفت طلا و ضمادها و روغنها و مرهمها

و داروها و ترکیب نمودن سنونها و ادویه [کذا]
گوشت خورنده و برارنده و لذت [کذا] و داروهای گوش
و شیافها و غرغرها و داروهای مفرد

4. (begins on fol. 63b, -5) in 6 *shart*

اندر شناختن تفرق اتصال و سببهای آن و امس و سبب آن
و درد و اسباب آن درد و ابلها و نام هر يك و دانستن
مسایلی چند که درین فن بکار آید

5. (begins on fol. 67b, 2) in 90 *shart*

در شناختن اسباب و علامات هر بیماری

6. (begins on fol. 86a, -7) in 31 *shart*

اندر شناختن مرضها [یعنی از سر تا پای بیاض فی الاصل]

7. (begins on fol. 92b, 5) in 9 *shart*

در شناختن نبض و اختلافات آن

8. (begins on fol. 96b, 9) in 98 *shart*

در معالجات مرضها [بیاض فی الاصل]

9. (begins on fol. 154b, 1) in 15 *shart*, arranged in 2 *bakhsh*

در شناختن علم بدن و این مقاله دو بخش باشد بخش اول در شناختن
و شکافتن و بریدن و بیرون آوردن خنازیر و بچه مرده و پیکان و امثال
آن از بدن بخش دوم در داغ کردن هر عضوی چنانکه باید

10. (begins on fol. 163b, 6) in 20 *shart*

در شناختن گزیدن بهایم و انسان و ماران و طلاها و ضمادها
و تریاقها که درین باب بکار آید

In this treatise on the "requirements of surgery," procedures properly to be called surgical are discussed in just one *maqālā*, no. 9; circumcision, castration, and extraction of vesical and renal calculi are the operations described first. The author appears to speak here from experience and repeatedly warns against carelessness and arrogance on the part of the surgeon (see fols. 155a, 7 to 156b, -4). Certainly this *maqālā* deserves close study as one of the few discussions of surgery in Persian medical literature.

1. See PL II 228, no. 388.

PL II 228, no. 388; Monzavi I 552a, no. 5158.

No. 42 : MS 21

Moḥammad ʿAlāʾoddīn b. Hebatollāh Sabzvarī "Ghīāso t-Tabīb"

Zohdat-e qavānīno l-ʿelāj

زبدة قوانین العلاج

MS 21 (ex Coll. Min.), 141 fols., 188 x 124 mm

Bound in crimson leather; simple blind-tooled borders; stained, worn. Binding not original. Written on Eastern paper, medium thick, layered, burnished, cream-colored; fols. 2 and 141 substituted later in different paper. Water stains especially in the first and last fols.; spots, torn edges, repairs; some fols. loose. On lacunae see below.

11 lines, 120 x 70 mm, on blind-ruled frame and lines; black with red rubrics; medium-large, good *naskh*; fols. 2 and 141 in later but similar hand. Catchwords.

Collations, with *ṣaḥḥa*, by scribe.

Anonymous, undated copy (last fol. of the original MS missing); eleventh/seventeenth century.

Marginal notes by different readers.

On fol. 1a several erased *tamlīk*, of one the date 115 (i.e., 1115/1703?) is left; in the place of an erased note a *vaqfiyyā* in Persian is written by Moḥammad Jaʿfar b. Moḥammad aṣ-Ṣaḥī al-Fārsī, *khādim al-madḥhab al-Jaʿfarī*, on 23 Rajab 1248/16 December 1832; the beneficiaries of the *vaqf* were to be himself for his lifetime, and after his death his male descendants; his stamp reads ʿabduḥū Moḥammad Jaʿfar b. Moḥammad Ṣaḥī and is dated 1238/1822; a dated entry on fol. 82a was written by Moḥammad Reʾā Ḥājj valad-e ʿAlīqolī, on the evening of Wednesday, 15 (?) Ṣafar 1156/10 April 1743.

Incipit, fol. 1b

بسم الله. الحمد لله الذي خلق الانسان وجعله اشرف
موايد الاركان والصلوة على من خص باعدل الامزجة
وارسل الى الانس والجان طبيب قلوبنا وشفاء
الامراض وعيوننا محمد...
اما بعد چون اشاره شریفه والتماس بعضی اعزه
و اخوان ... مرة بعد اخرى بترتيب وتالیف مختصری
در معالجات شرف صدور یافته بود امثالا لاشارتهم...

Explicit, fol. 141a

و طاب دهن زوردار سم [؟] جميع حيوانات
است تمت [كذا] الكتاب ...

This incomplete MS contains an anonymous, untitled treatise on therapy and protection against noxious animals in fourteen *bāb*, subdivided into *faṣl*. There are three lacunae: between fols. 1 and 2, 124 and 125 of probably one fol. each, and between fols. 140 and 141 of several fols. (the catchword on fol. 140b has been altered to conceal the lacuna). A comparison with Ethé I 1259, no. 2302, and Rieu II 477b (Add. 23557 II) shows that this work is identical with a treatise by Moḥammad ʿAlāʾoddīn b. Hebatollāh Sabzvārī, called Ghīāso ṭ-Ṭabīb. The MSS give different forms of its title: *Zobdat-e qavānīno l-ʿelāj*,² *Qavānīno ṭ-ṭebb*,³ and *Shefāʾo l-amrāz*.⁴ It cannot now be decided which is the correct wording. According to the British Museum manuscript, the author finished his work in Rabīʿ I 871.⁵ Another book of his, preserved in a Bodleian MS, is *Resālā fī vajāʿ-e maḥāṣel*.⁶ Elgood wrongly identifies Ghīāso ṭ-Ṭabīb with Ghīāsooddīn b. Moḥammad Eṣfahānī, the author of *Merʾāto š-ṣeḥḥā*.⁷

1. Another *vaqfiyā* of his in **No. 111 : MS Ar. 110**.

2. Rieu II 477b; Blochet II, no. 889.

3. In *Hajalato l-ʿarāyes*: see **No. 44 : MS 22 I**.

4. Meshkāt III (2) 786.

5. Rieu II 477b.

6. Bodleian I 959, no. 1588.

7. Pp. 355-56; see also PL II 229, no. 395.

PL II 228, no. 391; Monzavi I 476b, no. 4413; 548b, nos. 5136-38; 597b, no. 5584; cf. the title *Shefāʾo l-amrāz*, 553b; Miklukho-Maklaī, p. 303, no. 2166; Yale, Persian 207.

No. 43 : MS 77 V

Ghīāsooddīn ʿAlī b. ʿAlī Amīrān al-Ḥosainī al-Eṣfahānī

Dāneshnāmā-ye jahān

دانشنامه جهان

MS 77 (ex Coll. Min.), 160 fols., 247 x 132 mm; scribe's collection in six sections, nos. I-V by the same scribe; nos. I-IV, VI (fols. 1-59, 146-160) non-medical, not catalogued.
Dāneshnāmā-ye jahān on fols. 59-142.

Bound in black leather over stiff thick cardboard; blind-tooled borders, three-medallion design with blind-stamped floral scrolls; inner covers pasted with European paper, dyed pink; two flyleaves each in front and back of original MS (before fol. 1 and fols. 144-145; fols. 146-160 bound with it later), of Eastern and European papers; watermark: galloping horse on ground and POLLERI; edges of binding worn, otherwise little wear. Binding not original. Written on Eastern paper, medium thin to medium thick, burnished, beige; fols. 146-160 of Russian paper; blind stamp: FALBSKOI FABRIKI and O M; little wear.

Fols. 1-143: 19 lines, 170 x 80 mm, on blind-ruled frame and lines; black with red and crimson rubrics, sometimes repeated in margins; medium small, dense, neat *nastaʿliq*. Catchwords.

Fols. 1-143: copied, and dated (fol. 142b, 2) 1 Zū l-ḥejjā 1021/4 March 1612, by Darvish Moḥammad b. Loṭfollāh Dāmghānī.

Medical notes by scribe on fols. 142b-143b.

Owner's stamp on fol. 119a: yā ʿAbbās ʿalī.¹

Incipit, fol. 59b, 9

بسمله. وبه نستعین. سزاوارستایش و سپاس مبدع عیست
که باقتضای ذاتی او که بلسان صاحب نوامیس الهی
بامر کن معبر گشته جوهر بسیط شریف مدرك بالذات و منشأ
مکونات که بلسان حکیم باسم عقل کل خوانده شده تعین یافته ...

Explicit, fol. 142a, -3

و آن پردها منتسج می باشند از عروق صغاری که نابتند از
عصون رحم تمام باشد تشریحات تمام اعضای طاهری
و باطنی آدمی که خاتمه کتاب دانشنامه جهان مشتمل
بود بر آن امید که ناظران را کمال فایده حاصل گردد بحق
محمد و آلہ اجمعین تمت الكتاب [كذا] ...

End of main section of text and beginning of *khātemā*, fol. 123a, 1

و احتیاط رسمی آنست که نسخ و کتب این فن را
معتبر و دهنده بیان مسایل فصول و اصول و نتایج این
کتاب دانشنامه جهان برین وصیت ختم شد در شهر
سنه تسع و سبعین و ثمانمایه بعد ازین شروع در خاتمه
کتاب نموده می شود بعون الله تعالی و حسن تیسیره
بسمله. این خاتمه کتاب دانشنامه جهانست
که کمترین خاندان علی عمران غیاث الدین علی ابن علی
امیران الحسینی الاصفهانی بر ترتیب آن اقدام نموده در
شهر سنه تسع و سبعین و ثمانمایه در دیار پیرانوار
برخشان و یکان مقاصد این خاتمه در صدر کتاب
مقرر شده که متضمن تشریحات اعضای انسانست ...

Ghīāsooddīn ʿAlī b. ʿAlī Amīrān² al-Ḥosainī al-Eṣfahānī (fol. 60a, 4) wrote his encyclopedia of natural sciences *Dāneshnāmā-ye jahān* (see above) at Badakhshān in 879/1474 (see above).¹ He dedicated it to the Timurid ruler of Badakhshān, Solṭān Maḥmūd Bahādor Khān,⁴ according to a MS in Mashhad.⁵ In the main section Ghīās discusses various sciences,⁶ whereas in the *khātemā* (fols. 123a, 3 to 142b, 1) his subject is the anatomy of the human body. The *khātemā* is divided into one *tabṣerā*, on the four elements, the basic qualities, etc., and into 32 *vaṣṭā*, on the "simple and compound" parts of the body.⁷

1. Possibly identical with the first owner of **MS 66**; see **No. 194** below.
2. This appears to be the correct form of the name of the author's father (see Rieu II 439b, *ad* Add. 16829; Ethé I 1186, nos. 2173–74; Bodleian I 891, no. 1456; in Pertsch, p. 372, no. 353, the name is 'Emrān).
3. On his work *Dorrato l-mesāhat*, written for the instruction of two architects in 884/1479, see Monzavi I 171a, no. 1488; PL II 10, no. 22.
4. See EI² I 852b, s.v. Badakhshān (851b–855a) [W. Barthold/ A. Bennigsen and H. Carrère-d'Encausse].
5. See *Dhar'ā* VIII 46, 7 (no. 115).
6. A detailed table of contents is found in Pertsch (see note 2 above for reference).
7. Another work on medicine of his is extant in a manuscript at Punjab Public Library (Panjab P.L., p. 336, no. 253 b). Its title is *Hefẓo l-badan* and it discusses the medicinal properties of drugs in tabular form, divided into sixteen *faṣl*; for similarly organized works cf., e.g., **No. 15** : **MS 84**.

Monzavi I 422a, nos. 3903–16; Cambridge, *Supp.*, p. 80, no. 470 (p), King's, No. 187; Katrak, p. 139, no. 595 [Gujarati version by Aspandiyarji].

No. 44 : MS 22 I

Sharafoddīn Ḥasan Shirāzī

Resālā-ye yanbū'

رسالهٔ ینبوع

MS 22 (ex Coll. Min.), 194 fols., 210 x 135 mm; in the margins of fols. 20b–22a another text in a different hand (see **No. 87** : **MS 22 II**).

Bound in olive-green leather over thick, stiff cardboard; flap; simple blind-tooled borders, three-medallion design with blind-stamped floral scrolls; spine of black leather; inner covers pasted with blue, yellow, and pink marbled paper; front flyleaf of light yellow Russian (?) paper. Binding worn, corners damaged. Written on medium-thick, burnished, white European paper; watermark obscure; first and last fols. torn, repaired, and pasted back into MS; fol. 194 substituted later, of the same paper as front flyleaf; stained, worn throughout.

I. 15 lines, 138 x 95 mm, on blind-ruled lines; black with red rubrics and overlinings; medium-small, uneven, undistinguished *naskh* leaning to *nasta'liq*; fol. 194a substituted later, medium-small, ugly *shekastā-āmīz*. Fol. 1b has a *sarlowh*; multicolored floral scrolls on ultramarine and gold; title and author given in vocalized, ultramarine *thuluth* on gold (see below); fols. 1b and 2a have a fine *jadval* of black, gold, two black, blue lines; fols. 2b–193b have a border of a single blue hairline. II. Margins of fols. 20b–22a: diagonal and horizontal lines; medium-small, copperplate *naskh*.

Collations by scribe I.

Anonymous, undated copy (end missing); ca. 1000/1600. The substituted end of the text was copied, and dated in Moḥarram 1280/18 June–17 July 1863, by *khādemo l-aṭebbā* Mīrzā 'Abdo r-Raḥīm Ṭabīb; according to his colophon, the *aṣl* was written in 931/1524 (does this refer to the MS from which he transcribed, possibly even the last damaged fol. of this MS? See also below.).

Medical notes on fol. 1a and in margins, among others from works such as *Khoffī-ye 'Alā'ī*.¹

On fol. 1a a *tamlīk* by one Aḥmad Kharkāmī and an effaced stamp.

Incipit, fol. 1b

کتاب ینبوع تصنیف مولانا شرف الدین حسین طبیب
بسم الله الحمد لله رب العالمین والصلاة والسلام علی رسولہ
وحبیہ محمد وآلہ الطیبین الطاہرین بدانکہ آدمی مرگست
ازین جسد محسوس و روحی غیر محسوس کہ حکما آنرا نفس
ناطقہ میگویند...

Explicit, fol. 194

طلا للحکمة والقلم میوزیک وزرنیخ سرخ وزراوند طویل از هر یک
یک جز و اجزایا کوفته و یخته بریت سرشته درو در حمام
بعد از عرق طلا کنند تمام شد کتاب رساله ینبوع الطب...

Sharafoddīn Ḥasan (see Incipit)² divided his treatise *Resālā-ye yanbū'* into twenty *faṣl*, of which the first eighteen deal with generalities on the human body and a short review of diseases in the usual order *a capite ad calcem* and general diseases (fols. 1b to 38a, 4). The last two *faṣl*, taking up by far the greater part of the book, give a detailed account of foodstuffs and simple and compound drugs. *Faṣl* 19, here numbered 18, discusses aliments; it is completed by a *khātemā* (begins on fol. 93b, 8) in three *jomlā*, on unguents (*adhān*), ophthalmic medicines, and salves (*marāhem*). *Faṣl* 20, here numbered 19, begins on fol. 95b, 3; it is divided into six *aṣl*. In the first four *aṣl*, generalities of *materia medica* and pharmacy are discussed (fols. 95b, 8 to 101a, –4). The fifth *aṣl*, in three *jomlā*, after two preliminary *jomlā* (fols. 101a, –3 to 101b, 9) lists, in the third *jomlā*, simple and compound drugs according to their indication in the usual order of diseases (through fol. 167a, 7). The sixth and last *aṣl*, finally, gives a survey of compound drugs according to their preparation, in nineteen *faṣl*.

Sālekoddīn Moḥammad Ḥamavī Yazdī³ copied *Resālā-ye yanbū'* in 1006/1597 as part of his collection *Ḥajalato l-'arāyes*; he says that Sharafoddīn was an authority for Ghiṭāsoddīn Maṣṣūr Dashtakī⁴ and lived in the ninth/fifteenth century. His son, Najīboddīn 'Abdollah, was physician to Shāh Ṭahmāsp Ṣafavī and "Qoṭbshāh Dekkānī."⁵ Emādoddīn Maḥmūd Shirāzī mentions Sharafoddīn along with his own grandfather as attending Solṭān Ya'qūb Aq Qoyunlu.⁶ These accounts are corroborated by internal evidence of the text itself; there is no mention of *āteshak* or another name designating syphilis. This strongly suggests a date of composition before 900/1494 and rules out the authorship of Emādoddīn Maḥmūd, a physician well aware of this new disease.⁷ Thus it appears certain that Shāh 'Abbās's poet and boon companion Sharafoddīn Ḥasan "Shefā'ī" has nothing to do with *Resālā-ye yanbū'*.⁸

1. See **MSS 7–10**.
2. In *Ḥajalato l-'arāyes* he is called Sharafoddīn Ḥasan Shirāzī; see below, note 6.
3. In the Incipit it is called *Ketāb-e yanbū'*; the substituted colophon has *Resālā-ye yanbū'o ṭ-ṭebb*, and in *Ḥajalā*, it is simply *Yanbū'* (see note 6 below).
4. See PL II 255, no. 437; **No. 99** below (**MS 46 II**), notes; Leipziger, *Cat.*, p. 512, no. CCLXVII, 6.
5. Divine and philosopher, lived 900–948/1494–1541/2; see Rieu II 826a, *ad* Add. 16819 I (quotations from *Majāleso l-mo'menin*), and Ethé I 393, no. 204 (*Haft Eqlim*).
6. Nashriyā III, 15a, no. 8 (see no. 9 for the date); cf. Elgood, p. 356. Which ruler of the Qoṭbshāhi dynasty is meant is not clear; see EI² II 1254, s.v. Qoṭb Shāhi [T. W. Haig].
7. See **No. 102** : **MS 46 III**.
8. See **MS 46 II**, etc. In the British Museum copy, a scribe's note names Emādoddīn as the author of *Yanbū'*; cf. PL II 243f., no. 411 (12).
9. On Shefā'ī see Eskandar Monshi II 1082, 13; Ethé I 834, no. 1531; Browne, *Lit. Hist.* IV 256.

Monzavi I 611a, nos. 5692–94; cf. *ibid.*, no. 5695; 576a, nos. 5369–70, s.v. *Favayed-e aghziā*; see PL II 244, no. 411 (12); cf. also Monzavi I 577a, no. 5193; Kekelidze, p. 59, no. 37 (P K 3) [?]; Tashkent IX 345, no. 6518 (8896 II).

No. 45 : MS 98

ibn an-Nafīs/Qoṭb Moḥammad Ṭabīb [?]

Resālā-ye Sohailiyā

رسالهٔ سهیلیه

MS 98, 112 fols., 207 x 110 mm

Bound in flexible plain black leather; inner covers bare; one flyleaf each in front and back, of European paper, in front glazed and dyed light greyish-green, in back glazed and cream-colored (watermarks obscure in both); binding worn and stained. Binding and flyleaves not original. Written on Eastern paper, medium thin, burnished, white; edges torn, repaired; worn; stains and spots. On lacunae see below.

19 lines, 163 x 63 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized, good *nasta'liq*. Catchwords. Anonymous, undated copy (end missing); twelfth/eighteenth century.

Medical notes on flyleaves, among them quotations from Mirza Moḥammad Mo'men Tonakābont.

This is an incomplete copy of *Resālā-ye Sohailīyā* (fol. 34a, 5, in the title of *jomlā* 4). As far as preserved in this MS, it is divided into seven *jomlā*, on theoretical and practical medicine:

1. (beginning missing, starts on fol. 3a, 1) in 4 *bāb*, subdivided into *faṣl*, and partly further into *qesm*, on theoretical medicine.

2. (begins on fol. 13b, 3) in 2 *bāb*, subdivided into *faṣl*

در بیان علم عملی

3. (begins on fol. 21a, 7) in 2 *faṣl*

در بیان احکام و دوا و خاصیت دواها [کذا]

4. (begins on fol. 34a, 5) in 23 *faṣl*

در مرصها خاصة

5. (begins on fol. 97a, -2) in 3 *bāb*, subdivided into *faṣl*

در مرصها عامه

6. (begins on fol. 108a, -4)

در مرصها آینه

7. (begins on fol. 110b, -3)

در زهرها و دور بودن از آن

The text breaks off on fol. 111b within the section on “pesticides”; the order of fols. is to be rearranged as follows: beginning missing, fol. 2 (containing part of the table of contents), lacuna (of one fol.?), fol. 3 (within *faṣl* 2 of *bāb* 1 of *jomlā* 1), fols. 4–104, fol. 1, fols. 105–111, end missing.

Qoṭb Moḥammad Ṭabīb did a Persian version of ibn an-Nafīs's *Mūjiz al-Qānūn* for Neẓāmoddīn Shaikh Aḥmad Sohailī (died 907/1501–02);¹ it is titled *Sohailīyā* and is divided into a *moqaddemā* and seven *jomlā*.² Close examination of the two texts, Qoṭb's *Sohailīyā* and the UCLA manuscript, is needed to determine whether they are identical.

1. Ḥosain Vā'eẓ Kāshefī revised *Kalīlā va-Demnā* for him under the title *Anvār-e Sohailī* (see Rieu II 756a).

2. See Monzavi I 505b, s.v. *Sohailīyā*, nos. 4676–77; one of the two MSS listed was transcribed in 907/1501 (Majles, no. 5315).

Monzavi I 505b, nos. 4676–77; Tashkent X 4; *ibid.*, 119, no. 6866 (11541); cf. PL II 201, no. 355 (5); Ullmann, pp. 154, 173.

No. 46 : MS 23

Shāh Bahā'o d-dowlā b. Shāh Qāsem b. Moḥammad Nūrbakhshī

Kholāṣato t-tajāreb

خلاصة التجارب

MS 23 (ex Coll. Min.), 336 fols., 304 x 187 mm

Bound in plain black leather over thick, stiff cardboard; inner covers pasted with yellow-green paper; binding worn, stained, faded, torn along edge of spine. Binding not original. Written on medium-thin, burnished, cream-colored Eastern paper; edges of first and last fols. torn, mended; many leaves loose in binding; MS trimmed down when restored.

25 lines, 217 x 117 mm, on blind-ruled frame and lines; black with red rubrics and overlinings (rubrics sometimes left out); medium-large, even *nasta'liq*. Catchwords.

Collations by scribe and readers.

Copied, and dated Saturday, 16 Moḥarram 1062/*Friday*, 29 December 1651, by Zia'oddin Moḥammad b. Ḥājī Moḥammad al-Kāteb.

Rubrics often repeated in margins; on fols. 1a and 336 recipes, poems, prayers; on fol. 336a a horoscope, dated Tuesday, 12 Rabi' II 1204/*Wednesday*, 30 December 1789, for Mirza Moḥammad Ebrāhīm's birth.

On fol. 1a several *tamlik* erased; on fols. 1a and 301a a *tamlik* in a flamboyant calligraphy by ebn 'Abdo l-Qader Moḥammad Qāsem at-Tūnt; his stamp at the side is dated 1064/1653. On fols. 1a and 335b *tamlik* by abū l-Ḥasan b. 'Abdo l-Qader ash-Sharīf at-Ṭabīb, dated 1141/1728; his stamp is dated 1149/1736.

On fol. 1a a stamp reading: huwa 'abdu l-'Alīyī abū l-Ḥasan, dated 1132/1719.

Incipit, fol. 2a, -11

بسملة و به نستعين. حمد بلا احصى حكيمى را سزد كه
بكمال حكمت و وفور عنايت و قدرت ماهيت اشرف
انسانى را از جمله خزانة جود خلعت و جود پوشانيد...
اما بعد چنين معروض ميدارد خادم فقراء الملة بهاء الدولة
هداه الله تعالى كه چون كلام حضرت سيد الانام عليه
التيه والسلام كه من كنتم علما نافعنا الجمه الله تعالى يوم
القيامة بلجام من النار امر بود باظهار علم نافع مردين را يابدين...

Explicit, fol. 335a, 3

و رب عبارتست از غليظ ساخته عصارة چيزها خواه
بافتاب بود و خواه باتش چنانكه در رب قوا كه مقرر است
و الله اعلم بالصواب تمت الكتاب [كذا]...

Kholāṣato t-tajāreb (fol. 2b, 1) by Bahā'o d-dowlā (fol. 2a, -3) is divided into 28 *bāb*, on hygiene, pediatrics, fevers, diseases *a capite ad calcem*, other general diseases, compound medicines, and technical terms used in the field.¹ A detailed table of contents is prefixed to the text in this MS, on fols. 1b–2a. The author wrote his work as an act of piety, to communicate to his brethren the useful knowledge he had acquired (see above, Incipit), at the village of Tōrosht in the province of Rāz (*sic*) in 907/1501–02 (fol. 2a–b).

Kholāṣato t-tajāreb merits detailed study as a late compendium of medicine that is not limited to a discussion of *materia medica* or compound drugs; it appears to be, at least in some parts, the sum of the author's personal practice and observations.² The concept of contagion is not alien to him, although it

does not modify his notion of disease as an imbalance of the four humors and remains within the framework of the traditional theory of miasmata in the air. Two short paragraphs on syphilis may be quoted here to illustrate Bahā'o d-dowlā's acumen as a clinical observer:³

ويك نوع ديكي [يعني از شور] ارمني دانه است که اندر فرنگ
پیدا شد و از انجا بروم و عربستان رسید و در سینه اربع و تسعمائیه
در اذربایجان پیدا شد و بعد از ان اندر عراق و فارس و غیره
منتشر گشت و اکثر مردم از این ممالک و غیرها بر آوردند
و بر می اورند.

(fol. 117a, 4-6)

و این مرض [يعني ارمني دانه که اندر خراسان بابل و فرنگ
مشهور بود، ۱۲۱ ب، ۱۰-۱۱] از جمله امراض مسری بود
وليکن بسيار سریع السرایه نباشد و از مجامعه با اتشك دار
رود.

(fol. 122a, 3-4)

Bahā'o d-dowlā was the son of Sayyed Moḥammad Nūrbakhsh's younger son Shāh Qāsem.⁴ According to *Ḥabibo s-sīar*, he went from [the Persian] 'Erāq to Herāt shortly before the death of Solṭān Ḥosain Baiqara, stayed at the *khānqāh* of Khwājā Afzaloddīn Kermānī, and won the sultan's favor. After Ḥosain's death, he went back to 'Erāq and Āzarbaijān, and entered the service of Shāh Esmā'il Ṣafavī. Three years later he died. This account would fix the date of his death in the year 914/1508, or possibly 915/1509, approximately three years after Ḥosain Baiqara's death in 911/1505.⁵

In addition to *Kholāṣā*, Bahā'o d-dowlā left a commentary on *arba'īn ḥadīthā*, titled *Hadiyato l-khair*.⁶ No other work of his is known as yet.

The MSS of *Kholāṣā* and *Hadiyā* and the biographical sources are at variance with each other on Bahā'o d-dowlā's, his father's, and his grandfather's names and *laqab*. In a MS of *Hadiyā*, the author is called Ḥasan b. Qāsem b. Moḥammad an-Nūrbakhsh,⁷ and in two MSS of *Kholāṣā* his name is given as Moḥammad Ḥosain Nūrbakhshī,⁸ but most commonly he is known by Bahā'o d-dowlā.⁹ His father's, Shāh Qāsem's, *laqab* is given as Qevāmoddīn by Ḥajjī Khalīfa¹⁰ and some MSS of *Kholāṣā*,¹¹ but in *Ḥabibo s-sīar*, *Haft Eqīm*,¹² and Taqī Kāshī's¹³ *tazkerā* no *laqab* is found; in other MSS of *Kholāṣā*, Shāh Qāsem's *laqab* is Serājoddīn, and his father's, Moḥammad's, is given as Shamsoddīn.¹⁴ Bahā'o d-dowlā had at least two sons, Shāh Reżā¹⁵ and Naṣro d-dowlā Aḥmad. A grandson of the latter, Neẓāmoddīn Aḥmad b. Qāsem, copied *Kholāṣā* in 984/1576.¹⁶

1. For a detailed table of contents see Bankipore XI 12-14, no. 971.

2. Cf. Elgood, pp. 353-55 and index.

3. Cf. also the other sections on *amrāz-e vabā'i*.

4. See the following text and notes.

5. *Ḥabibo s-sīar* IV 612, 5-15.

6. *Dharī'a* VII 218, 6 (no. 1054). In the Bodleian Library is preserved a treatise on physiognomy, *Resālā dar 'elm-e ferāsut*, the author of which is called Nūrbakhsh (*Cat.* I 1083, no. 1880; identical with *ibid.*, 903, no. 1476 1?). It is not known whether Bahā'o d-dowlā is the author of this tract.

7. See preceding note for reference.

8. Ethé I 1282, no. 2348; 1602, no. 2955.

9. In *Ḥabibo s-sīar*, he is called Shāh Bahā'oddīn (IV 612, 5).

10. III 164, 8, no. 4750.

11. Blochet II 101, nos. 852-53; Bursa, Harāçcioğlu, p. 15, (58) 1138 (F.).

12. Ethé I 458, nos. 724-26; nos. 1077-80.

13. Sprenger I 42, no. 570.

14. Browne, *Catalogue*, p. 186f., P. 24 (10); this MS was copied from the author's autograph at three removes: Bankipore XI 12, no. 971. Cf. also *Dharī'a* VII 218, 3.

15. See note 13 above.

16. See note 11 above, on the Bursa MS.

PL II 230, no. 400; Monzavi I 527a, nos. 4874-93; Tabriz I 463, no. 392 (*shomārū-ye daftar* 3479); Bursa, p. 15, no. (58) 1138 [Harāçcioğlu library]; Tashkent IX 287-91, no. 6440 (3664).

No. 47 : MS 25

Yūsuf b. Moḥammad b. Yūsuf "Yūsufi"

[*Majmū'ā dar ṭebb va-ghair-e an*]

مجموعه در طب و غیران

MS 25 (ex Coll. Min.), 120 fols., 195 x 98 mm; scribe's collection of eleven works: ten from Yūsufi's *Majmū'ā* and one anonymous text. Nos. I, V, and X non-medical, not catalogued. (See also No. 192 : MS 25 XI.)

Yūsufi's [*Majmū'ā dar ṭebb va-ghair-e an*] on fols. 1-107.

Bound in stiff, lacquered cardboard, spine of black leather; covers green, with a pink rose in the center and red and gold borders. Written on Italian paper, medium thin, slightly transparent, glazed, tan; watermark: coat of arms (a cross in the shield), and GB and BELLANDO; part of fol. 9 torn off (text damaged).

18 lines, 135 x 45 mm, on blind-ruled frame and lines; fols. 92a (center) to 104b are written in three columns of verses; the two lateral ones in diagonal lines, the center one in vertical lines; fols. 105a-107a written in two columns to form a herringbone design, fols. 107b-115b in four columns of the same pattern; written surface the same throughout; black with crimson rubrics; medium-small, fine *nasta'liq*. Catchwords. Fols. 1, 2a, 116-120 blank.

Collations by scribe.

Copied, and dated Wednesday, 7 Ramazan 1242/4 April 1827, by Naṣrollāh.

A recipe is pasted onto fol. 120.

A stamp on fol. 115b reads la ilāha illā llāhu l-maliku l-ḥaqqu l-mubīn, 'abduhu Muḥammad Kāzim and is dated 124 (fourth digit of date illegible)/1824-33.

Incipit, fol. 2b, 1

بسم الله. مجموعه در طب و غیران مشتمل بر انوار حکمت ...
[۲ ب، ۷] قطعه آمد این مجموعه زیبارقم تحفه بر شه
عالمیناه افتاب آسمان سلطنت داور دوران
همایون پادشاه ... [۲ ب، ۱-] یوسفی بر آستانش آمده
بنده دیرینه بی اشتباه

Explicit, fol. 107b

اهدا ز خویشتن رود هوشش هر دو عالم شود فراموشش
تمت مجموعه مولانا یوسفی حکیم...

Yüsof b. Moḥammad b. Yüsof "Yüsofi" (fol. 22a, 9)¹ collected twelve of his works in this *majmū'ā* and dedicated it to the Mughal emperor Homāyūn (fol. 2b, 9). In the preface (fol. 2b, 2-7) he lists their titles:

1. *Anvār-e ḥekmat*
2. *Qaṣīdā dar ḥefz-e ṣeḥḥat*
3. *Qaṣīdā dar loḡhāt-e Hendī*
4. *Qaṣīdā dar asmā'-e ajnās-e adviā*
5. *Maṣnavī dar mazammāt-e bakhl va-bakhl*
6. *Jāme'o l-favāyed*
7. *Settā-ye zarūriyā*
8. *Dalāyelo n-nabẓ*
9. *Dalāyelo l-bowl*
10. *Favāyedo l-akhyār* (leg. *Favāyed-e akhyār*)
11. *Tadbīr-e ma'kūl va-mashrūb*
12. *Monājāt dar ṭalab-e 'eshq va-maḥabbat*

Nos. 8 and 9 are missing in the text of this *majmū'ā*; the others are listed below by their actual number:

II. Fols. 15b, 8 to 17b, -2: *Qaṣīdā dar ḥefz-e ṣeḥḥat*

Incipit

قصیده در حفظ صحه بعد از حمد حکیم دانا و تحیت زید
رسل و انبیاء... نموده می آید که این قصیده است مبینه
در حفظ محبت... [۱۲ الف، ۱] ای که داری تندرستی از در
[حکمت در] تا بعلت های گوناگون نگردی مبتلا

Explicit, fol. 17b, -7

یوسفی را بکر معنی جلوه گر آمد بفکر
تا مگر سوبش گشاید پادشاه چشم رضا
حامی، شرع محمد پادشاه بابر که هست
افتاب و ماه را از روی، او نور و ضیا

ز خدا امید دارم که گیرد هر زمان
دشمنش را انچنان دردی که نپذیرد دوا

This *qaṣīdā* deals with preventive medicine, i.e., diet and hygiene, in 42 verses, introduced by a prose preface and a dedicatory *maṣnavī* of five verses to the Mughal Bābar (fol. 15b, -2).

III. Fols. 17b, -1 to 19b, -8: *Qaṣīdā dar loḡhāt-e Hendī*

Incipit

قصیده در لغات هندی نام هر چیزی بهندی، بشنواز من
[ای پسر]
خاصه نام هر دوائی نفع برداری مگر
بل تکلم دان و بل بر کر بگو یعنی سخن
شکر فرماید ترا انکس که گوید شکر گر
جیت و کن آمد زبان و گوش داری ریش دان
نوح را بخوان برد کانه کور و مهر گر

Explicit

یوسفی بهرت درین ابیات کردست آنچه ذکر
گی کنی از بر ترا هر دم رسد نفع دگر
از ضرر دارد مداومت در پناه خویشتن
انکه در عالم بتقدیرش بود نفع و ضرر

The *qaṣīdā* is a "Hendī"-Persian glossary of anatomical terms, drug names, victuals, etc., in 43 verses.

IV. Fols. 19b, -7 to 21a, 5: *Qaṣīdā dar asmā'-e ajnās-e adviā*

Incipit

قصیده در اسماء اجناس ادویه [کن] گی کنی گوش سویم از دل و جان
مشکلات ترا کنم آسان

کنم از بهر خدمت تو رقم نام هر داروئی بکلك و بیان ...
[۱۹ ب، ۱-] سادج هندی آمده تیج لعبت بربری سورنجان

Explicit

یوسفی این قصیده از بهر ت زد رقم بر گیفه دوران
که چو خوانی و خطبری گوئی که بر و باد از خدا غفران
دارد امید مغفرت گرچه نامه او سیه شد از عصیان

An Arabic-Persian glossary of *materia medica* in 47 verses.

VI. Fols. 22a, 2 to 85b, -1: *Jāme'o l-favāyed*

Incipit

جامع الفوائد بسملة حمد نا محمد و حکیمی را که بقانون حکمت
و کامل الصناعت رحمت رافع انواع امراض ... [۲۲ الف، ۱۸] وبعد
چنین بنده ضعیف و کمینه نحیف المستشفی بشفاء النافع الحیب
یوسفی ابن محمد بن یوسف الطیب ...

Explicit

و غذا اکر بشیرگاو خورد نافع باشد انشاء [کذا] الله تعالی
با تمام و اختتام انجامید تسوید این بیاض و ترشیخ این
ریاض و الحمد لله علی الأ تمام [کذا] والصلوة والسلام علی
محمد خیر الانام و اله البررة الکرام تم ...

Jāme'o l-favāyed (fol. 22b, 2) is a treatise on treatment of diseases *a capite ad calcem*, written as a commentary to, and incorporating, the author's *roba'iyāt* *Elājo l-amrāz*. In his own epilogue, he gives Herat, 917/1511, as place and date of composition (see No. 62 : MS 26 I).

VII. Fols. 86a to 92b, 4: *Settā-ye zarūriyā*

Incipit

سته ضروریه. الحمد لله المنعم بحیوة النفوس و صحة الاجسام
والصلوة والسلام علی واضع قانون الشرع و من تبعه الی يوم
القیام و بعد این نسخه است موسوم بسته ضروریه ...

Explicit

ولازم افراط احتباس بود سده و عفونیت و سقوط شهوت
و ثقل بدن و الله اعلم خاتمه اینمحرکه باد فاید سند
همه آفاق را چه خاص و چه عام
یاغت در سال نهصد و چل و چهار
سمط خط و صورت اتمام

This treatise discusses the six constituent factors of health or disease (climate and seasons, food and drink, exercise and rest, emotions, sleep and waking, evacuations) in a *moqaddemā*, six chapters, and a *khātemā*, all preceded by a preface and a dedicatory *masnavi* of nine verses to the Mughal Homāyun (fol. 86a, 8). Yūsofi wrote this short tract in 944/1537 (see Explicit above).

VIII. Fols. 92a, 5 to 102a: *Favāyed-e akhyār*

Incipit

بدان چونکه گفتی سپاس و درود
که در فن طبست این قطعها
قواید شدش نام و هر حرف از و ست
ز دریای حکمت در بی بها

Explicit

بدستاری کلکم شد این رساله تمام
که آفتی نرسد ز انقلاب ایامش

ز خواند نش بفواید رسند چون اخیار
بود فواید اخیار سال اتمامش

According to verse 2, these *qet'ā* verses, groups of two or three on diet and therapy, are simply titled *Favāyed*, but in the preface to this *majmū'ā* they are called *Favāyedo l-akhyār*. This is certainly a mistake for the chronogram *favāyed-e akhyār* (see Explicit), which gives the date of 913/1507.

IX. Fols. 102b–106a (right half): *Tadbīr-e ma'kūl va-mashrūb*

Incipit, fol. 102b (top right)

رساله در تدبیر ماکول و مشروب . زبان را چه در اول این کلام
ز حمد و تحیت رساندی بکام
بدان ای خردمند روشن ضمیر
که گوید چنین یوسفی حقیر
که این نسخه بهر تو کردم رقم ز تدبیر ماکول و مشروب هم

Explicit, fol. 106a (bottom right)

بر آورد از لطف خود حاجتم عطا کرد بحد وعد نعمتم
ز غمهای او باد سامان من فدای ره او دل و جان من

These 111 couplets of *masnavi* verses, including a *khātemā* of seven lines, were composed in 906/1500 (*khwoš* is the chronogram مرا سال تاریخ او خوش نمود, fol. 102b, –5 [right]).

1. **MS 30 I**, fol. 4b, 8, gives Yūsuf's name in its full form: Yūsuf b. Moḥammad b. Yūsuf aṭ-ṭabīb *al-moshtaher be-Yūsuf*. Most MSS of *Jame'o l-favāyed* abbreviate this in one way or another. On Yūsuf see also **No. 86 : MS 57 III**.

Monzavi I 588a, no. 5502 (?); another collection of Yūsuf's medical works (the same as in **MS 25**, with the exception of **MS 25 IV**): Shīrānī II 394, no. 2134; in PL no *majmū'ā* is listed separately; see below under single titles.

MS 25 III. *Qaṣīdā dar loḡhāt-e Hendī*: PL II 239, no. 408 (10); Monzavi I 573a, nos. 5333–37.

MS 25 IV. *Qaṣīdā dar asmā'-e ajnās-e adviā*: PL II 239, no. 408 (11); Monzavi I 573b, nos. 5338–42.

No. 48 : MS 24 V

Yūsuf b. Moḥammad b. Yūsuf “Yūsufi”

Tadbīr-e ma'kūl va-mashrūb

تدبیر ماکول و مشروب

MS 24 (ex Coll. Min.), 156 fols., 182 x 128 mm; binder's collection of eight works; six of these, by Yūsufi, copied by the same scribe.

Tadbīr-e ma'kūl va-mashrūb on fols. 105a–109a.

For the description of the MS see **No. 61 : MS 24 I**.

Incipit, fol. 105a, 6, and Explicit, fol. 109a, 3, the same as in **MS 25 IX**.

PL II 238, no. 408 (7); Monzavi I 592b, nos. 5540–50; Panjāb P.L., p. 150, no. 114 XVI; Miklukho-Maklaī, p. 276, no. 1971; Tashkent V 274, no. 3924 (49 III); *ibid.*, IX 302–303, nos. 6465–66 (5534 IV and 3334 X, resp.).

No. 49 : MS 26 II

Yūsuf b. Moḥammad b. Yūsuf “Yūsufi”

Tadbīr-e ma'kūl va-mashrūb

تدبیر ماکول و مشروب

MS 26 (ex Coll. Min.), 103 fols., 178 x 120 mm; binder's collection of eleven works.
Tadbīr-e ma'kūl va-mashrūb on fols. 46–51.

For the description of the MS see **No. 62 : MS 26 I**.

Incipit, fol. 46b, and Explicit, fol. 51a, as in **MS 25 IX**.

No. 50 : MS 27 III

Yūsuf b. Moḥammad b. Yūsuf “Yūsufi”

Tadbīr-e ma'kūl va-mashrūb

تدبیر ماکول و مشروب

MS 27 (ex Coll. Min.), 88 fols., 175 x 115 mm; binder's collection of four works; three of these, by Yūsuf, copied by the same scribe.

Tadbīr-e ma'kul va-mashrūb on fols. 69-72.

For the description of the MS see **No. 63 : MS 27 I.**

Incipit, fol. 69b, as in **MS 25 IX.**

Explicit, fol. 72b, -6

تشیح فروگیرد استوار تولد کند رسته پایان کار
بتاریخ ...

In this MS, the *khātemā* is missing; cf. **MS 25 IX.**

No. 51 : MS 28 III

Yūsuf b. Moḥammad b. Yūsuf "Yūsufi"

Tadbīr-e ma'kul va-mashrūb

MS 28 (ex Coll. Min.), 72 fols., 170 x 110 mm; scribe's collection of four works by Yūsufi and excerpts from various sources.
Tadbīr-e ma'kul va-mashrūb on fols. 63b-66a.

For the description of the MS see **No. 64 : MS 28 I.**

Incipit, fol. 63b, 6

رساله مسمی بمأکول ومشروب.
ز حکمت اگر هیچ داری خبر غم خود خورای خواجه و پرمخور

Explicit, fol. 66a, -5

از این گونه ای گر آید بدست ترا حافظ محرت بخت است

In this MS, the first seven and the last fourteen verses of *Tadbīr-e ma'kul va-mashrūb* were not copied; cf. **MS 25 IX.**

No. 52 : MS 29 VI

Yūsuf b. Moḥammad b. Yūsuf "Yūsufi"

Tadbīr-e ma'kul va-mashrūb

تدبیر مأکول ومشروب

MS 29 (ex Coll. Min.), 119 fols., 200 x 135 mm; scribe's collection of ten works.
Tadbīr-e ma'kul va-mashrūb on fols. 104-107.

For the description of the MS see **No. 79 : MS 29 I.**

Incipit, fol. 104a, 6, and Explicit, fol. 107b, as in **MS 25 IX.**

No. 53 : MS Ar. 98 XII

Yūsuf b. Moḥammad b. Yūsuf "Yūsufi"

Tadbīr-e ma'kul va-mashrūb

تدبیر مأکول ومشروب

MS Ar. 98, 135 fols., 193 x 138 mm; fols. 89-135 a scribe's collection of six works by Yūsufi.
Tadbīr-e ma'kul va-mashrūb on fols. 131b-135a.

For the description of the MS see **No. 85 : MS Ar. 98 IX.**

Incipit, fol. 131b, 4, and Explicit, fol. 135a, -1, as in **MS 25 IX.**

No. 54 : MS 24 IV

Yūsuf b. Moḥammad b. Yūsuf "Yūsufi"

Favāyid-e akhyār

فوائد اخیار

MS 24 (ex Coll. Min.), 156 fols., 182 x 128 mm; binder's collection of eight works; six of these, by Yūsufi, copied by the same scribe.
Favāyid-e akhyār on fols. 88b-105a.

For the description of the MS see **No. 61 : MS 24 I.**

Incipit, fol. 88b, 2, and Explicit, fol. 105a, –7, the same as in **MS 25 VIII**.

PL II 236, no. 408 (4); Monzavi I 575a, nos. 5350–67; Shtrānt II 398, no. 2156; Nurbakhsh I 157, no. 133 IV; Miklukho-Maklai, p. 409, nos. 3158–59; Osmania Univ., p. 53, no. 40 (see also p. 152); Tashkent V 275–76, nos. 3925–27 (1404 II, 1356 XXI, 1355 V, resp.).

No. 55 : MS 27 II

Yūsuf b. Moḥammad b. Yūsuf “Yūsufī”

Favāyed-e akhyār

MS 27 (ex Coll. Min.), 88 fols., 175 x 115 mm; binder’s collection of four works; three of these, by Yūsufī, copied by the same scribe.

Favāyed-e akhyār on fols. 50–68.

For the description of the MS see **No. 63 : MS 27 I**.

Incipit, fol. 50b, and Explicit, fol. 68b, as in **MS 25 VIII**.

No. 56 : MS 28 II

Yūsuf b. Moḥammad b. Yūsuf “Yūsufī”

Favāyed-e akhyār

MS 28 (ex Coll. Min.), 72 fols., 170 x 110 mm; scribe’s collection of four works by Yūsufī and excerpts from various sources. *Favāyed-e akhyār* on fols. 56b–63.

For the description of the MS see **No. 64 : MS 28 I**.

Incipit, fol. 56b, and Explicit, fol. 63b, 5, as in **MS 25 VIII**.

No. 57 : MS 29 V

Yūsuf b. Moḥammad b. Yūsuf “Yūsufī”

Favāyed-e akhyār

MS 29 (ex Coll. Min.), 119 fols., 200 x 135 mm; scribe’s collection of ten works. *Favāyed-e akhyār* on fols. 59–65, etc. (see below).

For the description of the MS see **No. 79 : MS 29 I**.

Incipit, fol. 59a, 3, and Explicit, fol. 104a, 6, as in **MS 25 VIII**.

The correct order of fols. in this MS is: 59–65, 96–104.

No. 58 : MS 35

Yūsuf b. Moḥammad b. Yūsuf “Yūsufī”

Favāyed-e akhyār

MS 35 (ex Coll. Min.), 26 fols., 178 x 120 mm

Bound in flexible black leather; simple blind-tooled borders; binding too small for MS. Binding not original. Written on Eastern paper, medium thick, burnished, tan; fols. 1–3, 18–26 substituted later in European paper, medium thin, polished, tan; watermark: part of an emblem and CASA MALL (?) visible. First four fols. affected by moisture, some edges mended.

I, 13–14 lines, 125 x 75 mm; greyish-black with red rubrics; medium-sized, good *nasta’liq*. II, substituted fols. 3 and 18: 13–14 lines, 115 x 70 mm, on blind-ruled bicolumnar frame and lines; black; medium-sized, fair *shekastā-amz*. Catchwords throughout. Fols. 1–3a, 18b–26 blank.

Anonymous, undated copy (end of original MS missing); eleventh/seventeenth century. Fols. 3 and 18 copied, and dated in the last third of Rajab 1251/ 11–21 November 1835, by Ḥādī b. Mahdī Eṣfahānī.

Notes by Ḥādī b. Mahdī Eṣfahānī.

Incipit, fol. 3b, and Explicit, fol. 18a, as in **MS 25 VIII**.

No. 59 : MS Ar. 98 XI

Yūsuf b. Moḥammad b. Yūsuf “Yūsufī”

Favāyed-e akhyār

MS Ar. 98, 135 fols., 193 x 138 mm; fols. 89–135 a scribe’s collection of six works by Yūsufī. *Favāyed-e akhyār* on fols. 112b–131b.

For the description of the MS see **No. 85 : MS Ar. 98 IX**.

Incipit, fol. 112b, 3, and Explicit, fol. 131b, 1, as in **MS 25 VIII**.

No. 60 : MS 60 IV

Yüsof b. Moḥammad b. Yüsof "Yüsofi"

‘Elājo l-amrāz

علاج الامراض

MS 60 (ex Coll. Min.), 74 fols., 240 x 150 mm; binder's collection in five sections.
‘Elājo l-amrāz on fols. 61-64.

For the description of the MS see **No. 177 : MS 60 II.**

Incipit, fol. 61a

تفصیل ادویه مفردہ از کتاب علاج الامراض
 بسملة برای دفع صداع و شقیقه مجربست برگ

Explicit, fol. 62b, -1

و برای سرخی و بشور زبان رسوت [؟] باب لیمو
 سائیده بر زبان بمالند مفید است

This fragment of Yüsofi's¹ (fol. 61a, 1) *‘Elājo l-amrāz*² (ibid.) is divided into unnumbered *faṣl* according to diseases *a capite ad calcem*. In this MS, the text breaks off within the section on the treatment of lips, tongue, and gums. The leaves have to be reordered as follows: 61, 63, 64, 62.

1. See **MSS 24, 25**, etc.
2. See PL II 237, no. 408 (5, 6).

PL II 237, no. 408 (5, 6); Monzavi I 569a, nos. 5299-5301; Miklukho-Maklai, p. 383, nos. 2942-43, 2946. Verses from *Favāyed-e akhyar* and *‘Elājo l-amrāz* translated into Turkish and titled *Maghzu t-tibb* by Ṭalatt; Chester Beatty, p. 122, no. 484 [translator's autograph copy, dated 1067/1656].

No. 61 : MS 24 I

Yüsof b. Moḥammad b. Yüsof "Yüsofi"

Jāme'o l-favāyed

جامع الفوائد

MS 24 (ex Coll. Min.), 156 fols., 182 x 128 mm; binder's collection of eight works; six of these, by Yüsofi, copied by the same scribe. Work VI, *Monājāt dar ṭalab-e eshq va-mahabbat*, of non-medical contents, not catalogued. (See also **Nos. 40, 48, 54, 77, 80, and 207.**)

Jāme'o l-favāyed on fols. 1-73.

Bound in dark brown leather over stiff cardboard; flap; simple blind-tooled borders and center ornament, also on flap; new endpapers, but inner flap pasted with older marbled paper. Written on Eastern paper of four varieties: 1) fols. 1-74: medium thin to medium thick, burnished, cream-colored; 2) fols. 75-110: thick, layered, burnished, cream-colored; 3) fols. 111-120: medium thick, burnished, cream-colored; 4) fols. 121-156: medium thick, burnished, cream-colored; nos. 3 and 4 later additions to original Yüsofi collection. Water stains, spots, foxing, few leaves show original color of paper; some wormholes.

I. Fols. 1-110: 12-19 lines, 130-45 x 70-80 mm, blind-ruled frame and lines not closely followed; greyish-black with red rubrics; medium-large, uneven, undistinguished *nasta'liq*. Fol. 74 blank. II. Fols. 111-120: 18-19 lines, 125-35 x 75 mm, on blind-ruled frame and lines; greyish-black, with red rubrics; medium-small, flowing, fine *nasta'liq*. III. Fols. 121-152: 15 lines, 132-40 x 74-78 mm, on blind-ruled frame and lines; border of single red line on fols. 121-128; greyish-black with red rubrics; medium-sized, fair *nasta'liq*. Catchwords throughout.

Collations: in works I and III by scribe; in I-VII by a Turkish reader, İbrahim, who dated his collations of I-IV between 1098/1687 and 1101/1689 (his hand is a distinguished, copperplate *nasta'liq*); IV also collated by another Turkish reader who left glosses in IV and VII (see below).

Anonymous copies, undated except I: Sha'bān 963/10 June-8 July 1556; II-VI of approximately the same date, since they were copied by the same scribe; VII and VIII possibly also tenth-sixteenth century. A *terminus ad quem* is furnished by the collations (see above).

On fol. 73b a note by İbrahim on his collation, partial vocalization, and glosses in I, dated 7 Rajab 1098/19 May 1687; glosses by him on fol. 156a; notes in four more hands in I-VI; among these there are glosses from *Farhang-e Jahāngiri* in a Turkish hand in IV and VII (see above); recipes by readers on fols. 110, 111, 120a, 153-156.

Incipit, fol. 1b, as in **MS 25 VI.**¹

Explicit, fol. 73a, -3

باتمام رسید و باختیار [کذا] انجامید تسوید این بیاض
 و ترشیخ این ریاض بیت روز هزده ز ماه مبارک رمضان
 سال نهصد و هفده ز هجرت نبوی بیلده فاخره هرات
 صینت عن طرق الافات والحمد لله على الاتمام
 والصلوة [کذا] على محمد خير الانام واله البرة [کذا] الکرام
 بتاريخ ...

On this, apparently the author's own epilogue, see **No. 62 : MS 26 I.**

1. Monzavi (I 566b) lists a treatise *Tebb-e Nāseri* in 47 *faṣl* by Ṭāher b. a. Bakr Ṭabīb, a descendant of Shāh Jalāloddin Panipatti; its Incipit follows Yüsofi's *Jāme'* verbatim. In PL (II 254, no. 434), apparently the same book is titled *Favāyedo l-fo'ād* and the fact that its Incipit is identical with that of Yüsofi's treatise is noted.

PL II 237, no. 408 (6); Monzavi I 513b, nos. 4749-70; see note 1 above; cf. PL II 329, no. 584 (172); Tabriz I 329, 387, nos. 262 (*shomārā-ye daftar* 3430) and 325 (*shomārā-ye daftar* 3414 V), resp.; Shīrānī II 388, nos. 2103-05; Madras III 939, no. 805; Miklukho-Maklai, p. 383, nos. 2944-45, 2947-48; Osmania Med. Coll., p. 112, no. 33; Osmania Univ., p. 53, no. 36; Tashkent VI 151-52, nos. 4347-48 (3767 II and 9211, resp.); ibid., VII 292, no. 5448 (8391); ibid., IX 292-94, nos. 6443-48 (6277, 7689 II, 5538 III, 5534 I, 4936 I, 11259, resp.); *Bayāz-e Yüsofi* (Charminar, p. 238, no. 44) identical with *Jāme'*? Cf. also *Morakkab-e Yüsofi* by Moḥammad Māh b. Valfiyollāh b. Moḥammad: Tashkent IX 312-15, nos. 6479-80 (8896 I and 3531, resp.).

No. 62 : MS 26 I

Yüsof b. Moḥammad b. Yüsof "Yüsofi"

Jāme'o l-favāyed

جامع الفوائد

MS 26 (ex Coll. Min.), 103 fols., 178 x 120 mm; binder's collection of eleven works; VIII and IX, of non-medical contents, not catalogued. (See also Nos. 49, 75, 78, 81, 112, 160, 188, and 215.)
Jāme'o l-favāyed on fols. 1-46.

Bound in flexible plain brown leather; warped, stained, worn. MS almost totally out of binding. Written on Eastern paper of two varieties: 1) fols. 1-20: thin, slightly transparent, burnished, tan; 2) fols. 21-103: thicker, but much like 1). Some wear and tear. On lacunae see single items.

I. Fols. 1-72, 82b-103: 12-17 lines, 110-50 x 60-85 mm, on blind-ruled frame and lines (on some fols. a bicolumnar frame for the copying of verses); black with red or black rubrics, these sometimes left out; various styles of *naskh* and *nasta'liq*, fair to good. II. Fols. 80-81: 18 lines, 150 x 85 mm, on blind-ruled frame and lines; greyish-black; medium-small, ordinary *nasta'liq*. Catchwords throughout the MS.

Collations by scribe in work I.

I. Works I-VII, XI: copied by Mir Māh b. Mir Qāsem "Monajjem-e Samarqandī"; no. I is signed and dated by him in Shavvāl 999/23 July-20 August 1591. II. Work X is an anonymous copy, dated Ramaẓān 981/25 December 1573-23 January 1574 (see No. 188 : MS 26 X).

Notes by readers throughout.

Incipit, fol. 1a (the first part of the text is missing in this MS)

بعد از قبض طبیعت حادث گردد و چون تخمر ریحان
و کنوج و اسبغول ...

Explicit, fol. 46a

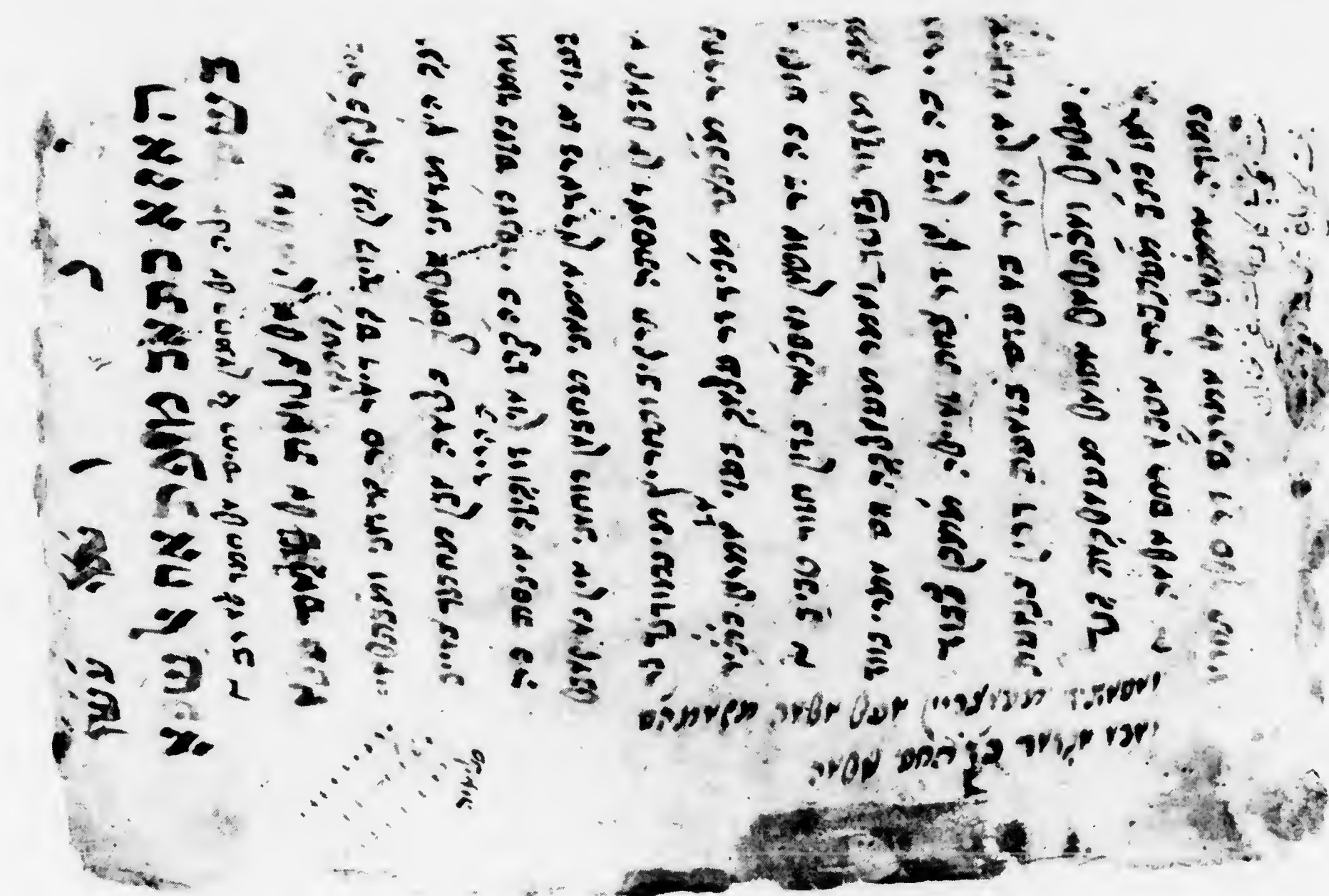
واگر غذا اُکڑ بشیر گاو بخورند نافع بود انشالله [کذا]
 تعالی باتمام رسید و باختتام انجامید تسوید این بیاض
 و ترشیخ این ریاض بروز از هژده ماه مبارک رمضان مصراع
 سال نهصد و هفده ز هجرت نبوی صلی الله علیه وسلم به بلده
 فاخره هرات صینت عن تطرف الافات والحمد لله علی
 الاتمام والصلواه [کذا] علی محمد خیر الانام واله البررة الکرام تمت...

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 شدن لیرد و سید لیرد
 آید و نیز از جمله علامات است
 که یار پشت از افتاد دستها
 فرو گذارد و پیشب فرود آید
 اندر بستر و دندان هم ساید
 صر بری کند و بعضی را بشکند
 لب زیر زخم جمد و دندانها که
 پوشیده بودی برهنه شود
 چشمها کشاده ماند و بعضی باشند
 که بدست حرکتی کردن لیرد
 چنانکه یک یک پیش چشم می بیند
 و بعضی انگشت بر دیوار می مالند
 چنانکه یک گاه از دیوار پرور کند
 و بعضی انگشت بر جامه می مالند
 چنانکه یک پرنه از جامه بر چیند
 این علامات باشد و نشانند
 وقت مرگ والله اعلم
 تمام شد صلیب مختصر از نقله
 المعرفه و تمام شد زنجش
 علی از کتاب خفی علای نام شد
 والحمد لله رب العالمین و الصلوة
 علی نبیه محمد وآله اجمعین
 بسم الله الرحمن الرحیم
 مختصر و مر از کتاب خفی علای
 این مختصر از کتاب مشتمل است
 هفت مقالته اند هر مقالته
 و هر بابی کتبه باشد که از آن
 باب مفضود آن کتبه بود چنانکه
 در پیشتر کتب از اینجوید نیاند
 غرض اهل علم و تحصیل از این کتاب

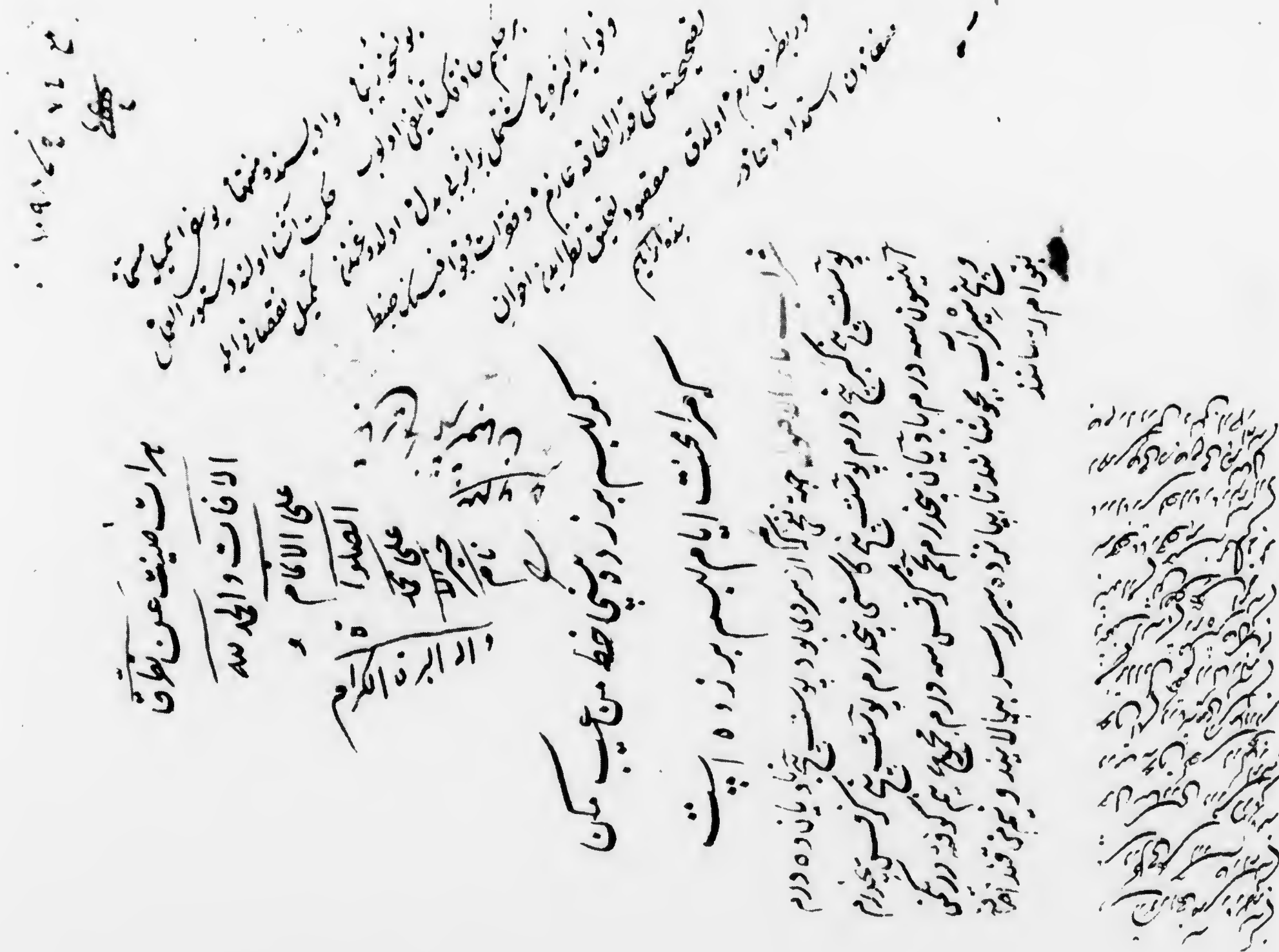
1. MS 8, fols. 148b-149a: Esmā'īl Jorjānī, *Khoffī-ye 'Alā'ī* (see page 15)



2. MS 17, fol. 30a (reduced): Maṣṣūr b. Moḥammad, [Tashrīḥ-e badan-e ensān] (see page 51)



4. MS 59a, recto: Moḥammad Kāẓem b. Moḥammad Ṣāʿeb al-Khwānsārī, *Meftāḥ sh-shefā* (see page 161)



3. MS 24 I, fol. 73b: "Yūsufī," *Jāme'o l-favāyed* (see page 77)

This epilogue, apparently the author's own conclusion of his work, gives Herāt, 18 Ramaẓān 917/9 December 1511, as place and date of composition. It is not preserved in all MSS of *Jāme'o l-favāyed* (see, e.g., **Nos. 47** and **63** : **MSS 25 VI** and **27 I**).

No. 63 : MS 27 I

Yūsuf b. Moḥammad b. Yūsuf "Yūsufi"

Jāme'o l-favāyed

جامع الفوائد

MS 27 (ex Coll. Min.), 88 fols., 175 x 115 mm; binder's collection of four works; three of these, by Yūsufi, copied by the same scribe. Work IV, *Modkhal-e manẓūm* on astrology, not catalogued. (See also **Nos. 50** and **55** : **MSS 27 III** and **27 II**.) *Jāme'o l-favāyed* on fols. 2-49.

Bound in brown leather over thick, stiff cardboard; simple blind-tooled borders, blind-stamped three-flower design three times on front and back covers; some wear. Binding not original. Written on Eastern paper, medium thin, burnished, cream-colored; fols. 1, 69, 70, 88 later substituted in European paper, medium thin, burnished, white, no watermarks. Much foxed and water stained, most edges torn; worst damage repaired.

Fols. 1-72: 16 lines, 135 x 80 mm, on blind-ruled frame and lines, works II and III on bicolour lines; black with red and green rubrics; medium-small to small, even, fine *shekastā-āmiz*. Catchwords.

Copied by ebn Moḥammad Raḥīm Moḥammad Karīm Torkmān; he dated work I on 19, works II and III on 25, Moḥarram 1136/19 and 25 October 1723, corresponding to *toshqā il*, "the year of the hare," of the Turkish animal-cycle calendar.

Marginal notes by readers.

On fol. 1a a *tamlīk* by Naṣīroddīn Moḥammad Khwājā-ye Naṣīrī, dated 20 Rabī' o l-ūlī (sic) ¹³²⁴/₁₃₆₆ /11 February 1947.

Another *tamlīk* on fol. 69a by Shams al-aḫḫār al-Kashmīrī al-Khalīlābādī al-Khuwājā Naṣīrī (sic) al-muqīm bi-Ṭīhrān is dated: sanat 1305 *h. sh.* /1926; apparently he was related to the later owner who wrote the *tamlīk* on fol. 1a.

Incipit, fol. 2b, and Explicit, fol. 49a, 5, as in **MS 25 VI**.

No. 64 : MS 28 I

Yūsuf b. Moḥammad b. Yūsuf "Yūsufi"

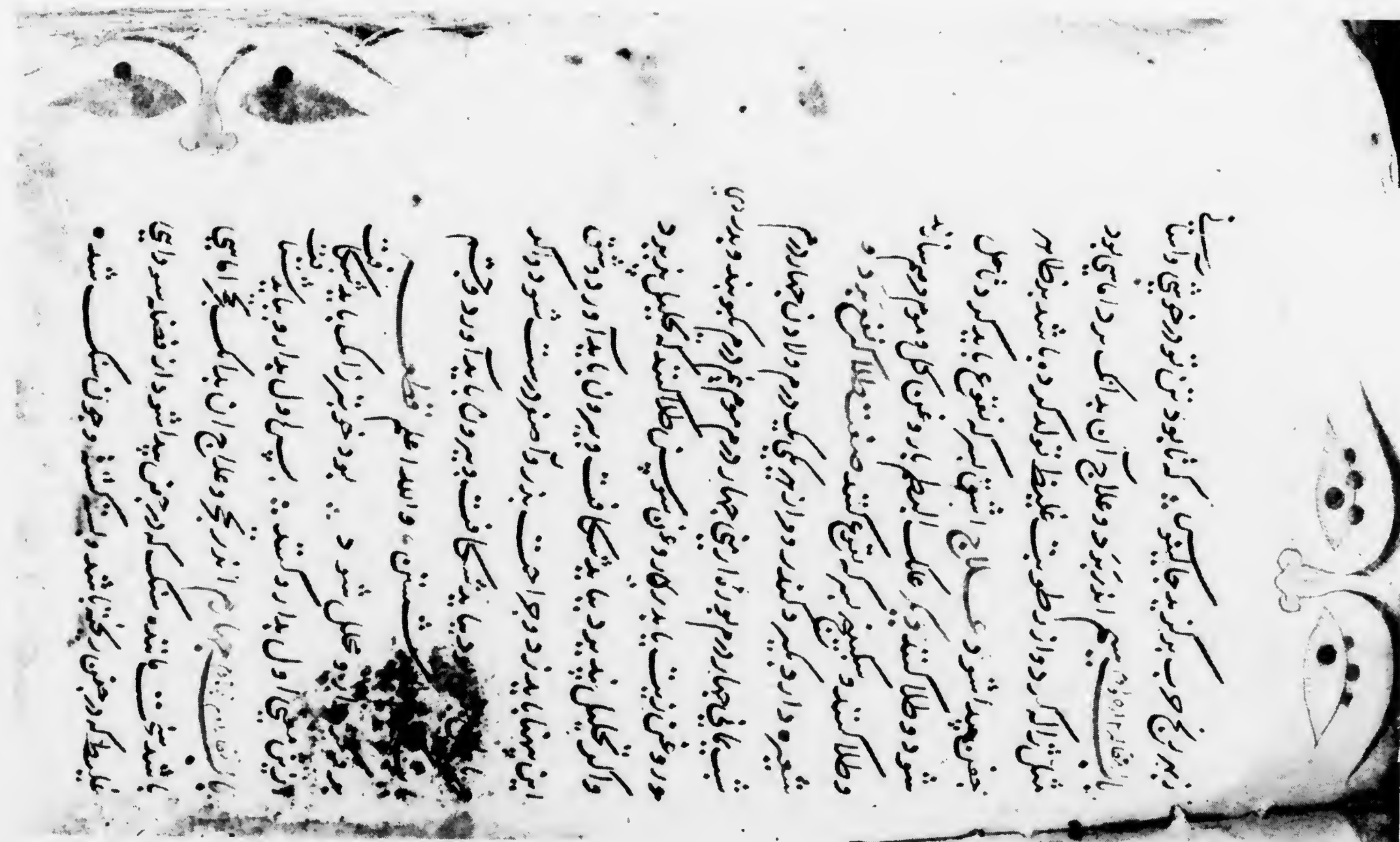
Jāme'o l-favāyed

جامع الفوائد

MS 28 (ex Coll. Min.), 72 fols., 170 x 110 mm; scribe's collection of four works by Yūsufi and excerpts from various sources. (See also **Nos. 51, 56, 76**, and **208**.) *Jāme'o l-favāyed* on fols. 2-56a.

Bound in flexible plain brown leather. Written on Eastern paper, medium thick, burnished, greyish-aquamarine; some wear and tear. For lacunae see below.

13-18 lines, ca. 130 x 65 mm; greyish-black with crimson overlinings; medium-small, uneven, ugly *nasta'liq*. Catchwords.



5. MS 120 III, fol. 39b: Anonymous, [*Dar rūzīḥa-ye boḥrān*] (see pages 136, 185)

6. MS 75, fol. 15a (reduced): Anonymous, [*Kahkhalī*] (see page 215)

Anonymous, undated copy; ca. 1200/1800.

Marginal notes by reader.

On fol. 2a a *vaqfiyā* by Moḥammad Esmāʿil b. Shamsoddīn Moḥammad, dated Rajab 1230/9 June–8 July 1815; below this note his stamp: al-'abd Muḥammad Ismāʿil 1174/1760. On fol. 2a also a stamp of his father: Shams ad-Dīn Muḥammad b. 'Alī al-Ḥusainī; on fol. 2b one of his and his father's: 'abduḥu 'Alī Muḥammad al-Ḥusainī.

Incipit, fol. 2b, and Explicit, fol. 56a, as in **MS 25 VI**.

No. 65 : MS 29 III

Yūsuf b. Moḥammad b. Yūsuf “Yūsufī”

Jāme'o l-favāyed

MS 29 (ex Coll. Min.), 119 fols., 200 x 135 mm; scribe's collection of ten works. *Jāme'o l-favāyed* on fols. 9–57, etc. (see below).

For the description of the MS see **No. 79 : MS 29 I**.

Incipit, fol. 9b, as in **MS 25 VI**.

Explicit, fol. 83b, –7

و حیوانی چون ز راریج [کذا] و زهره افعی و زهره پلنگ
و کزدم و گوزن و حسیکل بر شیر [آیا یعنی جند بیدستر؟]

The text breaks off within the section on poisons; cf. **MS 25**, fol. 85b, 2. It appears to be copied here from an incomplete MS. The correct order of fols. is as follows: 9–57, 66–80, 89–95, 81–83, end missing.

No. 66 : MS 30 I

Yūsuf b. Moḥammad b. Yūsuf “Yūsufī”

Jāme'o l-favāyed

MS 30 (ex Coll. Min.), 85 fols., 185 x 110 mm; scribe's collection of two works. (See also **No. 29 : MS 30 II**.) *Jāme'o l-favāyed* on fols. 1–8, etc. (see below).

جامع الفوائد

Modern brochure of brown paper; endpapers stiff white paper; spine broken twice, most of MS out of binding. Written on Eastern paper, medium thick, burnished, tan; some ink smears, edges mended. On lacunae see below.

17 lines, 142 x 72 mm, on blind-ruled frame and lines; greyish-black with red rubrics; small, even, deliberate *nasta'liq*; simple designs in some margins. Catchwords.

Collations by scribe.

Anonymous copy, work II dated last third of Šafar 940/10–19 September 1533.

Many recipes on first and last fols. and in margins. On fol. 1a–b two prescriptions to help overcome an opium addiction; the first of these is incomplete, the second is titled *طریق برک کردن امیون بطریق اهل هند*; one recipe on fol. 1a is ascribed to Ghāzī Rumlu.

On fol. 4a an erased *tamlīk*.

On fols. 4a and 85b an erased stamp; one stamp on fol. 4b reads: 'abduḥu samī'an 121 (i.e., 1121/1709?).

Incipit, fol. 4b, as in **MS 25 VI**.

Explicit, fol. 14b, –2

چون دست دهد ز شرب سمّت حالی
کز رنج شوی براه غم پامالی
از بهر خلاصیت بنزدیک حکیم

The text breaks off in the paragraph on poisons. As far as preserved, this MS is misbound; the correct order of fols. is as follows: 1–8, 28–60, 9–13, lacuna, 14, end missing.

No. 67 : MS 31

Yūsuf b. Moḥammad b. Yūsuf “Yūsufī”

Jāme'o l-favāyed

جامع الفوائد

MS 31 (ex Coll. Min.), 65 fols., 170 x 115 mm

Bound in plain black leather over cardboard; endpapers yellow. Binding not original. Written on Eastern paper, medium thick, burnished, off-white; most edges repaired in European paper; fols. 1, 2, 65 substituted in the same European paper; watermark partly visible on fol. 65.

15 lines, 132 x 80 mm, on blind-ruled frame and lines; borders added later: red, green, blue, and in outer margins two hair-thin black lines; black with red rubrics; medium-sized, fine *nasta'liq*; beginning of text on fol. 2b supplied later in different hand. Catchwords.

Anonymous copy, dated 29 Jomāda II 1053/14 September 1643.

Notes on fol. 64 and in margins throughout.

Tamlīk on fol. 1a by Moḥammad Reza b. Moḥammad Ṭāher al-Eṣfahānī, dated Rabī' II 1131/21 February–21 March 1719.

On fol. 2b a stamp, partly legible: . . . 'abduḥu . . . Mahdī.

Incipit, fol. 2b, as in **MS 25 VI**.

Explicit, fol. 63b, 7

یا روعی گاو اضافه نمایند و نیم گرم بیاشامند نافع باشد
انشاء الله تعالی و تقدس تمام شد...

No. 68 : MS 32

Yüsof b. Moḥammad b. Yüsof "Yüsofi"

Jāme'o l-favāyed

جامع الفوائد

MS 32 (ex Coll. Min.), 26 fols., 180 x 130 mm

Modern brochure, thin flexible light blue cardboard; white endpapers. Written on Eastern paper, medium thin, burnished, tan; fols. 25-26 European paper, thin, white, no watermark; edges torn, waterstained, foxed. For lacunae see below.

13 lines, 120 x 70 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized, flowing, fair *nasta'liq*. Catchwords. Fols. 25-26: 13-14 lines, 125 x 70 mm, on blind-ruled frame and lines; black with red rubrics; medium-large, ordinary *nasta'liq*.

Anonymous, undated copy (end missing); ca. 1100/1700.

Marginal notes by readers. Fols. 25-26, later bound together with this MS, contain a fragment on therapy with an appendix on fruits and herbs.

Incipit, fol. 1b, as in MS 25 VI.

Explicit, fol. 24b, -3

و اگر علامت سردی و تری از عدم تشنگی و آب رفتن
دهان و غیرها ظاهر باشد هر صباح آبی که ده عدد انجیر
در آن جوشانیده باشند بده مثقال عسل شیرین کرده
نیم گرم]

The text breaks off within the section on the treatment of persons who have swallowed sharp objects.

No. 69 : MS 33

Yüsof b. Moḥammad b. Yüsof "Yüsofi"

Jāme'o l-favāyed

جامع الفوائد

MS 33 (ex Coll. Min.), 81 fols., 153 x 105 mm

Bound in flexible plain crimson leather; some wear, some leaves loose. Written on European paper, medium thin, burnished, white; watermark: coat of arms. First and last fols. foxed, some spots throughout.

12 lines, 105 x 65 mm, on blind-ruled frame and lines; greyish-black with red rubrics and punctuation; medium-small, driving, open, fine *shekastā-amūz*. Catchwords.

Anonymous copy, dated Sunday, 8 Sha bān 1235-21 May 1820.

Notes by readers on fols. 1a and 81b and in margins.

Incipit, fol. 1b, as in MS 25 VI.

Explicit, fol. 81a, -3

رباعی، چون دست دهد ز شربت حالی
کز رنج شوی براه غم بامالی
از بهر خلاصیت بنزدیک حکیم
کافی بود از مخلصه منتقالی
تمام شد ...

The text ends here with the paragraph on poisons as in MS 30 (see fol. 14b, -2 there).

No. 70 : MS 34

Yüsof b. Moḥammad b. Yüsof "Yüsofi"

Jāme'o l-favāyed

جامع الفوائد

MS 34 (ex Coll. Min.), 116 fols., 170 x 105 mm

Bound in flexible plain brown leather; worn, one corner torn off. Written on Russian (?) paper, medium thin, glazed, white; some wear and tear.

12 lines, 110 x 62 mm, on blind-ruled frame and lines; black with crimson rubrics and punctuation; small to medium-sized, very even *naskh*. Catchwords. Fols. 1a, 114b–116 blank.

Collations by scribe.

Copied, and dated 7 Zū l-qa'dā 1274/19 June 1858, by Bāqer b. Ja'far.

On fol. 116b a *tamlik* in European cursive script in purple ink, written by an unpracticed hand: Ce livre appartient (!) à petit persons (!) dr Mohamed Réza Hakim Zadak.

Incipit, fol. 1b, and Explicit, fol. 114a, –4, as in **MS 25 VI**.

No. 71 : MS 59 II

Yūsuf b. Moḥammad b. Yūsuf “Yūsufi”

Jāme'o l-favāyed

MS 59 (ex Coll. Min.), 142 fols., 208 x 150 mm; scribe's collection of two works. *Jāme'o l-favāyed* in the margins of fols. 13a, 15b–45a, 46b–124a.

For the description of the MS see **No. 138 : MS 59 I**.

Incipit, fol. 13a, margin, as in **MS 25 VI**.

Explicit, fol. 124a, margin

دو درم روغن زیت با روغن گاو اضافه نمایند
نیم گرم بیاشامند و غذا اگر بشیر گاو خورد نافع
باشد انشاء الله تعالی خاتمه باتمام و اختتام
انجامید تسوید این بیاض و ترشیخ این ریاض بروز هر ده
زماه مبارک رمضان سال نهصد و هفده ز هجرت نبوی
بلده فخره هرات صانت عن تطرق الاقات
والحمد لله على الاتمام والصلوة على محمد خير الانام واله
البررة الكرام حرره [او] مؤلفه یوسفی جیلانی غفر ذنوبه
وستر عیوبه بمحمد واله حرره...

This MS of Yūsufi's *Jāme'o l-favāyed* was obviously transcribed from a copy that faithfully preserved the author's own colophon to his work.¹

1. Cf. **MS 26 I**, etc.

No. 72 : MS 66 IV

Yūsuf b. Moḥammad b. Yūsuf “Yūsufi”

Jāme'o l-favāyed

جامع الفوائد

MS 66 (ex Coll. Min.), 130 fols., 310 x 215 mm; owner's collection of four medical works. *Jāme'o l-favāyed* on fols. 75, 81–115, margin.

For the description of the MS see **No. 194 : MS 66 I**.

Incipit, fol. 75a, margin

بسم الله حمدنا محدود حکیمی را که بقانون حکمت
کامل القناعة [کذا] رحمتراغ [کذا] انواع امراض...

Explicit, fol. 115b, margin

و دو درم روغن زیت با روغن گاو اضافه کنند
و نیم گرم بیاشامند و غذا اگر بشیر گاو بود
نافع باشد این [کذا] شاء الله تعالی تمام شد...

Another copy of *Jāme'o l-favāyed* (fol. 75b, right margin) by Yūsufi (*sic*) b. Moḥammad b. Yūsuf aṭ-Ṭabīb (fol. 75a, left margin).

No. 73 : MS 78 IV

Yūsuf b. Moḥammad b. Yūsuf “Yūsufi”

Jāme'o l-favāyed

جامع الفوائد

MS 78 (ex Coll. Min.), 117 fols., 115 x 230 mm (*jong*); scribe's collection of three medical texts and prayers, etc. *Jāme'o l-favāyed* on fols. 95–117.

For the description of the MS see **No. 186 : MS 78 I**.

Incipit, fol. 95a, 4, as in **MS 25 VI**.

In this MS of Yūsufi's *Jāme'o l-favāyed* (fol. 95b, 2) the text is divided into 250 *bāb* (ibid., 5); it breaks off within *bāb* 116 *درامراض پستان و ورم الثدى* (begins on fol. 115a, 7). Fols. 116 and 117 are small fragments.

No. 74 : MS 93 II

Yūsuf b. Moḥammad b. Yūsuf "Yūsufi"

Jāme'o l-favāyed

جامع الفوائد

MS 93 (ex Coll. Min.), 81 fols., 110 x 210 mm (*jong*); binder's collection in six sections; nos. II (fols. 28b-42b) and IV (fols. 49a to 52b, 9) catalogued (see also **No. 172 : MS 93 IV**); on the others see below. On lacunae see below. *Jāme'o l-favāyed* on fols. 28-42.

Bound in dark brown cloth over flexible cardboard; spine greyish-pink cloth; inner covers pasted with white paper; four flyleaves in front and two in back of white Russian (?) paper. Cardboard of binding broken; binding not original. Written on different papers, medium-thick, coarse, grey Eastern, and medium-thick, burnished, white Russian (?).

A. Fols. 1-28: black; different styles of *naskh* and *nasta'liq*. B. Fols. 28-54: 15-16 lines, 85 x 160 mm; black with black overlinings; medium-sized, undistinguished *shekastā-āmiz*, rubrics in *naskh*. Catchwords. C. Fols. 54-81: different hands.

Anonymous, undated copies; thirteenth/nineteenth century.

I. Fols. 1-28a filled with recipes for compound medicines in different hands, incomplete, misbound; scrapbook. III. Fols. 43-48 filled with recipes for amulets, recipes, astrological excerpts, etc., mostly in hand of scribe B, among them a quotation from *Rāḥat l-ensān* (fol. 45b, 3) on hygiene. V and VI. Fols. 52b, 10 to 81b filled with short sections on omens, etc., in different hands; on fols. 52b-54a (V) a short tract *Naṣiḥatnāmā-ye jamī'e ḥakimān* on the regimen of asceticism.

Marginal notes on fols. 28-42.

Incipit, fol. 28b, as in **MS 25 VI**.

The text of Yūsufi's (fol. 28b, 5) *Jāme'o l-favāyed* (no title mentioned, see fol. 28b, 7) breaks off with the rubric *robā'i* in the section on *esterkhā'o l-leṣā*, on fol. 42b.

No. 75 : MS 26 III

Yūsuf b. Moḥammad b. Yūsuf "Yūsufi"

Qaṣidā dar ḥefz-e ṣeḥḥat

قصیده در حفظ صحت

MS 26 (ex Coll. Min.), 103 fols., 178 x 120 mm; binder's collection of eleven works. *Qaṣidā dar ḥefz-e ṣeḥḥat* on fols. 51b to 55a, 9.

For the description of the MS see **No. 62 : MS 26 I**.

Incipit, fol. 51b, and Explicit, fol. 55a, as in **MS 25 II**.

PL II 239, no. 408 (12); Monzavi I 523a, nos. 4819-28; Tashkent IX 303-304, nos. 6467-68 (5534 V and 3334 IX, resp.).

No. 76 : MS 28 IV

Yūsuf b. Moḥammad b. Yūsuf "Yūsufi"

Qaṣidā dar ḥefz-e ṣeḥḥat

قصیده در حفظ صحت

MS 28 (ex Coll. Min.), 72 fols., 170 x 110 mm; scribe's collection of four works by Yūsufi and excerpts from various sources. *Qaṣidā dar ḥefz-e ṣeḥḥat* on fols. 66-67.

For the description of the MS see **No. 64 : MS 28 I**.

Incipit, fol. 66a, -4

قصیده ایست که انوار حکمتش نامر است
ایکه داری تندرستی از در حکمت در
تا بعلتهای گوناگون نگر دی مبتلا

Explicit, fol. 67b, 5

خانه ما و شما چلیاسه باشد در مقام
گر نباشد زعفران در خانه ما و شما

In this MS, the prose preface and dedicatory *maṣnavī* and the conclusion "on various questions" are not copied. In the heading, the text is wrongly called *Anvār-e ḥekmat*.

No. 77 : MS 24 II

Yūsof b. Moḥammad b. Yūsof "Yūsofi"

Dalāyelo n-nabẓ

دلایل النبض

MS 24 (ex Coll. Min.), 156 fols., 182 x 128 mm; binder's collection of eight works; six of these, by Yūsofi, copied by the same scribe.

Dalāyelo n-nabẓ on fols. 75b-81a.

For the description of the MS see No. 61 : MS 24 I.

Incipit, fol. 75b

دلایل نبض . بسملة . الحمد لله النافع الحكيم العلامة
والصلواة [كذا] على زبدة الانبيا ... وبعد پوشیده نماید
که این سطرى چندست از صناعت طب در ادله نبض
بر حال بدن ... مثنوى وارد امید یوسفی که مدام
فیض گیرند ازین چه خاص و چه عام

Explicit, fol. 81a, -3

زد رقم خامه ام دلایل نبض نظری کن تا ملى فرمای
تا شود نبض سال تاریخش ده صد کم کن و بر او افزای

Yūsofi wrote this treatise on the pulse, *Dalāyelo n-nabẓ* (fol. 81a, -3), in 942/1535 (for the chronogram see Explicit).

PL II 236, no. 408 (3); Monzavi I 537a, nos. 4967-75; cf. PL II 314, no. 584 (31); Miklukho-Maklaï, p. 195, no. 1340; Osmania Univ., p. 53, no. 39; Tashkent IX 299-300, nos. 6457-59 (11665 IV, 5534 VI, 3334 VI, resp.).

No. 78 : MS 26 VI

Yūsof b. Moḥammad b. Yūsof "Yūsofi"

Dalāyelo n-nabẓ

دلایل النبض

MS 26 (ex Coll. Min.), 103 fols., 178 x 120 mm; binder's collection of eleven works.

Dalāyelo n-nabẓ on fols. 58-70.

For the description of the MS see No. 62 : MS 26 I.

Incipit, fol. 58a, 1

ازین محفوظ [نبض حرکت] اینه ایست از روح
مرکب از انبساط و انقباض ...

Explicit, fol. 69b, -2

و غیرها نزدیک است بدلائل نبض بر حال بدن والله
اعلم زد رقم خامه ام دلایل نبض نظری کن تا مل فرما
تا شود نبض سال تاریخش ده صد کم کن و بر او افزا
تمت ...

There is a lacuna of one fol. between fols. 57 and 58, and the beginning of this text corresponds to MS 24, fol. 75b, 8. The concluding verses of the treatise give 942/1535 as the date of composition.

No. 79 : MS 29 I

Yūsof b. Moḥammad b. Yūsof "Yūsofi"

Dalāyelo n-nabẓ

دلایل النبض

MS 29 (ex Coll. Min.), 119 fols., 200 x 135 mm; scribe's collection of ten works; VII. Yūsufi's *Monājāt dar ṭalab-e 'eshq va-maḥabbat*, of non-medical contents, not catalogued. (See also Nos. 52, 57, 65, 82, 84, 151, 173, and 209.) *Dalāyelo n-nabz* on fol. 1a, 1–7.

Bound in thick but not stiff cardboard, pasted with faded greenish paper; spine of black cloth; modern endpapers and two front flyleaves added when rebound. Written on European paper, medium thick, burnished, cream-colored; heavily foxed; edges trimmed, few tears. For lacunae see below.

15–16 lines, 135–50 x 70–75 mm, on blind-ruled frame and lines; black with red rubrics; on fol. 81a a border of a single green line; various styles of *nasta'liq*, mostly medium sized, undistinguished. Catchwords.

Copied by Mollā Ḥasan Beheshti; he dated works II and IV Tuesday, 20 Rabi' I 1233/Wednesday, 28 January 1818, and work X Sunday, 29 Rabi' II 1233/8 March 1818; on fol. 118b a scribe's verse of his in Turkish.

Marginal notes throughout.

On fol. 1a a stamp of one Majdoddin, on fol. 13b an illegible stamp.

Incipit, fol. 1a, 1

در مطرقی [؟] جزئی است از انبساطی
که فرعه اولی [؟] اول اوست

Explicit, fol. 1a, 6

تا شود نبض سار [کذا] تاریخش
نبض گیر و نمود بر او افزای
والله اعلم بالصواب

Only the end of *Dalāyelo n-nabz* is preserved in this MS; cf. **No. 77 : MS 24 II.**

No. 80 : MS 24 III

Yūsuf b. Moḥammad b. Yūsuf “Yūsufi”

Dalāyelo l-bowl

MS 24 (ex Coll. Min.), 156 fols., 182 x 128 mm; binder's collection of eight works; six of these, by Yūsufi, copied by the same scribe.

Dalāyelo l-bowl on fols. 81b–88b.

For the description of the MS see **No. 61 : MS 24 I.**

دلایل البول

Incipit, fol. 81b

رساله فی دلائل البول . بسمله . بعد از سپاس حکیم مطلق
جلّ ذکره و بعد از درود رسول بر حق صلی الله علیه و اله
و اصحابه مخفی نماید که چون رساله دلائل النبض با ختام
انجامید بخاطر بعضی از محادیم... که در ادله بول نیز کلمه
چند نوشته شود... این مختصر که بدلائل البول موسوم است...

Explicit, fol. 88a, –4

دلایل بُراز [کذا] در صفت و سواد و بیاض و غیرها نزدیک
است بدلائل بول فتامل خاتمه حکام بول را زره فکر
یوسفی بهر توجع کرد و جمیع برادران
تاریخ سال تا که شود روشنت بگیر
قاروره و چهار صد و سی فرا دران

Yūsufi wrote this short tract on uroscopy as a companion piece to his *Dalāyelo n-nabz* in the same year 942/1535 (for the chronogram see Explicit) and gave it a corresponding title, *Dalāyelo l-bowl* (fol. 81b, 7).

PL II 236, no. 408 (2); Monzavi I 536b, nos. 4959–66; cf. PL II 314, no. 584 (30); Miklukho-Maklaï, p. 195, no. 1339; Tashkent IX 300–301, nos. 6460–61 (11665 V and 3334 VII, resp.).

No. 81 : MS 26 VII

Yūsuf b. Moḥammad b. Yūsuf “Yūsufi”

Dalāyelo l-bowl

دلایل البول

MS 26 (ex Coll. Min.), 103 fols., 178 x 120 mm; binder's collection of eleven works.
Dalāyelo l-bowl on fols. 70–72.

For the description of the MS see **No. 62 : MS 26 I.**

Incipit, fol. 70b, as in **MS 24 III**.

Explicit, fol. 72b, –2

بخلاف ناری که مشابه صیغ زعفرانست
و دلالت کننده است بر حرارت زائده ...

The text breaks off on fol. 72b, corresponding to **MS 24**, fol. 82b, –4.

No. 82 : MS 29 II

Yūsof b. Moḥammad b. Yūsof “Yūsofi”

Dalāyelo l-bowl

MS 29 (ex Coll. Min.), 119 fols., 200 x 135 mm; scribe's collection of ten works.
Dalāyelo l-bowl on fols. 1a–9a.

For the description of the MS see **No. 79 : MS 29 I**.

Incipit, fol. 1a, –7, and Explicit, fol. 9a, as in **MS 24 III**.

دلایل البول

No. 83 : MS Ar. 98 X

Yūsof b. Moḥammad b. Yūsof “Yūsofi”

Dalāyelo l-bowl

MS Ar. 98, 135 fols., 193 x 138 mm; fols. 89–135 a scribe's collection of six works by Yūsofi.
Dalāyelo l-bowl on fols. 105b–112a.

For the description of the MS see **No. 85 : MS Ar. 98 IX**.

Incipit, fol. 105b, 2, and Explicit, fol. 112a, –3, as in **MS 24 III**.

دلایل البول

No. 84 : MS 29 IV

Yūsof b. Moḥammad b. Yūsof “Yūsofi”

Settā-ye zarūriyā

سته ضروریه

MS 29 (ex Coll. Min.), 119 fols., 200 x 135 mm; scribe's collection of ten works.
Settā-ye zarūriyā on fols. 83–88, etc. (see below).

For the description of the MS see **No. 79 : MS 29 I**.

Incipit, fol. 83b, –6

بسمله نسخه دیگر از طب که جز دعای او نگوید
[روز شب
جز رضای او نجوید روز شب

Explicit, fol. 58b, –2

خاتمه این محقر که باد فایده مند
همه آفاق را چه خاص <و> چه عام
یافت در سال نهصد و چل چار
سمت ختم <و> صورت اتمام تمت ...

The preface and most of the dedicatory *masnavī* are not transcribed in this MS (cf. **MS 25**, fol. 86a, –6).
The correct order of fols. is: 83–88, 58–59.

PL II 240, no. 408 (15); Monzavi I 550a, nos. 5144–47; Shīrānī II 395, nos. 2138–39; Amritsar, p. 100, no. 246 I (S. H. R. 2270) [?]; Tashkent IX 301, nos. 6462–63 (11665 VI and 3334 V, resp.).

No. 85 : MS Ar. 98 IX

Yūsof b. Moḥammad b. Yūsof “Yūsofi”

Settā-ye zarūriyā

سته ضروریه

MS Ar. 98, 135 fols., 193 x 138 mm; a *majmūʿa* in Arabic (fols. 1–88) and Persian. Fols. 89–135 comprise a scribe's collection of six works by Yūsuf (nos. VIII–XIII of the whole *majmūʿa*); nos. VIII, *Anvār-e ḥekmat* (acephalous), and XIII, *Monājāt dar ʿalab-e ʿeshq va-maḥabbat*, of non-medical contents (incomplete at the end), not catalogued. (See also Nos. 53, 59, and 83.)

Settā-ye zarūriyā on fols. 99b–105a.

Bound in dark brown leather over thick stiff cardboard; simple blind-tooled borders; three-medallion design and corresponding corner pieces with blind-stamped floral scrolls on front and back; inner covers pasted with blue paper; one flyleaf each in front and back of Eastern paper, thin, transparent, burnished, cream-colored; some wear and tear. Binding not original. Written on European paper, medium thin, burnished, cream-colored.

15 lines, 135 x 85 mm, on blind-ruled frame and lines; verses in hemistichs and verse lines; black with red rubrics and punctuation; medium-large, even, careful *nastaʿliq*. Catchwords.

Collations by scribe.

Anonymous, undated copy (end missing); ca. 1200/1800.

Marginal notes by readers.

Incipit, fol. 99b, 3, and Explicit, fol. 105a, 5, as in MS 25 VII.

No. 86 : MS 57 III

Esmāʿil b. Moḥammad Yūsuf

Favāyed-e Saʿdiyā

فوائد سعدیه

MS 57 (ex Coll. Min.), 91 fols., 215 x 172 mm; scribe's collection of three medical texts in Persian.
Favāyed-e Saʿdiyā on fols. 61–83.

For the description of the MS see No. 136 : MS 57 I.

Incipit, fol. 61b

بسم الله حمد و ثنای بی شمار خالق را
که آثار متنوعه او در مخلوقات ظاهر و پیداست ...

Explicit, fol. 83a, 11

و شاحه [یعنی شاخه] برواند و گل کند و میوه بار افرد [؟]
بارها تجربه رسیده و آزموده است بکنند و به بینند
والسلام علی من اتبع الهدی

Esmāʿil b. Moḥammad Yūsuf (fol. 62a, 5) divided his treatise *Favāyed-e Saʿdiyā* (ibid., 10) into five *maqālā*:

1. (begins on fol. 62a, 14) in five *bāb* در منافع انسان و يتعلق بها
2. (begins on fol. 64a, –4) in four *bāb* در منافع حیوانات و بهایم و حشرات
3. (begins on fol. 67a, 11) in four *bāb* در منافع اشجار و نباتات و نظایران
4. (begins on fol. 70a, –3) in eight *bāb* در غرایب و عجایب حکما و اطبا
5. (begins on fol. 72a, 1) in ten *bāb*

در اسرار توالد [کذا] و تناسل و ما يتعلق بها و خواص و منافع متفرقه

The text contains much occult matter, especially in the last two *maqālā*. The author states in the preface that he composed this treatise in Samarqand in 959/1551, *dar jolūs-e ḥazrat-e salḥanatpanāhī*, but he does not mention his name (fol. 62a, 12–13).¹

It appears probable that Esmāʿil b. Moḥammad Yūsuf was a younger brother of Yūsuf b. Moḥammad b. Yūsuf “Yūsufi.”² Yūsufi's works span a period of more than three decades, from 913/1507–08 to 946/1539–40.³ Their father, Moḥammad b. Yūsuf, had also been a medical author: he wrote *K. jawāhir al-lughā*, a medical dictionary, in 898/1492, and in 924/1518 another medical glossary and dictionary of technical terms in Arabic and Persian, *Baḥr al-jawāhir fī taḥqīq al-muṣṭalaḥāt at-ṭibbiya*.⁴ Yūsufi is said to have been born at Khwāf,⁵ but his father bears the *nisba* Harawī, and in Herāt Yūsufi wrote his *Jāmeʿo l-favāyed*.⁶

Two other works by Esmāʿil b. Moḥammad Yūsuf have been preserved in MSS: *Ḥallō l-asāmī*,⁷ a commentary on *K. at-tanwīr fī l-muṣṭalaḥāt at-ṭibbiya* by abū Maṣṣūr al-Ḥasan b. Nūḥ al-Qumrī,⁸ and a short section *dar bāb-e mafāṣel va-neqreṣ*, perhaps taken from a larger work.⁹

1. In 959/1552, the Shaibānīd Nowrūz Aḥmad came to the throne; does the title “Auspicious Information” allude to this event?
2. See MSS 24–35.
3. See PL II 235–40, no. 408.
4. See Ullmann, pp. 233, 237.
5. See note 3 above.
6. See MS 25 VI.
7. Miklukho-Maklaī, p. 164, no. 1107; Tashkent VI 159, no. 4363 (6171).
8. Ullmann, pp. 147, 320, and esp. 236.
9. Miklukho-Maklaī, p. 373, no. 2852, fols. 281b–286b.

Not in PL or Monzavi; no other MS known.

No. 87 : MS 22 II

Nūrollāh

[*Resālā dar bikh-e čīnī*]

ارساله در بیک چینیا

MS 22 (ex Coll. Min.), 194 fols., 210 x 135 mm; contains Sharafoddin Ḥasan's *Resālā-ye yanbū*¹ and in the margins of fols. 20b-22a Nūrollāh's tract on chinaroot, in a different hand.
[*Resālā dar bikh-e čini*] on fols. 20b-22a, margin.

For the description of the MS see **No. 44 : MS 22 I**.

Incipit, fol. 20b, margin

بسم الله. الحمد لله رب العالمين والصلوة والسلام على خير خلقه
محمد وآله اجمعين اما بعد محرر اين رساله ومقرر اين مقاله
خادم المحكم نور الله قريب به بيست سال در هندوستان
روزگار گذرانيدم وبا حكيما ن انجا در باب فوايد ومنافع
بيخ چيني سخنان ميگفتم...

Explicit, fol. 22a, margin

وبه شيريني اندكي ميل نمايد شايد وخورنده ببيخ چيني
بايد كه على الدوام از ياد حضرت پروردگار غافل نباشد تمت

In this MS of Nūrollāh's (fol. 20b) tract on chinaroot, no title is mentioned. In the introduction, the author speaks of his twenty-year stay in Hendūstān and of a Frankish physician Aresṭū who introduced him to the healing properties of *bikh-e čini* (fol. 20b). This copy does not give a date of composition. In some other MSS, 944/1537-38 or 954/1547 is mentioned as the date of writing.¹ In Sālekoddin Moḥammad Ḥamavī's collection *Hajalato l-arāyes*, it is said that Aresṭū was the author's original name, that he considered himself a descendant of Aristotle, and had converted to Islam from Christianity.² There is no reason to doubt Nūrollāh's authorship of this tract, even though in some MSS 'Emādoddin Maḥmūd is named as its writer.³ None of the known facts of his biography suggests the possibility that he spent twenty years of his life in India.⁴ Confusion between the two authors may have been started by the fact that 'Emādoddin wrote a short tract on chinaroot himself, included by Sālekoddin Moḥammad in his collection⁵ and different from his longer discussion of the same subject.⁶

1. See PL II 240f., no. 410.

2. Nashriyā III 16b, no. 28.

3. See note 1.

4. See PL II 241, 243 (6); cf. **No. 99 : MS 46 II**.

5. Nashriyā III 15a, no. 13.

6. See PL II 242-43, no. 411 (2), (5); **No. 104 : MS 87 II**. In a MS in the library of the Royal College of Physicians in London (JRAS [1951], p. 188, no. 41 X), a tract on chinaroot is ascribed to Nūrollāh that according to the catalogue appears to be much longer than the short section in the UCLA manuscript (pp. 353-99 of the London MS). The question requires further study.

PL II 240, no. 410; Monzavi I 400b, nos. 3715-21; cf. PL II 243, no. 411 (6); Tashkent VI 160, no. 4364 (2873 III).

No. 88 : MS 105 II

Moẓaffar b. Moḥammad al-Ḥosainī "Shefā'i"

[*Qarābāzīn*]

اقرابادین ا

MS 105 (ex Coll. Min.), 283 fols., 233 x 145 mm; binder's collection of three works.
[*Qarābāzīn*] on fols. 128-220.

For the description of the MS see **No. 110 : MS 105 I**.

Incipit, fol. 128b

بسم الله. وبه ثقتي. نسخة قراپادین شفائی. الحمد لله الحكيم
العليم والصلوة على من اوتى الحكمه والكتاب الكريم
وهو يشفي بلطفه السقيم وانه لعلی خلق عظيم وآله
الهادين الى صراط مستقيم وبعد پوشيده نمايد كه فقير
حقير مظفر محمد الحسيني الشفائي در مدتی مدید ترکیبی چند...

Explicit, fol. 219b, -2

عسل صاف بقدر احتیاج بطریق معهود معجون سازند شربتی
يك مثقال بعد از چهل روز تمت هذه النسخه...

Moẓaffar-e Moḥammad al-Ḥosainī ash-Shefā'i (fol. 128b, 3) did not title his well-known dispensatory; in the preface he just states his intention to write *کتاب جامع ومسعی از سایر قراپادینات*. It is arranged in *bāb* of alphabetical order, listing the compound drugs according to their preparation. Taqī Kāshī records that his fellow townsman Shefā'i died in 963/1555.¹ Besides poetry and a work on ethics,² he composed the following books on medical subjects, in addition to his *Qarābāzīn*:³ *Ābestanī va-bāh*,⁴ *Bīst bāb fī ṭ-ṭebb*,⁵ *Kholāṣato sh-shefā'*,⁶ and possibly *Dastūr-e ghezā-ye Shefā'i*.⁷ In *Dharī'a*⁸ it is recorded that he and after him his descendants exploited the cobalt⁹ mines of Qamṣar¹⁰ in the vicinity of Kāshān.

1. PL II 245, no. 415.

2. See note 1.

3. PL II 245, no. 415 (3); Monzavi I 580a, nos. 5391-5416; cf. 553a, no. 5165, *Sharḥ-e Qarābāzīn-e Shefā'i*, and 587b, no. 5501, *Kolliyāt-e Ḥakīm-e Shefā'i* (according to the Incipit identical with his *Qarābāzīn*).

4. Monzavi I 460a, no. 4227.
5. PL II 245, no. 415 (1); Monzavi I 483b, no. 4475; al-Khāliṣī, p. 267, no. 19 III (? Incipit same as that of his *Qarābāzīn*).
6. PL II 245, no. 415 (2) has this title; Monzavi I 529b, nos. 4898–4903, enters it as *Kholāṣā-ye Shefāʿī*.
7. Monzavi I 536a, no. 4956; according to him, it has to have been written by this Shefāʿī.
8. VII 229, no. 1101.
9. *maʿdīn al-lājuward* (see note 8 for reference); on the use of *lājuward* to denote cobalt see Hans E. Wulff, *The Traditional Crafts of Persia* (Cambridge, Mass., and London, 1966), pp. 147, 148, 163.
10. See *Farhang-e Joghrafiyāʿi-ye Īrān* III 216b.

PL II 245, no. 415 (3); Monzavi I 580a, nos. 5391–5416; cf. *ibid.*, 583a, no. 5439; Panjāb P.L., p. 350, no. 264; Shīrānī II 398, nos. 2158–59; al-Mauṣil, p. 275, no. 54 II; Nūrbakhsh I 38, no. 29 I; Kekelidze, p. 83, no. 83 (P K 48); Leeds IX 45, no. P. 48; Miklukho-Maklaī, p. 373, no. 2854; Naniana II 243, nos. CXI–CXII; Osmania Med. Coll., p. 110, no. 4; Rampur, p. 130, no. 322; Tashkent IX 354–56, nos. 6528–32 (3885, 4724 II, 3496 II, 6651 I, 3334 I, resp.).

Kholāṣā-ye Shefāʿī: Panjāb P.L., p. 325, no. 250; al-Mauṣil, p. 107, no. 104; Miklukho-Maklaī, p. 173, no. 1177.

No. 89 : MS 106

Moẓaffar b. Moḥammad al-Ḥosainī “Shefāʿī”

[*Qarābāzīn*]

اقربا دین

MS 106 (ex Coll. Min.), 231 fols., 200 x 113 mm

Bound in dark brown leather over stiff cardboard; flap; simple blind-tooled borders and three-medallion design with blind-stamped floral scrolls on covers and flap; inner covers pasted with dark beige leather; one flyleaf each in front and back, of thin, burnished, yellowish paper (modern?). Some wear and tear. Binding not original. Written on Eastern paper, medium thin, slightly transparent, burnished, tan.

12 lines, 120 x 65 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized *naskh* leaning to *nastaʿliq*, deliberate and clear, but undistinguished. Catchwords.

Collations by scribe.

Copied, and dated 4 Rabīʿ II 1074/5 November 1663, by Maḥmūd Ṭabastī.

Numerous marginal notes in different hands; fols. 228b–231a filled with several short recipes, written by scribe (?), twelve lines of plain neat *naskh*; among these is a quotation from Esmāʿīl Jorjānī on a *barshaʿsā*, and a *qetʿā*, giving the recipe for an aphrodisiac, by one Neẓāmoddīn.¹

On fol. 231a an owner's stamp reading Muḥammad Ṣāliḥ al-Ḥusainī.

Incipit, fol. 1b

بسملة الحمد لله الحكيم العليم والصلوة على من اوتى الحكمة
والكتاب الكريم وهويشفي بلطفه السقيم ... وبعد يوشيده
نمائد كه فقير حقير مظفر بن محمد الحسيني الشفائي در مدتي
مدید ...

Explicit, fol. 228a, 7

بقدر احتیاج بطریق معهود معجون سازند شربتیی یکمقال
بعد از چهل روز تمام توان خورد تم الكتاب ...

1. See No. 112 : MS 26 IV.

No. 90 : MS 107

Moẓaffar b. Moḥammad al-Ḥosainī “Shefāʿī”

[*Qarābāzīn*]

اقربا دین

MS 107 (ex Coll. Min.), 117 fols., 220 x 123 mm

Bound in flexible dark brown leather; simple blind-tooled borders; inner covers pasted with white paper; warped; spine repaired, separated from MS; last four fols. loose. Written on European paper, medium thick, burnished, white; water-mark obscure; fols. 1–3, 115–117 added later of different European paper; some wear and tear. For lacunae see below.

15 lines, 165 x 75 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized, uneven, mostly fair *nastaʿliq*. Catchwords.

Collations by scribe.

Anonymous, undated copy; fol. 115 with the end of the text substituted later; twelfth/eighteenth century.

Notes in different hands in margins and on fols. 1–4a, 115–117; in a recipe on fol. 3b, Moḥammad Bāqer b. ʿEmā-doddīn Maḥmūd Šīrāzī¹ is quoted as authority.

On fol. 4b a *tamlīk* by Šadroddīn Moḥammad b. Moḥammad Maslīḥ Ṭabīb; his stamp on fols. 4b and 11a (date illegible); on fol. 2a a note by Ḥājj Mortaẓā Ḥasanpurī, son of the late ʿAbbās, presenting this volume to C. M. and dated 4 Ābānmāh 1339 *h. sh.* / 26 October 1960.

Incipit, fol. 4b, 1

بسملة. وبه نستعين. الحمد لله رب العالمين انوش دارو
كه اعضای رئيسه را قوت دهد ...

Explicit, fol. 115a, 2, as in MS 105 II.

The preface of Shefāʿī's work is not copied in this MS; cf. MS 105, fol. 128b, –6.

No. 91 : MS 108

Moẓaffar b. Moḥammad al-Ḥosainī “Shefāʾī”

[*Qarābāzīn*]

اقراباذین

MS 108 (ex Coll. Min.), 130 fols., 230 x 160 mm

Bound in black leather over stiff cardboard; simple blind-tooled borders; inner covers pasted with yellowish-green paper; half the MS out of binding, spine broken; worm-eaten. Written on Eastern paper, medium thick, burnished, off-white; stains, spots, edges torn, especially of first fols., repaired. For lacunae see below.

15 lines, 145 x 90 mm, on blind-ruled frame and lines; black with red rubrics; medium-large, bold *nastaʿliq*. Catchwords. Collations by scribe.

Anonymous, undated copy. A note on fol. 1b, above the text, is dated 1088/1677 (by the scribe?).

On fols. 125a, –4 to 130b, –1 some short paragraphs, copied by scribe, on the calcination (*koshtan*) of metals, on *nushdaru-ye loʻloʻi*, on good and bad symptoms of diseases, etc.; they break off with fol. 130b.

On fol. 1a a *tamlik* by one Moḥammad ʿAlī.

Incipit, fol. 1b, and Explicit, fol. 125a, 10, as in **MS 105 II**.

In this MS, there is a lacuna between fols. 77 and 78.

No. 92 : MS 109

Moẓaffar b. Moḥammad al-Ḥosainī “Shefāʾī”

[*Qarābāzīn*]

اقراباذین

MS 109 (ex Coll. Qāʿenī), 160 fols., 245 x 130 mm

Bound in brownish paper over stiff cardboard; spine of dark brown leather; inner covers pasted with white paper, dotted with a pattern of light green and yellow inkspots; binding stained, worn and torn. Original (?) binding. Written on European paper, medium thin, transparent, burnished, white; watermark obscure; fols. 1 and 160 pasted on Russian paper, medium thin, yellowish; some margins repaired with the same paper (blind stamp on fol. 159 reads: bumaga no 6); fol. 160 out of binding; MS stained and spotted.

15 lines, 180 x 83 mm, on blind-ruled frame and lines; borders of one thin red line; black with red rubrics; medium-large, energetic, good *nastaʿliq*; Qurʾānic and other quotations in large, good *naskh*. Catchwords.

Collations by scribe and readers.

Anonymous copy (part of fol. 160 with colophon torn off), dated Šafar 1126/16 February–16 March 1714.

Many marginal notes by readers; recipes by Moḥammad Ḥašhem Tehrānī¹ (fol. 132b), Moḥammad Saʿīd Qomīnī Ḥakīm-bāshī-ye Šāḥebqerān (fol. 135b), Mirzā Qāzī (fol. 153b); on fol. 53a, a note dated Thursday, 19 Zū l-ḥejjā 1179/29 May 1766; another note, commemorating a successful treatment by Mirzā Gholāmreżā, son of Čapar-bāshī (?), dated 1274/1857.

Incipit, fol. 1b, and Explicit, fol. 160a, as in **MS 105 II**.1. See **Nos. 123–24** : **MSS 48–49**.

No. 93 : MS 110

Moẓaffar b. Moḥammad al-Ḥosainī “Shefāʾī”

[*Qarābāzīn*]

اقراباذین

MS 110 (ex Coll. Min.), 200 fols., 210 x 155 mm

Bound in black leather over stiff cardboard; simple blind-tooled borders, three-medallion design, supplemented by two more medallions and corresponding corners, all blind-stamped with floral scrolls; inner covers pasted with European pink-dyed paper. Binding somewhat worn; one quire loose. Written on European paper, medium thin, slightly transparent, burnished, white; watermark: a shield with a crenellated tower; two names in capitals illegible, because bound in (Italian?). Ink sometimes blotted through; stained, worn.

12–15 lines, 140–60 x 75–100 mm, on blind-ruled frame and lines; black with crimson and orange rubrics; medium-large, fair to good, undistinguished *naskh* of different styles, one scribe (?). Catchwords. Fols. 197b, 198a, 200b blank.

Anonymous, undated copy; thirteenth/nineteenth century.

On fols. 1a, 194b–200a, and in margins medical notes; on fols. 195b–196a recipes by Moḥammad al-Ḥosainī Ṭabīb-e Eṣfahānī.

On fol. 1b owner’s stamp: Muḥammad al-Ḥusainī, dated 1214/1799 (?). Is this owner identical with the author of the recipes on fols. 195b–196a?

Incipit, fol. 1b

بسمله. وبه نستعين. الحمد لله الحكيم العليم والصلوة على
من اوتى الحكمته [كذا] والكتاب الكريم... [أ ب، هـ] اما بعد
يوشيده نماند كه فقير حقير مظفر بن محمد الحسيني الشفائي...

Explicit, fol. 194a, –6

عسل مصفى بقدر احتياج بطريق معهود معجون سازند
شربتى يكمتقال بعد از چهار روز تمام توان خورد والله اعلم
تمت الكتاب [كذا]...

No. 94 : MS 111

Moẓaffar b. Moḥammad al-Ḥosainī “Shefā’ī”

[*Qarābāzīn*]

اقراباذين

MS 111 (ex Coll. Min.), 66 fols., 183 x 115 mm

Bound in flexible dark brown leather; simple blind-tooled borders; spine torn, back cover missing, front cover worn and warped. Binding too small for MS, not original (thirteenth/nineteenth century). Written on Eastern paper of two varieties: 1) fols. 1–6: medium thin, burnished, cream-colored; 2) fols. 7–66: medium thick, burnished, beige. Surface of paper partly worn, stained; inkblots; edges torn off. On lacunae see below.

On fols. 1–6 see below. Fols. 7–66: 13 lines, 120 x 65 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized, fine, energetic *nasta’liq*. Catchwords.

Fragmentary copy, anonymous, undated; eleventh/seventeenth century.

Fols. 1–6 filled with recipes, short fragments of texts, etc., in different hands; several dates from the year 1257/1841 in the same hand; another note dated Jomāda II 1253/2–30 September 1837. Many marginal notes throughout the MS, among them a recipe by Ḥakīm Kuček, on fol. 12a.

Fols. 7–66 of this MS contain fragments of Shefā’ī’s *Qarābāzīn*. The order of fols. is disrupted; the correct order is: lacuna, 9 (*īārāj*, etc.), lacuna, 11 (*govāresh*), lacuna, 13–16 (*ḥabb*), lacuna, 48–49, 44–46 (*ḥabb*), lacuna, 50–53 (*davā* to *zarūr*), lacuna, 30–43 (*rowghan* to *safūf*), lacuna, 20–28 (*safūf* to *sharāb*), lacuna, 54–57 (*sharāb*), lacuna, 62, 10 (*shīāf*), lacuna, 58–61 (*ẓemād*), lacuna, 64 (*ṭelā*), lacuna, 19 (*ṭelā*), lacuna, 47 (*ṭelā*), lacuna, 17–18 (*ghargharā* to *fīrūznūsh*), 12 (*fandāriqūn* to *farzajā*), lacuna, 63 (*kalkalānāj* to *koḥl*), 8 (*koḥl*), lacuna, 66 (*lazūq* to *la‘ūq*), lacuna, 7 (*ma‘jūn*), lacuna, 65 (*ma‘jūn*), lacuna, 29 (*morabbā*), end missing.

No. 95 : MS 112

Moẓaffar b. Moḥammad al-Ḥosainī “Shefā’ī”

[*Qarābāzīn*]

اقراباذين

MS 112 (ex Coll. Min.), 87 fols., 80 x 180 mm

Bound in white paper, a large sheet folded and pasted together (heading: *pāknevis-e diktā*); warped. Written on Eastern paper, medium thin, surface of uneven smoothness, yellow, pinkish-grey, mustard-colored; first and last fols. badly damaged; stained, blotted, mouse-eaten; fol. 1 torn out and pasted on cover. On lacunae see below.

17–21 lines, 60 x 150 mm; black with red overlinings; medium-small, undistinguished *shekastū-āmiz* of varying styles, but probably by one hand. Catchwords.

Collations by scribe.

Anonymous, undated copy (end missing); twelfth/eighteenth century.

Marginal notes, partly Persian in Hebrew characters.

On fol. 1 stamp of a former owner: Muḥammad Mahdī, dated 119 (1190/1776?).

In this copy of Shefā’ī’s *Qarābāzīn*, beginning and end are missing; fol. 1 begins with *īārāj-e lūḥadiā*; the lower part of fol. 87 is torn away; on fol. 87a a *marham*, on fol. 87b a *naṭūl*, are discussed.

No. 96 : MS 113

Moẓaffar b. Moḥammad al-Ḥosainī “Shefā’ī”

[*Qarābāzīn*]

اقراباذين

MS 113 (ex Coll. Min.), 28 fols., 240 x 120 mm

Modern brochure of thin, coarse, yellowish paper; torn. Written on Eastern paper, medium thin; heavily soiled, soaked, stained; original surface and color cannot be determined; ink not blotted out. On lacunae see below.

27–29 lines, 170 x 75 mm; black with red rubrics; medium-sized good *naskh*. Catchwords.

Collations by scribe.

Fragmentary copy, anonymous, undated; twelfth/eighteenth century.

Marginal notes by readers.

On fol. 1a owner’s stamp; only part of the date is legible: twelfth/eighteenth century.

The text of this MS is transcribed from a misbound copy; this MS is itself misbound. The correct order of fols. is the following: beginning missing, 17a, 1–13 (*ḥabb*), 17b, –11 (from *ṣefat-e ān*) to 18a, –7 (*ḥabb sāzand*), 17a, 14–15 (in collation on margin *ad* 18a, –8), 17a, –13 to 17b, –12, 18a, –7 (*ḥabb-e moql*) to 19b, –1, 27–28, 20–26 (*ḥabb* to *rowghan*), lacuna, 1–12 (*rowghan* to *sharāb*), lacuna of one fol., 13–16 (*sharāb* to *shīāf*), rest missing.

No. 97 : MS 114

Moẓaffar b. Moḥammad al-Ḥosainī “Shefā’ī”

[*Qarābāzīn*]

اقراباذين

MS 114 (ex Coll. Min.), 30 fols., 280 x 150 mm

Unbound, but sewn together in a makeshift way. Written on Eastern paper, medium thin, slightly transparent, burnished, cream-colored; margins torn or cut off, one corner clipped; stained. For lacunae see below.

15–17 lines, 185 x 90 mm, on blind-ruled frame and lines; black with black overlinings; large fair *nasta’liq*. Catchwords.

Fragmentary copy, anonymous, undated; twelfth/eighteenth century.

The MS is misbound; the correct order of fols. is the following: beginning missing, 1–3, 7 (*ẓemād* to *fīrūznūsh*), lacuna, 8–12, 4, 25–28, 13–22 (*farzajā* to *ma‘jūn*), lacuna, 23–24 (*ma‘jūn*), lacuna, 29–30 (*ma‘jūn*), lacuna, 5–6 (*mofarreḥ* to *morabbā*), end missing.

No. 98 : MS 85 II

Moẓaffar b. Moḥammad al-Ḥosaini "Shefā'ī"

[*Qarābāzīn*]

MS 85 (ex Coll. Min.), 51 fols., 190 x 110 mm; scribe's collection of two works on medicine. [*Qarābāzīn*] on fols. 41, etc. (see below).

For the description of the MS see **No. 169 : MS 85 I.**

Incipit, fol. 41a

زهر دار را دفع کند و دافع همه زهرهای کشنده
است و جد ام و فالج و صرع و سگته و لقوه و رعشه
و مالمخولیا و ضيق النفس و خناق سوداوی و بلغمی ...

This *qarābāzīn* was obviously excerpted from Shefā'ī's work.¹ It is divided into *bāb* of alphabetical order. The order of fols. is disrupted; it can be corrected as follows: beginning missing, fol. 41, 4-11, 50 (within *bāb tā*, *teryāq*, to within *bāb sin*, *sehangobīn*), lacuna, 34-36 (*shorbat* to *shīāf*), lacuna, 51, 49, 46 (*bāb tā*, *telā*, to within *bāb mīm*, *mesrūzītūs*), lacuna, 44, 39-40, 45 (*ma'jūn* to *marham*), end missing.

1. See MSS 105-114.

No. 99 : MS 46 II

Emādoddīn Maḥmūd b. Serājoddīn Mas'ūd Shīrāzī

[*Resālā-ye āteshak*]

MS 46 (ex Coll. Min.), 149 fols., 210 x 120 mm; owner's collection of two Arabic texts (I, IV), two groups of short Arabic excerpts (VI, VIII), and four Persian texts (II, III, V, VII), all on medical subjects. (See also **Nos. 102, 103, and 113.**) [*Resālā-ye āteshak*] on fols. 37-56.

Bound in polished burgundy-colored leather over thick, stiff cardboard; three-medallion design on front and back, inset with thin leather, blind-stamped floral scrolls of light grey against a background of dark grey; spine of rust-colored leather; inner covers pasted with cream-colored paper; corners worn or broken off; wormholes, worn and torn; some leaves

اقربادین

loose. Written on Eastern paper, medium thick, transparent, brittle, burnished, white; spots and stains; in parts foxed; torn, wormholes; three fols. torn out after fol. 149, and two after fol. 92.

A. Works I, IV-VI, VIII, fols. 1-36, 75b, -2 to 78, 79-92, 142-146: 18 lines, 160 x 80 mm, on blind-ruled frame and lines; black with black and crimson overlinings; medium-sized, very hasty, undistinguished *shekastā-āmīz*. Catchwords. B. Works II, III, VII, fols. 37 to 75b, -2, 93-141: 12 lines, 145 x 65 mm, on blind-ruled frame and lines; black with rubrics occasionally in red; ink sometimes blotted through paper; beginnings of texts in medium-large, fine *nasta'liq*, then changing to medium-large, dense, spidery, undistinguished *shekastā-āmīz*. Catchwords. Fols. 50a (lower half), 50b, 142a, 143b, 144a blank.

Collations by Moḥammad Kāẓem Lāhejānī; the collation of VII is dated first third of Šafar 1081/20-30 June 1670.

A. Copied by Moḥammad Kāẓem Lāhejānī; no. I he dated Monday, 18 Moḥarram 1082/Wednesday, 27 May 1671, and no. V Ūjjain, second third of Sha'bān 1081/23 December 1670-2 January 1671; nos. IV, VI, and VIII are undated and unsigned. B. Copied by Mollā Rażiyoddīn Moḥammad Astarābādī, named in the colophon of II on fol. 56a, written by Moḥammad Kāẓem; in the colophon of VII, fol. 141b, Rażiyoddīn calls himself only *فرست* [وزیر خانی]. He signed and dated no. VII Dāro l-faṭḥ-e Ojjain, 25 Moḥarram 1081/14 June 1670; nos. II and III are undated and unsigned (but see above). Rażiyoddīn writes in the colophon of VII that he transcribed it

لاجل جالینوس الزمانی حکیم محمد کاظم
المتوطن بگیلان صانها الله عن بلیات الاوان

It appears that Moḥammad Kāẓem was the owner of this *majmū'ā* who copied some of the collected texts himself and had the others copied for him; afterwards all of them were bound together.

Medical notes on inner covers, fols. 92b, 147-149a, from *Kāmil aṣ-ṣinā'a* by al-Majūsī,¹ *Irshād aṭ-ṭibb* by ibn Jumāl (?),² from works by Emādoddīn Maḥmūd, Ḥakīm Masīḥe z-zamān (?),³ etc.

On fols. 1a, 37a, 79a, 93a (attempted erasure on fols. 37a and 79a) an anonymous *vaqfiyā*, dated 1211/1796, forbidding the sale of the book and reserving its use for the students of religious sciences who live in the village of Aqda.⁴ *Waqf* written on many fols. verso.

Incipit, fol. 37b

بسم الله. باید دانست که مرض آتشک را اقسام متباینه
هست چنانچه متعذر است که انرا در حد واحد
ارتباط دهند اما بحسب الامکان در تعریف او
کلامی که موافق قوانین این فن است بیاوریم
و التوفیق من الله وحده و ارباب جدی گفته اند...

Explicit, fol. 56a, 5

سقوط مقوی دارچینی رازیانه مصطکی بالسویه گفته
و بخته نگاه دارند اینست تمام کلام سید بهاء
الدین مؤلفها الحقیق الفقیر علی الله الحبیب ابن مسعود بن
محمود الطیب و الحمد لله اولاً و آخراً و ظاهراً کذا
و باطنا و الصلوة علی نبینا محمد و آله اجمعین

Toward the end of this untitled treatise on *āteshak*, the author quotes extensively from Sayyed Bahā'oddīn⁵ on the treatment of the disease and gives his formula for a *ma'jūn-e simāb*; the *saḡūf* copied here in the Explicit is part of it. The author concludes his quotation by saying *این است تمام کلام رسد بهاء الدین*, then names himself as ebn Mas'ūd b. Maḥmūd aṭ-Ṭabīb.⁶ In another version, not represented in the collection at UCLA,⁷ the quotation from Bahā'oddīn is followed by a longer discussion by the author himself. At the end his name is given as ebn Mas'ūd b. Maḥmūd Maḥmūd aṭ-Ṭabīb.⁸ He did not title his treatise, but in the introduction, missing in this MS, he immediately announces his subject after short opening eulogies (see **MS Ar. 41**, fols. 42b to 43a, 9; **MS Ar. 96**, fol. 144a, -5 to 144b). In this MS, on fol. 37a, Moḥammad Kāẓem Lāhejānī gives author's name and subject as follows:

رسالة تحقیق مرض نارفارسی که مشهور باتشک
است از حکیم تحریر فاضل حکیم عماد الدین
حمود شیرازی رحمه الله

The author of this text is 'Emādoddīn Maḥmūd b. Serājoddīn Mas'ūd b. 'Emādoddīn Maḥmūd Shīrāzī.⁹ His grandfather Maḥmūd was physician to Shāh Esmā'īl.¹⁰ In the years 902-04/1496-98, at Shīrāz, he taught medicine to Maḥmūd b. Moḥammad 'Abdollāh, the author of *Tohfā-ye Khānī*.¹¹ Of his works on medicine, a treatise *dar taḥqīq-e moḡarrehāt-e yāqūtī* is preserved.¹² At present it cannot be determined whether or not more of the writings transmitted under 'Emādoddīn Maḥmūd's name belong to him rather than to his grandson of the same name.¹³ In his treatise on *āteshak*, 'Emādoddīn Maḥmūd the younger quotes his grandfather with a prescription.¹⁴

'Emādoddīn Maḥmūd the younger¹⁵ was first in the service of 'Abdollāh Khān Ostājlu, governor of Shīrvān, but for some reason incurred his wrath. As a punishment he had to spend one night out in the cold and snow, during which ordeal he resorted to opium. Although he recovered, he had a tremor, *ra'shā*, for the rest of his life. Since he was an *afyūnī* himself, he held the therapeutic virtues of opium in high esteem.¹⁶ After a time in direct service to Shāh Ṭahmāsp, he was appointed physician-in-residence at the hospital in Mashhad, where he spent the later part of his life. It was probably there that in or after 979/1571-72, Nūrollāh Shūshtarī read with him the *Shāfi'a*, the abridgment of *Ma'ālemo sh-shefā*, by Ghīāsooddīn Manṣūr Shīrāzī. The sources are silent about the date of his death. In the preface to his *al-Murakkabāt ash-shāhiya*,¹⁷ 'Emādoddīn Maḥmūd says that he first studied the standard works of medicine with his father and other men in the field and then practiced for nearly twenty years before coming to the court of Shāh Ṭahmāsp and presenting this work to him. Unfortunately, there is no indication as to when this was, and Eskandar Monshī also remains silent about Maḥmūd's period at the court. The only date that can be fixed is 977/1569, when at Mashhad he wrote his tract on *āteshak*.¹⁸

Maḥmūd's writings on medical subjects¹⁹ and his formulas for compound medicines earned him a reputation as a skilled physician, but he was especially known for his treatment of chronic diseases and of those of a "hot nature," such as "the small and big scab," *jarab-e ṣaghīr va-kabīr*, popularly known as "syphilis," *āteshak*. His work on this subject is indeed the first monographic treatment in Persian of this "new" disease.

In the introduction the author explains why none of his predecessors had discussed it fully: the ancients could not have observed it, and modern authors had not paid much attention to it. They had either dealt with it in an abridged form, without offering any clues as to its treatment, as had Mīr Bahā'o d-dowlā Nūrbakhshī,²⁰ or did not find an opportunity to include it in their writings because they were addicted to intoxicants and hallucinogens,²¹ as was Mollā Sharafoddīn Ḥasan Shīrāzī, who spent all his time with hemp and wine.²² Still others were too occupied with their duties in the service of

princes. He himself had for a long time been unable to carry out his plans to write about the subject because he was in attendance at the court, but now, in Mashhad, he had the leisure to put his ideas on paper, even though he was without the standard textbooks.²³

The judgments passed here by the author on his predecessors Bahā'o d-dowlā and Sharafoddīn Ḥasan should not be taken literally: Maḥmūd himself says that he will quote from Bahā',²⁴ and Sharaf was at least enough master of his senses to write an extensive treatise on therapy and simple and compound drugs, the *Resālā-ye yanbū*.²⁵ One writer not mentioned here by Maḥmūd is Yūsufī, who in his *Jāme'o l-favāyed* and *Favāyed-e akhyār*²⁶ gives prescriptions for syphilis.

1. See Ullmann, p. 140.
2. See Ullmann, p. 164.
3. A Ḥakīm Maṣṭhō z-zamān dedicated a treatise *Ḥefẓo ṣ-ṣeḥḥā* to the Mughal emperor Owrangzēb (reigned 1069-1119/1659-1707); see PL II 267, no. 460.
4. A village district to the south of Nā'in and east of Ardakān, part of the province (*shahrestān*) of Yazd (*Farhang-e joḡhrāfiyā-ye Irān*, X 135b-136a).
5. See note 24 below.
6. In the MS of Teheran Med. Fac., the name is given more fully as ibn Mas'ūd b. Maḥmūd Maḥmūd aṭ-Ṭabīb (Nashriyā III 361a, no. 2). Blochet misunderstood the author's name as Bahā'oddīn b. Mas'ūd b. Maḥmūd (II no. 890 V).
7. Cf. **MS Ar. 96**, fol. 158b (in **MS Ar. 41**, the end is missing).
8. This is a MS in the Royal College of Physicians, copied by a nephew of the author, 'Alī b. Ḥasan b. Mas'ūd (see below, note 19), in 1037/1627-28 (JRAS [1951], p. 191, no. 56 II; this MS was formerly in the collection of C. Elgood, who also translated it: *Annals of Medical History*, 3 [September 1931, no. 57], pp. 465-86).
9. Maḥmūd's name is given in this form by Salekoddīn Moḥammad Ḥamavī in his collection *Hajalato l-arāyes*, copied by himself in 1006/1597 (see, e.g., Nashriyā III 15a, no. 9). Maḥmūd's nephew 'Alī b. Ḥasan, who transcribed Maḥmūd's treatise on phlebotomy, etc. (see **No. 103 : MS 46 V**), added the following names of his forebears: Maḥmūd [the elder] b. Moḥammad b. Aḥmad b. Ḥosain b. 'Alā' (see Monzavi I 574a, no. 5345).
10. See previous note for reference. Other relatives of 'Emādoddīn Maḥmūd the younger who were active in medicine include his son Moḥammad Bāqer (PL II 251, no. 428; Nashriyā III 16b, -2, no. 33; *Zail-e Tārīkh-e 'Ālamāra-ye 'Abbāsī*, p. 275, -8 to -4; a Moḥammad Bāqer b. Maḥmūd is mentioned as the author of *Resālā-ye akmal dar maqālā-ye ajmal* in Charminar, p. 240, no. 116), Ḥakīm abū Naṣr Gilānī, and Mīrzā Moḥammad Shīrāzī (Eskandar Monshī I 123). The latter is also mentioned, along with his brothers Mīrzā Moḥammad Ḥosain and Mīrzā Moḥammad Sa'īd, as *ketābdār-e khāṣṣā-ye sharīfī* of Shāh Ṣāfi in *Zail-e . . . 'Ālamāra* (p. 275, -8 to end).
11. See Nashriyā III 304a, s.v. They read together Aqsarā'i's commentary on the *Qānūn* (see Dietrich, p. 91, no. 34), the *Kulliyāt* of the *Qānūn* itself (see Ullmann, p. 152), Naḡs b. 'Iwāḍ al-Kirmānī's *Sharḥ* of ibn an-Naḡs's *Muḡīz al-Qānūn* (see Dietrich, p. 86, no. 32, and p. 92, no. 35; Ullmann, p. 173), *Idāḡ mahajjat al-ilāj* by Ṭāhir b. Muḥammad as-Sijzī (see Dietrich, p. 236, no. 121; cf. Ullmann, p. 28), and Galen's anatomy (*Tashriḥ-e Jalīnūs*; see Ullmann, pp. 40-41, nos. 13-14; pp. 53-55, nos. 74-80). This was the medical curriculum of the author of *Tohfā* according to his own testimony. Compare the same passage in the printed text of *Tohfā* (Madras Gov't Or. Ser. No. CLII, 1959, p. 2, 10-14); see also PL II 232, no. 40.
12. Besides **MS 46 III**, two MSS in Teheran University, dated 996/1587 and 1101/1689, are preserved of this text (Monzavi I 602b, s.v. *Moḡarreh-e yāqūtī*, nos. 5623-24; the latter is catalogued in Meshkat III (2) 808, s.v. *Moḡarreh-e yāqūtī*). It is not known whether the two Teheran MSS are consecutive links in one line of transmission, but both give as the date of composition 902/1496. The author's grandfather, Fakhroddīn Shīrāzī, and Sharafoddīn Ḥasan are quoted as the authors of a recipe for Solṭān Ya'qūb (see **No. 102 : MS 46 III**). If this is Ya'qūb Aq Qoyunlu, who reigned 883-96/1478-90, the time between Ya'qūb's reign and 902/1496 would appear rather short to accommodate two generations. Moreover the text begins exactly like some treatises by 'Emādoddīn Maḥmūd the younger: *Resālā-ye āteshak* (see **Nos. 100-101: MSS Ar. 41 II and Ar. 96 VII**) and *Resālā-ye afyūn* (Rahavard, p. 189, no. 287 I). Did the younger Maḥmūd imitate his grandfather's eulogies, or did he revise the elder's tract on *moḡarrehāt*? The MS of 996/1587, copied by Moḥammad Bāqer, a son of the younger Maḥmūd, is a collection of works by the latter on *padzahr*, *āteshak*, *ḥab-e ḥimī*, *qal-e āṣar*, etc. (Monzavi I 602b, no. 5623). Here, the question has to be left undecided.
13. See **No. 103 : MS 46 V** and note 19 below.
14. **MS Ar. 41**, fol. 47b, -4.
15. The following short biographical note is taken from Eskandar Monshī I 123-24; see also PL II 241, no. 411; Elgood, p. 381; Rien II 474.
16. Cf. his tract on *afyūn*, Rahavard, p. 189, no. 287 I; PL II 242, no. 411 (I).
17. Rien II 474b, *ad Add.* 23560 II; the MS was copied in 1099/1687.
18. The MS transcribed by Maḥmūd's nephew 'Alī (see note 8 above) gives the second Thursday of Rabi' I (II?) 977 25 August (22 September?) 1569 as the date of completion.

19. See **Nos. 102–103 : MSS 46 III** and **46 V**; **No. 104 : MS 87 II**; PL II 241–44, no. 411; Nashriyā III 10b–15b, s.v. *Ḥajalato l-ʿarāyes*; in addition to these a *Resālā-ye amrāz-e atfāl*, or *Resālā dar amrāz-e šebyan* (identical?), is preserved in one MS each in the Inst. Hist. Med., New Delhi (*Cat.* I 35, no. 11965) and Punjab University (Shīrānī II 392, no. 2123).

The Majles Library, Teheran, contains a MS of a treatise by ʿEmādoddīn Maḥmūd b. Masʿūd, titled (?) *Adviā* (Majles, no. 2475 III; Monzavi I 469a, no. 4340); it cannot now be determined whether or not this is a version of his Arabic work *al-Murakkabāt ash-shāhiya*.

On fols. 1–36 in **MS 46**, Moḥammad Kāzem Lāhejānī copied a *Risālat al-mushil*, without title or author's name, that he ascribed to “Ḥakīm ʿEmādoddīn Maḥmūd Shīrāzī” (fol. 1a). It cannot now be decided whether this ascription is correct and to which of the two physicians of this name it would belong. An Arabic *Risāla fī l-mushil* by “Muḥammad Bāqir b. Maḥmūd aṭ-Ṭabīb” is preserved in a Bankipore MS (*Cat.* IV 127, no. 81 [nineteenth century], the cataloguer of which identifies its author with ʿEmādoddīn Maḥmūd the younger's son of this name. In a Kābol MS, a Persian *resālā dar tariq-e moshel kardan* is preserved, the author of which is supposed to be ʿEmādoddīn Maḥmūd. The MS is dated 949/1542; its

Incipit reads هر چند فکی کردم که معنی که معلوم آن مخدوم نباشد
نیافتم (Monzavi I 597a, no. 5583)

The relationship of this Persian text to the Arabic tract in the UCLA manuscript remains subject to further study.

In *Haft eqlim* (Ethé I 396, no. 233; ed. *Bibl. Ind.* I 284), four works by ʿEmādoddīn are mentioned by title: 1) a treatise on chinaroot; 2) a treatise on the properties of opium; 3) a tract on anatomy, *tashriḥ*; and 4) *Sharḥ dar baʿzi mabāḥes-e Qānūn*. No MSS are known as yet of nos. 3 and 4. Again it is not clear to which of the two ʿEmādoddīn the name refers.

20. See **No. 46 : MS 23**.

21. *moskerāt va-moghayyerāt-e ʿaql*.

22. **MS Ar. 41**, fol. 42b, –3, has *bang va-khamr*, and **MS Ar. 96**, fol. 144b, 5, has *bang va-afyūn*; the former reading appears to be preferable, giving one inhaled and one liquid drug; cf. also the title *bang va-bādā*.

23. For this introduction see **Nos. 100–101 : MSS Ar. 41 II** and **Ar. 96 VII**.

24. Cf. also Elgood, pp. 379–81. In **MSS 46 II** and **Ar. 96 VII**, the recipes quoted toward the end of the treatise are attributed to Sayyed Bahāʾoddīn, however. This is very likely to be a scribal error, though, Maḥmūd's nephew having the name Bahāʾo d-dawlā (see Elgood's translation, p. 484b; see note 8 above for references).

25. See **No. 44 : MS 22 I**. ʿEmādoddīn Maḥmūd the younger quotes him in his *Mofarreh-e yāqūtī* (**No. 102 : MS 46 III**).

26. See **No. 47 : MS 25 VI, VIII**; Elgood, p. 379.

PL II 242, no. 411 (4); Monzavi I 461b, nos. 4235–39; cf. Monzavi I 460b, nos. 4229–31, s.v. *Ābelā*; Shīrānī II 392, no. 2120.

ʿEmādoddīn Maḥmūd Shīrāzī is quoted with prescriptions in a collection of medicines: Miklukho-Maklaī, p. 587, no. 4430.

ʿEmād's *Afyūniyā*; Shīrānī II 391, no. 2118.

No. 100 : MS Ar. 41 II

ʿEmādoddīn Maḥmūd b. Serājoddīn Masʿūd Shīrāzī

[*Resālā-ye āteshak*]

MS Ar. 41, 49 fols., 170 x 95 mm; scribe's (?) collection of one Arabic and one Persian work on medicine; work I, fols. 1–37, an incomplete copy of Jaghmīnī's *Qānūnja*.
[*Resālā-ye āteshak*] on fols. 42b–49b.

Bound in flexible, plain, pale crimson leather; inner covers bare; one flyleaf each in front and back, waterstained, foxed; binding worn and torn. Binding not original. Written on Eastern paper, medium thin, burnished, light brownish; fol. 38 European paper. For lacunae see below.

Fols. 42b–49b: 14–22 lines, 120 x 55–60 mm, 140 x 70 mm, and whole page, on blind-ruled frame and lines of 120 x 55 mm; black; small, hasty, uneven *shekastā-āmiz*, not fully punctuated; same hand as no. 1? Catchwords. Fols. 38, 39a, 40a, 41a, 42a blank.

Collations by scribe.

Anonymous, undated copy (end missing); no later than 1042/1632 (see below on notes).

Recipes in Persian on fols. 39b, 40b, 41b; date on fol. 39b: Sunday, 5 Jomādā II 1042/*Saturday*. 18 December 1632; verses on fol. 40b, copied by Moḥammad Saʿīd on 1 Rabiʿ I 1043/5 September 1633; another note on fol. 40b dated in the *madrasa*, in the teaching room (*dar hojrā-ye āmūzi*) of Mollā Moḥammad Reza Gilānī, 1044/1634.

Incipit, fol. 42b

بسم الله الحمد لله الحمد في كل فعالة والصلوة على سيدنا
محمدًا محمودًا احمدًا [كذا] وآله حون مرضى که
معروفست تا تسک در رمان ساقی نبود ...

Explicit, fol. 49b, –3 (cf. **MS Ar. 96**, fol. 154b, 1)¹

المحمود رسی [؟] مقل کثیرا صمغ عربی ریوند برید
عاریقون انزروت یکہ سہ [؟] نشاستہ زعفران یکہ انبان
ترک حیاتکہ کافور مصطکی پسته مغز بادام محمودہ یکہ
حقیر گوید کہ در اصل این نسخہ]

The MS contains an untitled treatise on *āteshak* (fol. 42b, 3); the author's name does not appear here since the end is missing (probably three fols. are lost). A comparison with **MS 46 II** and **MS Ar. 96 VII** shows that the text is ʿEmādoddīn Maḥmūd Shīrāzī's treatise on *āteshak* (syphilis).

1. Fully punctuated, the text reads as follows:

المحمود زینق [؟] مقل کثیرا صمغ عربی ریوند ترید عاریقون
انزروت یکہ سہ [؟] نشاستہ زعفران یکہ انبان ترک چنانکہ
کافور مصطکی پسته مغز بادام محمودہ یکہ حقیر گوید
کہ در اصل این نسخہ]

No. 101 : MS Ar. 96 VII

ʿEmādoddīn Maḥmūd b. Serājoddīn Masʿūd Shīrāzī

[*Resālā-ye āteshak*]

ارسالۂ آتشک

MS Ar. 96 (ex Coll. Min.), 159 fols., 212 x 150 mm; binder's collection of eight Arabic and Persian works.
[*Resālā-ye āteshak*] on fols. 144–158.

For the description of the MS see **No. 144 : MS Ar. 96 I.**

Incipit, fol. 144a, -6

بسملة. رساله در امراض سودا.
الحمد لله المحمود في كل فعاله والصلوة على سيدة [كذا]
محمد محمود احمد والاه چون مرضي كه معروف باتشك
است در زمان سابق نبود...

Explicit, fol. 158b, 1

سفوف مقوی دارچینی رازیانه مصطکی بالسویه کوفته
و بخته [كذا] نگاهدارند این است تمام کلام سید بهاء
الدین مؤلف الحقیق الحلفی [كذا] ملا حبیب [كذا] الدین
ابن مسعود محمود الطیب و الحمد لله اولاد [كذا] و آخر
و ظاهرا و باطنا والصلوة علی نبینا محمد و اله اجمعین

As is shown in the Explicit, the author's name is incorrectly given here as Mollā Najīboddīn b. Mas'ūd-e Maḥmūd aṭ-Ṭabīb; for the correct wording of the Explicit see **MS 46 II.**

No. 102 : MS 46 III

Emādoddīn Maḥmūd b. Serājoddīn Mas'ūd Shīrāzī

[*Dar taḥqīq-e mofarrehāt-e yāqūtī*]

MS 46 (ex Coll. Min.), 149 fols., 210 x 120 mm; owner's collection of Arabic and Persian medical texts.
[*Dar taḥqīq-e mofarrehāt-e yāqūtī*] on fols. 56–78.

For the description of the MS see **No. 99 : MS 46 II.**

در تحقیق مفرجات یاقوتی

Incipit, fol. 56b

بسملة. الحمد لله المحمود في كل فعاله والصلوة والسلام
على نبينا محمد وآله وبعد بدانکه از کمال مردم
فاضل در این زمان که ما در اینیم چنان شده که
آدمی را از روی و ریش می شناسند و طبیبی چند
پیدا شده اند که...

Explicit, fol. 78b, -6

و خاصیتی که بآن ممتاز است است که تولید عقل کند
و مغز دماغ می افزاید هذا ذلك ما [؟] هذا المحافظه عليه
والركون اليه والطلب المانع [كذا] البدنه كلها لديه والله
سبحانه تعالی تمت الرسالة الموسومة بآلف ارسطو الحكم
لا سكندر حسن طلب [؟] علی [؟] الحدار والشيب والله اعلم

The author of this untitled treatise on *mofarreh-e yāqūtī* (fol. 57a, 3) does not name himself in the text. His grandfather Fakhroddīn¹ and Sharafoddīn Ḥasan² are quoted with several recipes; they together prescribed a medicament for Solṭān Ya'qub (*scil.* Aq Qoyunlu).³ The introductory eulogies to Allah and Mohammed (see Incipit) are nearly verbatim the same as those in Emādoddīn Maḥmūd's treatise on *āteshak* in **MS Ar. 41 II.** On fol. 56b, Moḥammad Kāẓem wrote above the text

رساله حکیم فاضل حکیم عماد الدین محمود شیرازی، در تحقیق
مفرجات یاقوتی از ترکیب و غیره

It appears reasonably safe to hold this ascription to be correct.⁴

The *khātemā* of this tract is formed by an extract from the Pseudo-Aristotelian *Sirr al-asrār* (fols. 75b, -2 to 78b) in Arabic.⁵ Beginning of *khātemā*, fol. 75b, -4:

حقیر گوید که بیدارم که مشک نیم مثقال عنبر نیم مثقال
الحاق کردن مناسبست خاتمه ختامه مشک مرکبات
السیاسة فی تدبیر الریاسة المعروف بسر الاسرار این کتابیست
که ارسطو در وقتی نوشته که اسکندر او را طلب کرده از یونان

بواسطة يري ودور مسافة استعفا جسته درين كتاب چنين
آورده كه آن من ميدانم كه بآن رجوع است درين كتاب
و در تدبير حفظ صحة آدمي مي آورد باین عبارت
اني لما اعتقدت افشاء كل ما علمته اليك لمرار ان اكتملك [؟]
الدواء الذي يعرف بالعصمة وهو كنز الحكماء المكنون ...

1. E.g., fol. 75b, 2.
2. See No. 44 : MS 221.
3. Reigned 883-96/1478-90.
4. Another copy of this text, Meshkāt III (2) 808, no. 1035, also gives 'Emādoḏdīn Maḥmūd as its author, but apparently not on the authority of the text itself either.
5. Cf. PL II 194, no. 346 (2).

Not in PL; Monzavī I 602b, nos. 5623-24. Cf. note 5 above.

No. 103 : MS 46 V

Emādoḏdīn Maḥmūd b. Serājoddīn Mas'ūd Shirāzī

[*Resālā-ye ḥejāmā*]

رساله حجامه

MS 46 (ex Coll. Min.), 149 fols., 210 x 120 mm; owner's collection of Persian and Arabic medical texts.
[*Resālā-ye ḥejāmā*] on fols. 79-91.

For the description of the MS see No. 99 : MS 46 II.

Incipit, fol. 79b

بسمله و به ثقتي واعتمادی .
حمد لك والصلوة على رسولك بعد از توفيق فراغ ارباب
معالجة بقصد شروع در معالجه بحجامه ميكنم و در و از
قليل وكثير و قطير و نفير چیزی فرو گذار نميكنم
والتوفيق من الله المتعالی في كل حال بدانكه حجامه
عبارتست از لزوم محجمه ظاهر عضوی را ...

Explicit, fol. 91a, 6

فان الدم نقل سببا فيها فلا بد من اسطار الاحجام *
قد وقع الفراغ من سويد هذه الرسالة الموسومة
برساله الحجامه للعامل الحرير حكيم عماد الدين محمود ...

The subject of this treatise on cupping is mentioned after a few short introductory eulogies (fol. 79b, 3; see Incipit), but not in the form of a title. The author does not name himself, but the copyist ascribes the tract to 'Emādoḏdīn Maḥmūd in a short note on fol. 79b as well as in the colophon (see Explicit). From the first sentence of this treatise, it can be gathered that Maḥmūd wrote a parallel essay on bleeding, *faṣḍ*, before he began to compose this. In a MS of Majles library, Teheran, these two parts, on *faṣḍ* and *ḥejāmā*, form one treatise together with a third section on *alaq* (Majles, no. 8085 II). The MS was copied by the author's nephew 'Alī Reżā b. Ḥasan in 990/1582 (see Monzavī I 574a, no. 5345).

Not in PL; Monzavī I 574a, no. 5345.

No. 104 : MS 87 II

Emādoḏdīn Maḥmūd b. Serājoddīn Mas'ūd Shirāzī

[*Resālā-ye bikh-e čini*]

رساله بيخ چيني

MS 87 (ex Coll. Min.), 134 fols., 210 x 115 mm; scribe's collection of three works.
[*Resālā-ye bikh-e čini*] on fols. 35-57.

For the description of the MS see No. 114 : MS 87 I.

Incipit, fol. 35b

بسمله پوشيده نمايد كه اين بيخ درين تاريخ مردم بران اطلاع
وازا استعمال آين [كذا] انتفاع يافته اند چنين مسموع شد
كه بعضي اوقات دران بلاد كه بيخ از انجامي اورند فحطی دران
شهر پيدا شده بود ...

Explicit, fol. 57a, 3

اما ان دو بزرگوار كه بر تسديد رفته بودند اين معنى را مذکور ساختند
اما محدوم هي نبودند بلكه در احوال از اين قول رجوع نمودند با
وجود قوت احتمال تمت رساله

The MS contains an anonymous, untitled treatise on *bikh-e čini* in an unnumbered sequence of *faṣl*. Its identification as ‘Emādoḡdīn’s work rests on a comparison with Rieu II 844b (on MS Add. 19619 V). In both copies there is no preface, whereas the Paris version is, according to Blochet, dedicated *à un prince séfévi* and divided into an introduction and nine chapters.¹ The MS of Teheran Medical Faculty² is divided into a *moqaddemā* and six *faṣl*. It cannot now be determined whether that version is the same as in the UCLA manuscript.³

1. Blochet II, no. 890 II.

2. Rahavard, p. 194, no. 287 III.

3. Cf. PL II 242–43, no. 411 (2, 5).

PL II 242–43, no. 411 (2, 5); Monzavi I 415b, nos. 3848–53; Shīrānī II 391, no. 2119.

No. 105 : MS 88

Kamāloddīn Ḥosain Shīrāzī

[*Resālā dar teryāq-e kabīr*]

ارساله در ترياق کبير ۱

MS 88 (ex Coll. Min.), 191 fols., 190 x 120 mm

Bound in black leather over thick stiff cardboard; simple blind-tooled borders, three-medallion design with blind-stamped floral scrolls; inner covers pasted with pink-dyed European paper. Binding not original. Written on two randomly used varieties of Eastern paper: 1) medium thick, slightly transparent, burnished, cream-colored; 2) medium thin, transparent, burnished, beige; on first and last fols. some spots, occasional waterstains, inkspots; edges trimmed when MS was restored; mouse-eaten in one small part. Very clean overall.

9 lines, 115 x 65 mm, on blind-ruled frame and lines; greyish-black with red rubrics and punctuation; medium-large, distinguished, copperplate *nasta‘liq*. Catchwords cut off when MS was rebound?

Copied, and dated Dārō s-salṭānā-ye Aḥmadnagar 992/1584, by al-Maṭīn b. Shāh Aḥmad Qoṭboddīn.

Recipes by readers in margins.

On fol. 2a owner’s stamp, effaced by water; only legible word (name?): Maḥmūd.

Incipit, fol. 1b

بسم الله . حمد و سپاس سزاوار حکیمیت که ترکیب
بدن انسانرا از اجزاء لطیفه و حواهر شریفه ترتیب نمود
و از عطا خانه جود ماده الحیوة وجود را عطا فرمود ...

Explicit, fol. 191b, 2

اما در امراض معدده و مانند آن اگر حل سازند بلکه همچنان
بدهند که فرو برد در معدده بیشتر در نك كند و اثرش بهتر
ظاهر شود و الله اعلم بالصواب تمت هذه الرسالة ...

Kamāloddīn Ḥosain Shīrāzī (fol. 3a, 3) did not title this treatise on the composition of the famous great antidote; he described his subject as follows (fol. 5a, 2–5):

رساله جامع کامل در بیان اصول ترکیب حاوی بر قانون
ترتیب شامل بر زبده اغراض حکما در اختیارات اجزاء
و رجوع تاثیر ترياق کبير که اجل ترياقات و اشرف
مرکباتست ...

The text is divided into a *moqaddemā* in two *maṭlah* (begins on fol. 6a, 5); three *rokn*, the first in two *jozv* (begins on fol. 17a, 9), the second also in two *jozv* (begins on fol. 58a, 8), and the third in three *jozv* (begins on fol. 156b, 6); and into a *khātemā* in four *jomlā* (begins on fol. 178a, 6). Among the authorities quoted indirectly or directly are Andromachus,¹ Dioscorides,² Galen,³ ibn Masawaih,⁴ Ḥunain b. Ishāq,⁵ Ishāq b. Ḥunain,⁶ ar-Rāzī,⁷ ibn Sīnā,⁸ al-Bīrūnī,⁹ ibn abī Šādiq,¹⁰ Esmā‘īl Jorjānī,¹¹ and Šāḥeb-e *Jāme‘*.¹²

Kamāloddīn Ḥosain b. Nūroddīn Moḥammad b. Kamāloddīn Ḥosain Shīrāzī¹³ was at first physician to Shāh Nūroddīn Ne‘matollah Yazdī.¹⁴ This patron is very likely to be Shāh Nūroddīn Ne‘matollah Bāqī, who was married to a sister of Shāh Ṭahmāsp, Khānesh Bēgom.¹⁵ Kamāl dedicated his treatise on *teryāq* to him (fol. 4a, 1).¹⁶ After Nūroddīn’s death, Kamāl came to the court of Shāh Ṭahmāsp,¹⁷ and in 974/1566 inscribed his treatise on hygiene, *hefẓ-e ṣeḥḥat*, to him.¹⁸ Since Kamāl’s habit of wine-drinking became too well known in public, he incurred Shāh Ṭahmāsp’s disfavor, and during the reign of Moḥammad Khodābandā (985–95/1577–87), he went to the court of Khān Aḥmad Gīlānī. Khān Aḥmad held him in high esteem and engaged in discussions of medical subjects with him. At his court Kamāl died.¹⁹

In *Haft eqḡīm* a Ḥakīm Kamāloddīn is mentioned as the author of a commentary on a medical treatise by Ghīāṣoddīn Maṣṣūr.²⁰ It is not clear whether the two physicians are identical, especially since Kamāl’s grandfather bore the same name.²¹ In *Toḥfā-ye Sāmī*, it is reported that Kamāloddīn Ḥosain b. Roknoddīn Shīrāzī died in 953/1546.²² It is tempting to take this to mean the elder Kamāl’s death, but the date somewhat conflicts with Šālekoddīn Moḥammad Ḥamavī’s statement that he lived during the reign of Shāh Esmā‘īl I.²³

1. Ullmann, pp. 91, 304, 310f., 323, 328; cf. Cataloguer, *Theriaca*, pp. 116–17.

2. Ullmann, pp. 257–63 and index.

3. On his writings on *materia medica* and pharmacy see Ullmann, pp. 47–50, nos. 49–55; pp. 60–61, nos. 102–106.

4. Ullmann, pp. 112–15, 326.

5. Ullmann, pp. 115–19; on his work on theriaca see *ibid.*, p. 327.

6. Ullmann, pp. 119, 228.

7. Ullmann, pp. 128–36.

8. Ullmann, pp. 152–55, 304. The section on theriaca is *Qanūn* III 310–15.
9. His *Kitāb aṣ-ṣaidana fi ṭ-ṭibb* is here quoted as *Ketāb-e ṣaidiyyā*; cf. **MS 87 I**.
10. Ullmann, p. 160; GAL I 484, Supp. I 886. He wrote commentaries on Hippocrates' *Aphorisms*, Galen's *De usu partium*, Ḥunain's *Masā'il ṭibbiyya*, and a *Risālat al-adwiya wa-l-aṭ'ima al-muqtabasa min al-aḥādīth al-mukarrama*; are the quotations here taken from this last work?
11. Simple and compound drugs are discussed in *ketāb* 10 of *Zakhirā-ye Khwārezmshāhī*; see **MS I**, etc.
12. The most famous medical book titled *al-Jāmi'* was ibn al-Baiṭār's *K. al-jāmi' li-mufradāt al-adwiya wa-l-aghḍhiya*; see Ullmann, p. 281.
13. This form of his name appears in Sālekoddīn Moḥammad's *Hajalato l-'arāyes* (Nashriyā III 16a, no. 22); its correctness is also attested by MSS of Kamāl's works: see Nashriyā III 309b, s.v. *Ḥefẓ-e ṣeḥḥat*.
14. Eskandar Monshi I 168, 2.
15. *Jāme'-e Mofidi* III, ed. Afshār (Tehrān [Asadī] 1340), p. 686, 10. This brother-in-law of Shāh Ṭahmāsp is called Shāh Na'imoddīn Ne'matollāh Bāqī by Afshār in *Yadgarhā-ye Yazd* I, *Sels. Entesh. Anjom. Asār-e Melli* 68 (Tehrān 1348), p. 413. Sālekoddīn Moḥammad writes that Kamāl was in the service of Shāh Ne'matollāh II (see note 13 above for reference), but there is a conflict of chronology here, since Shāh Nūroddīn Ne'matollāh II was one of the notables of Ardabil at the time of the Timurid abū Sa'īd's campaign in Azarbayjān, in 872/1467 (Khworshāh b. Qobād, *Tārikh-e Qotbi* V, ed. Mojaḥed Ḥosain Zaidī [New Delhi 1965], pp. 397, 3, etc., esp. 7; Khworshāh relates the event on the authority of Jalāloddīn Moḥammad Dawānī. See EP I 148a bottom, s.v. abū Sa'īd [Aubin].).
16. Kamāl calls him Shāh Nūroddīn Ne'matollāh al-Bāqī al-Ḥosainī.
17. Eskandar Monshi I 168, 2.
18. Nashriyā III 309b, s.v. *Ḥefẓ-e ṣeḥḥat*. It is not clear whether the two MSS in the Majlis library represent one and the same text. See Nashriyā III 16a, no. 23; PL II 247, no. 418. Storey doubtfully discusses Kamāloddīn Ḥosain, the author of *resālā-ye teryāq*, and Kamāloddīn b. Nūroddīn, the author of *ḥefẓ-e ṣeḥḥat*, as two different authors, but there is no reason to assume that they are not identical (cf. Sālekoddīn Moḥammad, Nashriyā III 16a, nos. 22–23).
19. See note 17 above for reference. According to Sālekoddīn Moḥammad (see note 13 above), Kamāl became Aḥmad's vizier: *ṣadr*.
20. Ethé I 396, no. 234; ed. *Bibl. Ind.* I 284.
21. In a late work on sexual medicine, *Toḥfato l-'āsheqīn*, a Kamāloddīn Ḥosain b. Ḥakīm Aḥmad Shīrāzī is quoted; if "Aḥmad" is correct here, it cannot be Kamāl the younger (see Nashriyā III 305b, 4).
22. Rieu Supp., p. 113a, *ad Or.* 4691.
23. Reigned 907–30/1501–23; see note 13 above for reference.

PL II 246, no. 417; cf. *ibid.*, 247, no. 418; Monzavi I 506b, no. 4682.

No. 106 : MS 82

Fakhroddīn b. Mortaẓā Mahābādī

Toḥfā-ye Khāniyā

MS 82 (ex Coll. Min.), 5 fols., 220 x 140 mm; **MSS 62, 80–83** are obviously parts of a scribe's collection of medical treatises that was only recently taken apart and bound separately.

For the description of the MS see **No. 150 : MS 62**.

Incipit, fol. 1a

بسملة حمد بید و سیاس بیدد مر حکیم را که دقایق
حکمت او بی پایان است و صلوة مر طبیب [؟] که

طیب داروخانه گناه مومنان است و بر آل و اصحاب
او که راه نمایان دین اند رضوان الله علیهم اجمعین
اما بعد این مختصری است در بیان شناختن پادزهر
و کیفیت خوردن آن بنابر اشارت عالیحضرت گردون
اقتداری ...

Explicit, fol. 5b, 7

و چون بر موضع زخم نهند بر سر زخم بچسبند
رباعی این نسخه که از کتم عدم روی نمود
در نهصد و هفتاد و شش آمد بوجود
امید که بر احباب مبارک باشد از یرتو کطف کردگار معبود
جامعه العبد الفقیر الی الله الهادی فخر الدین بن مرتضی مهابادی
فی سنة ٩٧٧ ط ط ط

Fakhroddīn b. Mortaẓā Mahābādī (fol. 5b, –4) wrote his treatise *Toḥfā-ye Khāniyā*¹ (fol. 1b, 1) in twelve short *bāb* on the bezoar stone (see Incipit) at the suggestion of E'temādo d-dowlā Moghīsooddīn Moẓaffar Khān (fol. 1a, –4) in 977/1569 (fol. 5b, –3). Since Fakhroddīn's treatise on chinaroot (see **No. 107 : MS 83**) was written at Agra, it appears probable that this tract was also composed in India. Besides the two short treatises preserved in UCLA manuscripts, he left a note

در بیان امتحان و تجربه بعضی ادویه مرکبه و مفردة

in a MS in Teheran.²

1. The other MSS of this tract do not bear this title (Monzavi I 485b, nos. 4486–87).
2. Nashriyā III 360b, no. 286 XII (cf. Rahavard, p. 434, no. 286 X [!]).

Not in PL; Monzavi I 485b, nos. 4486–87.

No. 107 : MS 83

Fakhroddīn b. Mortaẓā Mahābādī

[*Resālā-ye čūb-e čīmī*]

ارساله چوب چینی

MS 83 (ex Coll. Min.), 7 fols., 220 x 140 mm; **MSS 62, 80-83** are obviously parts of a scribe's collection of medical treatises that was only recently taken apart and bound separately.

Fols. 1a and 7b blank; for further description of the MS see **No. 150 : MS 62**.

Incipit, fol. 1b

بسمه. الحمد لله الكريم الجليل الذي يشفي بكمال حكمته
ولطفه السقيم والعليل والصلوة على محمد وآله المرشدين
الى سواء السبيل اما بعد چنين گوید بنده كمين
فخر الدين كه اين رساله ايست در بيان شناختن چوب
چيني و كيفيت خوردن ان بنا بر اشاره على جناب
فضايل ماب...

Explicit, fol. 6a, 6

واگر کسی معرفت نداشته باشد مقدار دوپست استار
زیر ديك بسوزانند كه كافيست والله اعلم تم
التاليف في سنة ٩٧٩ في بلدة اكره ط تمام شد...

The close resemblance of the preface in this tract to that of **MS 82** appears to warrant identifying their respective authors as the same person. Here, the author's name is given only as Fakhroddīn (see Incipit). He did not title his work on chinaroot in eight short *bāb* (see Incipit for reference to his subject). It was written at the suggestion of a physician of high rank, Ḥakīm Eshāq, who practiced at Agra and Lahore and was called by Fakhroddīn *Boqrāt-e zamān-e mā* in a *robāʿī* (fol. 1b, 6). This tract was composed at Agra in 979/1571 (see Explicit).

On fols. 6a-7a a short section titled *ṭarīq-e erteḳāb-e ċūb-e ċīmī* is written in the scribe's hand.

Not in PL or Monzavi.

No. 108 : MS 86 V

Moḥammad Maʿsūm b. Sayyed Ṣafāʾī Bhakkārī "Nāmī"

Moḥradāt-e ṣaḥīḥ

مفردات صحیح

MS 86, 140 fols., 260 x 150 mm; scribe's collection in five sections.
Moḥradāt-e ṣaḥīḥ on fols. 109-140.

For the description of the MS see **No. 187 : MS 86 II**.

Incipit, fol. 109b

رب يسر تمم بالخیر. بسمه. حمد خداوندی را کش بدر کبریا
هست برابر بهم حشمت شاه گدا
هر که بتحقیق دید جانب را رین کران
نایدش در نظر هیچکس در دو جهان
[ص ۷] اما از برای عاقبت آرای ارباب نظر ضمیر حشمت افزای
احباب معروض میدارد كه محمد معصوم بن پید صفهانی
الحسینی الترمذی اصلاً <البهکری> مسکناً والنأمی تخلصاً
كه چون اختیارات بدیعی بعضی...

Explicit, fol. 140a, 3

این چب برای سگ دیوانه باشغال دیوانه گزیده باشد
به شود چب كه اول گفته شد همین است

These leaves contain a copy of *Moḥradāt-e ṣaḥīḥ* (fol. 110a) by Moḥammad Maʿsūm b. Sayyed Ṣafāḥānī al-Ḥosainī at-Termezī *aṣḥab* [al-Bhakkārī] *maskinan* va-n-Nāmī *takhalluṣan* (fol. 109b, 7; instead of "Ṣafāḥānī" read "Ṣafāʾī").¹ In the preface the author says that he excerpted simple and handy preparations from books like *Ekhtiyārāt-e Badīʿī*² and collected them in his own work (fol. 109b, -4, etc.). In this MS, there are lacunae between fols. 114 and 115, 121 and 122, and 124 and 125. Moreover, the text appears incomplete on fol. 139, 3, where the treatment of snakebites follows immediately after that of expectoration of blood, *naḥṣ-e dam*.

1. See PL I 651-53 for his biography; Moḥammad Maʿsūm's main work is *Tārīkh-e Send*; he died soon after 1015 1606-07.
2. See **MS 36**, etc.

PL II 250, no. 426; Monzavi I 602b, nos. 5625-26; Eilers-Heinz, p. 157, no. 194; Katrak, p. 103, no. 410 [?]; Tashkent IX 378, no. 6555 (8126).

No. 109 : MS 105 III

Amānollāh Fīrūz-Jang Khān-Zamān Amānī (?)

Dastūro l-Honūd

دستور الهند

MS 105 (ex Coll. Min.), 283 fols., 233 x 145 mm; binder's collection of three works.
Dastūro l-Honūd on fols. 221–280.

For the description of the MS see No. 110 : MS 105 I.

Incipit, fol. 221b

بسم الله كتاب دستور الهند منقسم ساخته بمقدمه و دو
 باب و خاتمه مقدمه در بیان بعضی جزئیات علمی و تدابیر
 اسباب ضروری که مصطلح و مختار این طایفه است

Explicit, fol. 280b

از هر کدام چهار دلم در آب سائیده داخل نیل [؟] مذکور
 کرده چندان بجوشانند که یکی شود تمام شد نسخه
 دستور الهند ...

In a note on fol. 221a, the scribe gives Nūroddīn Moḥammad¹ as the author of this comprehensive account of Indian medicine, *Dastūro l-Honūd*. In the text itself, no author is mentioned, and the title appears only in the first, introductory sentence and in the colophon (see above). The treatise is divided into a *moqaddemā*, two *bāb*, and a *khātemā*. A work of the same title is preserved in three other MSS,² naming Amānollāh Fīrūz-Jang Khān-Zamān Amānī³ as the author. Further study will have to determine the identity of texts and authors.

1. See No. 110 : MS 105 I.

2. *Lindesiana*, pp. xx and 113, no. 721; Fonahn, no. 185; PL II 254, no. 435 (1); Inst. Hist. Med., New Delhi, I 26, no. 9864; Shīrānī II 390, no. 2114.

3. PL I 812, note 1. He is supposedly also the author of a work on medicine, talismans, and alchemy, *Ganj-e bād āvardū-ye šāhebqerānī*, based on Arabic, Persian, and Indian sources (see Monzavi I 590a, nos. 5524–26), and of *Ommo l-ʿelāj*, on purgatives (PL II 254, no. 435 (3)).

PL II 254, no. 435 (1); not in Monzavi; see above, note 2.

Ommo l-ʿelāj: Tashkent IX 357–59, no. 6534 (5534 II).

Ganj-e bādāvard: Inst. Hist. Med., New Delhi, I 31, nos. MMS 7816–17.

No. 110 : MS 105 I

Nūroddīn Moḥammad b. ʿAbdollāh b. Ḥakīm ʿAino l-molk Qoraishī Shīrāzī

Alfāz-e adviā

الفاظ ادویه

MS 105 (ex Coll. Min.), 283 fols., 233 x 145 mm; binder's collection of three works. (See also Nos. 88 and 109 : MSS 105 II and 105 III.)

Alfāz-e adviā on fols. 1–127.

Bound in plain black leather over stiff cardboard; inner covers pasted with thin pink paper. Binding somewhat worn, MS partly loose. Written on Eastern paper of two varieties: 1) fols. 1–127, 221–283: thin, burnished, light grey; 2) fols. 128–220: thin to medium thin, burnished, greenish-grey; stained along edges, worm-eaten, edges repaired. On lacunae see below.

I. Fols. 1–127: 17 lines, 185 x 105 mm, on blind-ruled frame and lines; black with red rubrics and overlinings, on fols. 60b–64a rubrics in green; small (fols. 1 to 26a, 2) and medium-large (fols. 26a, 3 to 127), neat *nastaʿliq*. II. Fols. 221–280: 16–18, 22 lines, 185 x 98 mm, on blind-ruled frame and lines; black with red rubrics and overlinings; fols. 221–226a, large, aggressive *shekastā*; fols. 226b–280, medium-small, neat *nastaʿliq*, leaning to *naskh*. Same scribe as I (?). III. Fols. 128–220: 17 lines, 143 x 83 mm, on blind-ruled frame and lines; black with red rubrics; small, fine, neat *nastaʿliq*. Catchwords throughout, in III mostly cut away by trimming.

Collations by scribes throughout.

Works I and III anonymous copies, I dated Morshedābād, 17 Rajab 7 “Farrokhsāhī” (i.e., A.H. 1130)/16 June 1718, and III dated Friday, 13 Jomāda I 7 (doubtless of the same era as no. I)/Thursday, 14 April 1718. This era refers to the Mughal emperor Farrokhsīr, who reigned 1124–31/1712–19. Work II was copied, and dated 1069/1658, by Aḥmad b. Moḥammad al-Mūsavī.

Readers' notes on fols. 1a, 128a, 220b–221a, 281–283, and in margins.

On fol. 1a a note on a gift of *ʿimī* by ʿAlī Moḥammad Khān to ʿAbdo š-Šabūr; on fol. 128a several *tamlīk* and stamps: a purchase note by ebn Loṭfollāh Moḥammad Jaʿfar al-Madānī (?) al-ʿAmelī, his stamp reading “Jaʿfar b. Luṭf Allāh al-ʿAmilī” and dated 1074/1663; purchase note by Moḥammad ʿAlī b. Shaikh Moḥammad Šaleḥ, dated 1116/1704; purchase note by ebn Moḥammad . . . (trimmed away) Moḥammad Khān, dated 1180/1766, his stamp reading “Muḥammad Khān” and dated 1181/1767 (? see also his note on fol. 220a); *tamlīk* by the son of Moḥammad Khān, ebn Moḥammad Khān Moḥammad Reza. On fol. 281b purchase note by Zaino l-ʿābedīn, dated 1 Zū l-ḥejjā 1237/19 August 1822.

Incipit, fol. 1b

بسم الله. هو الله أحد الله الصمد که پایه حقیقت بیچونیش
 از دایره دریافت و احاطه شناخت برتر است ...

Explicit, fol. 127a

بوج ف مر جانور چرنده یوز ف مر جانور شکاری
 یوزک و یوزه ف مر سگ توله یون مر بنفشه
 لله الحمد تمام شد ...

Due to a lacuna of at least one fol. between fols. 2 and 3, the author's name is not preserved in this MS of *Alfāz-e adviā* by Nūroddīn Moḥammad b. ʿAbdollāh b. Ḥakīm ʿAino l-molk Qoraishi Shīrāzi.¹ He wrote it in 1038/1628–29 (the title serves as a chronogram, fol. 3a, 4) and dedicated it to the Mughal emperor Shāhjahān (1038–68/1628–58).² The text is divided into: 1) a *moqaddemā* in four *fāyedā* (begins on fol. 3a, –7):

1. در بیان علامات تصحیح اعراب
2. در بیان علامات زبان هر دیار
3. در تحقیق طبایع و درجات دوا و علاماتی که
منسوبست بان و ذکر مجملی از دوا بطبع
و درجه و قوت
4. در بیان مختار و شربت و مصلح و بدل دوا
و علامات ان

2) a *natījā* in 28 *bāb* according to the *abtath* alphabet, listing the names of simple drugs in Arabic, Persian, “Hendī,” and other tongues; and 3) a *khātemā* on six powerful drugs not discussed in the books of the ancients: *pādzahr*, *mūmīāʿī*, *čūb-e čīnī*, *čāʿī* (sic), *qahvā*, and *tabnākū* (sic). The *khātemā* is missing in this MS. In *fāyedā* 1 of the *moqaddemā*, *Šeḥāho l-advīā* by “the son of the author of *Ekhtiārāt-e Badīʿī*”³ is cited as authority, and in *fāyedā* 4, Mīr Moḥammad Moʿmen Astarābādī is quoted on weights and measures; he wrote a *resālā* on the subject for Moḥammad Qoṭbshāh of Golconda (1020–35/1611–25).⁴

1. PL II 255, no. 439 (1).

2. See preceding note.

3. See MSS 36 and 45.

4. PL II 31, no. 61. Apparently this treatise was not given a title by its author.

PL II 255, no. 439 (1); Monzavi I 475b, nos. 4403–07; cf. *ibid.*, 513a, no. 4745 (identical?); Shīrāzi II 385, no. 2087; Charminar, p. 237, no. 6; Luzac, p. 22, no. 169; Miklukho-Maklai, p. 53, no. 174; *ibid.*, p. 372, no. 2844 [*khātemā*?]; Osmania Med. Coll., pp. 111–12, nos. 27, 36, resp.; Tashkent V 289, no. 3957 (3085); *ibid.*, IX 359–60, nos. 6535–36 (3494 I and 4614, resp.); Versailles, p. 334, no. 928 (72) [??].

No. 111 : MS Ar. 110

ebn Rashīdoddīn Moḥammad ʿArab

Persian introduction to *Ṭibb al-aʿimma*, by abū ʿItāb ʿAbdallāh wa-l-Ḥusain ibnā Bisṭām

MS Ar. 110 (ex Coll. Min.), 76 fols., 245 x 175 mm; the Arabic text on fols. 3b–75a.

Bound in flexible plain moss-green leather; inner covers pasted with marbled paper; stained and worn. Written on Eastern paper, thin, burnished, off-white.

14 lines, 165 x 95 mm, on blind-ruled frame and lines; black with red rubrics; large, distinguished *naskh*. Catchwords. Copied, and dated 1130/1717, by Yār Moḥammad.

Many marginal notes in Persian throughout MS, in small, elegant *nastaʿliq* (by scribe?).

On fol. 1a, a *waqfiya* by Muḥammad Jaʿfar b. Muḥammad Šāfi al-Fārist, accompanied by his stamp and dated 22 Rajab 1278/23 January 1862.¹ Muḥammad Jaʿfar calls himself *khādim al-madḥḥab al-jaʿfari* and donates this book to the students of religious sciences; the *tauliya* of the *waqf* is assigned to his male descendants in the male line, and after them to his male descendants in the female line.

Incipit, fol. 1b

کتاب طب الائمة عليهم السلام
بسملة حمد و سپاس حکیم را سزااست که بحکمت
کامله کیفیت مزاج را از التیام عناصر متضاده مختلف
الاثر ساخته و بر وفق ان صورت بسیار بدایع غریب
صنایع انسان را با حسن صور پرداخته

Explicit, fol. 3a, –3

و چون بنای این کتاب بر احادیث منقوله از حضرات ائمه
معصومین صلوات الله عليهم اجمعین است لهذا اشعار
بذکر معنی حدیث و ذکر احوال بعضی از روایة آنها خالی
از مناسبتی نیست

The author of this preface to the Arabic text of *Ṭibb al-aʿimma*,² ebn Rashīdoddīn Moḥammad ʿArab (fol. 2b, 4), says that Mirzā ʿĀdel Khān b. Mirzā Ḥātem Bēgā,³ the vizier, ordered him to translate *Ṭibb al-aʿimma* from Arabic into Persian to make it accessible to everyone (fol. 2a, –3). However, the text that follows (from fol. 3b) is in Arabic.

1. Another *waqfiya* of his in No. 42 : MS 21.

2. Cf. Ullmann, p. 189.

3. If this Ḥātem Bēg is identical with Shāh ʿAbbās I's vizier, Ḥātem Bēg b. Malek Bahrām Ordubādī Naṣrī (Eskandar Monshī II 722–23 and index), the date of this edition of *Ṭibb al-aʿimma* would fall into the first half of the eleventh-seventeenth century.

Not in PL or Monzavi.

No. 112 : MS 26 IV

Neẓāmoddīn Aḥmad Gīlānī (?)

[*Ṭalab-e qovvat-e bāh*]

اطلب قوت باه ا

MS 26 (ex Coll. Min.), 103 fols., 178 x 120 mm; binder's collection of eleven works.
[*Ṭalab-e qovvat-e bāh*] on fols. 55a, 9 to 56b, 1.

For the description of the MS see No. 62 : MS 26 I.

Incipit, fol. 55a, 9

طلب قوت باه. حکیم حاذق کامل نظام دولت و دین
که با تفریح ستیزه نمای نستیزد
توان حکیم مسیحادهی در این ایام
که از دواى تفرحمت رخلق بگریزد

Explicit, fol. 56a, -1

هران نگار پری روی که ضرب بند او
چنان مطیع بکرد که هیچ نستیزد

This *qet'ā* in seventeen verses is written in question and answer form. It seems possible that the Neẓāmoddīn mentioned in the scribe's heading is actually its author. Neẓāmoddīn Aḥmad Gīlānī lived at Eṣfahān during the reigns of Shāh ʿAbbās I and Shāh Ṣafī and went later to the court of Abdollāh Qoṭbshāh of Golconda; he died in 1059/1649.¹ Among the treatises on medical subjects he left is *Bāhiyā*, on drugs influencing sexual powers.² It appears probable that the Neẓāmoddīn mentioned in the *qet'ā* is identical with Aḥmad Gīlānī.³

1. See PL II 260, no. 447; Monzavi I 472a, s.v. *Asrāro l-aṭebbā*; 595a, s.v. *Majmū'ā-ye Ḥakīmo l-Molk*; 673b, s.v. *Shajarā-ye dānesh*; 716a (index), s.v. Neẓāmoddīn Aḥmad Gīlānī (all of the works listed under this name by the same author?).

2. See Monzavi I 480b, s.v.

3. In a MS in Teheran Med. Fac., this dialogue is wrongly attributed to Solṭān Sanjar and Avicenna (!); see Monzavi I 480a, no. 4442, s.v. *Bāh-nāmā-ye manẓūm*.

Not in PL; for reference to Monzavi see note 3 above.

No. 113 : MS 46 VII

Mirzā Qāẓī b. Kāshefā

[*Resālā dar ḥūb-e čīnī va-qahvā va-čāy*] ارساله درجوب چینی و قهوه و چای ا

MS 46 (ex Coll. Min.), 149 fols., 210 x 120 mm; binder's collection of eight Arabic and Persian texts.
[*Resālā dar ḥūb-e čīnī*] on fols. 93b-141.

For the description of the MS see No. 99 : MS 46 II.

Incipit, fol. 93b

بسمله. الحمد لله رب العالمين والصلوة والسلام على محمد
خاتم المرسلين وخير البشر على ابن [كذا] ابيطالب امير
المؤمنين... [س ٢-] چون بتوجه خاطر افتاب مآثر
اشرف اقدس مروج مذهب حق ايمۀ اثنا عشر کلب
آستان خير البشر على ابن [كذا] ابيطالب عليه السلام
شاه عباس صفوى حسيني بهادر خوان [كذا]...

Explicit, fol. 141a, -3

و بعضی حکایات نقل کرده که هیچ مناسبتی باین جای
خطائی ندارد. والله اعلم والعلم عند الله انشا الله لی منافع
ومضار باقی ادویه که از تجربه قیاس برین فقیر طاشد [كذا].
یعنی ظاهر شد [در کتاب علیحده بیان خواهم کرد تا
شیعیان امیر المؤمنین علیه السلام ازین منتفع شوند و ثواب
آن بزرگوار فیض آثار نواب همایون عاید شود. [بتاریخ...

Qāẓi b. Kāshefā b. Moḥammad Rashīd (fol. 94a, –1) wrote his untitled treatise *dar ĉūb-e ĉīnī va-qahvā va-ĉāy* (fol. 94b, 5) for Shāh ‘Abbās Ṣafavī (fol. 94a, 2). He divided it into three *bāb*, and the first of these into *faṣl* (fol. 95a, 1).

Mīrzā Qāẓi died at Ardabil in 1075/1664–65, after having been Shaikho l-Eslām at Eṣfahān.¹ His father, “Ḥakīm Kāshefā-ye Yazdī,”² was physician to Shāh Ṣāfi and served as *ḥakīm-bāshī-ye Īrān*; he wrote a Persian treatise *ar-Rob’o l-mojayyab*.³ Among Mīrzā Qāẓi’s works are theological tracts,⁴ two treatises on astronomy, *Toḥfā-ye ‘Abbāsīyā*⁵ and *at-Toḥfā al-Moḥammadīyā*;⁶ a metrological tract, *Resālā fī l-owzāno sh-shar‘īyā*;⁷ and two books on medical subjects, *Jām-e jahān-nomāy-e ‘Abbāsī*, on the legitimate uses of wine, and this discussion of chinaroot and other modern drugs.⁸ His tract *Jām* was written on command of Shāh ‘Abbās I in 1037/1627,⁹ but it cannot be determined to which shāh of this name the astronomical treatise¹⁰ and the work on chinaroot are dedicated.¹¹

1. See *Jāme‘-e Mofīdī*, p. 503, 13, and index; Rieu II 844a, *ad* Add. 19619 I (quotation from *Qeṣaṣo l-khāqānī*).
2. *Zaīl-e Tārīkh-e ‘ālamārā-ye ‘Abbāsī*, p. 276, 1.
3. *Dharī‘a* V 309, 25 (no. 1476).
4. *Ibid.*
5. PL II 90, no. 136 (1).
6. *Ibid.* (2), dedicated to E‘temādo d-dowlā Moḥammad Bēg *vazīr-e a‘ẓam*, one of the viziers under Shah ‘Abbās II (Vaḥīd Qazvīnī, *‘Abbāsnāmā*, pp. 171–72, 298–99, index).
7. PL II 90, no. 136; no MSS are known as yet.
8. On these two see Rieu II 844a, *ad* Add. 19619 I–II.
9. *Ibid.*: in *Dharī‘a* (note 3 above) a MS is mentioned that was dated 1026/1617. If that is correct, *Jām* was composed about eleven years earlier at least.
10. Rehatsek, p. 38, no. 72, does not have any details.
11. Rieu II 844a, *ad* Add. 19619 II, states, without giving reasons, that it too was composed under Shāh ‘Abbās I.

PL II 255, no. 438 (2); Monzavī I 414b, nos. 3837–47; Tashkent VI 162, no. 4366 (2873 II).

Jām-e jahān-nomāy-e ‘Abbāsī: Miklukho-Maklaī, p. 135, no. 889; Tashkent VI 161, no. 4365 (2873 I); *ibid.*, VIII 111, no. 5689 (9269 I).

No. 114 : MS 87 I

Mīrzā Qāẓi b. Kāshefā

[*Resālā dar ĉūb-e ĉīnī va-qahvā va-ĉāy-e khaṭā‘ī*]

ارساله در چوب چینی و قهوه و جای خطائی ا

MS 87 (ex Coll. Min.), 134 fols., 210 x 115 mm; scribe’s (?) collection of three works; no. III (fols. 59b–127a), *Shajarā-ye elāhiyā*, by Moḥammad b. Ḥaidar *al-mad‘ūn be-Raḥōddīn al-Ḥosaint aḡ-Ṭabaṭabā‘ī*, non-medical, not catalogued. (See also **No. 104 : MS 87 II**.)

[*Resālā dar ĉūb-e ĉīnī*] on fols. 1–34.

Bound in flexible plain black leather; inner covers bare; one flyleaf each in front and back of Eastern paper, thick, burnished, beige; spine torn, part of MS loose, warped. Written on Eastern paper, medium thin, burnished, cream-colored; especially first fols. spotted, stained. Lacuna between fols. 57 and 58.

A. Works I and III, fols. 1–34, 58–127: 12 lines, 130 x 65 mm, on blind-ruled frame and lines; greyish-black with red rubrics, on fols. 1–34 left out, on fols. 58–127 mostly filled in; medium-small neat *naskh*, leaning to *nasta‘liq*. Catchwords. B. Fols. 35–57: 12 lines, 130 x 65 mm, on blind-ruled frame and lines; greyish-black with red rubrics, partly left out; medium-small to medium-large neat *naskh*; written with narrower pen than A, but by the same scribe (?). Catchwords. Fols. 34b, 35a, 57b, 127b blank.

Collations by scribe.

I and II anonymous, undated copies; III ends as follows (fol. 127a, 6):

و بتاريخ نهم شهر ربيع الآخر سنة ١٠٣٨ هـ تأليف و تنسيق
این رساله فراغ افتاد بحمد علی متعال و صلوة بر نبی و آل
ختم نمود تم

A comparison with Rieu I 31b shows that this is the author’s own colophon to his work, but not the scribe’s;¹ III is therefore also an anonymous, undated copy. Since the paper is identical throughout the whole MS, I–III can be attributed to approximately the same period, ca. 1100/1700, even if not transcribed by the same hand.

Fols. 128–134 filled with recipes.

On fol. 1a a *tamlīk* by ‘Abdo l-Ghaffār is dated 1264/1847. On fols. 1b, 2a, 35b, 36a, 58a, etc., the scribe wrote *waql* in bold letters.

Incipit, fol. 1b

دوائی چند که در کتب حکماء سابق نبوده مثل چوب چینی
و قهوه و جای خطائی این رساله مشتمل است بر سه
باب ...

Explicit, fol. 34a, 4

و در بعضی حکایات نقل کرده که هیچ مناسبتی باین چا خطائی
ندارد و العلم عند الله انشاء الله تعالی منافع و مضار باقی
ادویه که از تجربه و قیاس برین فقیر ظاهر شده در کتاب علاحدہ
بیان خواهم کرد خواص و عوام ازین منتفع شوند تم

The MS contains an untitled, anonymous treatise on *ĉūb-e ĉīnī*, *qahvā*, and *ĉāy-e khaṭā‘ī* (Incipit) in three *bāb*, subdivided into *faṣl*. Perhaps it was transcribed from a defective MS lacking the preface, or the copyist of the MS took exception to the very marked Shī‘ite tendency in the introductory remarks; this copy at least is not damaged in the beginning. The identification of this tract as that by Qāẓi b. Kāshefā rests on its comparison with **No. 113 : MS 46 VII**.

Among the earlier authors quoted are ‘Emādoddīn Maḥmūd Shīrāzī,² Kamāloddīn Ḥosain Shīrāzī,³ the author’s own father,⁴ and al-Bīrūnī with his *K. aṣ-ṣaidana*.⁵

1. In the British Museum MS the date of composition is given as Rabī‘ II 1047/23 August–20 September 1637, however (see Rieu I 31b); this may well be a copyist’s error.
2. See **No. 99 : MS 46 II**, with references.
3. See **No. 105 : MS 88**.
4. All three are quoted on the nature of *ĉūb-e ĉīnī*, fol. 1b, –5 to end.
5. Here misspelled *Ketāb-e ṣaidīyā*, fol. 34a, 1; see also PL II 202, no. 356.

No. 115 : MS 115

Moḥammad Mo'men b. Moḥammad Zamān Tonakāboni

Toḥfato l-mo'menīn

تحفة المؤمنین

MS 115 (ex Coll. Min.), 307 fols., 310 x 210 mm

Bound in lacquered cardboard; outer covers: red borders with floral design in green and blue framed in narrow black and gold borders; dark blue panel with three-medallion design, floral scrolls of green and different shades of pink and rose; inner covers: narrow black and gold borders, red panel with a green and yellow lily; spine of dark brown leather. One flyleaf each in front and back of thin, flexible cardboard; in the back, one more leaf of thick white paper. The corners and edges of the binding, and the front cover, much battered. Written on Italian (?) paper, medium thin, slightly transparent, glazed, white; watermarks, heraldic devices and names written in capital letters, unclear.

23 lines, 215 x 110 mm, on blind-ruled frame and lines; black with crimson overlinings; medium-sized dense, even, but undistinguished *shekastū-āmīz*; some rubrics in *naskh*. Catchwords.

Collations by scribe.

Anonymous copy, dated (fol. 265b, -1) 1273/1856.

Recipes on fol. 1a and in margins.

On fol. 1b a *tamlīk* and two stamps of Moḥammad Bāqer b. Moḥammad Reza 'Aṭṭār, dated 19 Šafar 1290/18 April 1873; on the back flyleaf a *tamlīk* in modern blue ink by Aqā Mīrzā Naṣrollāh Khān, dated "the night of 11-27-1313 (*h.sh.* ?)/16 February 1935."

Incipit, fol. 1b

بسمله. وبه نستعین. سبحانک اللهم یا قدوس ویا طیب
النفوس اتمر لنا انوار معرفتک وارزقنا سعادت مغفرتک...

Explicit, fol. 307b, 9

از خوردن ان طيور بيهوش گردند و چون دبق را با عسل
و دوشاب طبخ بليغ داده مانند ريسان بر اشجار و غير ان
گذارند طيور يک بران نشينند پای بست گردند
قد فرغت...

Najīboddīn Moḥammad Mo'men b. Moḥammad Zamān Tonakāboni Dailamī (fol. 1b, -8 to -6) divided his pharmacopoeia and dispensatory *Toḥfato l-mo'menīn* (fol. 2a, -10)¹ into two main parts: A) (five) *tashkhiṣāt*, and B) *dastūrāt* in three *qesm*. None of the known manuscripts that are described in detail contains the last of these *qesm*.² The layout of the work is as follows:

A. *tashkhiṣāt*

1. (begins on fol. 2b, 2)

در بیان سبب اختلاف اقوال در ماهیات
وقوة و قدر شربت ادویه و شروط اخذ هر
دوا و ذکی درجات و انقسام قوتها با فسامه

2. (begins on fol. 4a, 9)

در ذکی صفات احول ادویه و بیان افعال
کلیه و تغیر اسامی، و معانی لغاتی که در
طی اشیا این مجموعه مذکور میشود و در
کتاب ادویه مفرد مدار علیهاست

3. (begins on fol. 7b, -2)

در بیان ماهیه و خواص و کیفیت ادویه مفرده
و اغذیه مفرده و مرکبه و ذکی مصلح و بدل و قدر
شربت و آنچه بدان مناسب است

4. (begins on fol. 248a, 7)

در مداوای سموم

5. (begins on fol. 253b, 3)

در بیان اوزان و آنچه بان متعلق است

B. *dastūrāt*, in three *qesm*1. (begins on fol. 255a, 1) in five *ṭarīq*³

در بیان اعمالی که متعلق است با دویه مفرده مثل
شستن و سوختن ادویه و تخمیز و تسویه و امثال
ان و طریق اشامیدن عشب و چوب چینی و ماء
الجبن و مانند ان و اعمال غریبه

2. (begins on fol. 276a, 1) in 24 *bāb*

در بیان اعمالی که متعلق است با دویه مرکبه و ذکی
معاجین و حبوب و سایر مرکبات

3. (mentioned in table of contents on fol. 2b, 1)

در معالجات با رعایت اختصار

Mohammad Mo'men wrote this work as a collection of prescriptions well tested by his father and himself in long practice, and also as a corrective to the most widely used work on *materia medica* in his time, *Ekhtiārāt-e Badī'ī*.⁴ As his major source he took *Mā lā yasa'u ṭ-ṭabība jahluhū*, known as *Jāme'-e Baghdadī*,⁵ but he also gleaned material from ibn al-Baiṭār's *Jāmi'*,⁶ Dāwūd Anṭākī's *Tadhkirat uli l-albāb*,⁷ ibn at-Tilmīdh,⁸ "mo'allef-e Moghni",⁹ "mošannef-e *Shāmel*"¹⁰ and others, and perused the following standard works of medicine: the *Qānūn*, *Mo'ālajāt-e Boqrāṭī*,¹¹ *Ekhtiārāt-e* bn-e Hobal,¹² *Hāvi-ye kabīr va-ṣaghīr*,¹³ *Shefā'o l-asqām*,¹⁴ *Mo'ālajāt-e Ilāqī*,¹⁵ *Konnāsh-e fākher*,¹⁶ Bokhtishū,¹⁷ Galen's *Munqidh as-sumūm*,¹⁸ *Kāmil aṣ-ṣinā'a*,¹⁹ *Mošannaḡāt-e* Mohammad-e bn-e Zakariyā,²⁰ and *Manqūlāt-e* Ḥonain-e bn-e Eshāq;²¹ at the end of this long list, the author enumerates some works by Indian physicians which he studied: *Tarjamā-ye Bāhar*,²² *Ketāb-e Čarak*,²³ استجورک,²⁴ and Bhojdev-e Firūzshāhī.²⁵ For the sake of brevity, the author adds, he will not quote his sources' names in the places of his book where he cites them. It is remarkable that none of these books, whether Mohammad Mo'men actually used them or not,²⁶ were composed by a Persian author in Persian.²⁷ He even appears to blame Ḥajjī Zaino l-'Aṭṭār for his use of this language, saying مولف اختیارات بدیعی بلغت فارسی نوشته و مساهله در تحقیق ادویه نموده (fol. 1b, -5).

At the end of the *tashkhiṣāt*, *Toḥfato l-mo'menin* is dated "in the months of" 1090/1679.²⁸ The author dedicated it to Shah Solaimān Šafavī, the service at court being a tradition passed on to him from his father and his grandfather (fols. 1b, -9 to 2b, 1 comprise the preface and table of contents).

1. The wording of the preface does not suggest interpreting مؤمنین as a dual. It is rather a *genitivus obiectivus*, and the title is to be translated as "Gift to the Believers." The author introduces the title only *en passant*, and not as referring to his father and himself (cf. Elgood, p. 368).
2. Another work by Mohammad Mo'men, on theology, shows the same pattern in its title: *Tabṣerato l-mo'menin*; it was completed in 1086/1675, according to a MS in Mashhad (*Cat.* I, *jaṣl* 1, MS no. 62; *Dharr'a* III 325, no. 1188; PL II 261, no. 448). Cf. note 28 below.
3. See PL II 261, no. 448; Pertsch, p. 585, note 7.
4. The fifth *ṭariq* of this *qesm* is not transcribed in all MSS (see MSS 117 and 120 IV); its subjects are alchemical processes, implements, and codes.
5. See No. 20 : MS 36, etc.
6. Composed in 711/1311 by Yūsuf b. Ismā'īl b. Ilyās al-Kutubī al-Baghdādī as a practical abridgment of ibn al-Baiṭār's *Jāmi'*; see Ullmann, pp. 281, 285.
7. See Ullmann, p. 281.
8. See Ullmann, pp. 181, 287.
9. Ibn at-Tilmīdh wrote an *Aqrābadhin* that won wide fame; see Ullmann, pp. 163, 306.
10. The text seems to be corrupt in this passage; it reads (fol. 2a, 2):

هر چه ابن تلمیذ مولف مغنی و مصنف شامل
کامل الادویه امین الدوله و غیره ایراد نموده

Ibn at-Tilmīdh was also known under his *laqab* Amīn ad-Daula (see Ullmann, p. 163), but he was not the author of a *Moghni*. His teacher, abu l-Ḥasan Sa'īd b. Hibatallah, wrote a *K. al-mughni fi tadbir al-amrād wa-ma'rifa al-ilal wa-l-a'rād* (see Ullmann, p. 160), but since in this passage works on pharmacopoeia are listed, probably ibn al-Baiṭār's *K. al-mughni fi l-adwiya al-mufrada* is meant (Ullmann, p. 281). Abu l-Muna al-Kuhīn al-Aṭṭār abridged his dispensatory *K. minḥaj ad-dukkān* in *al-Mughni wa-l-bayān fi l-hawānāt wa-l-bimāristānāt* (Ullmann, p. 309; GAL Supp. I 897), but this work does not appear to have been widely known. A Persian medical text titled *Moghni ṭ-ṭabīb*, by abu Ṭaleb Sharīf Ḥosainī, cannot be meant here because it is later than *Toḥfā* (see Monzavi I 598b, no. 5593; Dāneshgāh XV, 4216, no. 5359; cf. Monzavi I 513a, no. 4746, s.v. *Jāme'o l-tajareh*). The next title in Mohammad Mo'men's list might be understood as *K. ash-shāmil fi l-adwiya al-mufrada*, by Ghiyāth ad-Dīn a. Sa'īd ash-Shirāzī (Ullmann, p. 285; Dietrich, p. 158, no. 66), again

- presuming that here books on pharmacopoeia are listed (for medical books in general of this title cf. ibn a. Uṣāibī a. index, s.v. abu l-Khaṭṭāb Muḥammad b. Muḥammad; Ullmann and GAS III, resp. indices, s.v. *aṣ-Šāmil*).
10. See preceding note.
 11. By abu l-Ḥasan Aḥmad b. Muḥammad at-Ṭabarī at-Turunjī; see Ullmann, p. 140.
 12. *K. al-mukhtārāt fi ṭ-ṭibb*, by Muḥaddhab ad-Dīn 'Alī b. Ḥubāl; see Ullmann, pp. 161-62.
 13. Abu Bakr Muḥammad b. Zakariyā' ar-Rāzī's famous medical encyclopedia (Ullmann, p. 130) and *K. al-hawī fi ilm al-tadawī*, by Najmoddīn Maḥmūd Shīrāzī (Ullmann, p. 178; see No. 17 : MS 20).
 14. By Ḥajjī Bāshā Khidr b. 'Alī al-Ayidmī; see Ullmann, p. 180.
 15. Muḥammad b. 'Alī al-Ilāqī wrote, around 460-1068, a commentary on ibn Sīnā's *Kulliyāt* (GAL I 485, Supp. I 826c, 887).
 16. Ascribed to ar-Rāzī, but in all likelihood not by him; see Ullmann, pp. 132f., 136.
 17. It cannot be decided which member of the famous family of physicians is meant here. In a series of medical compendia it is plausible to expect a mention of Jurjīs b. Jibrīl b. Bukhtishū's *Kammash*, or of Jibrīl b. 'Ubaidallah b. Bukhtishū's *al-Kafi* (see Ullmann, pp. 108-11; Dietrich, p. 64, no. 21; GAS III 210, 314). (On the name Bukhtishū, a Syro-Persian hybrid meaning "Jesus saved," see Justi, *Iranisches Namenbuch*, p. 72, s.v. *Buḡtyešū*.)
 18. This could mean Galen's *K. al-adwiya al-muqabila li-l-adwa* or the Pseudo-Galenian *K. as-sumūm* (Ullmann, p. 49, no. 53, and p. 61, no. 106, resp.).
 19. By 'Alī b. al-'Abbās al-Majusī; see Ullmann, p. 140.
 20. The author adds after this title (fol. 2a, 5):

وسایر کتب که فهرست اسامی آن در خارج
کتاب مرقوم است

- He appears to be talking about a collection of shorter works by ar-Rāzī in one volume; see Ullmann, pp. 132-36.
21. Given the number of translations of Greek medical texts done by Ḥunain b. Ishaq, this formulation does not make much sense; on Ḥunain's adaptations from Greek, and his own writings, see Ullmann, pp. 117-19; GAS III 247-56.
 22. According to Dr. Claus Vogel (letter of 4 May 1974), Bāhar represents Bāhaḡa here, a vernacular form of the well-known physician Vāgbhaṭa's name; cf. Claus Vogel, *Vāgbhaṭa's Aṣṭāṅgahrdayasamhitā. The First Five Chapters of Its Tibetan Version*. Abhandlungen für die Kunde des Morgenlandes, 37 II (Wiesbaden 1965), p. 45.
 23. On Čaraka see Julius Jolly, "Medicin," *Grundriß der Indo-Arischen Philologie* . . . III 10 (Strakburg 1901), § 9; cf. Ullmann, p. 122.
 24. Probably *Siddhavyoga* by Vṛnda; see Jolly (note 23 above), § 5.
 25. This Bhojdev is conceivably identical with Ray Bhojdev, the translator into Persian of a (Sanskrit?) book of therapy *a capite ad calcem* in 48 *jaṣl* preserved in a seventeenth-century copy from India at Tashkent (*Cat.* X 119, no. 6865 [10032 IV]). However, it cannot at present be determined at the court of which of the Delhi or Bengal sultans of the name Firuzshah this Bhojdev was in service (see Bosworth, *Dynasties*, Index, s.v. Firuz).
 26. In *bāb* 24 of *qesm* 2 of the *dastūrāt*, on the treatment of hunting-birds, Mohammad Mo'men quotes the names of great veterinarians and falconers of the past: Qoṣṭun-e Rūmī, ebno l-'Avvām, Adham, Qeṭrīf (!), Sumāros, and ebno-e Janes (probably an error for Arkhijānes, Archigenes). See Ullmann, *Naturwissenschaften*, pp. 44-50, esp. p. 50 on Dawud b. 'Umar al-Anṭākī, obviously quoted here by Mohammad Mo'men.
 27. In *qesm* 2 of the *dastūrāt*, a physician Mohammad Bāqer is often mentioned as the author of compound prescriptions. His name is followed by the eulogy *ṭaba tharāhu*, which might point to the fact that he had only recently died when *Toḥfā* was composed. This Mohammad Bāqer could be the son of 'Emāoddīn Mahmūd; see PL II 251, no. 428.
 28. Presumably on the authority of the MS, Iraj Afshār dates *Toḥfā* in the year 1080/1669; see "Fehrest-e noskhāha-ye khaṭṭī-ye Ketābkhanā-ye Vezarat-e Omur-e Khārejā" in Nashriyā I 2, s.v. *Toḥfato l-mo'menin*. If that is correct, the date given in the UCLA manuscript would refer to a copy somewhere in its chain of transmission (cf. Elgood, p. 368).

PL II 261, no. 448; Monzavi I 491a, nos. 4528-88; *ibid.*, 584b, no. 5457; *ibid.*, 604b, no. 5640; Panjāb P.1., p. 347, no. 262, p. 316, no. 243 (*Entekhab* titled *Farhang-e adviā*); Tābriz I 222-24, nos. 165-66 (*shomarā-ye daftar* 2569 and 2593, resp.); al-Khālīṣī, p. 257, no. 1; Nūrbakhsh I 194, no. 197; Charmīnār, p. 241, nos. 147-50; *ibid.*, p. 238, no. 57 [*Entekhab az Toḥfā*]; Eilers-Heinz, p. 284, no. 264; Luzac, p. 45, nos. 322-23; Meredith-Owens, p. 29, no. Or. 12419; Miklukho-Maklai, p. 106, nos. 653-54; Osmania Med. Coll., p. 111, no. 24; Osmania Univ., p. 52, no. 24; Rampur, p. 132, nos. 327-29; Tashkent V 276-78, nos. 3929-35 (4224 I and III, 2717, 3502, 3653, 2116 VI, 2479 IV, 3760 I, resp.); *ibid.*, VIII 102, no. 5685 (3516); *ibid.*, IX 315-19, nos. 6481-84 (5031, 2266, 4660, 5842, resp.).

Turkish version of *Toḥfā*, *Ghunyeti l-muḥṣṣilīm fi terjemet Tuhfetü l-mu'minin*, by Aḥmed b. Hüseyin b. Ḥasan . . . (1164-1750); al-Mausil, pp. 44, 61, nos. 57 and 148, resp.

Qarābāzin-e jong [?]; Tashkent IX 363-65, no. 6539 (479).

No. 116 : MS 116

Moḥammad Mo'men b. Moḥammad Zamān Tonakābonī

Toḥfato l-mo'menīn

تحفة المؤمنين

MS 116 (ex Coll. Min.), 115 fols., 250 x 157 mm

Modern brochure of thin, flexible, fading green cardboard; one flyleaf each in front and back of medium-thin, white paper, modern. Written on European paper, medium thin, transparent, burnished, white; watermarks obscure. Stained, spotted, many margins repaired; most of fol. 1 torn out, lost; remaining fragment pasted on European (?) paper, thin, transparent, burnished, greyish. For lacunae see below.

22 lines, 170 x 90 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized even, neat, but undistinguished *naskh*. Catchwords.

Collations by scribe and by a reader marked at regular intervals, as they were proceeding; they were done from a copy written mostly in the author's own hand (fol. 41b, margin) and completed on 2 Sha'bān 1105/29 March 1694 (fol. 116b, margin); the MS was collated again with a copy transcribed from the author's (note on fol. 116b).

Copied, and dated the last [30] Rajab 1105/27 March 1694, by Mir Mahdī al-Ḥosainī.

Numerous recipes in margins, quoted from *ṣāḥeb-e Ḥavī*,¹ *ṣāḥeb-e Kāmelo ṣ-ṣenā'ā*,² ebn Sīnā, *Zakhrā*,³ *Aghraẓo l-tebb*,⁴ Najīb ad-Dīn as-Samarqandī's *Qarābāzin-e khamsā*,⁵ *Sadīdī*,⁶ Dāwūd Anṭākī,⁷ Shefā'i,⁸ Emādoddīn Maḥmūd Shīrāzī,⁹ Sālekoddīn Moḥammad Ḥamavī,¹⁰ Moḥammad Ḥaṣhem Tehrānī,¹¹ and Emām Reẓā;¹² notes by Moḥammad Bāqer Ḥosainī Ṭabīb¹³ on fols. 20b and 116b.

Owner's stamp on fol. 106b, illegible but for: Muḥammad; a library stamp (modern) on fol. 2a, giving the name of Majdoddīn.

Incipit, fol. 2a

با دیگری و بعضی در منافع متفرّد و بعضی مصنف
 قوّة ادویه نافعہ اند پس در تراکیب شرط
 است کہ از کثیر المنفعہ و شریف و از ضعیف القوہ
 المنفعہ قدر زیادہ داخل کنند ...

Explicit, fol. 116b, 1

و چون دبقرا با عسل و دوشاب طیب [کذا] بلیغ داده
 مانند ریسمان بر اشجار و غیر آن گذارند طبعوری کہ
 بر آن نشیند [کذا] پای بست گردند و السلام علی من اتبع
 الهدی قد فرغت ...

This MS contains *qesm* 2 of the *dastūrāt* of Moḥammad Mo'men's *Toḥfato l-mo'menīn*. Of the first fol. only a small fragment is preserved, and the text begins on fol. 2a within the introduction; cf. **MS 120 IV**, fol. 42a, 3.

1. Abū Bakr Muḥammad b. Zakariyā ar-Rāzī; see Ullmann, p. 128, etc.

2. 'Alī b. al-'Abbās al-Majusi; see Ullmann, p. 140, etc.

3. This is either the well-known *K. adh-dhakhira* by Pseudo-Thābit b. Qurra, or Esmā il Jorjānī's equally famous *Zakhrā-ye Khwārezmshāhi*; see Ullmann, p. 136, and **No. 2** : **MS I**, etc.

4. By Esmā il Jorjānī; see **No. 13** : **MS 6**.

5. A collection of works on *materia medica* and pharmacy by as-Samarqandī; there are four treatises on these subjects and dietetics: *K. aṭ'imat al-marḍā*, *K. uṣūl tarkīb al-adwiya*, *K. al-aghdhīya wa-l-ashriba*, and *Qarābādhīn 'alā tartīb al-'ilal*; one MS of this collection contains in addition the author's *K. al-asbāb wa-l-'alamat* and *K. al-adwiya al-mufrada*; see Ullmann, pp. 170, 201, 278, 308.

6. Sadīd ad-Dīn al-Kāzarunī's commentary on the *Mūjiz* by ibn an-Nafīs, titled *al-Mughni*, but often known as *Sadīdī*; see Dietrich, p. 89, no. 33.

7. Dāwūd b. Umar al-Anṭākī composed *Tadhkirat uli l-albāb wa-l-jamī li-l-'ajāb al-'ujāb* and *K. an-nuzha al-mubhija fi tashḥīdh al-adhḥān wa-ta'dīl al-amzija*; see Ullmann, pp. 181, 287.

8. See **No. 88** : **MS 105 II**, etc.

9. See **No. 99** : **MS 46 II**, etc.

10. This is probably Sālekoddīn Moḥammad b. Malekoddīn Mo'ayyad Ḥamavī Yazdī, who lived during the reign of Shāh 'Abbās I and was more than seventy (lunar) years old in 1032/1622 (Nashriyā III 12a, 7). According to *Jāmeh-e Mofidi*, he died toward the end of 'Abbās I's reign. His father's and grandfather's names are given there as Mo'ayyadoddīn Moḥammad b. Sa'doddīn Moḥammad (*Jāmeh-e Mofidi*, pp. 406, 14 to 407, 7). In his treatise on coffee, tea, bezoar, and chinaroot he calls himself a pupil of 'Emādoddīn Maḥmūd Shīrāzī (Leipzig *Cat.*, p. 512b, no. C'CLVII 6). He also wrote *Haikal-e fil* (Monzavi I 609a, with reference to Rahavard, pp. 15, 196, 433; cf. *Jāmeh-e Mofidi*, p. 407, 1) and gathered and transcribed in his own hand two collections of medical works, one in Arabic, called *Majma' an-nafā'is*, and the other in Persian, called *Hajalato l-arāyes* (Nashriyā III 10b, s.v. *Hajalato l-arāyes*). See PL II 255, no. 437.

11. See **Nos. 123–124** : **MSS 48–49**.

12. This refers either to *ar-Risala adh-dhahabiya*, an Arabic work on hygiene, etc., ascribed to the eighth imām 'Alī b. Musa ar-Riḍā, or to one of its Persian versions; on these see PL II 196, no. 350; Meshkat III (2) 735; **Nos. 222** and **218** : **MSS 69–70**.

13. A Sayyed Moḥammad Bāqer Musavī (thus quoted in PL II 264, no. 452) was court physician to Shāh Solaiman (1077–1105–1666–94) and Shāh Solṭān Ḥosain (1105–35/1693–1722). It is therefore possible that this MS was at one time in his possession.

No. 117 : MS 117

Moḥammad Mo'men b. Moḥammad Zamān Tonakābonī

Toḥfato l-mo'menīn

تحفة المؤمنين

MS 117, 185 fols., 280 x 180 mm; scribe's collection of several poetical works and the *dasturat* of *Toḥfato l-mo'menīn*. *Toḥfato l-mo'menīn* on fols. 65–169.

Bound in flexible burgundy-colored leather; three-medallion design with blind-stamped floral scrolls; inner covers thick greyish-green leather; warped, worn, MS out of binding, spine torn and broken; sewing of MS mostly undone, quires and single leaves unattached. Written on European paper, medium thick, burnished, white; watermarks obscure. The MS is incomplete in front and back; for other lacunae see below.

19 lines, 200 x 115 mm, on blind-ruled frame and lines; black with red rubrics, these repeated in margins; medium-sized even, fine *nasta'liq*. Catchwords.

Collations by scribe.

Anonymous copy (after fol. 169 one fol., the end of *Toḥfā*, is missing); ca. 1200/1800.

Illegible *tamlīk* on fol. 169b; on fol. 181a several owner's stamps, most of them reading: Moḥammad Ḥosain . . . Ṭabāḡabā'i and dated 127-/1853-62; on fol. 101b an owner's stamp reading: adīb al-mamālik and dated 13-4 (third digit illegible)/between 1886 and 1915; thus, in all likelihood, Mirzā Ṣādeq Khān Farahānī "Adīb al-Mamālek" (1277-1336/1860-1917)¹ was at one time the owner of this manuscript.

Incipit, fol. 65a

بسم الله در بیان اعمالی که متعلق است بادویه مفرده
وان مشتمل است طریق دوم در بیان دستور
استعمال بعضی ادویه مثل چوب چینی و مانند آن
[سه] ... طریق اول در تدایر ادویه مفرده وان مشتمل
است بر پنج فصل

Explicit, fol. 169b, -1

واب دهن دافع قمل دوک جمیع حیوان است و حقیر
نیز مجرب یافته است و بتعذیل است]

The MS contains the *dastūrāt* of Moḥammad Mo'men's *Toḥfato l-mo'menīn*. After fol. 169 one fol. is missing; the text breaks off on fol. 169b within *bāb* 24 of *qesm* 2 of the *dastūrāt*. In *qesm* 1 the last, fifth, *ṭarīq* is not copied in this MS; on fol. 78a, 6 the scribe wrote *و طریق پنجم مخصوص نجه اصل است* (see **MS 115**, fols. 266-275).

1. See Rypka, p. 348, no. 8, and esp. pp. 375-76.

No. 118 : MS 118

Moḥammad Mo'men b. Moḥammad Zamān Tonakābonī

Toḥfato l-mo'menīn

تحفة المؤمنین

MS 118 (ex Coll. Min.), 65 fols., 295 x 200 mm

Bound in thin flexible brown leather; simple blind tooling; stained, worn; spine torn. Binding too small for the size of leaves, not original. Written on Eastern paper, medium thin, burnished, beige; stained, most margins torn, repaired, some more than once; first and last fols. badly torn. For lacunae see below.

25 lines, 235 x 160 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized good *nasta'liq*; fols. 64-65 written in slightly smaller, more open *nasta'liq*, by the same scribe (?). Catchwords, often torn off or pasted over by repairs.

Anonymous, undated copy (fragment); twelfth/eighteenth century.

Medical notes by readers on fol. 1a and in margins.

This MS is an incomplete copy of the *dastūrāt* of *Toḥfato l-mo'menīn*; the beginning and end are missing and there are several lacunae in between. The copy is misbound; the order of fols. has to be corrected as follows: beginning missing, 8-17 (*qesm* 1, within *ṭarīq* 1 to within *ṭarīq* 5), lacuna (six fols.?), 19-27, 18, 28-63, 6, 2-4, lacuna of one fol., 5, 64-65 (*qesm* 2, within preface to within *bāb* 23), lacuna (one fol.?), 7 (part of *bāb* 24); fol. 1b contains a long supplement to fol. 20a (cf. the sign over *meṣrūzīqūn* on fols. 1b and 20a, resp., and see **MS 120**, fol. 48b).

No. 119 : MS 119

Moḥammad Mo'men b. Moḥammad Zamān Tonakābonī

Toḥfato l-mo'menīn

تحفة المؤمنین

MS 119 (ex Coll. Min.), 191 fols., 168 x 110 mm

Bound in slightly flexible, plain rust-colored leather; inner covers pasted with European paper; one front flyleaf of Italian paper; of the watermark only part of a name in a cartouche legible: ...NANI E. F. Binding worn, warped, brittle; too small for MS, not original. Written on Eastern paper, thin, burnished, beige; stains, holes, margins frayed and repaired; torn. Blank leaves inserted for lacunae; on these see below.

17 lines, 130 x 85 mm, on blind-ruled frame and lines; black with red rubrics; small, good *shekastā-amūz*. Catchwords.

Collations by scribe.

Anonymous, undated copy (end missing); ca. 1200-1800.

Notes in margins.

On fol. 1a an owner's stamp: Alī Ibrāhīm, dated 1221/1806.

Incipit, fol. 1a

از اسا سریانی، و بفارسی، مورد نامند

Explicit, fol. 191b, -1

و ضماد خشک او با حنا که در حمام استعمال نمایند
جهت جرب و حکه]

The MS contains *tashkhiṣ* 3 of Moḥammad Mo'men's *Toḥfato l-mo'menīn*; beginning and end are missing; in this MS the text starts within the section on *ās*, and ends within the section on *shāhtaraj*. Fols. 6, 7, 21 are blank; they mark the position of lacunae.

No. 120 : MS 120 I

Moḥammad Mo'men b. Moḥammad Zamān Tonakāboni

Tohfato l-mo'menin

تحفة المؤمنین

MS 120 (ex Coll. Min.), 187 fols., 222 x 120 mm; binder's collection of four works, nos. I-III copied by the same scribe. Nos. I and IV are parts of *Tohfā*, nos. II and III two other medical texts in Persian. (See also **Nos. 121, 158, and 204.**) *Tohfato l-mo'menin*, *tashkhiṣ* 4-5 and *qesm* 1 of *dastūrāt* on fols. 1-35.

Bound in rust-colored leather over thick, stiff cardboard; flap; simple blind-tooled borders around covers and flap; inner covers and flap pasted with violet-colored paper; five flyleaves in front, one in back; the first two front flyleaves of medium-thin, burnished, cream-colored Eastern paper, the other flyleaves of white European paper, watermarks obscure. Binding stained, somewhat worn; not original. Written on two varieties of Eastern paper: A. fols. 1-40; thin, transparent, burnished, beige; B. fols. 41-187; thin to medium thick, of varying transparency, burnished, beige; some spots and stains.

A. Fols. 1-40. I. Fols. 1-35a; 21 lines, 150 x 60 mm, on blind-ruled frame and lines; black with crimson rubrics; medium-sized copperplate *naskh*. II. Fols. 35b-39a; medium-small, impeccable *nasta'liq* by the same scribe. III. Fols. 39b-40a; tables of 9 x 2 fields, 155 x 77 mm; alternating diagonal lines; medium-small, distinguished *shekastū-amiṣ* by the same scribe. Catchwords throughout. B. Fols. 41-187; 21 lines, 150 x 60 mm, on blind-ruled frame and lines; black with red rubrics; three styles of medium-sized *naskh*, probably by one scribe: 1) fols. 41b-97b, nearly copperplate; 2) fols. 98a-106b, less disciplined than 1); 3) fols. 107a-186a, slightly smaller, but finer than 2). Catchwords.

A. Collations by scribe. B. Collations by ebn-e Mowlanā 'Ownoddin 'Alī Shaikh Moḥammad for ash-Shaikh al-jalīl ash-shaikh Zain ad-Dīn al-'Amīlī, dated by him in the last third of Jomādā II 1130/21-30 May 1718 (fol. 186b).

A. Anonymous copy (on fol. 40a the names of the scribe and his patron erased); on fol. 40a a date in 1233/1817 is still legible; no. I was dated by the scribe on Saturday, 27 Shavvāl 1233/*Sunday*, 30 August 1818 (fol. 35a). B. Anonymous copy, the collations dated in the last third of Jomādā II 1130 (see above).

Flyleaves, fols. 1a, 40b-41a, and margins filled with medical notes, most of them in the same hand.

A. Copied for a high-ranking physician whose name has been erased on fol. 40a; only part of his honorific titles remain legible: عالمی و مقدر العالی حالبوس الرماني. On the collations of B. see above.

On fol. 41a-b illegible stamps; on fols. 1b and 187b owner's stamp reading: Hashim al-Husaini.

Incipit, fol. 1b

بسمله. و به نستعین. تشخیص چهارم در مداوای سموم
و مشتمل است بر پنج فصل اول در تاثیر [کذا] یعنی
تدابیر [منع سموم و احتراز از آن دوم در تدابیر مشترکه
سموم سیوم در تدابیر مشترکه سموم مشروب
چهارم در تدبیر سموم ملدوغه پنجم در بیان آنچه
حشرات از آن گریزند فصل اول...

Explicit, fol. 35a, 7

گل سرخ پوست ترنج صندل سفید عود هندی حسن
لبان بالسویه نبات دو وزن مجموعرا به نبات بقوان
آورده ادویه را با قلیلی از مشک اضافه نموده قرصها
سازند و السلام تمت الرسالة...

This MS contains *tashkhiṣ* 4-5 and *qesm* 1 (fol. 15a) of the *dastūrāt* of Moḥammad Mo'men's *Tohfato l-mo'menin*; *ṭarīq* 5, on *kīmā*, is not transcribed in this MS of *qesm* 1 of the *dastūrāt* (cf. **No. 117 : MS 117**).

No. 121 : MS 120 IV

Moḥammad Mo'men b. Moḥammad Zamān Tonakāboni

Tohfato l-mo'menin

تحفة المؤمنین

MS 120 (ex Coll. Min.), 187 fols., 222 x 120 mm; binder's collection of four works, nos. I-III copied by the same scribe.

Tohfato l-mo'menin, *dastūrāt*, *qesm* 2, on fols. 41-186.

For the description of the MS see **No. 120 : MS 120 I**.

Incipit, fol. 41b

بسمله. قسم ثانی از دستورات جامع موسوم
بتحفة المؤمنین که آن مشتملست بر تشخیصات
و دستورات در بیان اعمالی که متعلق است بادویه
مرکبه و ذکر هر يك از مرکبات چون هر علت و مرضی را
بدوائی مفرد مداوا نمیتوان نمود بنابراین موافق هر
يك باید ترکیب از مفردات کرد...

Explicit, fol. 186a, 12

و چون دبق را با عسل و دوشاب طبخ بلیغ [کذا] نموده
مانند ریسمان بر روی اشجار و غیران گذارند طیوری
که بران نشینند پای بست گردند و چون ورق عنب
التعلب را با خون ارنب کری سازند و بر ریسمانی بسته
در آب اندازند جمیع ماهیان بران کر جمع گردند و السلم
علی من اتبع الهدی تمت بالخیر والعاقبه

A comparison of this Explicit with the other MSS of *qesm* 2 of the *dastūrāt* shows that it represents a longer version of the text. There appear to be two different chains of transmission since both **MS 116** and **MS 120 IV** are fully collated. On fol. 187a-b, the scribe explains the abbreviations and signs occurring in the text, under the heading: رموز هذه النسخه.

No. 122 : MS 121

Moḥammad Mo'men b. Moḥammad Zamān Tonakābonī

Toḥfato l-mo'menīn

تحفة المؤمنین

MS 121 (ex Coll. Min.), 277 fols., 210 x 147 mm

Bound in black leather over stiff thick cardboard; simple blind-tooled borders, three-medallion design with blind-stamped floral scrolls; inner covers pasted with yellowish-green paper; binding somewhat worn. Written on Italian paper, medium thin, glazed, white; watermark: a capital *P* in italic script between crossed palm fronds, in a medallion crested with a coronet, dated 1828; first and last fol. each a little soiled, otherwise few stains; MS looks little used.

15 lines, 135 x 75 mm, on blind-ruled frame and lines; black with red rubrics; medium-large, very neat, mannered *naskh*. Catchwords. Fols. 1-2a, 276-277 blank.

Copied by Moḥammad 'Alī; he dated the *tashkhiṣāt* on 20 Zū l-qa'dā 1247/21 April 1832 (fol. 25b, 8) and the *dastūrāt* on Wednesday, 6 Moḥarram 1248/Tuesday, 5 June 1832.

On fol. 1a one erased *tamlīk*; another *tamlīk* is dated Thursday, 14 Jomādā I 1250/18 September 1834.

Incipit, fol. 2b, 1

تشخیص رابع در مداوای سموم و مشتمل است
بر پنج فصل ...

Explicit, fol. 275b, 2

طیوری که بران نشینند پای بست گردند والسلام
علی من اتبع الهدی قد فرغ ...

This MS contains *tashkhiṣ* 4-5 and the *dastūrāt* of Moḥammad Mo'men's *Toḥfato l-mo'menīn*, including *ṭariq* 5 of *qesm* 1 of the *dastūrāt* (fols. 68b, 5 to 85b, 4).

No. 123 : MS 48

Moḥammad Hāshem b. Moḥammad Ṭāher Tehrānī

Toḥfā-ye Solaimānī

تحفة سلیمانی

MS 48 (ex Coll. Min.), 36 fols., 185 x 105 mm

Bound in plain dark brown leather; inner covers bare; one flyleaf each in front and back. Binding somewhat worn, water-soaked, warped; not original. Written on European paper, thin, slightly transparent, burnished, white; watermark obscure. Fols. 1 and 36 soiled, elsewhere water stains along edges. On lacunae see below.

14 lines, 135 x 65 mm, on blind-ruled frame and lines; black with red rubrics and overlinings, these occasionally left out; medium-sized, good, bold *naskh*. Catchwords, mostly cut off by trimming.

Anonymous, undated copy; first half of twelfth century/ca. 1690-1740.

On front flyleaf erased stamps; on fol. 11b a stamp reads: al-'abd al-mudhnīb Muḥammad Wālī, 1164-1750.

Incipit, fol. 1a

علی کریم افضاله ما علّق علّق فی الشفاء والتداوی وعلّق
علّق علی الممنوّ المتداوی * ونفایس صلوات طیبات
نار روضه مقدسه منوره طیبی که موخری را معالجاتش
بماران جهالت را بقانون الشفا و منهاج دوا راه نمود.

Explicit, fol. 36a, 5

و بدل مومبائی دو وزیر او قفر الیهود است و بعضی
گفته اند که بدل او یکوزن موم و مثل موم روغن

زیتون است و نَحْتَمِ عَلٰی هَذَا الْقَدْرِ مِنَ الْاَطْنَابِ
فِي هَذَا الْبَابِ وَاللّٰهُ اَعْلَمُ بِالْصَّوَابِ ...

There follow more eulogies after this and then what appears to be the author's original colophon (fol. 36a, 9):¹

رساله موسومه بتحفة سلیمانی در روز هشتم ماه اول
از ماههای سال نهم عشر نهم بعد الالف من الهجرة
على مهاجرها الف الف الثنا والتحية سمت اختتام
وصورت اتمام پذیرفت ...

(Pious invocations end fol. 36b, 9)

This MS contains *Tohfā-ye Solaimānī* (fol. 3a, 13) by Moḥammad Hāshem b. Moḥammad Ṭāher Tehrānī Ṭabīb (fol. 1b, 7). There is one leaf missing before fol. 1, including the initial doxologies on Allah. The treatise is divided into three *bāb*:

1. (begins on fol. 4b, 1) in ten *faṣl*, on zedoary (*jadvār*)
2. (begins on fol. 21b, 9) in four *faṣl*, on bezoar (*pādzahr*)
3. (begins on fol. 30a, 1) in three *faṣl*, on mummy (*mūmiā*)

There is a table of contents on fol. 3b. The author wrote this book in the Persian language in order to make these drugs, which he calls *برایات طبیعہ*, known to high and low (*khavāṣṣ va-ʿavām*). There had not been, he says, an adequate discussion of the subject in Persian before, and he is going to supply that now (fol. 2a, 4-13). At the same time, he undertook the composition of this work as an act of piety since he could not visit the grave of the eighth imām, Reżā, a second time. He had paid it a visit when, early in his reign, Shāh ʿAbbās II campaigned against Qandahār.² A few years before writing this treatise, through the mediation of the *hojjāb* at court he had been able to go on pilgrimage to Mecca and Medina and to the tombs of the other eleven imāms (fols. 1b, 8 to 2a, 4). He dedicated his work to Shāh Solaimān Ṣafavī (fol. 2b, 12) and formulated its title as a chronogram: *تحفة سلیمانی* gives the date of 1089/1678 (*hā* to be counted as *tā*; fol. 3a, 12).³ In the colophon (see above), 8 Moḥarram 1089/2 March 1678 is mentioned as the date of completion.

1. Cf. No. 124 : MS 49.

2. Shāh ʿAbbās II (1052-77/1642-66) reconquered Qandahār in 1058/1648. Moḥammad Hāshem's passage reads (fol. 1b, 9-11)

چون ... در اول جلوس میمنت مانوس بتقریب
مامور گشتن دارالقرار قندهار توفیق زیارت ... یافته بود ...

3. In the India Office MS, the title is given as *Tohfā-ye Solaimān* in this passage, so that the resulting date is 1079/1668 (see Ethé I 1273f., no. 2336 II; PL II 264, no. 451 (3)). If this is the correct date, the colophon in the UCLA manuscript, quoted above, gives the date of its transcription.

PL II 264, no. 451 (3); Monzavī I 403a, no. 3740; Tashkent VIII 101-102, nos. 5683-84 (9269 III and 3383 II, resp.).

No. 124 : MS 49

Moḥammad Hāshem b. Moḥammad Ṭāher Tehrānī

ʿAino l-hayāt

عین الحیوة

MS 49 (ex Coll. Min.), 84 fols., 185 x 115 mm

Bound in flexible sturdy leather of a faded crimson color; simple blind-tooled borders; inner covers bare. Binding worn; original (?). Written on Eastern paper, very thin, transparent, burnished, light beige.

14 lines, 125 x 60 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized copperplate *naskh*. Catchwords in *nasta liq*, partly cut off by trimming. Fols. 1-2, 79-84 blank.

Anonymous, undated copy; ca. 1100-1700.

Marginal notes by scribe, in a small, distinguished *shekasta*, quotations marked *منه*; notes on the title, author, and contents on fols. 1a, 2a; scribbles on fols. 1a, 84a.

Incipit, fol. 3b

بسملة. سیاسی چون انقاس عیسوی روح پرور و جان فزا *
سزای بارگاه کبریای خالقست که حکمت بالغه *
[الف، ۱] ... و درودی مانند بدیضای موسوی نوربخش
و دل ارا * شایسته روضه رضوان آسا * و مرقد منور فردوس
سزای طیبی که موجزی از معالجاتش ...

Explicit, fol. 78a, 13

و صبح و شام با گلاب میل نمایند قدر شربت
بحسب ضعف و قوت مزاج از دو مثقال است
تا چهار پنج مثقال این بود آخر تمامی قول و کلام
و احتتام همگی مقصد و مرام که در مقدمه و مقالات
و ابواب و فصول این کتاب بیان نمود و الحمد للرب
الارباب والصلوة علی خیر من نطق بالصواب
واصحابه خیر ال و اصحاب

There follows evidently the author's own colophon (fol. 78b, 4-8):¹

واین رساله موسومه بعین الحیوة در روز یکشنبه هشتم
ماه یازدهم از ماههای سال ششم از عشر دهم بعد از
الف از هجرت نبویه علی مهاجرها الف الف الثناء والتحیه
سمت اختتام و صورت اتمام پذیرفت یعنی در روز
یکشنبه هشتم ماه ذیقعدة الحرام سنه ست و تسعیر
بعد الالف * فبک اللهم اعتصم

(Pious invocations down to line 12)

Moḥammad Ḥashem Ṭabīb-e Ṭehrānī (fol. 6a, 13) wrote his treatise *Aino l-ḥayāt* (fol. 9b, 3) in a *moqaddemā* and two *maqālā*:²

1. *moqaddemā* (begins on fol. 9b, 4) on the discovery of chinaroot (*čub-e čini*)
2. *maqālā* 1 (begins on fol. 10b) in nine *bāb*, subdivided into *faṣl*, on chinaroot
3. *maqālā* 2 (begins on fol. 70a, 5) in two *bāb*, subdivided into *faṣl*, on sarsaparilla (*‘oshbā-ye maghrebiyā*)

After forty years of medical practice, during which the author tested the therapeutical value of chinaroot, especially for syphilis, he set out to compose this treatise on its merits. He hoped to dispel the controversy about this subject among his contemporaries who did not have an authoritative discussion of it at their disposal. ‘Emādoḍḍīn Maḥmūd³ had written on the drug, but at the time of its first fame when there had not been much information available as to its *mezāj*. Then Mirzā Qāzī⁴ had devoted a *resālā* to the same topic, but had contradicted ‘Emādoḍḍīn in every respect and had moreover been busy in his office as a judge (*maṣṣab-e shar‘ī*), and so did not exhaustively treat the healing and harmful properties and the *mezāj* of the drug (fols. 5b, 7 to 6b, 2). At the time of Shāh Esmā‘īl, both a new disease, *āteshak*, and a new cure for it, *čub-e čini*, had appeared, on which subjects the ancient authorities were silent (fol. 5b, 2-7). In the introduction to the second *maqālā*, on *‘oshbā-ye maghrebiyā*, Moḥammad Ḥashem says that the plant is called *saparina* (سپرينه) in the language of the people of Rūm, and *safarinā* (سفرینا) in the Franks' tongue;⁵ it is called "western herb" because it is imported from the west, or at least it was first discovered there (fol. 70a, 8-10). The author dedicated this work, like his *Toḥfā-ye Solaimānī*,⁶ to Shāh Solaimān Šafavī, and completed it on Sunday, 8 Zū l-qa‘dā 1096/*Saturday*, 6 October 1685 (see colophon above).

Of the three known works by Moḥammad Ḥashem b. Moḥammad Ṭāher Ṭehrānī,⁷ *Aino l-ḥayāt* is the second in order of date: the first, *Toḥfā-ye Solaimānī*, was written in 1089/1678, and the third, *Meftāḥo l-khazāyen va-meṣbāḥo d-daḥāyen*, was finished on Thursday, 15 Rajab 1103/*Wednesday*, 2 April 1692.⁸ Since the author in 1096/1684 mentions forty years of practice, it appears that he took up writing only toward the end of his career, at an advanced age. His participation in ‘Abbās II's campaign against Qandahār, 1058/1648, thus marks, approximately, the beginning of his practice.⁹

1. The similarity of wording of the colophons in **No. 123 : MS 48** and here suggests a common author; the handwriting appears too different to have been done by the same scribe.
2. There is no third *maqālā* on *judvar*, *pādzahr*, etc., in this MS (cf. PL II 264, no. 451 (1)).
3. See **No. 104 : MS 87 II**.

4. See **Nos. 113-114 : MSS 46 VII and 87 I**.

5. Both forms are probably to represent the Spanish *zarza parilla* (sarsaparilla).

6. See **MS 48**.

7. See PL II 264, no. 451.

8. Nashriyā III 364a, s.v.

9. Cf. **MS 48**.

PL II 264, no. 451 (1); Monzavi I 438b, no. 4050; Nurbakhsh I 39, no. 29 III; Charminar, p. 237, nos. 4-5; Osmania Univ., pp. 52-53, nos. 8, 44, resp.

No. 125 : MS 50

Moḥammad Ḥakīm b. Moḥammad Rashīd aṭ-Ṭabīb

Ro‘ūso l-masā‘el

رؤوس المسائل

MS 50 (ex Coll. Min.), 84 fols., 167 x 100 mm

Bound in crimson leather over stiff cardboard. Flap: gold-tooled borders, simple pattern; three-medallion design on front, back, and flap; floral scrolls stamped on gold background; inside of covers and flap of grey leather with tooled borders as outside, no medallions; one flyleaf each in front and back, of European paper, medium thin, glazed, beige; no watermark. Binding somewhat worn; later than MS. Written on Eastern paper, medium thick, glazed, cream-colored; fols. 1 and 84 soiled, edges repaired; little other damage.

15 lines, 115 x 65 mm, on blind-ruled frame and lines; borders in black, gold, black, black, red; on fol. 1b a fine *sarlowh* in gold, blue, red, and other colors; golden clouds between lines on fols. 1b and 2a; greyish-black with red rubrics; small, thin, fine *shekastā-amiz*. Catchwords.

Copied, and dated Saturday morning, 11 Rajab 1082/*Friday*, 13 November 1671, by Abdo r-Raḥman al-Ḥosaini al-Qommi.

Several *tamlīk* on fols. 1a, 84a-b, partly erased; on fol. 84a a note commemorating the birth of a son, Abdo l-Vaḥhab, to an owner of the MS, Moḥammad Sharīf b. Moḥammad Ḥosaini; on fol. 1a a *tamlīk* of Abdo l-Vaḥhab.

On fol. 84b an erased stamp.

Incipit, fol. 1b

ولا حول ولا قوة الا بالله العلي العظيم
بعد از طری مراتب حمد و ثنای حکیم علی الاطلاق جلّت
الاروة و عمت نعمائوه که در خلقت انصار دقایق حکمت
اوری پایان و نعم واحسان او در حق ایشان بیرون از حد و بیانست

Explicit, fol. 83b, 4

و بالجمله واجب بر طبیب منصف بودن به پنج خصلت غفور از مذنب
و صدق لهجه و رحم بر انسان و حیوان و نیکوئی بقدر امکان

قد فرغت من تسويد ه وانا مؤلفه في يوم السبت السادس
والعشرين من شهر الصفر ختم بالجيز والظفر حيزه مقارنة السعدين
الاكبرين اللذين يسميان بالزهرة والمشتري في سنة اثنان [كذا]
وثمانين بعد الالف من الهجرة النبوية عليه من الصلوات افضلها
ومن النجيات اكملها وان اخر الى الله في الاجل وساعدني القدر
لجميع قرايدنا جامعا مشتملا على جميع الامراض بعون الله الملك الفيض
هذا اخر ما اردنا تاليفه واول ما صنفته في عنقوان الشناب مع عدم التمييز
بين الخطا والصواب والحمد لله الحكيم الوهاب تم

Ebn Moḥammad Rashīd Moḥammad Ḥakīm aṭ-Ṭabīb (fol. 2b, 15) finished this, his first work, on Saturday, 26 Šafar 1082/4 July 1671, during the conjunction of the two auspicious planets, Venus and Jupiter (see Explicit above). Since it was his first venture as a writer, he called it *Roʻṣo l-masʻel*, “The Prime Questions” (fols. 2b, 15 to 3a, 9). Obviously he intended to dedicate it to the reigning shah (i.e., Shāh Solaimān Safavī), but in this copy, there is no place for his name left after the customary honorific titles of the sovereign and before the eulogies on him (fol. 3a, 15):

... المؤيد من السماء المنصور على الاعداء [] خلد الله
ملكه وسلطاناه ...

Moḥammad Ḥakīm divided his book into two *fann*, the first, on *kollīyāt*, in a *moqaddemā*, six *maqālā*, and a *khātemā*, and the second, on therapy, in “several” *bāb* (fol. 4a, 4). This MS contains only the first *fann*, all that had been written at the time of its transcription, if the planned second *fann* can be identified with the *qarābāzin* mentioned at the end of this MS (see Explicit). It appears that the author’s model in composing this treatise was Maṣṣūr b. Moḥammad b. Aḥmad’s *Kefāyā-ye Mojahedīyā*, if the division into two *fann* and the partial identity of the initial eulogies can be taken as evidence (see **No. 32 : MS 12**, etc.).

Not in PL or Monzavi.

No. 126 : MS 47

Jalāloddīn Moḥammad Eṣfahānī

[*Resalā-ye ḥefz-e ṣeḥḥat*]

رساله حفظ صحت ا

MS 47 (ex Coll. Qaʿent), 44 fols., 185 x 115 mm

Bound in slightly flexible brown leather; narrow strip of red leather along edges, tooled in gold; spine of brown leather has the same tooling; inner covers rose-colored smooth leather. Binding worm-eaten, worn; too small for MS (original?).

Written on Eastern paper, thin, slightly brittle, transparent, burnished, cream-colored; first two leaves out of binding, later pasted in with tape; first and last fols. stained; some edges torn.

12 lines, 125 x 65 mm, on blind-ruled frame and lines; borders in black, gold, black, black; on fol. 2b *sarlowh* with golden floral scrolls; black with red rubrics; medium-small, fine *naskh*. Catchwords. Fols. 1 and 44 blank.

Anonymous, undated copy; ca. 1100/1700.

Entries in different hands on fols. 1–2a (recipes, prayers, poems, title of book); a poem on fol. 44a dated 12 Šaʿbān 1285/28 November 1868; notes in margins, some erased.

On fol. 10a an erased stamp; another stamp, partly legible, on fol. 44b: Muḥammad Jaʿfar.

Incipit, fol. 2b

بسمه. حمد و ثنائی که روایح عطر آن مجالس
خلوت نشینان عالم ملکوت ترا معطر دارد و شکر
و سپاسی که فوایح نشر آن مجامع ذکر سبحة طرازان
خطایر جبروت را معبر سازد ذات ذو الجلالی را سزد
که از ترکیب کاف و نون کافه موجودات را از
کتم عدم بعالم وجود آورد...

Explicit, fol. 43b, 6

و بالجمله حدوث چیزهای غیر معتاد و دوام و کثرت
آن خبر دهد بحدوث مرض سزاوار آست که اولاً
تحقیق سبب نموده بعد از آن بنحو مناسب معالجه
نمایند تمام شد رساله حفظ صحت علی سبیل الاستعجال
بعون الله و توفيقه والحمد لله على كل حال

Jalāloddīn Moḥammad Ṭabīb-e Eṣfahānī (fol. 4a, 5) did not title this treatise on “preventive medicine”; the heading given above appears only in the colophon (see Explicit).¹ The book is divided into a *moqaddemā* and an unnumbered sequence of *faṣl*, some of which are further divided into *faṣl* (fol. 4b, 8). Its topics are the “six causes” (*settā-ye zarūriyā*) of health or disease.² Jalāloddīn dedicated his work to Shāh Solaimān Šafavī (fol. 4b, 5). Another book of Jalāloddīn’s is *ad-Dastūr al-Jalālī*, or *ar-Risāla al-Jalālīya*, in Arabic;³ it follows Najīb ad-Dīn as-Samarqandī’s *Kitāb al-ashbāb wa-l-ʿalāmāt* in its layout, and was composed in Rabīʿ I 1087/14 May–12 June 1676.⁴

1. In the Paris MS, there is also no title except in the colophon; it reads *Ḥefz-e ṣeḥḥat-e badano l-ensaniyā* (!) (Blochet IV 316, no. 2389 [from fol. 50a]).

2. On *settā-ye zarūriyā* see Yūsufī’s tract, **MS 25 VII**, etc.

3. See Nashriyā III 371b s.v. *ad-Dastūr al-Jalālī*; in the Aṣāfiya catalogue, this work is described as Persian (PL II 263, no. 450 (1)).

4. Nashriyā III 371b.

PL II 264, no. 450 (2); not in Monzavi, but cf. *ibid.*, I 535a, no. 4944.

No. 127 : MS 73 II

Mortazāqolī b. Ḥasan Shāmlū

Kherqā

خرقه

MS 73 (ex Coll. Min.), 131 fols., 205 x 145 mm; binder's collection of five works in two sections.
Kherqā on fols. 65-96.

For the description of the MS see No. 168 : MS 73 I.

Incipit, fol. 65b

بسم الله سبحانه الله رنگ آمیزی بساط حمد و سپاس حکیمی را
 که خرقه معرفت را بر قامت صحیح مزاجان درست اعتقاد
 بریده ...

Explicit, fol. 95b, 8

نوع دیگری آرد گند مرا با زردۀ تخم مرغ برهم زده صناد
 نماید خاتمه کتاب موسوم بخرقه ... [۹۶ الف، ۷۰] چشم
 گشوده خارا این چمن را گل و جغد این خرابه را بلبل شناسد
 مژده که این رقعہ بیابان رسید خرقه پیرانه بجوانان رسید
 قد وقع الفراغ ...

This is an incomplete copy of *Kherqā* (fol. 66a, 5) by Mortazāqolī b. Ḥasan Shāmlū (fol. 65b, -2); it was dedicated to Shāh Solaimān Šafavī, according to the preface (fol. 65b, -4). The text is divided into thirty *bakhyā*; in this MS, there is a lacuna between fols. 67 and 68, so that the text from within the table of contents to within *bakhyā* 18 is missing.

In another group of MSS of *Kherqā*, Moḥammad b. Moḥammad Mo'men is named as the author.¹ According to Āqā Bozorg, this is the son of the author of *Toḥfato l-mo'menin*; he would have dedicated the treatise first to Mortazāqolī and after his death to Amānollāh Khān, who is named as dedicatee in these MSS.² The Incipit in this group of copies is different, too:

سبحانك اللهم يا ذا الملك القديم ويا طيب
 كل اليم وسقيم ويا كافي ذي روح وجسيم³

The author of *Dharī'a* thinks it very unlikely that a soldier and statesman such as Mortazāqolī composed a work like *Kherqā*; in his opinion, he merely appropriated the text to himself after it was presented to him by its actual author, Moḥammad b. Moḥammad Mo'men.⁴

1. PL II 263, no. 449; *Dharī'a* VII 149, no. 813.

2. See note 1.

3. *Dharī'a* VII 149, 14; cf. with this wording the Incipit of *Toḥfato l-mo'menin*, No. 115 : MS 115. Moḥsen al-mad uv be-Aqā Baba Hamadāni completed his treatise *Toḥfato l-khavānīn* on poisons in 1248/1832; its Incipit corresponds exactly with that quoted from *Dharī'a* above (PL II 292, no. 524; Monzavi I 488a, no. 4506). The relationship between the texts mentioned here remains subject to further study.

4. See note 1 above.

PL II 263, no. 449; Monzavi I 525a, nos. 4840-59; cf. Monzavi I 473a, no. 4371 (identical with *Kherqā*?); ibid., 481b, no. 4458; Madras IV 1242, no. 1074 1.

No. 128 : MS 51

Moḥammad Kāẓem Qazvinī

Ḥadiqato l-ḥayāt

حديقة الحیوة

MS 51 (ex Coll. Min.), 40 fols., 170 x 110 mm

Bound in flexible plain greenish-brown leather; inner covers pinkish-grey leather. Binding worn; original (?). Written on Eastern paper, slightly transparent, burnished, light beige; some stains and inkblots, some edges torn. For lacunae see below.

16 lines, 120 x 55 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized energetic, even *shekastā-āmīz*. Catchwords.

Collations by scribe.

Anonymous, undated copy (end missing); twelfth-eighteenth century.

Readers' notes on fol. 1a.

Incipit, fol. 1b

بسم الله و به تقی حمد و ستایش * و سپاس بیقیاس خالی
 از آلا یشر * که سوا طع رواج ازهار عبودیت شمار آن
 محافل عالی منازل قدوسیان عالم ملکوت را معطر و معبر
 سازد ...

Moḥammad Kāẓem Ṭabīb-e Qazvīnī (fol. 2b, 14) divided his treatise *Ḥadiqato l-ḥayāt* (fol. 3a, 4) on “preventive medicine” into a *moqaddemā*, eight *ḥadiqā* subdivided into *shajar*, and a *khātemā* in twelve *raiḥānā* (fols. 3a, 5 and 36b, 11). In this MS, the text breaks off on fol. 40b within *raiḥānā* 10; ca. three leaves are missing. Starting with the initial doxologies, the whole treatise bears close resemblance to Jalāloddīn Moḥammad Eṣfahānī’s [*Resālā-ye ḥefẓ-e ṣeḥḥat*].¹ Indeed, Moḥammad Kāẓem may have counted himself among Jalāloddīn’s students, if the titles he quotes him by can be understood to mean that:

عالی حضرت استادی جلال الدین محمد اصفهانی طیب رحم علیه

He cites a prescription of Jalāloddīn’s and adds *وخط خود نوشته که محرب است* (fol. 38b, 5–6). A *noskhā-ye Hendī* for a *rowghan* is quoted from Ḥakīm Moʻmen-e Gilānī, probably Moḥammad Moʻmen Tonakābonī, the author of *Toḥfato l-moʻmenīn*.²

1. See **No. 126 : MS 47**.

2. See **No. 115 : MS 115**, etc.

Not in PL or Monzavi.

No. 129 : MS 55

Moḥammad Kāẓem

Ṣāleḥo l-ʿelāj

صالح العلاج

MS 55 (ex Coll. Min.), 63 fols., 220 x 120 mm

Bound recently in slightly flexible cardboard, covered with patterned paper: yellowish-green with pinkish stars; spine pasted with thin cloth of white, pink, blue, black; inner covers pasted with white paper. Binding not original. Written on medium-thick, unburnished, beige Eastern paper; first and last leaves repaired; stains, inkblots; tears, wormholes. 15 lines, 160 x 75 mm; black with red rubrics; medium-sized, extremely hurried, ugly *shekastā-āmiz*. Catchwords.

Anonymous copy, dated 1115/1703.

On back inner cover a *tamlik* by ʿAbdo r-Rashid, dated 30 July 1926.

The same stamp on fols. 1a and 63b: huwa s-sulṭān al-ʿalī, 1243/1827.

Incipit, fol. 1b

بسم الله بر ضمیر منیر از باب دانش و خاطر الباب
بینش پوشیده نماید که نعت جلال احدیت
و وصف کمال صمدیت و شکر مواهب بی نهایت
و ذکر لطایف گرم بیغایت مبدعی را که ...

Explicit, fol. 63b, –3

و به آمار قند سفید شیرین کرده آمار روغن زیت
اضافه نمایند و نیم گرم بپاشانند نافع باشد انشاء الله
تعالی باتمام پیوست ...

Ṣāleḥo l-ʿelāj (fol. 2a, 5) by Moḥammad Kāẓem (fol. 1b, –4) is divided into four *maqalā*: 1) in 18 *bāb*, on theoretical medicine; 2) in 59 *bāb*, on practical medicine, i.e., treatment of diseases; 3) in 28 *bāb* of alphabetical order, on simple drugs; 4) in 22 *bāb*, on compound drugs. The numbers and names of the subdivisions are the same in this text as in Najmoddīn Maḥmūd’s *Ghiāṣiyyā*.¹ close examination of both works is needed to determine how closely Moḥammad Kāẓem follows his predecessor.

Ṣāleḥo l-ʿelāj was written for, and named after, Ṣāleḥ Khān b. Fedāʾī Khān *mokhāṭab be-khetāb-e Aʿzam Khānī* (fols. 1b, –3 to 2a, 3). Ṣāleḥ Khān was a son of Fedāʾī Khān, a high official during Owrangzēb’s reign, who in the course of his career was created Aʿzam Khān Kōka and died in 1088/1677.²

1. See **No. 17 : MS 20**.

2. *Maʿaser-e Alamgiri* (M. A., a history of . . . Aurangzib . . . of Saqī Must ad Khan [sic], translated into English . . . by Sir Jadu-Nath Sarkar, *Bibl. Ind.*, Work No. 269, Issue No. 1556 [Calcutta 1947]), pp. 90, 104, and index.

Not in PL or Monzavi.

No. 130 : MS 125

Moḥammad Akbar ʿorf Moḥammad Arzānī

Qarābāzīn-e Qāderī

قربادین قادری

MS 125 (ex Coll. Min.), 415 fols., 302 x 197 mm

Bound in crimson leather over thick stiff cardboard; simple blind-tooled borders; three-medallion design with corresponding corner pieces, inlaid with thin gilt leather, blind-stamped with floral scrolls; inner covers pasted with greyish Russian paper; one flyleaf in front and two in back of the same medium-thin, greyish paper. Binding somewhat worn, not original. Written on Eastern paper, medium thin to thin, transparent, burnished, greyish; edges trimmed when MS was rebound.

17 lines, 220 x 100 mm, on blind-ruled frame and lines; black with red rubrics and overlinings; large, even, fine *nastaʿliq*. Catchwords. Eight fols. (A–H) in front and 407 numbered fols. of text; on fol. H1a table of contents with nos. of fols., not in scribe’s hand. Fols. A, Cb, Db, Gb, Hb blank.

Collations by scribe.

Anonymous copy (name of scribe erased in colophon), dated Dāro s-salṭanā-ye Kābol, *dar jolus-e Timūrshāhi*,¹ Thursday, 15 Jomādā II 1203/*Friday*, 13 March 1789.

Medical notes on first eight fols., among them the recipe for a *teryaq-e Timūrshāhi*, dated 5 Shaʿbān 1200/3 June 1786.

Incipit, fol. 1b

بسمله. وبه نستعين. رب يسر وتمم بالخير
ثنائي كه شايان جناب مستطاب حضرت الهی تعالى
است. مجزوی نباید پس...

Explicit, fol. 407a, 8

من نیز بعمل آوردم در شبانه روزی قریب یکدام مخفردم
بتفاریق فی الواقع اثر کلی پدید آمد مرض زائل شد
بإذن الله تعالى واین درویش نیز در اکثر علل مزمنه
تنقیه کامله اثر کلی دارد و هم بامراض سر و تقع دارد هم
بعلل حار سنجاندك رَبِّكَ [كذا] رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ
وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تمت...

In this MS, the author is called Moḥammad Akbar *ma'rūf be-'orf-e* Arzānī (fol. 2a, 2); since he was a spiritual follower of 'Abd al-Qādir al-Jīlānī² (fol. 2b, 3–6), he called this dispensatory *Qarābāzīn-e Qāderī*. According to the preface (fol. 2b, 8), it is divided into 22 *bāb*, listing the drugs alphabetically under the diseases for which they are prescribed, *a capite ad calcem* and general diseases. In the course of writing, though, he added another chapter

در طریق خوب چینی و مرهمها و حجر النیس
و عرقها و سفوفها و قرص و غیره

Moḥammad Arzānī began this book in 1126/1714 (fol. 2a, –6) and finished it in 1130/1717 (fol. 387a, 7). In the preface he lists his previous writings on medical topics, composed to store up credit for good works in the world to come, in what appears to be a chronological order: 1) *Talkhīṣ-e tebb-e nabī*, following Shaikh Jalāl ad-Dīn as-Suyūṭī,³ 2) *Ṭebbo l-Akbar*,⁴ 3) *Mofarreḥo l-qolūb*,⁵ 4) *Mizāno t-ṭebb*,⁶ 5) *Tafāroqo l-amrāz*,⁷ 6) *Mojarrabāt-e Akbarī*.⁸ In his *Mofarreḥo l-qolūb*,⁹ he mentions *Ṭebbo l-Akbar* and *Hudūd al-amrāz*, a work written in Arabic.¹⁰ It thus appears that the list in *Qarābāzīn* is incomplete, since *Talkhīṣ* and *Hudūd* cannot be identical, one being written in Persian, the other in Arabic. In consequence, it cannot at present be decided whether the other three books of his not mentioned in *Qarābāzīn*—*Vājebo l-ḥefz*, *Elājo ṣ-ṣebyān*, and *Khairo t-tajāreb*¹¹—were composed later or not.

Around 1115/1703 Moḥammad Arzānī had sought to become a student of Moṣtamado l-Molūk Sayyed 'Alavī Khān,¹² but upon being refused by him, had gone to Shīrāz to perfect his medical knowledge.¹³ He died in Delhi in Rabī' II 1134/19 January–16 February 1722.

1. Timurshāh, son of Aḥmad Shāh Dorrānī, reigned 1187–1207/1773–93.

2. On Qāderī orders see EI² IV 380b, s.v. Kādiriyya [Margoliouth].

3. A MS is preserved in Panjāb University; see Shīrānī, p. 396, no. 2147.

4. See No. 131 : MS 122.

5. See No. 132 : MS 123.

6. See No. 133 : MS 124 I.

7. No MS is yet known of this work.

8. See PL II 269, no. 465 (6).

9. See note 5 above.

10. See PL II 268, no. 465 (1); GAL Supp. II 1030.

11. Charminar, p. 242, nos. 154–56, and PL II 268, no. 465 (2, 3), resp.

12. See No. 142 : MS 124 II.

13. On Moḥammad Arzānī's biography, see PL II 268, no. 465, with references.

PL II 270, no. 465 (7); Monzavi I 581b, nos. 5419–22; Panjab P.L., p. 306, no. 232; Charminar, pp. 239–40, nos. 100–102; Eilers-Heinz, p. 70, no. 79; Luzac, p. 38; Miklukho-Maklaï, p. 411, nos. 3180–82; Osmānia Med. Coll., pp. 111–12, nos. 21 and 30, resp.; Tashkent VI 162–63, nos. 4367–68 (9772 and 9758, resp.); ibid., IX 366–70, nos. 6542–46 (3497, 3513, 3654, 6916 IV, 10810 I, resp.); Yunusov, p. 182, no. 125 (1046).

Ṭebbo n-nabī: Shīrānī II 396, no. 2147; Miklukho-Maklaï, p. 374, no. 2864.

Mojarrabat-e Akbarī: Panjab P.L., p. 307, no. 233; Eilers-Heinz, p. 92, no. 106; Gujarat I 168–69, 171, no. 104a; Rampur, p. 134, no. 331; Tashkent IX 371, no. 6547 (7362).

Noskhā-ye ṭebb: Rampur, p. 134, no. 332.

An Arabic *risāla*: Tashkent V 279, no. 3936 (2829 II).

No. 131 : MS 122

Moḥammad Akbar 'orf Moḥammad Arzānī

Ṭebbo l-Akbar

طب الاکبر

MS 122 (ex Coll. Min.), 314 fols., 260 x 140 mm

Bound in crimson leather over thick stiff cardboard; three-medallion design with corresponding corners, inlaid in faded grey, thin leather; blind-stamped floral scrolls; tooled lines, painted yellow, connecting medallions and corners; inner covers pasted with greyish paper; one flyleaf in front of much stained, formerly white European paper; watermark: WHATMAN, BALSTON & CO. 1826, and heart emblem. Front cover lost, spine torn; stained and worn; binding not original. Written on Eastern paper, medium thick, burnished, tan; worm-eaten, little wear. For lacunae see below.

22 lines, 190 x 85 mm, on blind-ruled frame and lines; black with red rubrics and overlinings; medium-small, fair *nasta'liq*. Catchwords. Fol. 314a blank.

Collations by scribe, dated 23 Shavval 1196/1 October 1782 on fol. 1a.

Anonymous, undated copy (end missing); scribe's collation dated 1196/1782 (see above).

Recipes on fol. 314b and in margins.

On fol. 314b a note dated 1198/1783; on fol. 313b an incorrect subscription, naming the book *K-e dasturo l-elaj*.¹

Incipit, fol. 1a

ترشی بنوشند فواق ساکن کند ز راوند مدحرج
گرفته با آب خوردن مفید است...

Explicit, fol. 313b, 13

و فرایند ضروریه که درین مختصر ثبت یافته و آنرا
خواهند ازین خاتمه نشان موضع او دریابند
و این درویش دل ریش را بقاتحه خیر باد آرند
تمت [کذا] تمام شد کتاب طب الاکبر ۵

In his subscription on fol. 313b (see Explicit), the scribe of this MS calls the text *Ṭebbo l-Akbar*.² This identification is supported by a comparison of its organization in *bāb*, subdivided into *faṣl*, and a *khātemā* in two *bāb*, and of their headings with Rieu II 478b, *ad* Egerton 1006–07. In the UCLA manuscript, the *bāb* are not numbered. The first part of the book is missing, and fol. 1a begins within the section on diseases of the stomach; in the *khātemā*, the second *bāb* is not transcribed.

Moḥammad Akbar *ʿorf* Moḥammad Arzānī gives an expanded translation of *Sharḥ al-Asbāb wa-l-ʿalāmāt* by Nafīs b. ʿIwāḍ al-Kirmānī³ in his *Ṭebbo l-Akbar*; he composed it in 1112/1700.⁴

1. The best known work of this title was written by Solḥānʿalī Ṭabīb-e Khorāsānī Jonābadī; see PL II 233, no. 404 (but cf. *ibid.*, 315, nos. 37–39).

2. This is obviously the correct title; cf. the author's own citation of his works in **MSS 123** and **125**.

3. See Ullmann, p. 170; Dietrich, p. 122, no. 52.

4. PL II 270, no. 465 (8).

PL II 270, no. 465 (8); Monzavi I 558b, nos. 5206–13; Panjāb P.L., p. 303, nos. 229–31; Charminar, p. 239, nos. 135–39; Miklukho-Maklaī, pp. 373–74, nos. 2860–61; Osmania Med. Coll., pp. 110–11, *Persian*, nos. 1 and 25, resp.; Tashkent IX 321–25, nos. 6488–91 (9478, 2629 I, 4759, 3504 X, resp.); Yale, *Persian* + 101.

No. 132 : MS 123

Moḥammad Akbar *ʿorf* Moḥammad Arzānī*Mofarreḥo l-qolūb*

مفرح القلوب

MS 123 (ex Coll. Min.), 266 fols., 343 x 213 mm

Bound in patterned paper of white, grey, blue, and pink over stiff thick cardboard; spine of dark brown leather; inner covers pasted with white paper; one flyleaf in back of medium-thin, off-white paper. Spine much torn, covers nearly off; one quire of the MS out of binding. Written on Eastern paper, thick, burnished, white.

23 lines, 220 x 127 mm, on blind-ruled frame and lines; black with crimson rubrics; different styles of medium-sized good *nastaʿliq* and *shekastā*, probably by the same scribe. Table of contents on fol. 1b, and headings in top margins (on verso *maqālā*, on recto *faṣl*), in *naskh*; Arabic quotations also in *naskh* or with black overlinings; all by the same scribe. Catchwords. Pagination by scribe (the cataloguer's foliation is quoted here). Fols. 1a, 2a, 264b, 265–266 blank. For lacunae see below.

Collations by scribe.

Anonymous, undated copy (end missing); ca. 1200/1800.

Some marginal notes in small, fine *nastaʿliq* by ʿAbdollah b. al-Ḥakīm.

Incipit, fol. 2b, 1

بسمله. و به نستعین الحمد لله رب العالمین و الصلوة
و السلام علی سید المرسلین و علی اله و اصحابه اجمعین
اما بعد فقیر حقیر جانی محمد اکبر عرف محمد ارزانی
مشهور رای صداقت انتمای 'تالیکان این اوراق
و طالبان این مذاق میگرداند که ...

Explicit, fol. 262b, -2

و معلوم است که اعتدال دم در هر حال مطلوب است
و افراط و تفريط موجب فساد و اگر نظر بآنکه خون
از درجه اعتدال تنزل نکند تکثیر در غذای خواهند
کرد مزید کرب خواهند شد]

This MS contains the first five *maqālā* of *Mofarreḥo l-qolūb* (fol. 2b, -3) by Moḥammad Akbar, commonly known as (*ʿorf*) Moḥammad Arzānī (fol. 2b, 3):

1. (begins on fol. 3a) in five *faṣl*

فی الامور الطبیعیة

2. (begins on fol. 38b) in seven *faṣl*

فی التشریح

3. (begins on fol. 71a) in five *faṣl*

فی احوال البدن و اسبابها و العلامات الدالة علیها

4. (begins on fol. 126a) in six *faṣl*

فی النبض و التفسر

5. (begins on fol. 197b) in ten *faṣl*

فی تدبیر الاصحاء و علاج المرضى علی وجه کلی

In the preface the author explains that after having written *Ṭebbo l-Akbar*¹ and *Hudūd al-amrāq*,² he had planned to compose a book on the *kollīyāt* of medicine, but had not found the time. Then some of his friends studied *Qānūnja* by Maḥmūd b. ʿUmar al-Jaghmīnī,³ and those of them who were conversant only in Persian asked him to give a commentary on it in this language; he undertook the task hoping to supersede all existing commentaries on *Qānūnja* (fol. 2b, 4–12).

In this MS, there is a long lacuna between fols. 215 and 216 (pp. 428 and 481 resp.), covering *faṣl* 2 to within *faṣl* 6 of *maqālā* 5; pp. 449–451 follow at the end of the MS, after fol. 262. They contain part of *faṣl* 4 of *maqālā* 5.

1. See **No. 131 : MS 122**.
2. See PL II 268, no. 465 (1).
3. In the UCLA manuscript, he is called Moḥammad b. al-Maḥmūd al-Ġaḡmīnī; on him see Ullmann, p. 154; Dietrich, p. 85, no. 31. See also **No. 19 : MS 56 II**, note 1.

PL II 219 bottom, no. 377; cf. *ibid.*, 269, no. 465 (5); Monzavi I 601b, nos. 5618–21; Panjāb P.L., p. 308, no. 234; Charminar, p. 239, nos. 85–87; Miklukho-Maklaī, p. 559, nos. 4181–82; Osmania Univ., p. 52, no. 22; Rampur, p. 134, no. 333; Tashkent IX 325–28, nos. 6492–96 (1650, 4455, 3501, 9669, 3509 I, resp.); Yunusov, p. 181, no. 124 (608).

No. 133 : MS 124 I

Moḥammad Akbar *ʿorf* Moḥammad Arzānī

Mizāno ʿ-ṭebb

MS 124 (ex Coll. Min.), 335 fols., 205 x 135 mm; scribe's collection of four Persian works on medicine. (See also **Nos. 142, 155, and 159**.)
Mizāno ʿ-ṭebb on fols. 5–172.

Bound in burgundy-colored leather over stiff cardboard; simple blind-tooled borders; inner covers pasted with cream-colored paper; spine partly broken, edges worn, some wormholes. Written on Eastern paper, medium thin, of coarse surface, cream-colored.

12–17 lines, 160 x 90–100 mm, on blind-ruled frame and lines; black with red rubrics and overlinings; medium-large, uneven, undistinguished, but clear *shekastā-āmīz*. Catchwords. Fols. 5a, 173a, 276b, 309a blank.

Collations by scribe.

Copied by Ḥājī Āqā-ye valad-e Ḥājī Ghāzī Moḥammad from the quarter of Anzāb of Dāro s-salṭanā-ye Tabriz at Calcutta in the house, and at the order, of Mirzā Ḥakīm Moḥammadbakhsh Khān-Šāheb Mūsavi b. Moḥammad Reza Khān Mūsavi, known as Siadatnasab-Khān Bahādūrshāhī; the scribe dated no. I on 16 Jomāda II 1216/24 October 1801; no. II on Friday, 1 Jomāda I 1216/*Wednesday*, 9 September 1801; no. III on 14 Rabīʿ II 1216/24 August 1801, and left no. IV undated.

Medical notes on fols. 1–4, 173b, 308b, 328b–335b, and in margins.

On fol. 1a a *tamlīk* by Mirzā ʿAbbās-ʿalī Jarrāhbāshī;¹ on fol. 308a a note dated 26 Shaʿbān 1216/1 January 1802, written by Moḥammad ʿAlī al-Ḥosainī Khorāsānī Qāyemī al-Bīrjandī at the order of a high-ranking person (Moḥammadbakhsh Khān, the first owner of the MS?)
درجس داخل شدن دریا بزرگ
on fol. 308b a note commemorating the successful treatment of Mirzā ʿEzzoddīn, vizier of Meshgīn,² by Haidarqolī Khān Ḥakīm-e Meshgīn, at Lahā,³ dated 6 Moḥarram 1222/16 March 1807; on front inner cover a note dated 15 Jomāda II 1281/15 November 1864.

Two stamps of Sayyed Moḥammadbakhsh Mūsavi, the first owner of the MS, on fol. 228a, one dated 1199/1784, the other dated 1212/1797.

Incipit, fol. 5b

میزان الطب . سمله . به نستعین .
الحمد لله رب العالمين والصلوة [كذا] والسلام على سيد
المرسلين وعلى آله الطاهرين اما بعد عبد الجاني محمد ارزاني
المسمى بمحمد اكبر ميگويد كه چون اطفال فقير .

Explicit, fol. 172b, 3

و گفته اند كه جگر اسگرا بريان كرده بخوراند نفع تمام
دارد و در چند نسخه ديده شد تمت الكتاب [كذا] . . .

Moḥammad Arzānī, here called Moḥammad Arzānī *al-mosammā be*-Moḥammad Akbar (fol. 5b, 4), wrote his treatise *Mizāno ʿ-ṭebb* (fol. 2b, –2) in three *maqālā* as a primer in medicine for his adolescent sons.

1. He owned **MS 66**; see also a stamp in **MS 77**.
2. *Farhang-e Joghrafiyā-ye Irān* IV 498a.
3. Not in *Farhang*.

PL II 268, no. 465 (4); Monzavi I 605b, no. 5652; Panjāb P.L., pp. 309 and 784, nos. 235 and 579, resp.; Shirānī II 401–402, nos. 2173 and 2175, resp.; Charminar, p. 239, nos. 77–78; Eilers-Heinz, p. 263, no. 337; Gujarat I 128, no. 78; Miklukho-Maklaī, p. 580, no. 4362; Rampur, p. 134, no. 330; Tashkent IX 328–30, nos. 6497–99 (9603 I, 10810 II, 8896 III, resp.).

No. 134 : MS 56 I

Moḥammad Mahdī b. ʿAlī Naqī

Zādo l-mosāferīn

زاد المسافرين

MS 56 (ex Coll. Qaʿent), 129 fols., 210 x 122 mm; scribe's collection of one Persian and one Arabic medical text. (See also **No. 19 : MS 56 II**.)

Zādo l-mosāferīn on fols. 2–89.

Bound in sturdy, slightly flexible brown leather; simple blind-tooled borders; inner covers pasted with leaf-patterned cloth of light blue, white, and pink on blue; somewhat worn and torn. Written on Italian papers of different provenance, medium thin, burnished, white; watermarks: 1) reclining nymph with water-jar and name LAVARENNA; 2) six-pointed star, and names BALMIO GHIGLIOTTI and GHIGLIOTTI; 3) medallion, showing an eagle displayed, and GIOR MAGNANI; 4) big medallion (? not visible), hanging from it an ensign similar to a Maltese cross; first and last fols. foxed; fol. 1 torn, repaired; some marginal stains.

19–20 lines, 135 x 60, 150 x 60 mm, on blind-ruled frame and lines; black with red rubrics; medium-small undistinguished *naskh*; at end of no. 1 (fols. 88b–89a) *shekastā-āmīz*. Catchwords.

Anonymous copy, dated (both works) 5 Shaʿvāl 1261/7 October 1845, corresponding to the Turkish *ytlan yıl* (here spelled *ʿilān ʿil*), the “year of the snake.”

Medical notes on fols. 1, 89b, 90a, 118–123, 126–129 and in margins; partly in Hebrew and partly in Arabic characters.

Incipit, fol. 2b

بسمله . سپاس افزون از خواهش بیماران بشفا و ستایش
متجاوز از شوق دردمندان بلقا نثار بارگاه طبیبی است
مهربان كه . . .

Explicit, fol. 88b, 12

و با خود داشتن تریاقاتی که مذکور شد نیز این اثر دارد
و مار از دارنده زمرد و عقرب از دود گوگرد میگیرند
والله اعلم بحقایق الامور بدانکه از معالجات که در این
اوراق پریشان نگارش یافته اکثر آنها موافق دستور
معاصرین است و از دستورات قدماء و آنچه در کتب طبیه
مذکور است حذرا عن الاطناب مسکوت ورزیده ...
[س ۱۸] و چون در حین تسوید این اوراق بعضی از مخادیم
خواهش ذکر علاج بعضی امراض ... این خادم آثم ...
مسئول ایشان نگرده اگر بعضی از موارد با موضوع کتاب
منافاقی داشته باشد سببش این است قد فرغت ...

Mohammad Mahdī b. ʿAlī Naqī (fol. 3a, 4) divided his treatise *Zādo l-mosāferin* (fol. 3b, 2) into two *maṭlab*: 1) (begins fol. 3b, 6) on the regimen of travelers, 2) (begins fol. 9b, -7) on such cures of diseases *a capite ad calcem*, fevers, and bites of poisonous animals, as could be undertaken in the absence of a doctor. In the concluding paragraph, the author states that most prescriptions mentioned in his book follow contemporary practice rather than that of older authorities (see Explicit), and he apologizes for the brevity of his treatise and possible blunders, referring to the state of turmoil and anxiety that prevailed in Eṣfahān in 1141/1728, not long before the future Nāder Shāh drove the Afghans out and ostensibly restored Ṣafavid rule there in Jomādā I 1142/November 1729.¹

1. The reference to the situation in Eṣfahān is omitted in this, as in most other, MSS (see PL II 272, no. 471), but see **MS 58 I**.

PL II 272, no. 471; Monzavī I 546a, nos. 5099-5126; cf. *ibid.*, 597b, no. 5585 (?); cf. PL II 334, no. 584 (235) (? cf. **No. 138** : **MS 59 I**); al-Khālīṣī, p. 260, no. 8; Nūrbakhsh I 79, no. 54 V; Romaskewicz, p. 10, no. 1094; Tashkent V 283, no. 3948 (2744); *ibid.*, IX 342, no. 6515 (5698 II).

No. 135 : MS 58 I

Mohammad Mahdī b. ʿAlī Naqī

Zādo l-mosāferin

زاد المسافرین

MS 58 (ex Coll. Min.), 147 fols., 213 x 153 mm; scribe's collection of (I) Mohammad Mahdī's *Zād*, (II) and (III) two short tracts on the use of donkey-milk and chinarrut, resp., (IV) very short extracts on compound drugs, alchemical procedures, and of *Ekhtiārāt-e Badīʿi*, (V) an Arabic tract on the secret meaning of the letters of the alphabet, (VI) a primitive sketch of the human skeleton, (VII) an anonymous, untitled treatise on simple and compound drugs, and (VIII) another collection of short extracts on medical subjects. (See also **Nos. 179, 198, 199, 212, and 213.**)

Zādo l-mosāferin on fols. 1-99.

Bound in black leather over stiff cardboard; simple blind-tooled borders; front inner cover pasted with white paper, back inner cover bare. Binding torn at spine, worn, warped. Written on two randomly alternating varieties of paper: 1) European, medium thin, burnished, white, no watermark; 2) Russian (?), medium thin, burnished, tan.

Fols. 1-25, 11 lines, fols. 26-147, 17 lines, 135 x 85-90 mm, on blind-ruled frame and lines; black with red rubrics; medium-small ordinary *naskh*. Catchwords. Table of contents on fol. 1a; foliation in letters; rubrics repeated in margins.

Anonymous copy; no. I dated in the hour of the moon, Thursday, 16 (written 15) Ramaḥān 1261/18 September 1845; no. III dated Tabriz, 16 (written 15) Ramaḥān 1261; no. IV dated Dāro s-saltānā-ye Tabriz, at the beginning of the hour of Jupiter, Thursday (Saturday meant?), 18 Ramaḥān 1261/20 September 1845. The colophon of III reads as follows (fol. 102a, margin):

تمت التّسوید الکتاب [کذا] مقام نیر اعظم در کور درجه
سنبله بود و مقام نیر اصغر در اوایل برج حمل بود س
و یومره به سهرط فی السنّه [کذا] غریبا فی تبریز

and the colophon of IV (fol. 117b, 10):

تمت الکتاب [کذا] بعون الملك الوهاب در دار السلطنة
تبریز با هزار محنت و زحمت و مصیبت در شب مشتری
اول ساعت مشتری بح شهر رمضان مقام شمس کط
درجه سنبله غریبا

Many notes throughout MS.

Owner's stamp on fols. 99b, 102, 103b, reading: Ali Akbar, 1267/1850.

Incipit, fol. 1b

بسمله. سپاس افزون از خواهش بیماران و ستایش
بنجآور درد مندان بلقا نثار بارگاه طیبی است مهربان
که ... [الف، س ۶] اما بعد چنین گوید گم گشته دیار
سرگردانی و مبتلای، رنج هیچ مدانی الواثق بالله اللطیف ...

Explicit, fol. 99a, 9, as in **MS 56 I**, here followed by the author's epilogue, fol. 99a, –2:

اگر ظاهراً بعضی از موارد با موضوع کتاب منافات داشته
باشد سببش اینست فراغ از تسوید این اوراق در هنگام
پیشانی حال و ضعف بدن و اسیری از وطن و در دار
الاحزان اصفهان در ایام شدت افات محنت فی عاشر
صفر المظفر غرماً اتفاق افتاد حاضری این زمان و شرکای
احزان یقین که سهو و نسیان را معذور خواهند داشت

In this MS of Moḥammad Mahdī b. ‘Alī Naqī’s (fol. 2a, 7) treatise *Zādo l-mosāferin* (fol. 3a, 5), the author's own postscript is preserved (see Explicit). The day and month given there conform to the date of completion, 10 Šafar 1141/15 September 1728, included in another MS of *Zād*,¹ but the year is at variance: it reads *غرماً*, i.e., 1241/1825, which may be a copyist's blunder for *ظرمأ*, 1141/1728–29.

1. Cf. No. 134 : **MS 56 I**.

No. 136 : MS 57 I

Moḥammad Mahdī b. ‘Alī Naqī

Zādo l-mosāferin

زاد المسافرین

MS 57 (ex Coll. Min.), 91 fols., 215 x 172 mm; scribe's collection of three medical texts in Persian. (See also **Nos. 86** and **147 : MSS 57 III** and **57 II**.)

Zādo l-mosāferin on fols. 1–49.

Bound in slightly flexible black leather; simple blind-tooled borders; inner covers bare; one flyleaf each in front and back of medium-thin, slightly coarse, tan Russian (?) paper; worn and torn, warped. Binding too small for the size of fols.; original? Written on medium-thick, burnished, white Russian paper; blind stamp: oval, a capital *M* in the field, and around the edge *Vyatskoï Fabrikī*; fols. 74–79, 81–83, 86–91 of the same paper as flyleaves.

19 lines, 160 x 110 mm, on blind-ruled frame and lines; fols. 61–83 have a written surface of 160 x 140 mm, and the margins written in diagonal lines; black with red rubrics; small to medium-sized fair *shekastā*. Catchwords.

Anonymous copy; nos. I–II dated Jomādā II 1275/6 January–3 February 1859, corresponding to the Turkish *yunt yıl*, the “year of the horse”; no. III is undated.

Many notes on fols. 1a, 83b–91, and in margins.

On fol. 61a a purchase note, saying that the MS was bought from Mirzā ‘Alī Akbar (is he identical with Mirzā ‘Alī Akbar Khan, mentioned in PL II 308, no. 569, as teacher at the Dāro l-fonūn and the author of a *Heḫzo š-šehhā*?).

Incipit, fol. 1b

هو الله تعالى كتاب زاد المسافرین من تالیفات اقا محمد مهدی
یزدی عفر الله له بسملة سیاس افرون از خواہش بیمارارن بشفا
و ستایش متجاوز از شوق بیمارارن بلقا نثار بارگاه طیبی است

Explicit, fol. 49a, 9

مار از زمرد و عقیق از دود کوگرد میگریزد و السلام علیکم
و رحمة الله و برکاته تمام شد

Zādo l-mosāferin by Moḥammad Mahdī b. ‘Alī an-Naqt ash-Sharīf (fol. 1b, –2).

No. 137 : MS 7 I

Moḥammad Mahdī b. ‘Alī Naqī

Zādo l-mosāferin

زاد المسافرین

MS 7 (ex Coll. Min.), 214 fols., 176 x 105 mm; binder's collection of two medical texts in Persian. (See also **No. 10 : MS 7 II**.)

Zādo l-mosāferin on fols. 1–108.

Bound in stiff lacquered cardboard; multicolored borders, panel of pale yellow with a bouquet of flowers in white, pink, yellow, blue, and green; spine of dark brown leather; inner covers pasted with greyish-blue paper, painted (upside down) with a daffodil in watercolors; one flyleaf each in front and back, the former of medium-thick, glazed, white European paper without watermark, and the latter of thin, coarse, greyish-green Eastern (?) paper. Binding worn, battered; spine coming off the covers. I. Fols. 1–108: European paper, medium thick, burnished, tan; II. fols. 109–214: Russian paper, medium thin, burnished, off-white; when MS was mounted, fol. 109 was pasted against a blank leaf (paper like the front flyleaf). Some spots; edges of fol. I repaired. On lacunae see below.

I. Fols. 1–108: 14 lines, 120 x 60 mm, on blind-ruled frame and lines; black with red rubrics; medium-small even *nasta'liq*. Catchwords. II. Fols. 109–214: 14 lines, 117 x 65 mm, on blind-ruled frame and lines; black with crimson overlinings and rubrics; medium-small neat *nasta'liq*. Catchwords.

Collations by reader (I) and scribe (II).

I. Copied, and dated Teheran, in the *madrasa* of Aghā Moḥammad Khwājā, Thursday morning, 6 Jomādā I 1258 Wednesday, 15 June 1842, by ‘Abdo r-Raḥīm b. ‘Abdo l-Karīm. II. Copied, and dated 1259–1843, by Moḥammad Ebrāhīm Āḡūčāk (“Hooklet”).

In I, numerous marginal entries; in II, marginal and interlinear glosses, and notes by scribe.

Owner's stamps on fols. 108b and 109b, of ‘Abd ar-Raḥīm (the scribe of I?) and ‘abduhu Isma’il b. Begler (?), dated 1256/1840 (?).

Incipit, fol. 1a

اما امام اتقيا همچون ماده الحيواة [كذا] اوليا
و تزيان فاروق سعادا ...

Explicit, fol. 108a, -1

و عقيب از دود كو كرد مسگريزد و الله اعلم بحقايق الامور
تمت الرسالة ...

In this copy of Moḥammad Mahdī b. ʿAlī Naqī's *Zādo l-mosāferin*, one fol. is missing before fol. 1; cf. **No. 134 : MS 56 I**.

No. 138 : MS 59 I

Moḥammad Kāzem b. Moḥammad Šāʿeb al-Khwānsārī

Meftāḥo sh-shefāʾ

مفتاح الشفاء

MS 59 (ex Coll. Min.), 142 fols., 208 x 150 mm; scribe's collection of two works. (See also **Nos. 71** and **139 : MSS 59 II** and **59a**.)

Meftāḥo sh-shefāʾ on fols. 3–141.

Bound in flexible plain rust-colored leather; inner covers bare; spine separate, of the same leather; somewhat warped, worn and torn. Binding not original (?), too small for the size of MS. Written on European paper, medium thin, slightly transparent, glazed, white; watermarks: 1) G R; 2) shield, showing an eagle displayed, crested with hooped crown. Fols. 1 and 142 slightly foxed, elsewhere a few inkblots, dog-eared corners, etc.

I. 19–21 lines, 140–50 x 80–90 mm, on blind-ruled frame and lines; black with crimson rubrics and overlinings; medium-small *naskh* of various styles, by one scribe, ranging from careless (last pages) to calligraphic elegance, but always mannered; rubrics occasionally left out, mostly in fine but academic *thuluth*, sometimes in equally distinguished *nastaʿliq*; rubrics sometimes repeated in margins. Catchwords. II. Margins of fols. 13a, 15b–45a, 46b–124a, diagonal lines; black with crimson rubrics; small *nastaʿliq* of varying care, by the same scribe as I.

Collations by scribe.

Copied, and dated (I) 1 Zū l-qaʿdā 1265/18 September 1849 and (II) 1265/1848, by Aḥmad b. Moḥammad Baqer Ṭabīb al-Khwānsārī.

On fol. 1a notes in Armenian, Arabic, and French, the latter two medical terms, all in the same hand; on fols. 1b–3a recipes written in one hand, different from that of fol. 1a; on fols. 141b–142b recipes in hand of fols. 1b–3a, partly rubricated, numbered 1–12, in hand of fol. 1a.

Incipit, fol. 3b

بسم الله. الحمد لله رب العالمين الصلوة والسلام على خير
خلقه محمد واله اجمعين اما بعد جنين گوید گمگشته

ديار سرگردانی و مبتلاء برنج هیچ مدانی الواثق بالله
ابن محمد صائب محمد کاظم الخوانساری که غرض از
تحریر ایندخیره است ...

Explicit, fol. 141a, 12

گویند نگاهداشتن زعفران درخانه باعث گریختن
سام ابرص که او را چلیپاسه میگویند اینست
مختصری از سمومات و دفع هوام و حشرات
والله الموفق وهو المعین وهو شافی الاسقام قد تمت ...

Ebn Moḥammad Šāʿeb Moḥammad Kāzem al-Khwānsārī (fol. 3b, 4) wrote his treatise *Meftāḥo sh-shefāʾ* (fol. 3b, 14) at the instigation of his friends who had asked him to compose a *mokhtaṣar* on the treatment of frequently occurring diseases that could be cured without the help of a physician (fol. 3b, 5–8). The author divided it into two *maṭlab*, the first on the regimen of travelers, and the second on the cure of common diseases not requiring a physician's attendance (fol. 3b, 14–17). Moḥammad Mahdī b. ʿAlī Naqī's *Zādo l-mosāferin* was obviously the closely followed model for this book.¹ Even the introductory eulogies were imitated here.

1. Cf. **No. 137 : MS 7 I**.

Not in PL or Monzavi, but see PL II 334, no. 584 (235) (? cf. **No. 135 : MS 58 I**).

No. 139 : MS 59a

Moḥammad Kāzem b. Moḥammad Šāʿeb al-Khwānsārī

Meftāḥo sh-shefāʾ

מפתח שפא

MS 59a, one loose fol., 135 x 90 mm

This loose leaf, today measuring 135 x 90 mm but originally somewhat larger (the writing is damaged along one side), warrants a separate description, since it represents the first leaf of a MS in Hebrew characters of *Meftāḥo sh-shefāʾ* by Moḥammad Kāzem b. Moḥammad Šāʿeb al-Khwānsārī.

Medium-thin, burnished, light grey Eastern paper; margins frayed.

16 lines, 105 x 70 mm; black; small, good Persian-Hebrew hand, rubrics larger and calligraphic.

Second half thirteenth century/ ca. 1835–80.

Interlinear and marginal notes in Hebrew characters; marginal entries also in Arabic script.

Incipit, recto

האזא כתאב מפתאח ל שפא
 בשם אלה אלרחמאן ל רחמים אלחמד ל[א]
 רב א[א] עאלמין אלצלואת אלשלאם עלא
 כייר כלקה גנן גויד גם גשתגאן [ו] דיאר
 סר גדראני ומבתלאיי [ב] נג היץ מדאני
 אלואסן בלאה אבן פחמד צאייב פחמד
 כאזם כאנסדי כה קרז אז תחריר אין
 וג'זה א'וסת כה בעזי אז...

This loose leaf contains the beginning of Moḥammad Kāzem b. Moḥammad Šā'eb al-Khwānsārī's (recto, line 5) treatise *Meftāḥ sh-shefā* (verso, line 6) in Hebrew characters. Unfortunately, no more is preserved of this MS in UCLA's collection.

No. 140 : MS 89

Moḥammad Ḥosain b. Moḥammad Hādī 'Aqilī 'Alavī

Makhzano l-advīā va-tazkerā-ye ūlī n-nohā

مخزن الادوية وتذكرة اولي النهي

MS 89 (ex Coll. Min.), 429 fols., 306 x 192 mm

Bound in crimson leather over stiff cardboard; covers decorated with two borders and three-medallion design, all inset with blind-stamped floral scrolls, gold in outer border, dark blue in inner border and medallions; inner covers pasted with plain black leather. One flyleaf each in front and back of thin off-white Russian paper; in front, one more flyleaf of medium-thin, glazed, white Italian paper; watermark: crowned shield showing an eagle displayed on top of a tower, and name BIAGGIO. Binding somewhat worn. Written on Italian papers of different provenance, medium thick, glazed, white; watermark visible in fol. 429: leopard rampant sinister in shield and name GIO BATTA; there is a hole in fol. 429, because colophon and, probably, owner's stamp have been effaced.

25 lines, 213 x 125 mm, on blind-ruled frame and lines; borders of black, gold, two black, blue lines; margins framed in black, gold, black; fols. 1b and 2a framed in elaborately illuminated borders in gold, red, and blue; *sarlowh* of the same colors on fol. 1b; lines of writing separated by golden clouds on fols. 1b and 2a; black with crimson rubrics; medium-sized good, if a little pedestrian, *naskh*. Catchwords.

Anonymous, undated copy; colophon on fol. 429a thoroughly effaced; of the date, only *alf* is legible (ibid., 16), and of the patron's name only the title *mostowfi l-mamālek* can be read (ibid., 13); first half of thirteenth century 'ca. 1785–1835. Reader's notes on fol. 1a and flyleaves.

On fol. 1a and front flyleaves, several *tamlik* and stamps erased.

Incipit, fol. 1b

بسمه . و به نستعين . الحمد لله الذي عرفنا بنفسه وهدينا [كذا]
 بحمده وجعلنا من امة حبيبة... [س ٢] اما بعد ايها مقاله
 دويم است از كتاب موسوم بمخزن الادويه وتذكرة اولي
 النبي [كذا. يعني النهي] در بيان ادويه مركبه مسمي بقرايادين
 ونسخ انها بطريق اختصار...

Explicit, fol. 429a, 1

تخم خيار گل سرخ از هريك چهار درم گلاب صد مثقال شراب
 حماض شراب سيب شراب انار شيرين از هريك سي
 مثقال عسل صاف بقدر حاجت بطريق معهود معجون سازند
 شربت يك مثقال بعد چهل روز والله يعلم بالصواب ب
 حكم و اراده...

This MS contains the second *maqālā*, the *Qarabāzin*, of *Makhzano l-advīā va-tazkerā-ye ūlī n-nohā* (fol. 1b, 3) by Sayyed Moḥammad Ḥosain Khān b. Moḥammad Hādī Khān 'Aqilī 'Alavī Khorasani Shirazi (name not mentioned here).¹ The author divided this *Qarabāzin* into a *moqaddemā* in five *faṣl*, on the principles to be followed in compounding medicines; into 28 *bāb*, subdivided into *faṣl*, in alphabetical order (considering also the second and third letters); and a *khātemā* (fol. 1b, 6–8). This part of *Makhzano l-advīā* is an excerpt from Moḥammad Ḥosain's own *qarābāzin-e kabīr*, called *Majma' o l-javāme' va-zakhīrato t-tarākīb*, which he composed in 1185/1771–72.²

Moḥammad Ḥosain was a grand-nephew of Moṭamado l-moluk Ḥakīm Moḥammad Ḥāšem b. Moḥammad Hādī Sayyed 'Alavī Khān.

1. PL II 280, no. 492.

2. PL II 281, no. 492 (3).

3. See No. 159 : MS 124 IV.

PL II 281, no. 492 (4); Monzavi 1596a, nos. 5574–75; Miklukho-Maklai, p. 538, no. 3984.

No. 141 : MS 104

Moḥammad Mahdī b. Moḥammad Qāsem

بدایع الفنون فی ترجمة القانون
Badāye' o l-fonūn [fi tarjamato l-Qānūn]

MS 104, 485 fols., 310 x 210 mm

Bound in black leather over thick cardboard; simple blind-tooled borders; three-medallion design with blind-stamped floral scrolls; inner covers pasted with European paper, dyed light greyish-blue; binding much worn, decoration barely visible. Written on European paper, medium thick, burnished, dyed light blue; watermark: coat of arms, not clear; edges of first and last fols. torn, repaired, and torn again; fols. 4, 5, 398 substituted, paper similar to body of MS, but of more intense blue color. On lacunae see below.

24-25 lines, 240 x 130 mm; black with crimson rubrics and overlinings; medium-sized careful *naskh* leaning to *nasta'liq*. Catchwords.

According to the colophon on fol. 484b, -7, this is the author's autograph copy, dated at Borujerd on Thursday, 15 Rabi' 1 1215/Wednesday, 6 August 1800.

Many marginal notes by author and later owner, Samī (see below on *tamlīk*); recipes on front inner cover and fol. 485b, formulas for amulets on fols. 1b-2a; tract about the numerical value of letters on fol. 485b.

On fol. 2b, *tamlīk* by the writer of many of the marginal entries; al-mālik bi-l-istihqāq Samī at-Ṭabīb, dated 1257/1841; on fols. 1a and 485b two *tamlīk* in the same hand and dated on the same day: Friday, 15 (?) Moharram, corresponds to 14 Azarmāh (i.e., A. Yazd, 1304), 1354 *hejri-ye qamari*, equals 1314 *hejri-ye shamsi*/19 April 1935; signature of writer illegible.

Incipit, fol. 2b

بسم الله حمدی که از کیفیت نشأه مفرّج راح رحمان
مجمع البیان عبارتست که مبنی بر جرعه جام حقایق
فرجام جامع الفوائد منهاج فیوضات نشأتین است ...

Explicit, fol. 484b, -9

وحک اطفال معالجه کنند انرا بماء البحر که بشویند رایم
انرا باو پس زایل میگردد باو یا بطبیخ عدس و کرسنه
یا بطبیخ خنثی و از اضمده بلبوس و زفت و تین است
محموع یا فرد تمت الكتاب [کذا] الثالث من کتاب
البدایع الفنون [کذا] فی يوم الخميس خامس عشر شهر ربيع
الاول علی یده [کذا] المؤلف هذه النمیقه و اقل الخلیقه ابن
محمد قاسم محمد مهدی الآثم غفر الله له و لو الیه فی سنه خمس
عشر مائتین [کذا] والفاء ١٢١٥ فی بلد البروجرد [کذا] صان
الله عن الافات

After this colophon of *ketāb* 3, there follows the beginning of *ketāb* 4, which breaks off on fol. 484b, -1:

بسم الله الحمد لله رب العالمین مقاله اولی از کتاب الرابع
از بدایع هفت فنون است فن اول مشتمل بر پنج مقاله
مقاله اولی از فن اول از کتاب الرابع از کتب بدایع و او مشتمل بر پنج
مقاله مقاله اولی کلام مرکبی در حمیات]

*Badāye'o l-fonūn*¹ (title given in colophon, see above) by Moḥammad Mahdī b. Moḥammad Qāsem (ibid.) is a Persian version of Avicenna's *Qānūn* that was hitherto unknown. It follows the Arabic original rather closely.

1. In the introduction to *ketāb* 4 it is titled *Badāye-e haft fonūn* (see above). The title might be expected to continue *fi tarjamato l-Qānūn*.

Not in PL or Monzavi.

No. 142 : MS 124 II

Ḥajjī Āqā-ye valad-e Ḥajjī Ghāzī Moḥammad

Kholāṣat-e qavānīno l-'elāj

خلاصه قوانین العلاج

MS 124 (ex Coll. Min.), 335 fols., 205 x 135 mm; scribe's collection of four Persian works on medicine. *Kholāṣat-e qavānīno l-'elāj* on fols. 174-276.

For the description of the MS see No. 133 : MS 124 I.

Incipit, fol. 174a

بسم الله در زکری [کذا] خلاصه قوانین علاج [کذا] امراض
بدن صداع بمعنی درد سر است اگر حدوث آن از خون
باشد علا متش سرخی رو و چشم ...

Explicit, fol. 276a, 2

و اگر معلوم گردد که کدام زهر بوده است آنچه مخصوص
انست بآن معالجه کنند در مطولات مذکور است
پس از کتابها فرا گیرند ایما قد فرغت من تالیف هذا

الكتاب المستطاب المسمى بخلاصة قوانین العلاج ومن
تحریر [كذا] فی یوالمجمعه [كذا] غریه جمادی الأول [كذا] سنه
در مقام کلکنه ...

The title *Kholāṣat-e qavānīno l-‘elāj* appears at the beginning of the text and in the author's colophon (see above). The treatise discusses the treatment of diseases in the traditional order *a capite ad calcem*, giving a short description of the symptoms and listing various compound medicaments for them.

In the colophon the author says that this tract was written (fol. 276a, –6)

از نسخهٔ علوی خان مرحوم بنام سیّدی سندی سیّد محمد هادی
المخاطب بحکیم معتمد الملوك سیّد علویخان محمدشاهی

If the word *tālīf* (fol. 276a, 4) can be taken literally, the author must have followed closely a similar treatise of Ḥakīm Mo‘tamado l-molūk *Moḥammad Hāšem b.* Moḥammad Hādī, known as Sayyed ‘Alavī Khān.¹ A treatise *Kholāṣato l-qavānīn* by a Moḥammad ‘Alavī Khān is preserved in a MS of Panjāb University;² an examination of both texts will be needed to determine their relationship.

1. He was physician to the Mughal prince Moḥammad ‘Azam, a son of Owrangzēb, and to the emperors Bahādor Shāh and Moḥammad Shāh, and died in Delhi in 1160/1747 or 1162/1748; on his biography see PL II 273–74, no. 475, with references.
2. PL II 274, no. 475 (2).

Not in PL, or Monzavi.

No. 143 : MS 63

Moḥammad Mo‘men an-Nakha‘ī al-Āshtīānī “Mīrzā Bābā”

Tazkerato l-‘elāj

تذکره العلاج

MS 63 (ex Coll. Min.), 171 fols., 195 x 125 mm

Bound in black leather over stiff cardboard; blind-tooled patterned borders; three-medallion design with blind-stamped floral scrolls; inner covers pasted with off-white paper; one flyleaf in front of medium-thin, yellowish Russian (?) paper; binding somewhat worn. Written on medium-thin, burnished, tan Russian (?) paper; fol. 1 and a few other leaves of medium-thick, burnished, white European paper; watermark obscure; water stains and inkblots.

16 lines, 145 x 70 mm, on blind-ruled frame and lines; on fols. 2b–4a and the following tables, borders of grey, crimson, and rust; greyish-black with crimson rubrics; small to medium-small thin, fair, sometimes very dense *shekastū-āmīz*; rubrics often in separate line. Catchwords.

Collations and marginal notes by scribe.

Anonymous, undated copy; second half of thirteenth century/ca. 1835–80.

Recipes on fols. 1b, 2a, 164b, 165.

On fol. 1a a former owner's illegible stamp.

Incipit, fol. 2b

بسمله ستایش بقیاس تحفه بارگاه حکیمی که کلیات
عالم اسباب از مفردات مشیتش مختصر نمونه ایست ...
[۳ الف، س ۱۴] اما بعد چیر، گوید اقل واحقر ناس واضعف
عباد محمد مؤمن، شهر بمیرزا بابا ابن محمد حسین النخعی
الاشتیانی غفر الله لهما ولوالدیهما که چون غرض اصلی ...

Explicit, fol. 171a, 12

نهایت جالینوس دوی کدر را بهتر از این لا ذوق
[كذا یعنی لزوق] میداند صفت آن کدر صاف را
حق و صلایه بلیغ نموده و با سفید و تخم مرغ سرشته
بطریق مسطور استعمال نمایند

Moḥammad Mo‘men *shahīr be-Mīrzā Bābā* ebn Moḥammad Ḥosain an-Nakha‘ī al-Āshtīānī (fol. 3a, –3) dedicated this book, *Tazkerato l-‘elāj* (fol. 3b, 13), to ‘Abbas Mīrzā, Fatḥ‘alī Shāh Qājār's son and heir apparent (fol. 4a, –3). It is divided into unnumbered *tazkerā*; in the first, in tabular form, the pulse, urine, and other symptoms (*‘alāmāt*) of the state of health are discussed; the following deal with therapy in the usual order *a capite ad calcem*, general diseases, skin disorders, syphilis (*ateshak*), fevers, poisons, and simple and compound drugs.

Not in PL; Monzavi I 494b, nos. 4594–95.

No. 144 : MS Ar. 96 I

Moḥammad b. ‘Abdo ṣ-Ṣabūr Khū‘ī Fabrīzī “Ṭabīb”

Morakkabāt-e jowharīyā

مرکبات جوهریه

MS Ar. 96 (ex Coll. Min.), 159 fols., 212 x 150 mm; binder's collection of two Arabic (nos. III and V [fragments of al-Jaghminī's *Qanūnjal*]) and six Persian texts. No. IV non-medical, not catalogued here (*Mer'ato s-sama* by Moḥammad Mahdī b. Moḥammad Sa‘īd al-Jīlānī, copied by Mīrzā ‘Abdo l-Karīm valad-e Mīrzā Kaẓem Ṭabīb-e Khwansarī and dated by him 6 Zū l-ḥejjā 1257/19 January 1842). (See also Nos. 101, 145, 185, and 217.)

Morakkabāt-e jowharīyā on fols. 1–34.

Bound in black leather over stiff thick cardboard; simple blind-tooled borders. Written on different varieties of European and Eastern (?) papers: 1) fols. 1–34: European paper, thin, burnished, white; watermark—coat of arms—obscure; 2) fols. 35–44, different European papers, thin, burnished, white; watermarks obscure; 3) fols. 101–155 and five loose fols. at the back of the MS: Eastern (?) paper, medium thin, lightly burnished, white; 4) fols. 156–159: Russian (?) paper, medium thin, coarse surface, beige.

A. Fols. 1–34 (no. I): 18–24 lines, 135–60 x 80 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized, even, but undistinguished *shekastū-āmiz*. Catchwords. B. Fols. 35–44 (no. II): 15–18 lines, 140 x 95 mm, on blind-ruled frame and lines; black; medium-sized undistinguished *shekastū-āmiz*. Catchwords. Fols. 45, 46a blank. C. Fols. 123–139a (almost through no. VI): 14–15 lines, 170 x 120 mm, on blind-ruled frame and lines; black with some rubrics in crimson; small to medium-small, uneven, unattractive *shekastū*; partly in larger aggressive *shekastū*, partly in smallish *naskh*, but one hand. Catchwords. D. Fols. 139b–158b (end of no. VI, no. VII): 13–14 lines, 150–65 x 115 mm, on blind-ruled frame and lines; black, until fol. 144a with crimson or black rubrics and crimson overlinings; small to medium-large, partly spidery, neat *naskh*, sometimes leaning to *nasta'liq*. Catchwords. E. Five loose leaves: 14 lines, 150 x 90 mm, on blind-ruled frame and lines; black; medium-sized unattractive *shekastū-āmiz*. Same hand as in C? Catchwords.

Anonymous, undated copies (end of nos. II and VIII missing), except no. IV (see above); second half of thirteenth century/ca. 1835–80. Scribe C may be Mirzā 'Abdo I-Karīm, who copied no. IV and dated it 1257/1842 (see above).

Notes on fols. 46b and 101a.

Owner's stamp on fol. 1a, legible only: Maḥmūd; on fol. 46a two illegible owner's stamps.

Incipit, fol. 1b

بسم الله. سحائبك اللهم يا من يداوى الارواح بطب
الحقيقه ويعالج القلوب بحكمة الطريقه...

Explicit, fol. 34b, top margin, line 6 from left

تا اینکه از برکت توجه والتاف [کذا. یعنی التفات]
شاهزاده در صفحه عالم یادگار بماند

After the customary reference to the reigning sovereign, Faṭḥ'alī Shāh Qājār (fol. 1b, –1), Moḥammad b. 'Abdo ṣ-Ṣabūr Khū'i *al-aṣl* Tabrizī *al-vaṭan mashhūr be-Ṭabīb* (fol. 3a, 8) praises the interest taken by the heir apparent, 'Abbās Mirzā (fol. 2b, 1), in the development of arts and sciences. He paid special attention to the training of physicians in both Galenic and Paracelsian medicine (fol. 2b, –6, etc.), and since the mineral drugs used by European doctors in the “seven kingdoms” (*haft qirāl*) were not readily available in Iran, he ordered the author to translate the Latin (*zabān-e lāṭīn*) of European pharmacopoeias into Persian (fol. 3a, 1–10). Moḥammad b. 'Abdo ṣ-Ṣabūr called his work accordingly *Morakkabāt-e jowhariyā* (fol. 3a, –2). It is divided into a *moqaddemā*, 320 prescriptions, and a *khātemā* (ibid.). The *khatemā* appears to be missing in this MS. In another treatise begun by order of 'Abbās Mirzā, the author attempts to combine traditional and modern European medicine: *Jame'o l-ḥekmatain va-majma'o t-ṭebbain*, in a *moqaddemā*, 44 *qānūn*, and a *khātemā* (see PL II 291, no. 520).

This title not in PL or Monzavi; cf. PL II 291, no. 520; Monzavi I 579b, nos. 5388–89; ibid., 594b, nos. 5565–66.

No. 145 : MS Ar. 96 II

[Moḥammad b. 'Abdo ṣ-Ṣabūr Khū'i Tabrizī “Ṭabīb”]

[*Morakkabāt-e jowhariyā*], Index

امریکیات جوهریه

MS Ar. 96 (ex Coll. Min.), 159 fols., 212 x 150 mm; binder's collection of eight Arabic and Persian texts. Index to *Morakkabāt-e jowhariyā* on fols. 35–44.

For the description of the MS see No. 144 : MS Ar. 96 I.

Incipit, fol. 35a

بسم الله. دواهای که نافند در امراض صفراوی حب ۶۷
سکنجبین ۷ معجون ۵۱ در امراض حارّه حقنه او ۲
سکنجبین، اشراب ۸...

Explicit, fol. 44b, –1

و جوارش ۱۱ دواء روغن معجون ۲۸ سیاه کننده موی
خصاب...

This is an index to *Morakkabāt-e jowhariyā*, listing the recipes by number according to their indication. No author of the index is named in this MS, which is incomplete at the end.

See No. 144 : MS Ar. 96 I for references.

No. 146 : MS 65

Moḥammad 'Alī al-Fānī b. Mollā Eskandar Shervānī

Kimīā'o sh-shefā

کیمیاء الشفا

MS 65 (ex Coll. Min.). 68 fols., 210 x 150 mm

Bound in crimson leather over stiff cardboard; simple blind-tooled borders; inner covers pasted with green paper. Outside of binding worn, MS loose in binding. Written on Italian paper, medium thin, glazed, off-white; watermark: coat of arms and motto IL GRAN MASSO. A few stains and smears in MS, one fol. torn.

16 lines, blind-ruled within borders of red, gold, black, and blue, measuring 156 x 91 mm; black, with crimson rubrics and overlinings; small, neat *shekastü-âmiz*. Catchwords. On fol. 1b *sarlowh*: a simple panel of parallel red lines; an outer *jadval* of two hair-thin black lines frames all pages, measuring 198 x 133 mm.

Copied, and dated Eşfahan, 25 Rabī 1252/10 July 1836, by Moḥammad Karīm al-Eşfahānī for Moḥammad Esmāʿīl Khān Qājār.

Recipes on fol. 68b.

Incipit, fol. 1b

بسمله. بر مبتدیان ترکیب معاجین جواهر انشا
اهم و واجب و بر متصدیان تخمیر خمیره
زواهر معنی لازم و لاذب حمد حکیم
ابدی و شکر چاره ساز سرمدیست ...

fol. 2a, 1

اما بعد چنین گوید اقل فقرا و اضعف ضعفا
المدعو محمد علی الفانی ابن ملا اسکندر شروانی
غفر الله له ولوالديه ...

Explicit, fol. 68a, -6

چنانچه توتیا و افیتمون و سرمه و مرقشیتا و اقلیمیا
واسمال اینها ادویه حجریه را باین قانون بسایند
که غبار محض و هیا باشد و السلام

Moḥammad ʿAlī al-Fānī b. Mollā Eskandar Shervānī (fol. 2a, 1) wrote his dispensatory in alphabetical order, *Kīmīāʾo sh-shefā* (fol. 2a, -1), following the new, *chemical* system of Paracelsus. Judging by the titles of the books he left,¹ his main interest was in alchemy/chemistry and its application to medicine. An abridged version of his preface to *Kīmīāʾo sh-shefā* (fols. 2a-3a) follows here because of its contribution to the history of Middle Eastern medicine in the nineteenth century:

... ولوالديه که مدتی مدید و عیدی بعید بود که
خوشه چین خرمن حکمت و معرفت علم طبابت

بودم تا که بتاريخ سنه ۱۲۳۳ بعنوان سیاحت
بدار السلطنه قسطنطیه [کذا] رسید [کذا] و در آنجا
چندی قصد اقامت کرده بمذهب و مشرب ایشان
متشبه شده در طلب مطلب خود و سیاحت مشرب
ایشان بوده و با عرفا و حکما و اطبا ملاقات و مراوده
میکرده تا اینکه بر رئیس الاطباء العثماني [کذا] السید
محمد خراسانی که اباء... ان... در خدمت سلاطین
العثمان سالهای سال بوده با ان بزرگوار بنده را الفت
و محبت کلی بهم رسید و فقیر را بمنزل خود دعوت
نمود بنا بر اخلاق حمیده... ایشان دعوتش را
اجابت کرده... روزی بطریق محبت... فرمودند
که والد مرحوم در ایام شبابش جهت تحصیل
و تکمیل علم طب بفرنگستان رفته و مدت شصت
سال تمام فرنگستان را سیاحت و علوم طب و تشریح را
کما هو حقه تحصیل بالتخصیص طب کیمویرا در
خدمت حکیم خرمانس که افلاطون وقت
و سرآمد اطباء فرنگستان و حکمای ان زمان بود تکمیل
کرد و لب لباب... ان معانی را انتخاب نموده
از زبان فرنگی بلسان ترکی تحویل کرده بکیمیاء
الشفای نام نهاد بعد المراجعة من السفر بنظر
فیض اثر سلطان مصطفی رسانید سلطان مرحوم
نیز ارباب این صنعت و اصحاب این حکمت را جمع
کرده بر غایت تمام و محبت تام تجربه نسخ ان کتاب
کوشید فی الواقع اغلب نسخ او را بر رؤ الساعه یافت ان
کتاب را نسخ متعدد نویسانیده در خزانه نهاد فقیر
چون این... شنیدم... بشوق... طالب... شده اذن

2b

استنساخ گرفته ... نسخه از روی نسخه اصل نوشتم
و گاهی عند الحاجة بعض نسخه اورا تجربه میکردم
و بر اکثر طبایع و امزجه مطابق ... میدیدم ... الحاصل آن
کتاب به همراه فقیر بود تا تاریخ سنه ۱۲۵۲ باقلیم
ایران و شهر اصفهان وارد گردید ... اسماعیل خان ابن
ابراهیم خان فرمان فرمای ملک کرمان ... بفقیر داعی
فرمود جانا از مرز بوم روم دوستانرا چه تحفه ...
اوردی ... | فقیر ذکر کتاب را من الباب الی المجراب
بیان نمود در جواب فرمودند ... اگر این کتاب فارسی
العباره میبود ... فوائدهش تمامتر بود چه شود اگر ...
شاهدان ... عبارات رومی را بالبسه ... فارسی حلوه دهی ...
بحسب الامر ... این فقیر حقیر در همان روز بترجمه
این کتاب ... شروع نموده ... بنای این کتابرا
بطریق حروف مقطعه ترتیب کرده ...
آبزن جری از ترکیبات موسیطانوس طیب است ...

The information given in this preface concerning the place and date of translation from the Turkish version is at variance with the Teheran Med. Fac. MS which has Baghdad, 1246/1830.² It seems possible that the copyist of this MS altered the text to flatter the patron for whom he transcribed it. His patron was apparently the son of the governor who was supposed to have commissioned the translation.

1. *Qāmūno sh-shēfā* (Monzavi I 579a, no. 5385; MS dated 1250/1834); *Kimīā* (ibid., 633b, no. 5885; MS dated 1265/1848); *Mefiāho l-hayāt fī asrāro n-nabāt* (ibid., 642b, no. 5994; MS dated 1248/1832). On further works of his see PL II 292, no. 523.
2. Rahāvard, pp. 411-12, no. 261 III; PL II 292, no. 523.

PL II 292, no. 523; Monzavi I 564a, nos. 5271-74.

No. 147 : MS 57 II

Moḥammad b. Zakariyā' ar-Rāzī/Aḥmad b. Moḥammad Ḥosain Tonakāboni

[*Tarjamā-ye Bor'o s-sā'ā*]

ترجمه براء الساعه ۱۴

MS 57 (ex Coll. Min.), 91 fols., 215 x 172 mm; scribe's collection of three medical texts in Persian.
[*Tarjamā-ye Bor'o s-sā'ā*] on fols. 49-61.

For the description of the MS see No. 136 : MS 57 I.

Incipit, fol. 49b

ترجمه کتاب براء الساعه محمد زکریا رازی
بسمله حمد یجد و ستایش لا تحصی ولا تعد نثار بارگاه
و انثار پیشگاه کبریای حکیمی است جل قدرته که طبیعت
نوع انسان از چار طبع مختلف الطبیعه باقتصار حکمت شامله
و قدرت کامله الفت ترکیب داده ...

Explicit, fol. 61a, 2

و سیر و یاز و تخم تره تیزک مساوی هم ریخته مرهم سازند
و بکار دارند و السلام علی من اتبع الهدی تمام ...

In the introduction, ebn Moḥammad Ḥosain Aḥmad ash-Sharīf at-Ṭabīb at-Tonakāboni (fol. 49b, -5) says that he translated *Bur' as-sā'a* by Muḥammad b. Zakariyā' ar-Rāzī into Persian at the order of Faṭḥ'alī Shāh Qājār (fols. 49b, -1 to 50a, 8), without giving his version a title;¹ he supplemented its 23 *bāb* by seven. In fact, *bāb* 24, on sore muscles, is also by ar-Rāzī, and only the last six were written by Aḥmad at-Tonakāboni; in them, he discusses the dyeing of hair, depilation without the use of lime, deodorization of sweat, diet for emaciation, and antidotes for poisons in general and arsenic in particular.

Aḥmad b. Moḥammad Ḥosain Tonakāboni was one of the *ḥakimbāshī* officeholders in the reign of Faṭḥ'alī Shāh.²

1. Monzavi quotes this version under the title *Toḥfā-ye shahī* (I 488b), but cf. PL II 197, no. 351 (1c), where this is given as the title of a Persian translation prepared for Owrangzeb's son Moḥammad Azam.
2. PL II 293, no. 525.

PL II 198, no. 351 (1c); ibid., 293, no. 525 (1); Monzavi I 488b, nos. 4508-15.

No. 148 : MS 61 III

Moḥammad Bāqer b. Moḥammad Ḥosain al-Ḥosainī al-Monajjem

Majma'o t-tajāreb

مجمع التجارب

MS 61 (ex Coll. Min.), 247 fols., 215 x 150 mm; scribe's collection of three works.
Majma'o t-tajāreb on fols. 200–243.

For the description of the MS see No. 41 : MS 61 I.

Incipit, fol. 200b

بسمله و به نستعين. الحمد لله الحكيم العليم الذي يشفي بلطفه
 السقيم والصلوة والسلام على من اوتي بالدين القويم وعلى آله
 واولاده الذين...

Explicit, fol. 243a

واگي وجعي در عضوي از اعضا باقي باشد روغن ناردين
 بر بدن طلا نمايد انگاه داخل آب گرم حمام شود
 اينست شرايط كلييه كه در استعمال

The MS is an unfinished copy—fol. 243b is blank—of Moḥammad Bāqer b. Moḥammad Ḥosain al-Ḥosainī al-Monajjem's treatise on syphilis (*āteshak*), *Majma'o t-tajāreb* (fols. 200b, 6; 201a, 1), in the author's own hand. He wrote it to give the subject of *āteshak* the full and detailed discussion it deserved as a widespread disease of recent occurrence: the ancients did not deal with it, since it was unknown at the time, and even later authors who gave it their attention, such as Amīr Bahā'o d-dawlā Nūrbakhshī,¹ 'Emādoddīn Maḥmūd,² and Jalāloddīn Moḥammad Ṭabīb,³ had done so only briefly; among contemporary physicians, there was nobody prepared to write on *āteshak* (fols. 200b–201a). *Majma'o t-tajāreb* is divided into a *moqaddemā*, seven *bāb*, and a *khātemā*:

moqaddemā (begins on fol. 201a, 8)

در ذکي وقت ظهور و سبب حدوث واسامي ناخوشي
 مزبور علی اختلاف الروايات

bāb 1 (begins on fol. 202a, –6)

در ذکي تعريف واسباب حصول اين مرض اعم
 از اسباب داخلي وخارجي علی اختلاف الاقوال والاراء

bāb 2 (begins on fol. 205b, 6)

در ذکي علامات اين ناخوشي مطلقا اعم از انکه از سوداء
 محرق بهمرسد يا از ساير اخلاط محرقه

bāb 3 (begins on fol. 207b, 6)

در ذکي معالجات اين مرض بطريق كلييه كه شامل جميع
 اقسام باشد و بطريق جزئيت كه معالجه هريك از
 اقسام بوده باشد

bāb 4 (begins on fol. 215a, –3)

اما معالجه اين مرض بر سبيل جزئيت هر كاماد اورا سوداي
 محرق از دم بوده باشد [ليس هذا بعنوان الباب الرابع: لا عنوان هنا]

bāb 5 (begins on fol. 220a, 3)

در ذکي تاثير زبيق ونفع وفايده كه از او محسوس و تجربه
 رسیده است

bāb 6 (begins on fol. 221b, 7; written in the margins of fols. 221b and 222a)

در ذکي حل سيماب و تكليل زبيق

bāb 7 (begins on fol. 221b, 7)

در ذکي معالجه ناخوشي اشك از زبيق بطريق مختلفه
 وانحاء متفاوته

khātemā (begins on fol. 238b, –2)

در ذکي طريق خوردن يخ چيني بطريق قهوه

1. See No. 46 : MS 23.

2. See No. 99 : MS 46 II and references to other MSS there.

3. See No. 126 : MS 47.

Not in PL or Monzavi.

No. 149 : MS Ar. 53 III

Joseph Désiré Tholozan and Moṣṭafā b. 'Aqīl 'Alavī Eṣfahānī

Badāye'o l-ḥekmato n-Nāṣerī

بدایع الحکمة الناصری

MS Ar. 53 (ex Coll. Min.), 138 fols., 165 x 100 mm; binder's collection of several Arabic and two Persian medical texts. *Badāye'o l-ḥekmato n-Nāṣerī* on pp. 151–263.

For the description of the MS see **No. 221 : MS Ar. 53 II**.

Incipit, p. 151, 1

بدایع [كذا] الحکمة الناصری . بسملة . چون بزورگار
دولت ابد مدت اعلی حضرت سلطان ... [س ۹] ابوالمظفر
سلطان ناصرالدین شاه نماز که دولتش مانده و حشمتش
فزاینده باد حکیمان افلاطون دها از ممالک اروپا ...

Explicit, p. 263, 5

و باید دانست که کامل بدون وجود علتی قلب
و ارادتی [؟ آیا یعنی آوری؟] کامل بدون

This medical text, titled *Badāye'o l-ḥekmato n-Nāṣerī* by the scribe (p. 151), appears to be identical with *Badāye'o l-ḥekam-e Nāṣerī* by Joseph Désiré Tholozan and Moṣṭafā b. ʿAqīl ʿAlavī Eṣfahānī, on auscultation and palpation.¹ In this MS, the text breaks off on p. 263, 6, in the middle of a page.

1. See PL II 298, no. 545, and 299, no. 545 (2).

PL II 299, no. 545 (2); Monzavi I 482a, no. 4459.

No. 150 : MS 62

Muḥammad b. Zakariyā' ar-Rāzī

Bor'o s-sā'ā

برء الساعه

MS 62 (ex Coll. Min.), 5 fols., 215 x 135 mm; **MSS 62, 80–83** are obviously parts of a scribe's collection of medical treatises that was only recently taken apart and bound separately.

Modern brochure of thin, flexible, plain green (**MSS 62, 80–82**) or blue (**MS 83**) fading cardboard; one flyleaf each in front and back of modern thin, smooth, white paper. Written on Eastern paper, thin to medium thin, transparent, burnished, beige; worm-eaten throughout, partly mouse-eaten; trimmed and repaired when rebound.

15 lines, 170 x 95 mm, on blind-ruled frame and lines; black with red rubrics; large, neat, but unattractive *nasta'liq*. Catchwords. Fol. 5b blank.

Anonymous copy, dated Thursday [no month given] 1240; the other parts of this unnamed scribe's collection are dated Jomādā I 1240/22 December 1824–20 January 1825 (**MS 80**) and simply 1240/1824 (**MSS 81–83**), resp.

Incipit, fol. 1a

بسملة . آغاز کتاب برء الساعت از مقوله حکیم فیلسوف .
چنین گوید حکیم کامل فیلسوف فاضل محمد بن ذکریاء
[كذا] الزاری تغمده الله تعالی روزی در خدمت ابو
القاسم که از وزرای عصر بود نشسته بودم سخن از
علم طب میگذاشت ...

Explicit, fol. 5a, –3

و در زمستن در آب گرم شدید درآمده ایستادن نیز
عجیب النفع است در حال ماندگی و تعب بر طرف شود
باذن الله تعالی تمام شد ...

This Persian version of Muḥammad b. Zakariyā' ar-Rāzī's (fol. 1a, 3) *Bur' as-sā'a* (fol. 1b, 3) is obviously the same as one represented in a Tabriz MS that was copied in 1083/1672;¹ a Bankipore MS, transcribed in the nineteenth century, also appears to contain *Bor'* in this version.²

1. Tabriz I 253–54, no. 193 (*shomārā-ye daftar* 3414 V).

2. Bankipore, Supp. II 177, no. 2275.

Cf. PL II 197, no. 351 (1); Monzavi I 496a, nos. 4608–15; *ibid.*, 533a, no. 4931; Cambridge, *Supp.*, p. 267, no. 1596 (a, p). Trinity, R. 13.45; Tashkent VIII 99, no. 5680 (8312 II).

No. 151 : MS 29 X

abū Bakr Muḥammad b. Zakariyā' ar-Rāzī

Bor'o s-sā'ā

برء الساعه

MS 29 (ex Coll. Min.), 119 fols., 200 x 135 mm; scribe's collection of ten works.

Bor'o s-sā'ā on fols. 111b–118b.

For the description of the MS see **No. 79 : MS 29 I**.

Incipit, fol. 111b, -4

چنین گوید محمد بن زکریای رازی طبیب که در وقتی
از اوقات در مجلس ابو القاسم بن عبد الله حاضر بودم
که در آنحضرت ذکر از معالجات طبی میگذاشت

Explicit, fol. 118b, 10

آب بسیار گرم و یک کف نمک بر آن ریزد
و یکساعت دست و پا را در میان آب گذارد
انشاء الله نافع می افتد و الله اعلم بالصواب تمت [كذا]
الكتاب ...

In this MS of a Persian version of Muḥammad b. Zakariyā³ ar-Rāzī's (see Incipit) *Bur' as-sā'a*, no title is mentioned. As far as can be gathered from Elgood's English version of the Incipit in his copy, as quoted by Storey,¹ this MS may contain the same translation as that in his MS. In *Dharī'a* (III 84, no. 253), a translation of *Bur' as-sā'a* is quoted as beginning

چنین گوید ابوبکر محمد بن زکریا

It does not appear rash to conclude that the version quoted in *Dharī'a* is at least very close to those in the UCLA and Elgood MSS, resp.

1. PL II 198, no. 351 (1 i); the MS was transcribed in 1266/1849. It is identical with the MS in the Royal Coll. of Physicians (JRAS [1951], p. 188, no. 41 VI), listed in PL II 198, no. 351 (1 j) as "inadequately described."

No. 152 : MS 103

Anonymous

Basāyeṭo n-nabẓ

بسايط النبض

MS 103 (ex Coll. Min.), 40 fols., 150 x 100 mm

Bound in flexible crimson leather; simple blind-tooled borders, three-medallion design with corresponding corners, blind-stamped with floral scrolls; inner covers dark grey leather; one flyleaf each in front and back of thin, burnished, cream-colored European paper; no watermarks. Top and bottom of spine lightly worn, binding otherwise in fine condition. Written on Italian paper of two varieties, medium thin, glazed, cream-colored; watermarks: 1) GIO BATTÀ and coat of arms; 2) DE FERRARI 19, and coat of arms; ink smears on fols. 11a and 39b.

Fols. 1-10: 100 x 58 mm, 4 x 4 fields in tables; fols. 11-39: 15 lines, 95 x 50 mm, on blind-ruled frame and lines; black with crimson rubrics and overlinings; small neat *naskh*. Catchwords. Fols. 11a and 40 blank. Anonymous, undated copy; colophon erased on fol. 39b; thirteenth/nineteenth century.

Incipit, fol. 1b

بسايط النبض طویل دلّ علی کثرة الحرارة
صیقّ دلّ علی قلة الرطوبة قصیر دلّ علی قلة الحرارة ...

Explicit, fol. 39b, 6

وامثال اینها باعث هلاکت میشود هم بجهة عدم
دفع ابخرة و هم بجهة عدم ایصال هوا بروح از مسام
صیقّه جلدیه و الله اعلم بحقیقه الحال تم

Beginning of text on fol. 11b

بسمه و به ثقتی . الحمد لله رب العالمین و الصلوة والسلام
علی خیر خلقه محمد و اله الطاهرین قال الشيخ رحمه الله الجملة
الاولی من الفرق الثانی فی النبض بدانکه طالب هر علمی را
لازم است که ...

This treatise on the pulse is divided into two parts: fols. 1b-10b are taken up by a survey of the different modes of the pulse in tabular form, the text being in Arabic; on fol. 11b, there follows a Persian adaptation of the section of the *Qānūn* dealing with the pulse: *kitāb* 1, *fann* 2, *jumla* 1.¹ The scribe of this MS titled the whole *Basāyeṭo n-nabẓ* on fol. 1b.

1. Ed. Bulaq I 123-35; the first six *faṣṭ*, on generalities, on pp. 123-29.

Not in PL or Monzavi.

No. 153 : MS 64

Anonymous

[*Tashriḥo l-am'ā*]

اشرح الامعاء

MS 64 (ex Coll. Min.), 43 fols., 153 x 105 mm

Bound in stiff cardboard, covered with marbled paper in blue, grey, pink; corners and spine brown and red, resp., leather; inner covers pasted with grey paper; MS out of binding. Binding original? Written on European paper, medium thin, slightly transparent, burnished, white; watermark: shield with a star (only partly visible), crested with a hooped crown, name AL M|ASSO?].

15 lines, 100 x 63 mm, on blind-ruled frame and lines; black with rubrics overlined in black; small copperplate *naskh*. Catchwords. Rubrics repeated in margins by scribe (?).

Copied, and dated Tuesday, 8 Jomāda II 1254/Wednesday, 29 August 1838, by al-Hājj 'Alī Moḥammad b. Moḥammad Ḥasan.

Incipit, fol. 1b

بسمله. یا مسهل الصعاب سهل لنا سلوك طريق الصواب...
وارزق لنا خير العاقبة وحسن المآب بمحمد وآله الاحباب
انك الوهاب وبعد اما تشرح امعاير سبيل اجمال چون
در علاج هر عضوی از اعضا چنانچه در موضع خود
بیان کرده اند...

Explicit, fol. 43b, 2

با سه برابر اجزا غسل بعد از ششماه استعمال [...]]
مقاوتست و از غایت شهرت احتیاج
بتقییس نیست تمت...

The text of this anonymous, untitled treatise does not discuss the anatomy of the intestines, as is mentioned in the preface (see Incipit), but the treatment of diseases affecting them. There are apparently no divisions into sections, although on fol. 4a, 10 a “first” *faṣl* begins. In the whole text, the corresponding passages of Avicenna’s *Qānūn* are closely followed,¹ but the exact relationship between Avicenna’s text and this MS will have to be determined by further study.

1. Cf. *Qānūn* (ed. Bulāq) II 418, etc.

Not in PL or Monzavi.

No. 154 : MS 74 II

‘Alī b. ‘Isā al-Kaḥḥāl

Tazkerato l-kaḥḥālīn

تذکره الکحالیین

MS 74 (ex Coll. Min.), 284 fols., 175 x 133 mm; scribe’s collection of two works.
Tazkerato l-kaḥḥālīn on fols. 223–284.

For the description of the MS see No. 1 : MS 74 I.

Incipit, fol. 223b

بسمله. الحمد لله رب العالمین و صلواته علی محمد وآله
اجمعین گفتار نخستین یاد کنیم حد چشم و شرح دهیم
انرا که چگونه است...

Explicit, fol. 284a

و طبع هر يك را جدا بگفتم تا اسان باشد بر کسی که
طلب این علم کند والله الموفق للصواب...

The title of this text is given, in the scribe’s hand, as *Tazkerato l-kaḥḥālīn* on fol. 223a; in the text itself neither author nor title is mentioned. The work is divided into three *goftār*: 1) (begins on fol. 223b, 2) on the anatomy of the eye in 21 *bāb* (in the MS sometimes mistakenly called *goftār*); 2) (begins on fol. 229a, –10) on diseases of the eye that can be perceived by the senses, in 73 *dar*, as they are called in the introductory remark; and 3) (begins on fol. 271a, –4) on diseases that cannot be perceived by the senses, in 28 *bāb*. This organization of the contents identifies the text as ‘Alī b. ‘Isā’s work.¹ Which, if any, of its known Persian translations in three *goftār* is represented here cannot be determined without an actual comparison of the MSS, especially since a preface is lacking in this copy. It seems to be a version similar to those in Teheran Med. Fac., corresponding to the Arabic original in the number of *bāb* and *goftār* (*maqāla*), except that in this MS, *goftār* 3 is divided into 28, not 26, *bāb*.²

1. Ullmann, p. 208; Rahavard, pp. 136–39.

2. See note 1, and cf. PL II 204, no. 357 (f).

Cf. PL II 203, no. 357; Monzavi I 494b, nos. 4596–4603, 4604.

No. 155 : MS 124 III

Maḥmūd b. ‘Omar Čaḡhmīnī

Resālā-ye Qānūnčā-ye Fārsī

رساله قانونچه فارسی

MS 124 (ex Coll. Min.), 335 fols., 205 x 135 mm; scribe's collection of four Persian works on medicine, *Resāla-ye Qānūncā-ye Fārsī* on fols. 277–308.

For the description of the MS see **No. 133 : MS 124 I**.

Incipit, fol. 277a

یا علی مدد رساله قانونچه فارسی
و به نستعین بسمله این رساله مرتب گشته برده مقاله
مقاله اول در امور طبیعی باید دانست که طبیعت چیست ...

Explicit, fol. 308a, 1

اما راسب پس دلالت میکند در رسوب طبیعی بر تمام
بختگی و غیر طبیعی بر بد حالی این چند کلمه در بلده کلکته ...

This MS obviously represents the same Persian version of *Qānūnja* by Maḥmūd b. ʿUmar al-Jaghmīnī¹ as Bankipore MS no. 967.² In neither MS, however, is title or author's name mentioned in the text itself. In the UCLA copy, the text ends after the fourth *maqālā* on the pulse and urine.

1. Cf. **No. 19 : MS 56 II** and **No. 132 : MS 123**, note 3.
2. *Cat.* XI 9.

PL II 219, no. 377 (c); cf. Monzavi I 504a, nos. 4667–68.

No. 156 : MS 67 IV

Excerpts from various authors

[*Tazkerā-ye ṭabīb*]

تذکره طبیب

MS 67 (ex Coll. Min.), 145 fols., 215 x 140 mm; scribe's collection of medical texts and charms in Arabic and Persian; nos. I–III in Arabic: I. (fols. 4–10) *ar-Risala adh-dhahabiya* by Pseudo-ʿAlī b. Mūsā ar-Riḍā; II. (fols. 11–14) *Bur as-sāʿa* by Muḥammad b. Zakariyāʿ ar-Rāzī; III. (fols. 15–26b, 10) charms. Untitled excerpts from various authors in Arabic and Persian on fols. 26b, 11 to 144b.

Bound in flexible dark brown leather, stiffened inside by dark grey cardboard; simple blind-tooled borders, panels decorated with diagonal, blind-tooled lines; one flyleaf in back of thin, green, Eastern (?) paper; many fols. out of binding. Written on papers of different provenance: 1) fols. 1–28: medium thin, burnished, white; Russian, with two different illegible blind stamps; 2) fols. 29–145: Eastern (?), medium thin, burnished, beige; some spots and stains. For lacunae see below.

160–70 x 80–85 mm, on blind-ruled frame and lines; the number of lines differs according to their direction: on some pages there are paragraphs in horizontal and in diagonal lines; greyish-black with crimson overlinings; medium-large, neat *nastaʿliq*; rubrics in margins. Catchwords. Fols. 1–3, 4a blank.

Anonymous, undated copy (end missing); thirteenth/nineteenth century.
Recipes by readers on fol. 145a.

Incipit, fol. 26b, 11

فاصل زکریا در کتاب حفظ الصحة خود می فرماید ایند
تبارک و تعالی سپرز را بیافرید خاکدان تن گردانید تا هر
فسادی که اندر تن باشد از خون سوخته ...

Explicit, fol. 144b, -2

و هم این کسان را بسیار بوده است که اندر میانه
شراب که هنوز مزه شراب همی یافته است و به نقل
دهان خوش می کرده]

This section of **MS 67** appears to be a doctor's *vade mecum*, a collection of excerpts from different authors, such as Hippocrates (Boqrāṭ),¹ Dioscorides (Disqūridūs),² Galen (Jalinūs),³ ar-Rāzī, ibn Sīnā, abū l-Faraj,⁴ ʿAllāmā-ye Meṣrī,⁵ Fāzel-e Hendī,⁶ Malaṭī,⁷ and Ḥakīm Moʿmen,⁸ in Arabic and Persian. There is a lacuna between fols. 28 and 29, and the text breaks off on fol. 144b.

1. See Ullmann, pp. 25–35; GAS III 23–47; PL II 193, no. 345.
2. See Ullmann, pp. 257–63; GAS III 58–60; PL II 194, no. 347.
3. See Ullmann, pp. 35–68 and index; GAS III 68–140.
4. It is not clear which abū l-Faraj is meant here: ibn Hindū (Ullmann, p. 152; GAS III 334–35), ibn al-Quff (Ullmann, pp. 176–77 and index, s.v.), or a third physician of this name; if “Malaṭī” further down really does refer to Barhebraeus, it is unlikely that he is meant here.
5. Not identified.
6. This is probably Bahāʾoddīn Moḥammad b. Tājoddīn Ḥasan Eṣṭabānī (1062–1137/1652–1725), the author of *Baḥro l-mawwaj* on the Koran, *Ḥekmat-e khaniyā* on logic, natural science, and metaphysics, and of other works; see PL I 216f., no. 279, and index; Monzavi I 8a, nos. 65–66, s.v. *Baḥro l-mawwaj*, and 662b, no. 6186, s.v. *Ḥekmat-e khaniyā*.
7. Perhaps Barhebraeus is meant here, who was born at Malaṭya (see EI² III 804b–805b [J. B. Segal]; cf. Ullmann, pp. 232, 277).
8. This might be Moḥammad Moʿmen b. Moḥammad Zaman Tonakābont, the author of *Toḥfato l-moʿmenin*; cf. **MSS 115–121**.

No. 157 : MS Ar. 60 II

ʿAbdo r-Razzāq

Kholāṣato t-tashriḥ

خلاصة التشریح

MS Ar. 60 (ex Coll. Min.), 56 fols., 254 x 167 mm; binder's collection of one Arabic and three Persian works: I (fols. 3–48), a fragment of *Kāmil aṣ-ṣināʾa* by ʿAlī b. al-ʿAbbās, in Arabic; II, *Kholāṣato t-tashriḥ*; III, on music, not catalogued; IV, *Zakḥirā-ye Khwārezmshāhi* (see **No. 7 : MS Ar. 60 IV**). *Kholāṣato t-tashriḥ* on fols. 49–56.

Bound in thick, flexible, plain black leather; some wear, some leaves out of binding. Binding too small for MS, not original. Fols. 49-56 written on Eastern paper, medium thin, burnished, cream colored; fols. 1-2, added when binding was done, of Eastern paper, medium thin, burnished, beige. Fol. 49a rather soiled: before being bound into present volume, was first fol. of a volume. For lacunae see below.

21 lines, 162 x 102 mm, on blind-ruled frame and lines; black with red rubrics and punctuation; medium-sized, even, fine *naskh*. Margins written by different hand: diagonal lines, greyish-black with red rubrics; medium-sized, fair to fine *naskh*, sometimes leaning to *nasta'liq*. Catchwords throughout.

Sketches in black and red on fol. 55b; on fol. 56a room left for anatomical illustration, but not filled.

Collations by scribe.

Anonymous, undated copies (end missing); ca. 1000/1600.

Notes by reader on fol. 1 and in margins.

On fol. 2a a note dated Tuesday, 27 Rabī' II, the year left out.

On fols. 50a, 55a, within the written surface a stamp reading: waqf Luṭf Allah.

Incipit, fol. 49b

بسمله هست ز اسباب شفای سقیم
لطایف حمد و ثنا حکیمی را سزد که بهر تشریح ابدان
انسان و ترویج اجشام ایشان انوار حکمتش چون روح
در مجاری شرایین جاریست و آثار نعمتش چون
خون در موارد آورده ساری...

Explicit, fol. 56b, -2

و سبب استحکام مفضلان شده و در بعضی شش زاید
و در بعضی هشت زاید می باشد که آنرا شواخص خوانند
و بغیر ازین شواخص زایدهای دیگر هست که بر پشت]

The MS contains the beginning of a treatise on anatomy, *Kholāṣato t-tashrīḥ* (fol. 51b, 2), by 'Abdo r-Razzāq (fol. 49b, -4). It is divided into a *moqaddemā*, *در بیان اعضا و نگون آن*, and six *faṣl*:

- 1.
- 2.
- 3.
- 4.

در تشریح عظام و غضروف
در تشریح اعصاب
در تشریح شرایین
در تشریح آورده

5.

6.

در تشریح عضله
در تشریح اعضای مرکب

and a *khātemā* *در نگویند حینی* (fol. 51b, 3-6). The work is dedicated to Mo'ezzo d-dowlā va-s-salṭanā va-l-khelāfā Khosrav-e ghāzi Homāyūn¹ (fol. 51a, -6). In the long and elaborate introduction (fols. 49b, -2 to 50a, -7) the author praises his teacher and mentor Qoṭboddīn Moḥammad Ādam, who had appointed him physician and teacher at the hospital founded by the late sultan (*solṭāno l-marḥūm*).

As his sources he mentions *فانور و کامل الصاعه و ذخیره و تشریح قرشی و عرآن* and adds that

he translated from them into Persian to make them accessible to *khavaṣṣ va-'avāmm* (fol. 51a, 2-3). Of these authorities, 'Alī b. 'Abbās al-Majūsī and ibn Sīnā are well known; *Zakhīrā* is certainly Esmā'īl Jorjānī's famous work,² and *Tashrīḥ-e Qorashī* are the anatomical sections of ibn an-Nafīs's great commentary on the *Qānūn*.³ This MS breaks off within *faṣl* 1, on bones.

1. It cannot at present be determined whether this is the Mughal *pādshāh* or another ruler of this name, such as 'Alā'oddīn Homāyūn Shāh Bahmanī (862-67/1457-62). Homāyūn b. Bābar's *laqab* was Nāseroddīn, not formed with Mo'ezz either. 'Abdo r-Razzāq does call him *pādshāh* (fol. 51a, 4), but not as a formal title.

2. Cf. **MSS I-5**. In Pseudo-Thābit b. Qurra's *K. adh-dhakhira* anatomy is not discussed, cf. Ullmann, p. 136.

3. See Ullmann, p. 173.

Pl. II 320, no. 584 (93); Monzavi I 529a, no. 4895; Osmania Med. Coll., p. 111, no. 17.

No. 158 : MS 120 III

Anonymous

[*Dar rūzhā-ye bohrān*]

در روزهای بحران

MS 120 (ex Coll. Min.), 187 fols., 222 x 120 mm; binder's collection of four works, nos. I-III copied by the same scribe. [*Dar rūzhā-ye bohrān*] on fols. 39b-40a.

For the description of the MS see **No. 120 : MS 120 I**.

Incipit, fol. 39b

ما ساقی بسمله. روز اول و روز دوم. روز سیّم
بسیار باشد که بیماریها باشد که بغایت گرم و سوزان
بود اندرین روز بحران کند...

Explicit, fol. 40a, left bottom field

روز چهلّم این روز بحران است و بحرانی که بعد ازین
روز باشد ضعیف خواهد بود

This tract on the crisis-days of diseases is written in the form of tables; author's name and title are missing.

No. 159 : MS 124 IV

Moḥammad Bēg

Dastūro l-faṣḥ

MS 124 (ex Coll. Min.), 335 fols., 205 x 135 mm; scribe's collection of four Persian works on medicine.
Dastūro l-faṣḥ on fols. 309-328.

For the description of the MS see No. 133 : MS 124 I.

Incipit, fol. 309b

رساله فصّادی المسمی بدستور
الفصد من تألیف مرزا محمد بیگ غفر الله له تعالی بسمله
وبه نستعین. تم بالحیر
سیاس بیکران و ستایش بی پایان مر حکیم مطلقا سزد
که وجود بشر را از کارخانه عنایت خلعت لقد خلقنا الانسان
فی احسن التوفیق کرامت فرموده...

Explicit, fol. 328a, 1

گرداگرد جراحت را بروغن بنفشه یا یاسمین چرب دارند
و از روغن کج گم کرده نیز چرب کنند خالی از منفعت
نخواهد بود والله اعلم بالصواب

Moḥammad Bēg (fol. 310a, 1) excerpted this treatise on bloodletting, *Dastūro l-faṣḥ* (ibid., 4), from Esmā'īl Jorjānī's *Zakhrā-ye Khwārezmshāhī* and other "reliable treatises" and divided it into six *bāb*. The period of the author's lifetime cannot at present be determined.¹

1. See PL II 315, no. 36.

PL II 315, no. 584 (36); Monzavi I 574b, no. 5346; Osmania Univ., p. 53, no. 34.

No. 160 : MS 26 XI

Saifoddīn b. Qoṭboddīn al-Badakhshī

[*Ḥeḏẓo ṣ-ṣeḥḥā*]

احفظ الصحه ا

MS 26 (ex Coll. Min.), 103 fols., 178 x 120 mm; binder's collection of eleven works.
Al-Badakhshī's untitled treatise on fols. 82b to 103b, 4.

For the description of the MS see No. 62 : MS 26 I.

Incipit, fol. 82b, 6

بسمله. الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَ بِالْهُدَى مِنْ قَالِ الْعِلْمِ عِلْمَان ...
[۱۶ ب، ۱۰] اما بعد چنین گوید بنده محتاج بخداوند ... سیف
الدین بن قطب الدین البدخشی ...

Explicit, fol. 103b, 2

اگر درد غالب بود یکدوی حجامت ان درد را بکشند
و غذا کشک جو خورند و بجای آب دوغ بیاشامند

This untitled treatise on diet and hygiene by Saifoddīn b. Qoṭboddīn al-Badakhshī (fol. 82b, 11) is divided into irregular *faṣḥ*. There is a lacuna between fols. 98 and 99, and the text breaks off on fol. 103b, 4; the lower part of the page is blank. Probably this MS was transcribed from a defective copy.

Not in PL or Monzavi.

No. 161 : MS 18

Anonymous

Mūjez-e Kommī

موجز کمی

MS 18 (ex Coll. Min.), 132 fols., 178 x 115 mm

Bound in flexible dark brown leather; three-medallion design with blind-stamped floral scrolls. One flyleaf each in front and back of thin, off-white, Russian (?) paper. Outside of binding badly damaged, except along edges. Binding too small for MS, not original. Written on Eastern paper, medium thin, layered, burnished, beige. First fols. stained and foxed, some mended with the same paper used for flyleaves; one blank fol. of the same paper substituted for two missing leaves between fols. 3 and 5. On other damage to the text see below.

14 lines, 132 x 67 mm, on blind-ruled frame and lines; black with red rubrics and overlining, these sometimes omitted; medium-small, neat, fine *nasta'liq*. Catchwords,

Collations by scribe.

Copied, and dated 24 Jomādā II 1084/6 October 1673, by Aḥmad b. Shamsoddīn (there follow four undecipherable words).

Marginal notes by readers; recipes in various hands on fols. 124b-131.

On fol. 1a *tamlik* saying that the book was sent through the mediation of Mashhadī Moṣṭafā on 28 Rabī' I 1224/13 May 1809.

Incipit, fol. 5a

هر دو چشم را با حریر بمالد و مثانه بچهارا بمالد
تا میزیدن آسان شود و پیوند هارا گل سرخ و برگ
مورد را نرم بکوبد و بپاشد ...

Explicit, fol. 124a

و اگر کسی را باید تا تمام شبتهت درین دو علم
از پیش خاطر وی برخیزد بکتاب نبض و تفسره
قانون باز گردد و بقراط و جالینوس درین دو علم
کتابها جدا کرده اند و شرح وسط تمام داده اند تا
بدین اختصار عیب نکند والله اعلم بالصواب

The MS contains an anonymous, untitled treatise in 38 *bāb*, further divided into *faṣl*, on pediatrics, hygiene, treatment of diseases (*a capite ad calcem*, and general diseases), bleeding, cupping, pulse, and urine. Its identification as *Mūjez-e Kommī* rests on a comparison with Rieu II 476a. In the UCLA manuscript, introduction, beginning of the table of contents (two fols.), end of the table of contents, and the beginning of the first *bāb* are missing.

According to the introduction quoted by Rieu (loc. cit.), this book was compiled as an abridgment (*mokhtaṣar*) of "the most esteemed Arabic and Persian works"; the author lists as the latter abū Bakr Rabī' b. Aḥmad al-Akhavainī al-Bokhārī's *Hedāyato l-mota'allimin fī l-ṭebb*,¹ Aḥmad-e Farrokh's *Keḫyā*,² and Esmā'īl Jorjānī's *Zakhirā*, *K. al-aghvāz*, and *Khoffī-ye 'Alā'i*. The explicit quotations found in this MS present a slightly different picture of the author's Persian sources: Akhavainī Bokhārī is quoted seven times,³ Esmā'īl is cited once with his name alone, once with his *Zakhirā*, and three times with his book *al-Tuḥfa as-sa'diyya*.⁴ There is no quotation from Aḥmad-e Farrokh; but most of the explicit quotations occur in sections on the treatment of diseases with compound medicines, not in passages discussing symptoms and diagnosis. It cannot be ruled out that these passages are taken without acknowledgment from the other sources listed in the introduction.

As to Greek and Arabic sources, the whole syllabus of medical learning is represented in the quotations; in the following list, only authors from ar-Rāzī on are named, on the assumption that earlier (and probably also many later) sources were not directly used by this author: ar-Rāzī,⁵ Thābit b. Qurra, i.e., Pseudo-Thābit,⁶ Aḥmad b. Muḥammad aṭ-Ṭabarī,⁷ 'Alī b. al-'Abbās al-Majūsī,⁸ abū 'Alī b. Sīnā,⁹ Badr ad-Dīn al-Qalānisi,¹⁰ Najīb ad-Dīn as-Samarqandī.¹¹

Two sources could not be identified: abū l-Ḥakīm 'Abd al-Masīḥ ad-Dimashqī, with his book *al-Jāmi'*,¹² and a work called *K. al-Kāfī*.¹³ A book of this title was written by ar-Rāzī,¹⁴ Jibrīl b. 'Ubaidallāh b. Bukhtīshūr,¹⁵ and abū Naṣr 'Adnān b. Naṣr al-'Ainzarbī,¹⁶ and *al-Kāfī fī l-kuḥl* by Khalīfa b. abī l-maḥāsīn al-Ḥalabī.¹⁷

Since the identity of Saifoddīn Nūrī, whom the author calls *ostād-e man emām-e fāzel*,¹⁸ has not been established, the date of composition remains uncertain; Najīb ad-Dīn as-Samarqandī, the latest source mentioned and thus serving as *terminus a quo*, was killed during the Mongol conquest of Herāt in 619/1222.¹⁹ It is tempting, however, to understand the title *Mūjez-e Kommī*, "Sleeve-Book,"²⁰ as an allusion not only to Esmā'īl Jorjānī's *Khoffī-ye 'Alā'i*, "'Alā' [o d-dowlā]'s Boot-Book," but also to ibn an-Nafīs's famous *Mūjiz al-Qānūn*. That would move its date forward to the very end of the seventh/thirteenth century at least.²¹

1. This is the earliest medical compendium written in Neo-Persian; its author was at one remove a student of ar-Rāzī; see *Hedāyā*, ed. J. Matīnī, *Enteshārāt-e Dāneshgāh-e Mashhad*, sh. 9 (Mashhad 1344), esp. p. *panjah va-noh*.

2. Esmā'īl Jorjānī quoted this author in his *Zakhirā-ye Khwārezmshāhi*; see No. 2 : MS 1.

3. Fols. 24a, 3; 42a, -3; 42b, 3; 83a, 5, 8, -2; 83b, 4.

4. Fol. 99a, 3; fol. 48a, 3; and fols. 62a, -7; 71a, -4; 97a, -3, resp.

5. Fols. 15b, 2; 48b, 2; 50b, 5; 56a, 1; 64b, 2; 67a, -4; 72a, 1; 82b, -7; 100b, 1; 111b, -3.

6. *K. adh-dhakhira*, fols. 24b, -3; 52a, 8; 56b, 3; 59a, 3; 62b, 6; 64a, 1; 78a, 6; 117a, -6.

7. *K. al-mu'ālajāt al-Buqrāṭiyya*, here quoted as *Mo'ālajāt-e Boqrāt*, fol. 7b, 2.

8. *Kāmil aṣ-ṣinā'a*, fols. 23b, -4; 64a, 3; 84b, -5.

9. Fols. 58b, 6; 119a, -3.

10. *Aqrābādīn*, fol. 66b, -2.

11. Fol. 65b, 5 and *al-Asbāb wa-l-'alāmāt*, fol. 109b, -2.

12. Fols. 59a, 7; 60b, 5; 70b, -7; 85a, 1; ibn a. Ṣaibī'a mentions an abū 'Alī Yūḥannā b. 'Abd al-Masīḥ (I 243, 28), but he appears to have lived in Mesopotamia rather than in Syria, which makes it unlikely that abū l-Ḥakīm was his father (cf. Dietrich, p. 232, no. 117; GAS III 337). Nor can it be at present more than a guess to relate him to 'Abd al-Masīḥ b. 'Abdallāh al-Ḥimṣī "ibn Nā'ima," the translator (ibn a. Ṣaibī'a, I 214, 15).

13. Fol. 71a, -4.

14. See Ullmann, p. 132.

15. Died A.D. 1006; see Ullmann, p. 110.

16. Died A.D. 1153; see Ullmann, p. 161.

17. Composed between A.D. 1266 and 1275; see Ullmann, p. 212.
18. Fol. 18a, –1.
19. See Ullmann, p. 170.
20. Strictly speaking, a compendium small enough to be carried about in the sleeve.
21. Ibn an-Nafis died in 687/1288; see Ullmann, p. 172.

PL II 327, no. 584 (158); Monzavi I 605a, no. 5650.

No. 162 : MS 19

Anonymous

Mūjez-e Kommī

موجز کمی

MS 19 (ex Coll. Min.), 110 fols., 191 x 122 mm

Bound in cream-colored paper over stiff cardboard, spine of dark brown leather. Two flyleaves in front, one in back added later in European paper; fols. 111 and 112 not part of the original MS. Front cover missing, outside of binding stained. Binding not original. Written on Eastern paper, medium thick, burnished, beige. Heavy water stains in lower part of many fols.; margins of some mended; MS trimmed down from original size. On lacunae see below.

16 lines, 145 x 72 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized fair *nasta'liq*. Catchwords. Fol. 110 blank.

Collations, by scribe with *ṣaḥḥa* and *nuskha*, by reader without mark.

Anonymous, undated copy (end missing); twelfth/eighteenth century.

Occasional marginal notes.

An earthquake is mentioned in a note dated 25 Rajab 1249/8 December 1833. On fol. 3a a note, dated 1252–1836, on the purchase of this MS from Mirza Kuček during his lifetime; close to it a stamp (belonging to the writer of this note?), reading 'abduhu Muḥammad b. Muḥammad b. 'Abd al-Bāqī al-Ḥusainī; only the century, 12(00), of its date is legible. On fols. 35a, etc., older stamp with pious formula. On fol. 68a stamp reading: māl Mūsā.

An old foliation of this MS shows that two fols. are missing in front, one at the end (after fol. 108), and one after fol. 101; fols. 15 and 16 are misbound between fols. 106 and 107.

No. 163 : MS 95

Anonymous

[*Ṭebb*]

اطب

MS 95, 24 fols., 175 x 115 mm

Unbound, leaves held together by crude stapling. Written on Eastern paper, medium thin, burnished, greyish-white; heavily soiled, foxed, stained, torn along edges. On lacunae see below.

14–18 lines, 140–45 x 75–80 mm; black; small, careful *nasta'liq* of two styles (by same scribe?). Catchwords.

Anonymous, undated copy (end missing); ca. 1100/1700?

The order of fols. is disrupted in this fragmentary copy of an unidentified medical compendium; the correct order is as follows: beginning missing, 19–24, lacuna, 11–18, lacuna, 1–4, lacuna, 5–10, end missing. As far as can be gathered from this MS, the text is divided into *faṣl*:

1. (beginning missing; starts here on fol. 19a) on the faculties, *qovā*, “spirits,” *arvāḥ*, and parts, *a'zā'*, of the body in general
2. (begins on fol. 19b, 3)

در بیان خلقت و ماهیت هر يك از اعضای مفردة و مركبه

3. (begins on fol. 24b, –3)

در بیان کیفیت ورود غذا به بدن و تولد هر يك از اخلاط اربعه

4. (begins on fol. 12b, –8) در بیان حفظ صحت و تدبیر سته ضروریه
- (5.?) (begins on fol. 4b, –2), unnumbered

در تدبیر مسافر

- (6.?) (begins on fol. 8a, 7), unnumbered

در کیفیت حدوث حمیات و اقسام تنبها

No. 164 : MS 54 I

Moḥammad Mojir

'Aino l-ḥayāt

عین الحیات [کذا]

MS 54, 125 fols., 215 x 120 mm; binder's collection of seven works; V–VII, on interpretation of dreams and astrology, not catalogued. (See also **Nos. 190, 200, and 201.**)

'Aino l-ḥayāt on fols. 4–77.

Bound in marbled cardboard, spine of cloth; MS partly loose in binding. Binding not original. Written on Eastern paper, thin, burnished, beige. Many wormholes; fols. 37, 43, 45 loose; water stains; edges repaired; hole cut into fol. 35, note torn out of fol. 124.

I. Fols. 4b–77a: 18–21 lines, 175–95 x 80–90 mm, on blind-ruled frame and lines; black with red rubrics; careless *nasta'liq*. Catchwords. II. Fols. 78–122: 22–26 lines, 190 x 100 mm, on blind-ruled frame and lines; greyish-black with red rubrics; small, careless *shekastā-āmiz*. Catchwords. Apparently different scribe from I.

Collations by scribe on fols. 4b–103b (top); no collations on fols. 103b (bottom) to 112b.

I. Fols. 4–77: anonymous copy, dated at noon on Sunday, 8 Jomādā II 1136/*Saturday*, 4 March 1724. II. Fols. 78–122: anonymous, undated copy; of approximately the same period as I.

Modern bookdealer notes on fols. 1a, 4b.

Incipit, fol. 4b

بسم الله رب يسر وتم بالخير الحمد لله رب العالمين والصلوة
[کذا] على رسوله محمد واله اجمعين بدانکه حق سبحانه

و تعالی علم طب در کلام مجید خویش فرمود کلو [کذا]
و اشریوا ...

Explicit, fol. 77a, 9

سلام علی نوح فی العالمین و صلی الله علی خیر خلقه محمد
و آله اجمعین بمب [کذا] تمام شد هذا الكتاب مسمی
[کذا] عین الحیات [کذا] ...

The MS contains a treatise on treatment of diseases *a capite ad calcem* and the bezoar stone in 91 *bāb* by Moḥammad Mojir (fol. 5a). Its title is given as *ʿAino l-ḥayāt* in the colophon (fol. 77a, -2). A *terminus ad quem* for its composition is furnished by a Mashhad MS of 1058/1648.¹

1. PL II 311, no. 584 (4).

PL II 311, no. 584 (4); Monzavi I 570a, no. 5307.

No. 165 : MS 66 II

Anonymous

[*Mo'alajāt*]

امعالجات

MS 66 (ex Coll. Min.), 130 fols., 310 x 215 mm; owner's collection of four medical works.
Untitled treatise on pathology and therapy on fols. 2-63, margin.

For the description of the MS see No. 194 : MS 66 I.

Incipit, fol. 2a

باب در امراض اذن و جمع اذن چند نوع است نوع اول حادث
میشود از ریاح حاره حاده بخاریه ممکن در عصر علامت
ان بودن وجع ...

Explicit, fol. 63b

و بعد از انفجار خروج مده نمایند و تصنیف حرر و بعد
از استعمال مراهم منبته لخم قابضه مجففه و ذرورات
جالبه و هرگاه بسیار رطوبت داشته باشد

This anonymous, untitled work on pathology and treatment of diseases is divided into 363 short *bāb*, arranged in the usual order *a capite ad calcem*, and general diseases. It begins abruptly with the section on disorders of the ear, and ends equally abruptly (see Incipit and Explicit).

No. 166 : MS 66 III

Anonymous

Mokhtaṣarato l-ʿavāmm

مختصره العوام

MS 66 (ex Coll. Min.), 130 fols., 310 x 215 mm; owner's collection of four medical works.
Mokhtaṣarato l-ʿavāmm on fols. 76-81a, margin.

For the description of the MS see No. 194 : MS 66 I.

Incipit, fol. 76a, margin

هذا الكتاب مختصره العوام فی الطب. بسملة. الحمد لله
الذی خلق السموات والارض و صلی الله علی خیر خلقه
محمد و آله اجمعین الطیبین الطاهرین اما بعد فی امراض
البدن من الراس الی القدم
وامراض سر میکنم ابتدا عدد لفظ کد آمده جمله را
سرسام و اورام سر دوار و سدر بسی سیات سپهر

Explicit, fol. 81a, margin

مرضهای مسری که هفت آمده
دیگر حصه و آن حمیات و با
خدا یا منم حیرت برگناه
چه من عاصیم تو رحیمی رحیم
بخشا گناه خفی و جلی
حسب الفرمایش [کذا] عالیجاه میرزا عباسعلی جراح باشی ...

جدام بهق سلّ رمد آبله
نگه دار بادت از اینها خدا
بنزد تو شرمند مد و سیاه [؟]
بیامرز عصیان من ای کریم
نور محز [آیا یعنی محض؟] برات علی
...

In this short tract, the diseases of the body, *a capite ad calcem*, and general diseases are listed in *masnavi* verses. The title, *Mokhtaṣarato l-ʿavāmm*, is mentioned only in the heading (see Incipit).

Not in PL or Monzavi.

No. 167 : MS 68 IV

Anonymous

[Moʿālajāt]

امعالجات

MS 68 (ex Coll. Min.), 132 fols., 205 x 145 mm; binder's collection of seven works in two sections.
[Moʿālajāt] on fols. 74a, -5, 76b.

For the description of the MS see No. 184 : MS 68 I.

Incipit, fol. 74a, -5

بسمله. در نشانهای هر مرضی که صاحب علت را بتوان
شناخت لقوه لقوه مرضی را گویند ...

Explicit, fol. 76b, -1

قدری کلج [؟] را کوفته و بخته داخل اجزا کند قرص
سازند و ریش را بشویند

It is not clear whether this short anonymous, untitled tract on therapy is incomplete at the end or not: there is no catchword written on fol. 76b, as against all the other leaves, but the text appears to be incomplete.

No. 168 : MS 73 I

Anonymous

[Moʿālajāt]

امعالجات

MS 73 (ex Coll. Min.), 131 fols., 205 x 145 mm; binder's collection of five works in two sections: A) nos. I-IV (fols. 1-99), and B) no. V (fols. 100-131), each section written by one scribe; no. V, the alchemical treatise *Majmūʿato ṣ-ṣanāʿe*, not catalogued. (See also Nos. 127, 197, and 203.)
[Moʿālajāt] on fols. 1-64.

Bound in thick, slightly flexible, plain burgundy-colored leather; inner covers pasted with tan paper; binding somewhat worn. Written on European paper, medium thin, burnished, white; watermark obscure; edges torn, heavily stained. On lacunae see below.

A) Fols. 1-99: 15 lines, 140 x 85 mm, on blind-ruled frame and lines; black with black overlinings; different styles of *naskh*, leaning to *nastaʿliq*, and *nastaʿliq* by one scribe. Catchwords. On fol. 65a text scratched out.

Collations by scribe.

Anonymous copy, no. II dated 9 Rabīʿ II 1123/27 May 1711, and no. IV, Shavval 1094/23 September-21 October 1683.

On fols. 96b, 97b, 99b, and in margins many recipes copied by scribe and quoted among other sources from *Toḥfato l-moʿmenin*; one patient for whom compound medicines from *Toḥfā* was prepared is called Akhond Mollā Moḥammad Ṣāleḥ.

On fol. 66a owner's stamp reading Ṣāliḥ walad al-muʿmin, 1125/1713.

Incipit, fol. 1a

در مری و خنجره و بسا باشد که ماده فالج بیک عصب ریخته
عضوی که بآن متصل است مفلوج گردد و سایر اعضا
صحیح باشد ...

Explicit, fol. 64b, -1

اما آنچه صاحب کامل در امراض انات فرموده از انجمله
یکی از تلا مده استعلامات [؟] افراط]

This acephalous, anonymous, untitled treatise on treatment of diseases in the usual order *a capite ad calcem* begins in this MS within the first *maqṣad*, on diseases of the head, and breaks off on fol. 64b within *maqṣad* 14, on diseases of the female genital tract.

No. 169 : MS 85 I

Mohannā b. Doqāq (?)

[*Mo'ālajāt*]

معالجات

MS 85 (ex Coll. Min.), 51 fols., 190 x 110 mm; scribe's collection of two works on medicine. (See also **No. 98 : MS 85 II.**) [*Mo'ālajāt-e Mohannā b. Doqāq*] on fols. 1-3 et al. (see below).

Bound in flexible black leather; simple blind-tooled borders, three-medallion design, inlaid with thin brown leather, blind-stamped in floral scrolls; inner covers pasted with European paper, now heavily foxed; one flyleaf each in front and back, of thin yellow cardboard in front, and in back of thin yellow paper. Binding warped, worn, worm-eaten; not original. Written on European papers of different provenance, of varying thickness, coarse and smooth surface, white; watermarks obscure; heavily stained, margins sometimes cut off, often repaired; all leaves trimmed for present binding. On lacunae see below.

12 lines, 130 x 70 mm, on blind-ruled frame and lines; black with crimson rubrics and overlinings; large, fine *naskh*, except on fols. 36 and 47 (later substitutions); large, undistinguished *naskh*. Catchwords, often partly trimmed off.

Collations by scribe.

Anonymous, undated copy (end missing); twelfth/eighteenth century.

Marginal notes by one reader.

The verso of all fols. is inscribed *vaqf*; on fol. 3b an owner's stamp reading Muḥammad 'Alī al-Ḥusainī, dated 1168/1754.

Incipit, fol. 47a

قلاع از بلغم مایع حادث شود علامت آن سفیدی
زبان بود و قلت عطش و وجع علاج کلقدر
و رازیانه و بیخ مهک جلابی سازند...

A note on the front flyleaf, not written by the scribe, gives *Mo'ālajāt-e Mohannā b. Doqāq* as title and author of this fragmentary treatise on the treatment of diseases *a capite ad calcem* and of general ailments. In this MS, the order of fols. is disrupted; it is to be corrected as follows: beginning missing, fol. 47 (on *qelā'*), lacuna, 1-3 (*gordā* to *masānā*), lacuna, 42, 37-38, 43 (*mafāṣel, dā'o l-fil*, etc.), lacuna, 12-26, 48, lacuna (?), 32 (all on *ḥommayāt*), lacuna, 27-31, 33 (*owrām, boṣūr*), end missing.

Not in PL or Monzavi.

No. 170 : MS 94

Anonymous

[*Mo'ālajāt*]

معالجات

MS 94 (ex Coll. Min.), 93 [77] fols., 207 x 135 mm

Bound in plain black leather over stiff, thick cardboard; inner covers pasted with greyish-pink dyed European paper; one flyleaf in back of medium-thick, glazed, white Eastern paper; binding worn and torn, spine broken; nearly the entire MS is out of binding. Written on medium-thin, slightly transparent, burnished, off-white European paper; watermark: PORRATA and indiscernible emblem; few traces of use. On lacunae see below.

19 lines, 152 x 78 mm, on blind-ruled frame and lines; black with red rubrics; 1. fols. 1-77: medium-small, fine *nasta'liq*; 11. fols. 78-93: small, not as fine *nasta'liq*, rubrics left out; scribe different from I? Catchwords.

Anonymous, undated copy; thirteenth/nineteenth century.

Recipes and poetical quotations (Sa di) on fol. 1a; medical notes also on fol. 78a and inner covers.

On back inner cover one erased and two legible *tamlīk*, one by Aḥmad Khān, dated 13 Jomādā I 1254 / 5 August 1838, and the other by Āqā Mirzā Asadollāh Shīrāzī, dated Tuesday, 22 (?) Rabi' I 1273 *Thursday*, 21 November 1856.

Incipit, fol. 1b

معجون دواء السنه و دواء الملوك نیز گویند و معجون
بزرگست و این معجون را برای پادشاهان فارس و عرب ترکیب
نموده اند

The MS contains an untitled, anonymous *vade mecum* of medicine, excerpted from different sources, without numbered subdivisions. On fol. 1a a reader's hand has written *دعوه طب*, but that appears to be an indication of contents rather than a title. The first part of the text consists of a number of compound medications, without any apparent order as to their preparation or indication; some are quoted from *Mo'ālajāt-e Boqrāṭ*.¹ On fol. 7a, a discussion of the pulse begins, following the *Qānūn*;² first the Arabic passage is quoted, then a Persian translation and commentary are given. In the same format, a discussion of urine opens on fol. 14b, -5: color (*ibid.*), consistency (fol. 16b, -7), odor (fol. 17a, 8), clearness (fol. 17a, -1), sediments (fol. 18a, 5).³ On fols. 19a, 3 to 21b, 5, *bāb* 7-11 of *maqālā* 5 of *ketāb* 2 of *Zakhīrā-ye Khwārezmshāh*⁴ are quoted. Fols. 21b, 5 to 31a, 6 contain a list of simple and compound drugs in no particular order. Fols. 31a, 6 to 73b, -6 discuss the treatment of diseases, roughly *a capite ad calcem*, then skin disorders and cosmetics; there is a long lacuna between fols. 43 and 44 (from *khafaqān* to diseases of the male genitals). There is no mention of *āteshak* (due to the choice of sources?). On fol. 73b, -6 a discussion of excessive thirst in infants and of other pediatric problems begins. On fol. 75a, 7 a section on love-sickness, *'eshq*.

A "*mokhtaṣar*" from *Ekhtiyārāt-e Badī'i*, on simple drugs, opens on fol. 75b, 6; it breaks off within the section on *esqil* on fol. 77b; fols. 78b-93 repeat the text of fols. 1b to 21a, 6.

1. Is this Aḥmad b. Muḥammad aṭ-Ṭabarī at-Tūrūnī's famous *K. al-mu'ālajāt al-buqrāṭīya* (see Ullmann, p. 140) or perhaps Emādoddin Maḥmūd Shīrāzī's book (PL II 242, no. 411 (3))?

2. Cf. *Qānūn* I 123-28, *faṣl* 1-3 of the section on *nabḍ*.

3. Cf. *Qānūn* I 135-45, *faṣl* 1-6 of the section on *ḥaul*.

4. Cf. **Nos. 2-4 : MSS 1-3.**

No. 171 : MS 99

Anonymous

[Tebb]

MS 99 (ex Coll. Min.), 63 fols., 240 x 115 mm

Bound in flexible leather; covers patched together out of small pieces, mostly burgundy-colored, with simple blind-tooled borders; inner covers bare leather, partly pasted with pink paper; one flyleaf each in front and back, added after MS was copied: medium-thick, glazed, light blue dyed European paper; watermark: coat of arms. Written on burnished Eastern paper of varying thickness and color: yellow, pink, brown, off-white. Lower inner corner of most fols., containing catchwords, lost because of acid stains (?). On lacunae see below.

19 lines, 175 x 70 mm, on blind-ruled frame and lines; black with red rubrics; different styles of medium-sized good to fair *nasta'liq*. Catchwords lost (see above).

Anonymous, undated copy (end missing); ca. 1200/1800.

Beginning of text (as far as preserved), fol. 10a, 1

[و در برج جوزا و فروردین و اردی بهشت و خرداد ماه
پادشاهی اندر تن مردم گرمی و نرمی سرخ و روشنی
است پس همچنانکه خون اندرین سرماه بر تن
آدمی قوه اندر دشت و باغ همان رنگ پیدا کند
گل و شقایق شکوفه کند...]

The MS contains an unidentified compendium of medicine that is divided into 65 *bāb*. Of these, there are extant parts from *bāb* 1 to *bāb* 50. The order of fols. is disrupted and is to be restored as follows: lacuna, 10, 1-2, lacuna, 9 (correct place?), 3-4, lacuna, 6, lacuna, 39-43, 13, 45-46, lacuna, 61, lacuna, 62, lacuna, 49, 50, 26, lacuna, 27, 20 (or lacuna between 27 and 20?), 19, 5, 22-23, lacuna, 48, 32-38, 44, 51, 47, 54-57, 18, lacuna, 8 (correct place?), lacuna, 11, 7, 52-53, 16-17, 24-25, 21, lacuna, 58, lacuna, 14-15, lacuna; the correct position of fols. 59 and 60 could not be determined. It appears that the MS was transcribed from a disordered copy since what logically belongs at the beginning of the text, the table of contents, starts on fol. 10b, -6, while the rest of fol. 10 is taken up by part of *bāb* 4.

Fols. 10b, -6 to end and 1a to 2a, -6 contain the table of contents. As far as preserved (the lower third of fol. 1 is torn out), it reads:

bāb 1.

2.

3.

در آفرینش مردم
در صفت اندامها و ابتداء چشم
اندر آفرینش دل

bāb 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.-35. lost)

اندر طبایع عالم و ماهها و اختیار شرابها
اندر کودکی تا پیری
اندر چهار طبایع داروها
اندر مجها [؟] آیا یعنی مزاجها [؟] شناختن
در شناختن آنها
در مقالات سکنه از هر نوع
اندر بحرانهای نیک و بد
در علامت مرگ بیماران
در رسیدن طعام دهان بیماران
از پرهیز کردن بیماران زرقی
در داروها که خطرست از خوردن
در آرزوی بیمار و منع او
در حبات [؟] اجد و معرفه عقاقیرها
در بیان مطبوعات
ایارجات فقرا [کذا]
در مقالات حبها
در قرصها که سود دارد
در مقالات گوارشها
در اطرینلهای بزرگ
در بیان معجون شهریاران
طلاهای گرم و ضامدها
در بیان تب گوناگون
در شراب
در بیان زهرها

bāb 36.

37.

38.

39.

40.

41.

42.

43.

44.

45.

46.

47.

48.

49.

(50.-54. lost)

55.

56.

57.

58.

59.

60.

61.

62.

در بیان دا لتعلب [کذا]
 در لقوه و فالج و ریشه و اختلاج
 اندر بهق و ابرص [کذا] و جذام
 درد پشت و عرق النساء
 اندر صرع و علاج آن
 در دیوانگی و وسواس عشق
 اندر یرقان و دق
 اندر ایتسقا
 اندر دردهای معده
 اندر دردهای دل
 اندر درد جگر و ذات الریه
 اندر ذات الجنب
 اندر دردهای سیرز
 در گرده و سنگهای مثانه و قضیب و خایه

در بادها که پدید آید
 اندر مقالات فربهی مردم
 اندر شقاق و بواسیر و اشتفاء مواض [؟]
 در داء الفیل و داء الحیه [کذا]
 در طاعون

از آتش و آب گرم و روغن و رحم
 و آبکینه رسیدن از نیرو

[در] ناخن کن و شکافتن زیر پا و درد ناخن و خارس

در رگها که خون گیرد و خاصیت نبض [؟] و حجامه

bāb 63.

64.

65.

در خاصیت گرمابه

در چربی [؟] و شیرینی و ترشی و تلخی و شوری

اندر طبایع حلواها

The first bāb begins on fol. 2a, -7:

چنین گوید محمد بن [] المنصوری رحمه الله علیه
 که چون مردم از مادر بزنند [] اندر تن مردم پانزده
 سال و چندین ماه را [] مردم گرم بود و هر چه بیاموزند
 بتوانند آموخت

Since part of fol. 2 is torn out, the name of the father of the quoted authority is missing. It cannot now be determined whether this Moḥammad b. . . . al-Manṣūrī¹ is the author of a following short quotation or, possibly, of the whole treatise in MS 99.

1. It would be tempting to read Moḥammad b. Zakariyā' and [Ketāb] al-Manṣūrī out of this, but the evidence does not bear it out.

No. 172 : MS 93 IV

Anonymous

[Maṣnavī dar ṭebb]

امثنوی در طب

MS 93 (ex Coll. Min.), 81 fols., 110 x 210 mm (jong); binder's collection in six sections.
 [Maṣnavī dar ṭebb] on fols. 49a-52b.

For the description of the MS see No. 74 : MS 93 II.

Incipit, fol. 49a

نگهدار تواند دان
 نشایسته مردم بخرد است
 نکو شنو این نکته بس نازک است
 صداع او را قوت شد برد

محکمت همه حالها بگذران
 که اشراق در جمله کارها بر است
 ز بقراط دیگر چنین پاسخ است
 هر آنکه با شراف ماهی خورد

Explicit, fol. 52b, 8

بگویند نرگس بگیرند آب بوفتی که خفتند [؟] در جامه خاب¹
 کند یسند [؟] زان آب تر بشوهر رسد گیر اگر [؟] بسر

This anonymous, untitled *masnavi* contains 121 verses. A MS in Teheran² which contains the same text³ is also anonymous and does not provide any information on the date of composition.⁴

1. In the second hemistich, the meter is obviously incorrect.
2. Rahavard, p. 6, no. 259 V.
3. It lacks the first two *bait* of the UCLA manuscript, but appears to be longer. Its last verse reads:

این نصیحت ز بو علی بشنو تا شوی از حیات برخوردار

4. It was copied by Moḥammad ‘Alī Enābat (Rahavard writes “Etābat” with a question mark) in 1329/1911.

PL II 311, no. 584 (2); not in Monzavi.

No. 173 : MS 29 VIII

Anonymous

[*Qeṭ‘ā dar ta‘m-e bad*]

ا قطعه در طعم بد ا

MS 29 (ex Coll. Min.), 119 fols., 200 x 135 mm; scribe's collection of ten works.
 [*Qeṭ‘ā dar ta‘m-e bad*] on fols. 108b-109a.

For the description of the MS see **No. 79 : MS 29 I.**

Incipit, fol. 108b (center)

هران کوی بدرد [؟] ز خواب برخست
 بود طعم دهانش نیک پیدا

Explicit, fol. 109a (top)

دوای جمله خلقان همین است
 غرض میگوید از قول اطبا

These anonymous *qeṭ‘ā* verses discuss the treatment of foul taste in the mouth in twelve couplets.

No. 174 : MS 53

Ebrāhīmī l-Ḥosainī

Menhājo l-mobtade‘in

منهاج المبتدئين

MS 53 (ex Coll. Min.), 171 fols., 200 x 145 mm

Bound in plain crimson leather over stiff cardboard; inner covers pasted with dark green paper. Binding worn and stained. Written on European paper, medium thin, glazed, white; watermark: sun motif; some stains, fol. 1 loose.

20 lines, 137 x 91 mm, on blind-ruled frame and lines; black with red rubrics and overlinings; small even *shekastā-āmiz*; chapter headings repeated in large crimson *naskh* in top margins. Catchwords.

Copied, and dated Monday, 23 Jomādā II 1230/*Friday*, 2 June 1815, by Moḥammad Ja‘far “Jarrah-e Shīrāzi.”

Marginal notes by readers; recipes, dated Rajab 1270/30 March-28 April 1854, on fols. 170b and 171a.

Incipit, fol. 1b

هذا کتاب منهاج المبتدیین .
 بسمله . وبه نستعین . منهاج ادویه شفا حمد مسبب
 الاسباب است ... [س ا] ویرال اطهار او خصوصاً ...
 [ا ف ، س ا] امام العالمین و یعسوب الدین ابو الحسین علی ابن
 [ک ذ ا] ابی طالب ... و علی اولاده المعصومین الطیبین
 اما بعد بر ارباب فطنت پوشیده نماید که فقیر حقیر
 ابراهیم الحسینی را در حین معالجه مرضی مرکبات مناسب
 هر مرض ... به منهاج المبتدیین مسمی ساخت ...
 و این کتاب را بر چهل و دو باب و خاتمه مشتمل ساخت

Explicit, fol. 170a, 3

سطرون [ک ذ ا] یعنی مسطرون [صغیر شش در خمی
 است گرمه در کناش او طوس میگویند یک دانگ
 و نیم یا دو دانگ تمت الکتاب [ک ذ ا] ...

The MS contains Ebrāhīm al-Ḥosainī's (fol. 2a, 3) *Menhājo l-mobtade'īn* (fol. 2a, 7), a dispensatory in 42 *bāb* and a *khātemā* (ibid.); in the first *bāb* a list of commonly used compound medicines is given according to the *ahjad* alphabet; the following chapters list them according to their indication: fevers, diseases *a capite ad calcem*, skin disorders, poisons (table of contents on fol. 2a, 8 to 2b, 9); the *khātemā* gives a survey of weights and measures used in pharmacy (begins on fol. 169a, –6). The author's most widely used sources appear to be al-Rāzī and Pseudo-Thābit b. Qurra among Islamic writers, and Galen among Greek authors; among the other physicians quoted are Aḥmad b. Muḥammad aṭ-Ṭabarī, abū l-Faraj b. Hindū, ibn Sīnā, abū l-Barakāt al-Baghdādī, and "aṭebbā-ye Hend."¹ In the *khātemā* on weights and measures, he quotes abū l-Faraj b. Hindū with his *Miftāḥ aṭ-Ṭibb*² and the *Kunnāsh* by Sāhir.³

The latest among these authorities is abū l-Barakāt, who died after 560/1164.⁴ Persian medical authors are noticeably absent from the list of sources quoted. The evidence thus gathered would point to a rather early date of composition, if it were not for the very markedly Shī'ite eulogies in the preface. Ebrāhīm's silence on the subject of syphilis seems to rule out a date later than 900/1494. Possibly the book was written during the second half of the ninth/fifteenth century after the Ṣafavids had adopted Shī'ism, but before the year 900/1494. If this hypothesis is correct, then a certain Moḥammad Ebrāhīm al-Ḥosainī, mentioned in Naniana II 242, no. CIX, as the author of a *Mojmalo l-mo'ālaḡāt* in 44 chapters, cannot be identified as Ebrāhīm al-Ḥosainī since Moḥammad Ebrāhīm copied and signed a MS of his work in 1105/1693.

1. Some earlier writers, almost certainly quoted from al-Rāzī's *K. al-ḥāwī* and other standard works, have been omitted from this list.
2. Ullmann, p. 152.
3. Ullmann, pp. 124, 319. The metrological passages from his *Kunnāsh* were quoted by Avicenna at the end of his *Qānūn*.
4. Ullmann, p. 138.

PL II 325, no. 584 (131); Monzavi I 604b, nos. 5641–49; Osmania Univ., p. 52, no. 23.

No. 175 : MS 52

Sharafoddīn b. Shāh Ḥosain Bairamī Lārī

Merṣādo l-aṭebbā'

مرصاد الاطباء

MS 52 (ex Coll. Min.), 431 fols., 290 x 195 mm

Bound in crimson leather over stiff cardboard; simple blind-tooled borders; inner covers pasted with blue-marbled paper; two flyleaves each in front and back, of European paper: (in front) thin, unburnished, cream-colored; (in back) medium thin, burnished, cream-colored. Binding not original. Written on Eastern paper, medium thin, slightly transparent, burnished, beige; fols. 1 and 431 restored by pasting together with other paper, soiled; otherwise little wear; margins intact, trimmed when MS was bound in present binding.

21 lines, 195 x 110 mm, on blind-ruled frame and lines; black with red rubrics; medium-sized fair *nasta'liq*, quotations from Qur'an and Ḥadīth in *naskh*. Catchwords.

Collations by scribe.

Copied, and dated Monday, 28 Rajab 1122/22 September 1710, by 'Aḡā'ollāh b. Mollā Moḥammad Kāteb-e Lārī b. Ostādmāndī b. Nākhoda 'Alī Hormūzī.

Readers' notes in margins.

On fol. 1b an illegible stamp; on fol. 431a a *tamlik* and stamp of Faḡlollāh b. Gholāmreḡā Eṣfahānī; his stamp is dated 1164/1750(?).

Incipit, fol. 1b

بسم الله وبه نستعين. لالی تسبیح لسانی * که موجب تخلیه
و تخلی سامعه تکرار ادکار ساکنان عالم بالا * و یواقیت
تمجید تقدیس اساسی که باعث تصفیه و تخلی باصره و افکار
ابکار متوطنان کره غیرا باشد *

Explicit, fol. 431a, 10

و وصف طریق ترکیب هر يك از این مرکبات در فصل
سئم از مطلب اول مذکور گشت خواهند بدان
رجوع و تحقیق نماید تمت [کذا] الكتاب ...

Ebn Shāh Ḥosain Sharafoddīn Bairamī Lārī (fol. 2a, –3) named this combined pharmacopoeia and dispensatory *Merṣādo l-aṭebbā'* (fol. 3a, 13). He divided it into a *moqaddemā*, three *maṭlab*, and a *khātemā*, each with subdivisions:

1. *moqaddemā* (begins on fol. 10b, 11) in four *faṣl*, subdivided alternately into *qesm* and *now'*:

در تعریف بعضی الفاظ و لغات که در کتب طبّی
در بیان اعضا و امزجه و ارواح و اخلاط و امراض
و غیر آن مذکور میشود ... و بیان برخی علامات دالة
بر هکت و فساد بدن و غیر آن

2. *maṭlab* 1 (begins on fol. 35b, 7) in three *faṣl*; *faṣl* 1 is divided into six *baḡṣ*, *faṣl* 2 and 3 are organized in chapters according to the alphabet (بترتیب حروف هجا):

در بیان طریق تحصیل ادویه و کیفیت ترکیب آن و بیان اسامی
و صفات و طبایع هر يك از ادویه مفردة و غیره

3. *maṭlab* 2 (begins on fol. 184a, 4) in 29 *bāb*, following the order of particular diseases *a capite ad calcem*; the *bāb* are subdivided into *faṣl* and *baḡṣ*, or into *maqṣad* and *baḡṣ*:

در بیان ادویه امراضی که بعضوهای خاص مضاف
میشود بالفاظ عربی مثل وجع الکبد و الامعا و مانند

اینها یا بلغت فارسی مثل صداع و شقیقه که
فارسی درد سر و نیمسر گویند...

4. *maṭlab* 3 (begins on fol. 304a, 11) in 25 *bāb*, on general diseases, in alphabetical order:

در بیان ادویه امراضی که هر يك را اسم خاصی هست
و اضافه بعضوی مخصوص نمیشد

5. *khātemā* (begins on fol. 396a, -4) in 20 *maqṣad*, discussing prescriptions for hygienic and cosmetic medications, for antidotes, aphrodisiacs, magic drugs, etc.; some *maqṣad* are further divided into *faṣl* and *baḥs*:

در ذکر فواید و منافع چند متفرقه :

- (۱) در ادویه که جهت بزرگی در نظر خلق و شجاعت
و بر خصم غالب آمدن نافع است
- (۲) در ادویه که نافعست جهت اشتها و طعام و هضم آن
- (۳) در ادویه که نافعست جهت تقویت بدن و قریه
شدن و دفع چشم زخم
- (۴) در ادویه که جهت زیادتى حافظه و تیزی ذهن
نفع دارد
- (۵) در ادویه که نافعست جهت حصول نشاط و رفع غم
- (۶) در ادویه که تعلق بموی دارد
- (۷) در ادویه که منع احتلام و شهوت بکند
- (۸) در ادویه که تعلق و مناسبت بزنان دارد
- (۹) در ادویه که رفتن خون را منع کند
- (۱۰) در ادویه که جهت حصول دوستی نافع است
- (۱۱) در ادویه که نافع است جهت اطفال

(۱۲) در ادویه که نافع است جهت سموم

(۱۳) در ادویه که تعلق بهوام و طیور و حیوان

و جن دارد

(۱۴) در اشیائی که جهت رفع خستگی و تعبى

که از راه رفتن حاصل شده باشد نفع دارد

(۱۵) در اشیائی که جهت تدارك شکستگی

اعضا نافع بود

(۱۶) در چیزی چند که جهت بیرون آوردن خار

و پیکان مفید بود

(۱۷) در اشیائی که دفع درد سوختگی آتش کند

(۱۸) در اشیائی که دفع مستی و خمار و سحر کند

(۱۹) در اشیائی که خواب آورد

(۲۰) در اشیائی چند متفرق و در آن شش فصل بود

فصل اول در ادویه که جهت محافظت ثمره

و زراعت مفید بود فصل دوم در اشیائی که

منع نگرگ کند فصل سیم در اشیائی که عشق

و اختلاج طرف کند فصل چهارم در اشیائی که

در میان دو شخص یا بیشتر عداوت افکند

فصل پنجم در اشیائی که جهت رفع لکه و اثرها

از بدن و اعضا نفع دارد و رنگ بدن و صدر

صاف گرداند... فصل ششم در ذکر

بعضی معالجات و ادویه متفرقه

The author of this work remains unknown; his name suggests that he, or at least his family, came from Bairam in the province of Lār.¹ The period of his life can so far only be approximated by the date of the MS, 1122/1710 (see above), and by quotations from earlier authors. In the introduction (fol. 3a, 8–16), he lists the following books as his sources, and to make quoting easier, adds a sign to each of them: 1) *Ekhtārāt-e Badī'i* (no sign in this MS),² 2) *Morakkabāt-e Shefā'i* (مر),³ 3) *Morakkabāt-e Qalānest* (قل),⁴ 4) *Hayāt al-hayawān* (ح),⁵ 5) *Nozhatnāmā-ye 'Alā'i* (ن),⁶ 6) *Resālā-ye šaidiyyā* (ص),⁷ 7) *Nūro l-'oyūn* (نور),⁸ 8) *Tadhkirat al-kahhālīn* (تذکرة),⁹ 9) *Zakhirā-ye Khwārezmshāhī* (ذخیره),¹⁰ 10) *Ḥaqqā'iq asrār aṭ-ṭibb* (حقائق),¹¹ 11) *Keṭāyā-ye Maṣūri* (کفایه).¹² The latest of these is Shefā'i's dispensatory; he died in 963/1555.¹³ Sharafoddīn says that he updated the style of his sources written in *فرس قدیم* (*sic!*), simplified it if it was very involved and mannered, and translated what was Arabic into Persian (fol. 3a, 10–12). He expresses the hope that his book will prove useful to everybody, but especially to Shī'ites (fol. 3a, 2).

1. Bairam is the center of the village district of the same name in the province of Lār (*Farhang-e Joghrafiyā-ye Iran* VII 44a, s.v. Bairam).
2. See **MS 36**, etc.
3. See **MS 105 III**, etc.
4. Compiled in 590/1193 (see Ullmann, p. 307).
5. This title appears to imply that the author of *Merṣād* used the Arabic original of ad-Damiri's book (Damiri died in 808/1405; see EP II, s.v.), since the Persian translations of it have different titles; the earliest of these, it seems, was done by Ghīāsoddīn Maṣūr b. 'Emāoddīn Ḥosain b. Ebrāhīm Ijī Shabānkārā'i in 903/1497 or 930/1523 and titled *Khavaṣṣo l-hayavān* (or *Šefāto l-hayavān*; see Nashriyā III 311b, s.v. *Khavaṣṣo l-hayavān*). Another version, titled *Hayato l-ensān*, was dedicated to the Ottoman sultan Soliman the Magnificent (Sulaimān b. Salīm; see Blochet II 80, no. 816). The title *Khavaṣṣo l-hayavān* was also given to a Persian translation dating from the time of Shāh 'Abbās II (1052–77/1642–66); its author is Mirzā Taqī b. Khwājā Moḥammad Tabrizī (Nashriyā III 18a, s.v.). The latest Persian version, done in 1249–1833, cannot have served as a source for Sharafoddīn (Nashriyā III 311b, s.v. *Khavaṣṣo l-hayavān*).
6. By Shahmardān b. abī l-Khair for 'Alā'o d-dowlā Garshāsp, the Kākūyid ruler of Yazd (488–513 / 1095–1119), written shortly before 513/1119 (see Gilbert Lazard, "Un amateur de sciences . . .," in *Mélanges Massé* [Teheran 1963], pp. 219–28).
7. Not identified, unless this title is a misspelling for al-Bīrūnī's *Kitāb/Risalat aṣ-šaidana* (or *šaidala*), cf. **No. 114 : MS 87 I**.
8. See **No. 1 : MS 74 I**.
9. See **No. 154 : MS 74 II**.
10. See **No. 2 : MS 1**, etc.
11. By Mas'ūd b. Moḥammad as-Sijzi on medical terminology, written before 734/1333, the date of a MS of this work (see Ullmann, p. 237).
12. See **No. 32 : MS 12**, etc.
13. See note 2 above.

Not in PL or Monzavi.

No. 176 : MS 92

Anonymous

[*Mo'ālajāt*]

MS 92 (ex Coll. Min.), 239 fols., 273 x 162 mm

Bound in thin flexible brown leather; simple blind-tooled borders; inner covers pasted with dark blue dyed European paper; one flyleaf each of thin, coarse, grey paper; three more blank leaves in front of European paper, medium thin,

امعالجات

burnished, white (now foxed); watermarks: on the first and third FABIANI, on the second a shield (hill with tower, crested with a six-pointed star) and in three lines C B F E M VEDOVA, resp.; one blank fol. in back, paper as in front, but heavily stained; watermarks: ornamented shield crested with a count's coronet, and GIUSEPPE. Binding not original. Written on Eastern paper of varying thickness, burnished, cream-colored; fol. 239 substituted in European paper as above; stained and foxed, especially first and last fols.; edges torn and repaired with European paper; edges of whole MS stained. On lacunae see below.

15 lines, 170 x 85 mm, on blind-ruled frame and lines; black with red rubrics; medium-small to medium-large neat *naskh* of different styles (by the same scribe?); fol. 239, substituted later, written by reader who also left marginal notes. Catchwords. All fols. are numbered in Indian numerals.

Collations by scribe.

Anonymous, undated copy (end missing); *terminus ad quem* given by a *tamlīk* on fol. 2a, dated 1165/1751.

Marginal notes by reader.

On fol. 2a a *tamlīk* by Moḥammad Salīm, dated 1165/1751; on fol. 64b, a note dated 1185/1771.

On fol. 1a, two erased stamps; on fol. 2a two stamps by Moḥammad Salīm; on fols. 5a and 6a illegible owner's stamp, dated 1131/1718.

Incipit, fol. 1a

فندق و بادام شیرین و نارکل خائیدن نافع بود شمع و قیر بخایند
نیگو بود

Explicit, fol. 239a, 4

و در زمستان دو روز بعد از آن پیالید و با غذا تناول نمایند
باب هشتم در ادویه مسهل و ملینه آنچه

The MS contains part of a very detailed *qarābāzin*; according to the foliation (see above), only one fol. is missing in front, which does not appear likely, given the length of the two extant *bāb* in this copy. The subjects are arranged according to the diseases for which the drugs are prescribed:

bāb 5 (beginning missing) on dental medicines (see Incipit)

bāb 6 (begins on fol. 10a, 8; according to foliation, fol. 11)

در ادویه امراض حلق و سینه و آلت دمر زدن

bāb 7 (begins on fol. 110a, –2; numbered as fol. 111)

در بیان داروها که در بیماری معده و جگر و سیرز بکار آید

bāb 8 (begins on fol. 239a, 5; numbered fol. 240), see Explicit.

No. 177 : MS 60 II

Anonymous

Montakhabo l-aṭebbā'

منتخب الاطباء

MS 60 (ex Coll. Min.), 74 fols., 240 x 150 mm; binder's collection of five Persian texts, nos. II-V medical, and *Majmū'ā-ye maṣnū'āt*, here ascribed to Moḥammad Morād (in the text, fol. 1a, 5; not catalogued). (See also Nos. 60, 178, and 193.) *Montakhabo l-aṭebbā'* on fols. 29-52.

Bound in pinkish-grey, blue, green marbled paper over thin, flexible cardboard; inner covers pasted with cream-colored paper; spine of beige cloth; spine torn, MS out of binding, falling apart. Written on different varieties of Eastern paper: 1) fols. 1-52, 65-75: thin to thick, rough, beige; 2) fols. 53-60: medium thin, rough, tan; 3) fols. 61-64: medium thin, rough, blueish-grey; worm-eaten; stained; margins torn, loose leaves. On lacunae see below.

I. Fols. 29-52: 19 lines, 190 x 105 mm; black with red rubrics; ordinary Indian *shekastā-ānuz*. Catchwords. Foliation. II. Fols. 53-64: a) fols. 53-60: 17 lines, 190 x 105 mm; black with red rubrics; medium-small good *nasta'liq*. Catchwords. b) fols. 61-64: 21 lines, 210 x 120 mm; black with red rubrics; medium-sized ordinary *shekastā-ānuz*; scribe different from II a) ? Catchwords. III. Fols. 65-73b, 2: ca. 175 x 105 mm; black with black overlinings; medium-large, hasty, ugly *shekastā*. Catchwords.

The different sections of the MS have old foliations that help determine lacunae.

Collations by scribe I, in no. II (fols. 29-52).

Anonymous copies; nos. I, III-V undated (incomplete); no. II dated Monday, 21 Rabī' II 1103/*Friday*, 11 January 1692.

On fols. 31b-32b, 73b, and 74 recipes, charms, *fāl*, etc.

On fol. 1a, etc. *tamlk* by Naṣir 'Alī Dabirmāher; on fol. 73b in English: This book belongs to Nasir 'Alī Bahraīny (Dabirmāhir).

Explicit, fol. 30b, 10

اگر رلك اسب سرخه باشد يا سبز باشد ريتق كرده در
ازماش آمده است تمام شد نسخه منتخب الاطباء

The title, *Montakhabo l-aṭebbā'*, of this dispensatory in 29 *bāb* appears only in the colophon (see Explicit); no author's name is mentioned, but that may be the result of damage to this MS. The order of fols. is disrupted and there are several lacunae, the extent of which is shown by an old foliation: the MS has to be reordered as follows: 6 fols. missing, 33-48, 9 fols. missing, 49-52, 1 fol. missing, 29-32. The text begins on fol. 33a within *bāb* 7, on compound medicines for toothaches, earaches, etc. There follow:

bāb 8. (begins on fol. 33b, 7)

در معالجات بواسیر خونی

9. (begins on fol. 34b, 7)

در معالجات تشك

10. (begins on fol. 35b, 8)

در معالجات جزام [كذا] و برون

bāb 11. (begins on fol. 36a, -6)

در معالجات جھی [؟] ذوق

12. (begins on fol. 37a, 4)

در معالجات سنگراتی [؟ آیا یعنی سنگدانگی؟] اینست
که هر چه بخورد هضم نشود

13. (begins on fol. 38a, -8)

در معالجات داد [؟] و بهق

14. (begins on fol. 38b, -3)

در معالجات حلق زده

15. (begins on fol. 40b, 5)

در معالجات لذتی [؟]

16. (begins on fol. 41b, 9)

در معالجات فوت باه و امسال

17. (begins on fol. 46a, -7)

در معالجات افلاطونی و دفعه هفت امراض باد فالج و عرق نسا

18. (begins on fol. 48b, -2)

در معالجات استسقا

(lacuna between fols. 48 and 49)

26. (beginning missing), on various ailments

27. (begins on fol. 50b, -4)

در معالجات ضیق النفس و سنگ مثانه

28. (begins on fol. 52a, -2)

در بیان کشتن فلزات و ساختن مروارید

29. (begins on fol. 30a, 9)

در بیان صید جانوران چارپایه و پرندگان

A medical work titled *Montakhabo l-aṭebbā'* is listed in PL II 328 (166); two MSS of it are preserved in Indian libraries; in one the author is called 'Abbādollāh Khairābādī, and in the other, Khairollāh Allāhābādī. It remains to be determined whether the text in the UCLA manuscript is identical with either of these works.

See above for reference in PL; not in Monzavi.

No. 178 : MS 60 III

Anonymous

[Mo'ālajāt]

امعالمات

MS 60 (ex Coll. Min.), 74 fols., 240 x 150 mm; binder's collection in five sections.
[*Mo'alajāt*] on fols. 53-60.

For the description of the MS see **No. 177 : MS 60 II.**

This fragment of an unidentified dispensatory is divided into unnumbered *bāb* according to the prescriptions of the various drugs; the text begins on fol. 53a within a section on different diseases. There follow:

(fol. 53a, -7)

باب در بیماریهای پشت

(fol. 54a, -2)

باب در امراض مادی چون لقوه و تشنج و عرق النساء

(fol. 56a, 2)

باب اندر ادویه سینی

(fol. 58a, -3)

باب در هکمهک ان را فواق گویند

(fol. 58b, 10)

باب ادویه باد کوله سکمر واروغ

(fol. 58b, -1)

باب در ادویه اسهال

The text breaks off within this last *bāb* on fol. 60b.

No. 179 : MS 58 VII

Anonymous

[*Mo'alajāt*]

MS 58 (ex Coll. Min.), 147 fols., 213 x 153 mm; scribe's collection.
[*Mo'alajāt*] on fols. 123-133.

For the description of the MS see **No. 135 : MS 58 I.**

Incipit, fol. 123b

بسمله. بنام نگارنده تحت فوق [کذا] که شد منبت
عقل جان مست شوق حکمی [؟] که آدم ز خاک آفرید
ز نور خودش روح در تن دمید

In this MS, the treatise breaks off on fol. 133b, 2, within *bāb* 8. The headings of the first eight *bāb* are:

1. (fol. 123b, -2)

در بیان اندامهای مردم
وصفات ان

2. (fol. 125a, -6)

از کودکی یا پیری شدن

3. (fol. 125b, 1)

اندر مقالات طبع

4. (fol. 126b, 3)

در عقاقرها بحروف اجد

الف اسارون

5. (fol. 128a, -7)

اندر مقالات حبها

6. (fol. 128b, -6)

در مقالات قرصها

7. (fol. 129a, 4)

در مقالات گوارشها

8. (fol. 129b, 6)

اندر مقالات [کذا] معاجین

This last *bāb* is, contrary to its heading, a miscellany of formulas for various compound medicines, not all of them *ma'ājīn*. Fol. 131b is blank. In the introduction on fol. 123b, the names of Boqrāṭ, Loqmān, and Jāmās are mentioned.

No. 180 : MS 86 IV

ʿAbdollāh b. ʿAbdo ṣ-Ṣamad

Zobdato t-tejārāt

زبدت التجارات

MS 86, 140 fols., 260 x 150 mm; scribe's collection in five sections.
Zobdato t-tejārāt on fols. 105-109.

For the description of the MS see **No. 187 : MS 86 II.**

Incipit, fol. 105a, -2

رب يسر و تتم بالخیر. بسمله. الحمد لله [کذا] رب العالمین
و العاقبت للمتقیر. و الصلوة [کذا] و السلام علی رسولہ

محمد و اله و اصحابه اجمعين اما احقر عباد الله عبد الله بن عبد
الصمد آنجا كه جميع كتب طبیب [كذا] هندی یونانی
از روی تجربه امتحان مکرر بعمل آوردند و فایده مفتر
از ان حاصل شده ...

Explicit, fol. 109a, -2

چون پسر شود برابر سرمه در چشم کشند چشم بسیار
روشن شود

The text of this short tract on compound drugs, titled *Zobdato t-tejārāt* (or *Badiyato t-tejārāt*? fol. 105b, 8) by ‘Abdollah b. ‘Abdo ṣ-Ṣamad (fol. 105b, 2), appears to be incomplete in this copy. After the preface, there immediately follows the rubric *now‘-e digar* (fol. 105b, -4).

On fol. 140a, 4-11, immediately after the end of *Moḥradāt-e ṣaḥiḥ* (see **No. 108 : MS 86 V**), the introduction to another (?) work by ‘Abdollah b. ‘Abdo ṣ-Ṣamad is copied, breaking off with the last line on fol. 140a:

اما بعد فقیر عباد الله عبد الله ابن [كذا] عبد الصمد آنچه
كتب هندی یونانی چون جالینوس جاماپس
بقراط ابو علی سینا از روی تجربه كه فایده اش [كذا]
عام نفعتش عامت تا بنده گان حق سپیانه و عالی
برسید تا بهره مند گردند ...

From the close resemblance to the introduction to *Zobdato t-tejārāt*, it might be concluded that this is a gloss on it, copied in the wrong place.

Not in PL or Monzavi.

No. 181 : MS 75

Anonymous

[*Kaḥḥālī*]

MS 75 (ex Coll. Min.), 89 fols., 226 x 125 mm

ا کالی

Bound in strong brown suede leather of one piece; binding smaller than MS, carelessly stitched to MS; stained. Binding not original. Written on Eastern paper of two varieties, one being the original MS, the other later substitutions, medium-thick to thick, slightly coarse, beige; stains, cuts, holes especially in fols. close to covers; some fols. badly fragmented, many loose in binding; MS trimmed down from original size. On lacunae see below.

Written in two different hands: 1. body of MS: 18 lines, 165 x 85 mm, on blind-ruled frame and lines; black with red rubrics and punctuation; medium-sized, open, fair *nasta‘liq* leaning to *naskh*. Catchwords, II. Later substitutions (fols. 12-13, 21-22, 38, 51-54, 61-63, 69-77, 80-84): 15-18 lines, 160-70 x 80-85 mm, on blind-ruled frame and lines; black with red rubrics and punctuation; medium-sized, dense, neat, but undistinguished *naskh*.

On some fols. drawings of the eyes, eyebrows, and nose *en face*, transferred to this copy by puncturing; while most are in black outlines only, those on fols. 14b and 15a are finished in colors, showing where to operate on the eye; on the substituted fol. 82b a pen-drawing of the same subject.

Anonymous, undated copy (end missing); ca. 1000/1500.

Marginal notes by scribe and readers, some giving birth dates in 1254/1838, 1258/1842, and 1260/1844.

The MS contains an anonymous, untitled treatise on ophthalmology; the beginning and end are missing, and there is a lacuna between fols. 78 and 79. The text consists of (at least) seven *maqālā*, further divided into *bāb*; at the end of each *bāb* a few mnemonic verses, a *maṣnavī* or *qeṭ‘ā*, sum up the subject discussed.

A table of contents is prefixed to each *maqālā*:

- I. In nineteen *bāb* on the anatomy and physiology of the eye; this MS begins within *bāb* 13 on the uvea.
- II. (begins on fol. 5b, 10) in two *jozv*, in six and thirty *bāb* resp. The first *jozv* deals with general principles to be followed in the treatment of the eye, the second (begins on fol. 12a, 7) with the diseases of the lid, one in each *bāb*.
- III. (begins on fol. 33b, 6) in three *bāb*, on the diseases of the lachrymal duct
- IV. (begins on fol. 37b, 7) in thirteen *bāb*, on as many diseases of the conjunctiva
- V. (begins on fol. 59b, 1) in thirteen *bāb*, on the same number of diseases of the cornea
- VI. (begins on fol. 71a, 7) in five *bāb*, on five diseases of the uvea, including cataract
- VII. (begins on fol. 84a, -6) in thirteen *bāb*, on various other diseases of the eye:
 1. phantoms in vision not related to cataract
 2. diseases of the albuminoid humor
 3. diseases of the ice-like (crystalline) humor
 4. diseases of the visual spirit
 5. night-blindness
 6. day-blindness
 7. the blinding effect of coldness on the eye
 8. diseases of the vitreous humor
 9. diseases of the retina
 10. diseases of the hollow nerve
 11. diseases of the muscles of the hollow nerve
 12. exophthalmus because of paralysis
 13. amblyopia

The MS breaks off on fol. 89b within *bāb* 5 of this *maqālā*.

The division of this text into seven discourses (*maqālā*) conforms with the section on ophthalmology of Esmā‘il Jorjānī’s *Zakhirā*; from *jozv* 2 of *maqālā* II on, this MS is even identical with Esmā‘il’s text, except for the mnemonic verses inserted at the end of each *bāb*. Therefore it is reasonable to assume that this work did not have more than the seven discourses extant in this MS, unless it included one or two more on simple and compound drugs. The sequence of, and division into, chapters differs from *Zakhirā* in a few cases, and *bāb* 1 of *maqālā* VII is not represented there. A major source for the first discourse, and for the first *jozv* of the second, appears to be ‘Alī b. ‘Isā’s *Tadhkirat al-kaḥḥālīn*; the text represents a Persian version different from that of **No. 154 : MS 74 II**; cf. *bāb* 14-16 of *maqālā* I with *bāb* 16-18 of

goftār I there (MS 74, fols. 227a, -6 to 227b, -2), *bāb* 1-3 and 6 of *jozʿ* 1 of *maqālā* II with parts of *bāb* 1, and *bāb* 2 of *goftār* II (MS 74, fols. 230a, -5 to 235a, -8).

Authors quoted in the sections not taken from *Zakhirā* are Hippocrates, Galen, and ʿAlī b. ʿĪsā; elsewhere the same quotations as in *Zakhirā* are to be found. Hippocrates' aphorisms are quoted in Arabic, followed by a Persian translation (fols. 6a, 2; 10b, -8).

The author's name and title of this treatise remain unknown; certain features of the orthography, such as *انك* for *انكه* and aspirate *d* in postvocalic position, point to a date no later than 700/1300. The following are samples of the mnemonic verses mentioned above:

1. (fol. 33b, 5-12), MS title "*masnavī*" (on whiteness of the eyelashes):

چون سپیدی در مژه پیدا شود
از تری باشد که در انجا شود
تری باشد لزج ای هوشمند
اصل مو آورده ان تری ببند
تنقیه باید در اول بعد از ان
لال دشتی طلا کردن بران
پیه بز با روغن زیتون بیار
و زیبائی پیه خوش ای هوشیار
حل کن وانجا طلا کردن بشب
پس طلا دیگر از حلزون طلب
روشنائی سرد دارد گاه گاه
زانك این دارو مژه دارد سیاه
بیست و نه عله که جالینوس گفت
در جفون و از سیا سیوس [کذا] گفت
هی یکی بر جای خود آورده ام
کاندرین صنعت بسی خون خورده ام

2. (fol. 50a, -7 to -3), untitled *qetʿā* (on induration of the conjunctiva)

سختی چشم نام جسا گفت اوستاد [کذا]
این نوع رنج ملتحمه چونك افتاد
ممکن نگردد انك بگردد بخانه چشم
بیدار گر شود نتوان دیده برگشاد
سرخست رنگ او و ز خشکیست رنج او
با درد گفت باشد انگس که طب نهاد
خلط بد غلیظ چشم اندرش بود
و در طبع نرم کردی بیمار گشت شاد
گر مابه دوا می و سر بر بخار آب
باید که دارد انگس بر نه گذار باد

Not in PL or Monzavi.

No. 182 : MS 76

Anonymous

Kanzo l-kaḥḥālīn

کنز الکحالیین

MS 76 (ex Coll. Min.), 395 fols., 240 x 182 mm

Bound in black leather over stiff thick cardboard; simple blind-tooled borders; inner covers pasted with dark blue paper with faded golden floral scrolls *à la chinoise*. Binding worn, corners torn. Binding not original. Written on Eastern and different varieties of European paper: 1) body of MS: Eastern paper, medium thin to very thin, transparent, burnished, greyish; 2) fols. 1, 4-7, substituted later for missing fols.: European paper, medium thin, burnished, cream-colored; 3) final restoration of MS (together with binding), blank fols. 2, 3, 11, and lower third of fol. 10, substituted for missing fols.: Italian paper, medium thin, burnished, white; watermarks: coat of arms and names AL MASSO and GIORG. MAGNANI. First and last fols. torn, mended; cuts in other fols. mended; some stains and smears; fol. 395 partly torn out. On lacunae see below.

1. Fols. 8-20: 23 lines, 185 x 105 mm, on blind-ruled frame and lines; black; medium-large, energetic *naskh*; later overlinings in crimson. Catchwords. II. Fols. 21-395a: 13-16 lines, 130-60 x 90-100 mm, on blind-ruled frame and lines; light grey to black with red rubrics; medium-sized clear but undistinguished *naskh*; rubrics and overlining added later

as in I, on fols. 75b–92a also in black and green. III. Fols. 1b and 4–7: varying number of lines, 175 x 105 mm; black with red rubrics and punctuation; medium-sized, neat, fair *naskh*. Catchwords.

Collations by scribe (fols. 8–20) and readers (fols. 8–395).

Copied by Moḥammad Ḥosain b. Aḥmad . . . (destroyed); the date is also destroyed; ca. 1100/1700.

Notes in margins and on fol. 395b.

A previous owner's stamp was erased on fols. 22a and 222a.

Incipit, fol. 1b

بسمله و به نستعين . هذا كتاب كثر الكحالين
سياس بيقياس بصيريرا كه ديدة بصيرت اولي
الابصار در ادراك الوان مصنوعات واشكال انواع
مخلوقات . اما بعد بعد از حمد اخيريدگار و ثنای
پروردگار صد هزارات . . .

Explicit, fol. 395a

و غلظ امراض طبقه صلبه مشترکه اقسام سوء المزاج
و قدم و التواء و استرخا و نفوق الابصار است والله
اعلم بالصواب

The MS is a slightly incomplete copy of *Kanzo l-kahḥālīn* (title mentioned, e.g., fol. 273b, –2). If its author named himself in the introduction, it was in the missing part for which the blank fols. 2 and 3 have been substituted. The book is little more than a collection of quotations from works on ophthalmology, arranged in 250 *faṣl*; all of these are listed in the table of contents.¹ Here is a short account of the contents:

faṣl 1–6 (begin on fol. 8a, –5), introduction: subject of ophthalmology, definition of the eye, the oculist's duties, etc.

faṣl 7–25 (begin on fol. 12b, 10), anatomy and physiology of the eye, its tunics, the optic nerve, the colors of the eye

faṣl 26–45 (begin on fol. 37b, 3), diseases of the eye and their treatment in general

faṣl 46–52 (begin on fol. 56a, –1), simple drugs

faṣl 53–66 (begin on fol. 102b, 5), diseases of the conjunctiva

faṣl 67–78 (begin on fol. 135a, 7), diseases of the cornea

faṣl 79–83 (begin on fol. 152a, –4), diseases of the uvea

faṣl 84–85 (begin on fol. 163a, 7), cataract

faṣl 86–88 (begin on fol. 175b, –7), diseases of the visual spirit, night-blindness, etc.

faṣl 89–96 (begin on fol. 180a, 3), diseases of the optic nerve

faṣl 97 (begins on fol. 186a, 2), diseases of the arachnoid tunic

faṣl 98 (begins on fol. 187a, –7), diseases of the albuminoid humor

faṣl 99 (begins on fol. 189a, –4) diseases of the ice-like (crystalline) humor

faṣl 100 (begins on fol. 192a, 8), diseases of the vitreous humor

faṣl 101 (begins on fol. 195b, 5), diseases of the retina

faṣl 102 (begins on fol. 198a, 2), diseases of the choroid tunic

faṣl 103 (begins on fol. 199a, –1), diseases of the sclera

faṣl 104–157 (begin on fol. 200b, –5), other diseases of the eye, trachoma (*jarab*), exophthalmus (*johūz*), diseases of the lid

faṣl 158–182 (begin on fol. 273b, –3), compound drugs according to their preparation

faṣl 183–249 (begin on fol. 328b, –5), drugs according to their indication

faṣl 250 (begins on fol. 394a, 6), diseases that affect the lid, tunica, and humors of the eye simultaneously

This list shows clearly that more than a third of the book is given over to a discussion of drugs. Naturally enough, in these sections virtually the whole text consists of quotations, but in the other chapters it is quite the same. It is interesting that the list of great oculists of the past, given in the introduction (fol. 8b, 13), does not nearly reflect the extent to which the author excerpted older texts, nor does it even give the most important sources of his work. It serves rather to illustrate the author's notion of the age and rank of his field, since he places its roots in antiquity and links it to the most prominent names in pre-Islamic science and philosophy:

ارطا طاليس [كذا] و هرمس و روفس و افلاطون
و بقراط و اريخانس و زرده گليم و انطليس

It is surprising to see Zardā-Gelīm² included in this list of exalted names. From the number of quotations in the text itself it appears that apart from the standard works on general medicine and *materia medica*, his most thoroughly used sources³ were 'Alī b. 'Īsā's *Tadhkirat al-kahḥālīn*,⁴ abū Rowḥ Moḥammad b. Maṣūr Zarrīndast's *Nūro l-'oyūn*,⁵ ibn al-Baiṭār's *Tajribat al-kahḥālīn*,⁶ and ibn an-Nafīs's *Miftāḥ ash-shifā'*.⁷ The last two of these were hitherto unknown.⁸ The author's own date remains uncertain. A *terminus a quo* is given by a quotation from 'Ezzoddīn Mas'ūd Shīrāzī, who died in 813/1410.⁹ If Shāreḥ-e Asbāb¹⁰ is indeed Nafīs b. 'Iwāḍ al-Kirmānī, who died in 853/1449, the *terminus a quo* would move forward even further.¹¹

1. Fols. 4–7. The substituted text of fol. 7 overlaps partly with fol. 8: 7b, –1 corresponds to 8b, –11.

2. Known only from a MS of his *Mokhtaṣar andar 'elm-e ṭabīb* in Leiden; there his name is written Zard Gelīm. The date of the Leiden MS, 563/1167, is a *terminus ad quem* for his book (Leiden Cat. III 273–74, Cod 604 C (I) Warn.).

3. To list all authors quoted would not give an adequate picture, given the wealth of quotations in ibn al-Baiṭār's works and others of this author's immediate sources.

4. Fols. 9b, –3; 299b, 9 et passim.

5. Fols. 25b, 1; 127a, –1; 128b, 6; 292a, 2 et passim.

6. Fols. 16a, 8; 291b, 7; 292b, 4, etc.: *Tajribat al-kahḥālīn*; fols. 344b, 8, –4; 345a, 6, 8; Mālaql.

7. Fols. 9b, –1; 128b, 7; 152b, 2; 288b, 4 et passim.

8. They are not listed in GAL, EP² (s.v. al-Baiṭār and ibn an-Nafīs, resp.), or Ullmann, who mentions a book on ophthalmology by the latter author, titled *K. al-muḥadḍhab fī l-kuḥl* (p. 213; see Sellheim, pp. 213–16, no. 56).

9. This physician is mentioned by Aḥmad b. Zaynoddīn 'Alī Anṣārī "Ḥajjī Zayno l-'Aḡḡar," in his untitled book on the lives and sayings of philosophers and sages (Rieu II 873a, –9), as having died in 813/1410; his name is also quoted in the anonymous *Qarābāzīm* for Timur's grandson Jalāloddīn Eskandar (see No. 40 : MS 24 VIII).

10. Fols. 200b, –4; 212a, 3; 219a, –1.

11. Ullmann, p. 170. A number of authors quoted could not be identified: abū l-Ḥasan b. Nu'mān, who supposedly lived in the fourth/tenth century (fol. 305b, –2); ibn Sarīḥ (fol. 324a, 8); Madā'ini (fol. 345a, –5. A *K. fī 'ilm al-khawāṣṣ* was written by abū l-Ḥasan 'Alī b. Muḥammad b. Shu'aib al-Madā'ini in the fourth/tenth century; see GAS III 378); ibn Jahm (fol. 274b, 6. Al-Jāhīz in *K. al-ḥayawān* quotes from Muḥammad b. al-Jahm al-Barmakī; see GAS III 362); Amīn ad-Dīn (fol. 345a, –3. See No. 15 : MS 84, on Amīn ad-Dīn al-Uṭājl); Jamāl ad-Dīn Arab Kaḥḥāl (fol. 336a, 6); Mu'tin ad-Dīn (fol. 336a, –3). Some books are quoted whose authors remain unknown: *K. ejmal-e jamālī* (fol. 325b, 4; a *K. aṭ-ṭibb al-jamālī* was written by ibn Ḥubāl for the vizier Jamāl ad-Dīn Muḥammad, see ibn a. Uṣāibī a 1306, 6), *K. faradis al-kuḥl* (fol. 302b, 7), and *K. mokhles* (fol. 292b, 7). The transcription of these names as according to Arabic or Persian pronunciation remains necessarily uncertain.

Not in PL or Monzavi.

No. 183 : MS 78 III

Anonymous

[*Kaḥḥālī*]

MS 78 (ex Coll. Min.), 117 fols., 115 x 230 mm (*jong*); scribe's collection of three medical texts and prayers, etc. [*Kaḥḥālī*] on fols. 59-95.

For the description of the MS see No. 186 : MS 78 I.

Incipit, fol. 59b

فصل یازدهم در امراض کنج چشم که باقر اکبر گویند
بدانکه يك امراض کنج چشم غرب است و غرب
ناصر کنج چشم را گویند و سبب او ماده حاده
باشد که...

Explicit, fol. 95a, 1

چون در دهان گیرند خوشحالی بخشد این است داروهای
که استعمال کنند اندر علاج چشم و قوت طبیعی هر يك را
جدا جدا گفتم تا با تمام رسید و الله اعلم بالصواب

Neither the title nor the author's name is mentioned in this acephalous MS of a treatise on ophthalmology in four *bāb* (of thirteen, five, four, and eight *faṣl* resp.) and a *khātemā* (begins on fol. 78b, 8), in two *now*^c, on ophthalmic drugs, listed in alphabetical order. In this MS, the text begins with *faṣl* 11 of *bāb* 1.

Further study will have to determine the relationship between this text and *Ẓiā-ye 'oyūn*, an anonymous treatise on ophthalmology in four *bāb* and a *khātemā*, preserved in Tashkent (*Cat.* X 120, no. 6867 [10299], dated 978/1570).

Not in PL or Monzavi.

کحالی

No. 184 : MS 68 I

Anonymous

[*Kaḥḥālī*]

MS 68 (ex Coll. Min.), 132 fols., 205 x 145 mm; binder's collection of seven works in two sections: A) nos. I-II (fols. 1-52), and B) nos. III-VII (fols. 53-132), each written by one scribe; nos. V-VII (fols. 77-132) non-medical, not catalogued. (See also Nos. 167, 210, and 216.) [*Kaḥḥālī*] on fols. 1-46.

Bound in flexible black leather; simple blind-tooled borders; inner covers bare; one flyleaf each in front and back of thin, burnished, white Russian paper; binding torn, warped; part of MS out of binding. Written on two different papers: A) fols. 1-52: thin, burnished, light blue and white, Russian; blind stamps illegible; B) fols. 53-132: thin, burnished, cream-colored, European; watermarks obscure; margins of fol. 53 (fol. 1 in an earlier MS) soiled; some wear in B).

A) Fols. 1-52: 17-18 lines, 140 x 80-105 mm; greyish-black, rubrics overlined; ordinary *shekastā*. Catchwords. Fol. 16a blank. B) Fols. 53-132: 16 lines, 145 x 75 mm, on blind-ruled frame and lines; black with red rubrics; medium-small, fair *shekastā-amiz*. Catchwords.

A) and B) anonymous copies; no. I dated 17 Ramaẓān 1287/11 December 1870, no. II dated 6 Jomādā I 1297/16 April 1880; B) undated, also thirteenth/nineteenth century, but somewhat older than A).

Notes by scribe and readers on fol. 53a and in margins of B).

Tamlīk on back flyleaf written by one Moḥammad 'Alī; owner's name illegible.

Incipit, fol. 1a

بسم الله. الحمد لله [كذا] رب العالمين والصلاة والسلام
على خير خلقه محمد وآله الطاهرين اما بعد اس رساله
ايست در كحالي ومشمتمل است بر مقدمه و دوواژه
باب اما مقدمه چون قوه باصره از برای انساني [كذا]
ار جمع حواس...

Explicit, fol. 46b, 10

و چون در این کتاب محتاج به نسخه شوند که بتفصیل
دگر نگشته است باید بکتاب فریادین فریگی
رجوع نمایند که در احاطه هر نسخه به تفصیل نوشته
شده و این کتاب را چون خواستیم مختصر نوشته
شود لهذا بدگر آنها پرداخته وبهمان رسم [؟]
محصری که مسطور کتب اکتفا نمودیم تمت الکتاب [كذا]

کحالی

This MS contains an anonymous, untitled tract on ophthalmology in a *moqaddemä* and twelve *bāb* (see Incipit):

bāb 1. (begins on fol. 1b, -7) in three *faṣl*

2. (begins on fol. 5a, -9)

3. (begins on fol. 6b, -7) in several *faṣl*

4. (begins on fol. 9a, 3)

5. (begins on fol. 9b, -2) in several *faṣl*

6. (begins on fol. 22a, -5)

7. (begins on fol. 24b, -5)

8. (begins on fol. 25b, -3)

9. (begins on fol. 32a, -3) in three *faṣl*

10. (begins on fol. 37a, 1) in two *bayān*

11. (begins on fol. 38a, -7)

12. (begins on fol. 39a, -7)

If *qarābāzīn-e Farangī* (see Explicit) can be understood to mean a modern European dispensatory, the period of composition of this text must be mid- to late thirteenth/middle third of nineteenth century. This internal evidence would be supported by a manuscript in al-Khālīṣī library (*Cat.* p. 264, no. 15 III), if a comparison of the two texts showed their common identity. In the Khālīṣī copy, Dr. Polak is named as author.¹ In the UCLA manuscript, fol. 33 is misbound: it belongs between fols. 27 and 28.

1. See PL II 294, no. 530 (1).

See note 1; not in Monzavi.

No. 185 : MS Ar. 96 VI

Anonymous

[*Kaḥḥālī*]

MS Ar. 96 (ex Coll. Min.), 159 fols., 212 x 150 mm; binder's collection of eight Arabic and Persian texts. [*Kaḥḥālī*] on fols. 123-144.

For the description of the MS see No. 144 : MS Ar. 96 I.

Incipit, fol. 123b

رساله است در کھلی [کذا یعنی کحالی]. بسمله. هد [کذا]
رسالة نافعہ. در علاج چشم نوع الاول کہ از خون باشد
اول تلطیف خون کنند بعد از آن خون از رگ قیفا
بگیرند

Explicit, fol. 144a, 7

و صبر و کندر سودہ بر جراحت میگذارند تا خشک میسازد
ریم انر [؟ آیا یعنی آنرا؟] می بندد باذن اللہ تعالی واللہ اعلم
بحقایق [الباض صحیح] العلالت

This anonymous, untitled treatise on ophthalmology discusses the treatment of eye diseases in 25 *faṣl*, subdivided into *now*. This MS apparently begins within *faṣl* 3 and ends after (?) *faṣl* 25, misnumbered 26, the section on medicines for inflammation of the lachrymal duct.

Not in PL or Monzavi.

No. 186 : MS 78 I

Anonymous

[*Ketāb-e nozhato l-molūk*]

کتاب نزهة الملوك

MS 78 (ex Coll. Min.), 117 fols., 115 x 230 mm (*jong*); scribe's collection of three medical texts (nos. I, III, IV) and prayers, etc. (no. II, not catalogued). (See also **Nos. 73** and **183** : **MSS 78 IV** and **78 III**.) [*Ketāb-e nozhato l-molūk*] on fols. 1–18.

Bound in flexible plain dark brown leather; inner covers bare. Binding badly warped, too short for the size of the MS, so the first and last fols. are heavily damaged. Written on Eastern paper, medium thin, of coarse surface (worn?), dark brown (soiled?). For lacunae see below.

18 lines, written over the whole surface of fols.; black with black overlinings; medium-small even, fine *nasta'liq* alternating with medium-sized awkward *naskh*. Written by the same scribe?

Anonymous, undated copy (end missing); ca. 1200/1800.

Fols. 1–18a, 11 of this MS contain a text on sexual medicine. It begins on fol. 1 within *bāb* 5; there is a lacuna between fols. 5 and 6, from within *bāb* 9 to within *bāb* 11; and on fol. 7b, 9 *bāb* 16 begins, in two *faṣl*, on simple and compound medicines. The text breaks off within this *bāb* on fol. 18a, 11. The identification of this MS as *Ketāb-e nozhato l-molūk* rests on a comparison of its chapter headings with the information given in Bodleian I 974 on no. 1622 (c).

Cf. PL II 217, no. 372 (c); Monzavi I 478a, nos. 4426–30; *ibid.*, 479b, nos. 4439–40.

No. 187 : MS 86 II

Anonymous

[*Nozhato l-molūk*]

MS 86, 140 fols., 260 x 150 mm; scribe's collection of prayers in Arabic and Persian (no. I, not catalogued) and four Persian medical texts. (See also **Nos. 108**, **180**, and **205**.) [*Nozhato l-molūk*] on fols. 32–69.

Bound in dark brown leather over slightly flexible cardboard; covers partly pasted with cigarette wrappers, Turkish brands with text in Ottoman Turkish; inner covers pasted with scrap paper (used envelopes); three flyleaves in front of off-white Eastern paper, one in back, pasted together out of an old letter and a used envelope. Binding original? Written on Eastern paper, thin to medium thin, burnished, tan; some margins repaired; little wear.

12 lines, 190 x 100 mm; black with red rubrics; medium-sized ordinary *naskh* leaning to *nasta'liq*. Catchwords. Fols. 70a, 140b and verso of front flyleaves blank.

Anonymous, undated copy; ca. 1200/1800.

Some marginal entries in Turkish.

Incipit, fol. 32a

بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ الصَّلَاةُ
[کن ا] وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ بِدَانِكِهِ
حُكْمَاءُ دَرِیْنِ اجازت نکاح دادند از فعل...

The identification of this treatise on sexual intercourse as *Nozhato l-molūk* rests on a comparison with **No. 186** : **MS 78 I**. In this MS, there follow some short *faṣl* on various subjects after *bāb* 16 (from fol. 56b, 3).

No. 188 : MS 26 X

Anonymous

Resālā-ye bāhiyā

رساله باهیّه

MS 26 (ex Coll. Min.), 103 fols., 178 x 120 mm; binder's collection of eleven works. *Resālā-ye bāhiyā* on fols. 80–81.

For the description of the MS see **No. 62** : **MS 26 I**.

Incipit, fol. 80a

و طبیعت از بوی دفع منی شود مثل بول و برار
و اگر بادی باو جمع شود قوت مجامعت پیدا آید...

Explicit, fol. 81a

این مقصود از چیزهای ترش پرهیز کند و چیزهای
مخدر ضرر دارد ملتزم از ناظران این اوراق...

Virtually the whole text of this treatise on sexual medicine is missing in this MS. In the colophon (fol. 81a, 6) it is called *ar-Risāla al-bāhiyā*. It appears very possible that this is the treatise *Bāhiyā* by Shamsoddīn Moḥammad Ṭabīb that Sālekoddīn Moḥammad Ḥamavī copied in his collection *Ḥajalato l-ʿarāyes*.¹

1. See Nashriyā III 15b, no. 20. For chronological reasons, the fragment in **MS 26 X** cannot be part of *Bāhiyā* by Neẓāmoddīn Aḥmad Gilānī, who died in 1059/1649; this copy was transcribed in 981/1573 (see **MS 26 I**; Monzavi I 480b).

No. 189 : MS 72 I

Anonymous

Toḥfato s-soltān

تحفة السلطان

MS 72 (ex Coll. Min.), 182 fols., 173 x 105 mm; scribe's collection in four sections; nos. II-IV (fols. 25-182) non-medical, not catalogued: II. *Nāshāfrīn va-Gowhartāj*; III. *Majmū'ā-ye tarassol*; IV. *Robā'iyāt-e abū Sa'īd-e abū l-Khair*. *Tohfato s-soltān* on fols. 1-24.

Bound in flexible black leather; simple blind-tooled borders; inner covers bare; binding somewhat worn. Written on Russian papers of different provenance (different blind stamps), medium thin to medium thick, burnished, off-white to white; fols. 122-123 of English paper, dyed light blue; watermark: C. Millington, London 1863; first and last fols. soiled; worn and torn, stained.

I. Fols. 1-24: 13 lines, 120 x 65 mm, on blind-ruled frame and lines; black with black overlinings, rubrics often left out; medium-sized fair *shekastā-āmīz*. Catchwords.

Copied, and dated 3 Jomādā I 1276/28 November 1859, by Bahram b. Eqbāl.

Marginal notes by scribe.

On fol. 182b *tamlīk* by Moḥammad Esmā'il-e Moḥammad Ebrāhīm.

Incipit, fol. 1b

بسمله. این مختصریست در باب ملتقط از کتب طبی
مشمول بر چند فصل در بیان وصیت حکماء
و اطباء [و] یونان چون افلاطون و ارسطو و بقراط
و جالینوس و اطباء اسلام چون محمد ذکریا [کذا]
و حنین ابن اسحاق [کذا] و غیرهم همه اتفاق کرده اند
بر آنکه مجامعت هیچ وقتی موافقت از موسم بهار
نیست ...

Explicit, fol. 24b, 11

و نوعی نمایند که در وقت برگردانیدن پاره و شکسته
نشود تمام شد این کتاب مختصر المسمی تحفة السلطان ...

This anonymous treatise on sexual medicine, in several *faṣl* (see Incipit), is titled *Tohfato s-soltān* in the scribe's colophon (see Explicit).

Not in PL or Monzavi.

No. 190 : MS 54 II

Anonymous

[*Farhang-e adviā*]

افرنک ادویه

MS 54, 125 fols., 215 x 120 mm; binder's collection of seven works.
[*Farhang-e adviā*] on fols. 78-103.

For the description of the MS see No. 164 : MS 54 I.

Incipit, fol. 78a

بسمله. این نسخه است مفردات حکمت ملخص
اختیارات بدیعی و بعضی کتب دیگر ...

Explicit, fol. 103b

دیگر پوست بچ کبر مسهل خلط خام بود تمام شد فرنگ ادویه [کذا]

This anonymous *materia medica* is titled *Farhang-e adviā* in the colophon (see above). It is divided into 26 *bāb* according to the indication of the drugs *a capite ad calcem*. In the preface it is said to have been excerpted from *Ekhtiārāt-e Badī'ī* and other books.¹

1. See PL II 315, no. 584 (43), and No. 20 : MS 36.

No. 191 : MS 9 III

Anonymous

[*Khavāṣṣ-e ašhyā*]

اخصاص اشياء

MS 9 (ex Coll. Min.), 85 fols., 235 x 125 mm; scribe's collection of three Persian texts.
[*Khavāṣṣ-e ašhyā*] on fols. 48-63.

For the description of the MS see No. 11 : MS 9 II.

Incipit, fol. 48a

نان کماج * گرم و خشکست * مردم کارکن را نیکست *
مردم منعم را نسازد * بروغن بادام یا بروغن دنبه *

Explicit, fol. 63b, -1

... بسرکه خوش گرداند و هر چند ترش باشد بنمک
و بوی ابزارهای [؟] خوش گرداند]

End of *bāb* 28, fol. 63b, -5

عرق نعناع * میل بخشکی و سردی دارد * قوت معده
و صفرا دفع کند * درد پهلوی و سرفه را بدست * با آتش
خورد آب خورند

Beginning of unnumbered *bāb* on fol. 63b, -4

باب در آداب دیک پختن
آنکه در یک زور دو غذای مختلف خورند ...

This is an anonymous, untitled treatise of 28 numbered *bāb* on the medicinal properties of foods, drinks, plants, animals, perfumes, ointments, etc., in tabular form; *bāb* 28 is followed by an unnumbered *bāb* of continuous text on the ways of preparing cocks, *dar ādāb-e dīk-pokhtan* (see above). In the first 28 *bāb*, there are, following the usual disposition of such works, five columns, giving: 1) the name (*nām* or *esm*), 2) nature (*ṭabīʿat*), 3) virtue (*manfaʿat*), 4) harmful properties (*maẓarrat*), and 5) antidotes for such harmful properties (*daʾ-e maẓarrat*). Beginning and end of the text are missing in this MS, and there are lacunae. Some fols. are misbound; their correct order is as follows: lacuna (one fol.?), 48-53, 55, 54, 58, 56, lacuna (from within *bāb* 13 to within *bāb* 15), 57, 59-61, lacuna (from within *bāb* 21 to within *bāb* 25), 62-63, lacuna (breaks off within *bāb* after *bāb* 28; see above). As far as preserved in the MS, the titles of the 28 *bāb* read as follows:

1. (beginning lost)
2. (begins on fol. 48a, -2)
3. (begins on fol. 49b, 2)

[در ناهیا]
در آبها
در دانهها

4. (begins on fol. 50a, -2)
5. (begins on fol. 51a, -4)
6. (begins on fol. 52a, 3)
7. (begins on fol. 52b, 3)
8. (begins on fol. 53a, -1)
9. (begins on fol. 55b, 3)
10. (begins on fol. 54a, 4)
11. (begins on fol. 54b, -3)
12. (begins on fol. 58a, 5)
13. (begins on fol. 56a, -3)
14. (lost)
15. (beginning lost)
16. (begins on fol. 57a, -1)
17. (begins on fol. 59a, 3)
18. (begins on fol. 59b, 6)
19. (begins on fol. 60a, 5)
20. (begins on fol. 60b, -1)
21. (begins on fol. 61b, 2)
- 22-24. (lost)
25. (beginning lost)
26. (begins on fol. 62a, -4)
27. (begins on fol. 62b, -4)
28. (begins on fol. 63a, -2; breaks off on fol. 63b)

در گوشتها
در گوشت مرغان
در ماهیها و انواع آن
در اعضای حیوان
در آتشها
در کاهها
در شیر و ماست
در بیضها
در سبزیها
در توایل و دیگر انوارها
[در میوههای خشک ؟]
در شیرینها
در حلواها
در شربتها
در شرابها
در شرابها مست کننده
در روغنها
[در پوستینها]
در هواها [در بجانها]
در بجانها
در عرقها

No. 192 : MS 25 XI

Anonymous

[*Taqvīm-e adviā*]

تقویم ادویه

MS 25 (ex Coll. Min.), 120 fols., 195 x 98 mm; scribe's collection of eleven works: ten from Yüsofi's *Majmū'ā* and one anonymous text.
[*Taqvīm-e adviā*] on fols. 107b-115b.

For the description of the MS see No. 47 : MS 25.

Incipit

این مقاله بر هفت تقویم است تقویم اول در اغذیه
نان بدن را تقویت ... محدث سده است ... سنگبین
عسلی ...

Explicit

شاهسفرم محلل فضول دماغست و فرموشی زایل گرداند
صاحب زکام را زکام زیاده کند نیلوفر با بنفشه این سخنان
که بترجمان لسان قلم بیان کرده جامع این رساله اختیار است
که از تالیفات اعظام حکما و افاخر اطبا نموده مامول
از ارباب ...

This treatise on the medicinal properties of victuals and aromatic plants is divided into seven *taqvīm*:

1. (begins on fol. 107b) foodstuffs (*aghziā*)
2. (begins on fol. 109b) beverages (*ashrebā*)
3. (begins on fol. 111a) fruits (*favākeh*)
4. (begins on fol. 112a) sweetmeats (*halāvāt*)
5. (begins on fol. 113a) sorrel-like greens (*homūzāt*)
6. (begins on fol. 114a) vegetables (*boqūl*)
7. (begins on fol. 114b) aromatic plants (*adviā-ye tayyebato r-rāyehā*)

These seven *taqvīm* consist of tables in four columns: a) name, b) virtue (*manfa'at*), c) negative effect (*mazarrat*), d) antidote (*daf'-e mazarrat*).

No. 193 : MS 60 V

Anonymous

[*Taqvīm-e adviā*]

تقویم ادویه

MS 60 (ex Coll. Min.), 74 fols., 240 x 150 mm; binder's collection in five sections.
[*Taqvīm-e adviā*] on fols. 65-73.

For the description of the MS see No. 177 : MS 60 II.

Incipit, fol. 65a

سرارد [ایا یعنی سر آرد؟] بادها وانگردد مصلح او
بره و سرکه خورد نان ارزن طبعیت
گرم و خشک منفعت اسهال را تنگ است مضرت
گرمی و قولنج آورد مصلح ...

Explicit, fol. 73b, 1

هوای سرو سیر [؟] طبع گرم و تر است نفع گرمی را سارد
مصرط سروم را شاید مصلح عدای گرم خورند سم
بمامسد

This incomplete treatise on the medicinal properties of foodstuffs, etc., is divided into 22 *bāb*. There is a lacuna between fols. 64 and 65, and the text starts within *bāb* 1, on *nānhā*. There follow: 2) *ābhā*, 3) *dānāhā*, 4) *gūshthā* (end missing), 5) missing, 6) beginning missing, one paragraph headed *khāyā*, 7) *ashyā-ye ghezā*, 8) *torshihā*, 9) *labaniyāt*, 10) *baizhā*, 11) *sabzihā*, 12) *mevvāhā-ye tar*, 13) *mevvāhā-ye khoshk*, 14) *shirinhā*, 15) *halvāhā*, 16) *shorbatihā*, 17) *sharābhā*, 18) *rowghanhā*, 19) *etrhā*, 20) *morabbayāt-e govāresh*, 21) *pūstinhā*, 22) *havā-ye raiḥānhā*. The text is arranged under five rubrics: a) name, b) nature (*ṭab'*), c) virtue (*naṭ'*), d) harmful effect (*mazarrat*), e) antidote (*moṣleḥ*). It appears probable that this MS was copied from tables with these five columns.

No. 194 : MS 66 I

Anonymous

[*Taqvīm-e adviā*]

| تقویم ادویه |

MS 66 (ex Coll. Min.), 130 fols., 310 x 215 mm; owner's collection of four medical works. (See also **Nos. 72, 165, and 166.**) [*Taqvīm-e adviā*] on fols. 1-130.

Bound in black leather over thick, stiff cardboard; simple blind-tooled borders, three-medallion design inlaid with dark green leather, stamped in tan floral scrolls; inner covers pasted with Italian paper, dyed pink; watermarks: 1) in front, shield with crowned lion rampant sinister, and name BENTO PICARDO; 2) in back, six-pointed star and name E FIGLJ. One flyleaf each in front and back of Italian papers; watermarks: 1) in front, FABIANI 12; 2) in back, shield with crenellated tower, and in three lines C B. F. E M VEDOVA, resp. Binding slightly worn, especially corners. Written on Italian (exclusively?) papers of different provenance, medium thin, burnished, white; watermarks: 1) shield party per fesse, chief crowned half eagle displayed, base horse allant; 2) G M; 3) GIOR MAGNANI; 4) AL MASSO; 5) different coats of arms, obscure; first and last leaves soiled; after fol. 130 three leaves torn out; somewhat stained and worn.

12 x 8 fields in tables, 195 x 117 mm; blind-ruled; fields separated by thin crimson lines (except on fols. 27 and 35-37, where the page is not divided into fields), borders of two crimson and one blue lines; outer margins bordered on three sides by two thin crimson lines, 275 x 185 mm; black, crimson, blue; nos. I-II (fols. 1-130 and margins of fols. 2-63), small, elegant *shekastā-āmiz*, rubrics in no. I in large, distinguished *naskh*; no. III (margins of fols. 76-81a), medium-small, fine *shekastā-āmiz*; no. IV (margins of fols. 75, 81b-115), medium-sized, fine *naskh*. Diagonal lines, sometimes alternating between fields. Catchwords in I.

Nos. I-II copied, and no. I dated Saturday, 7 Jomādā II 1263/*Sunday*, 23 May 1847, by Maḥmūd Khorāsānī for 'Abbās'alī Jarrahbāshī-ye Shirāzī, the first owner of the MS; no. III also transcribed for him, by Aḥmad Semnānī on 4 Rabī' I 1264/9 February 1848; no. IV copied, and dated 4 Moḥarram 1265/30 November 1848, by Mirzā Moḥammad b. Mollā 'Alī Akbar Kāteb.

Marginal notes throughout.

On back inner cover *tamlik* for 'Abbās'alī Jarrahbāshī-ye Shirāzī, written, and dated 10 Jomādā II 1266/23 April 1850, by Reżāqolī Jūzjānī.

Incipit, fol. 1b

بسمله. ادویه قوی مقوی محرک ایشن [؟] هاضم ش
 ؟ م محرک ش ؟ م جوز بوا مقوی هاضمه...

Explicit, fol. 130b

روغن هسته ردالر جهة ذحیر [کذا] فرجه
 معص قرنفل جهة معص این جلد کتاب
 از مال افقر عباد عباس الطیب الحراج الشراری
 در یوم...

In this anonymous, untitled work, the simple and compound drugs are listed according to their indication. A tabular work with the title *Ṭebb-e mojadval*, written in the thirteenth/nineteenth century, is listed in Monzavī (I 564b, no. 5276), but these may just be two examples of a common form of medical *vade mecum*.

No. 195 : MS 80

Anonymous

Mokhtaṣar-e mofīd

مختصر مفید

MS 80 (ex Coll. Min.), 29 fols., 218 x 140 mm; **MSS 62, 80-83** are obviously parts of a scribe's collection of medical treatises that was only recently taken apart and bound separately.

Fols. 1a and 29b blank; for further description of the MS see **No. 150 : MS 62.**

Recipe, written by scribe, on fol. 27a. On fols. 27b-29a an excerpt from a larger work, also in the scribe's hand; *faṣl* 73:

در صاف کردن و کشتن دهانتها و اید هانتها و جواهر
 و مانند آن بدانکه ز رو نقره و مس...

End, fol. 29a, 9

و هم بدین طریق پتھا [؟] تا چارده تب بدهند
 نقره کشته گردد

Incipit, fol. 1b

بسمله. الحمد لله حق حمده والصلوة علی نبیه محمد
 و اله اجمعین اما بدانکه این مختصری است
 مفید که حکماء از برای نوشیروان عادل از کتاب
 طب و خواص الاشیا بیرون آورده اند که اگر
 روزی او را بیماری واقع شود و حکماء حاضر
 نباشند باین کتاب علاج کرده شود...

Explicit, fol. 27a, 9

اگر زن سرمه یا سرکه بردارد آبستن نشود و اگر
کودک دارد بیفتد والله اعلم بالصواب ط

This anonymous treatise on the medicinal properties of mineral, vegetable, and animal substances is described in the preface as a *Mokhtaṣar-e mofid* (see Incipit); it was allegedly compiled for Anūshervān to serve as a medical *vade mecum* when no physician was at hand. It is divided into sixteen *bāb*:

1. درمنافع انسان
2. درمنافع بهایم
3. درمنافع طیور
4. درمنافع الاثمار
5. درمنافع الاشجار المثمرة
6. درمنافع سرغام
7. درمنافع پالیز و غیره
8. درمنافع اخضریات
9. در غلات و منافع او
10. درمنافع حبوبات
11. درمنافع سلیس [؟]
12. درمنافع صمغ
13. درمنافع جواهر
14. درمنافع اجار گدازنده
15. درمنافع اجار ستوده
16. درمنافع اجار معدنی

Another MS of the same title, and ostensibly composed for Khosrow Anūshervān, is preserved at Tashkent; according to its preface, it consists of nineteen chapters, but actually it contains eighteen.¹

1. Tashkent I, no. 537.

No. 196 : MS 81

Anonymous

[Javāhernāmā]

اجواهرنامه

MS 81 (ex Coll. Min.), 15 fols., 220 x 140 mm; MSS 62, 80-83 are obviously parts of a scribe's collection of medical treatises that was only recently taken apart and bound separately.

Fol. 15b blank; for further description of the MS see No. 150 : MS 62. Anonymous copy, dated 1240/1824.

Incipit, fol. 1b

بسمله ارسطا طاليس حکيم گفت هر که خاتم عقیق
در انگشت دارد از درد سنه و جگر ایمن باشد و پوشیدن
او اقامت سنت پیغمبران است بدانکه پیغمبر صلی الله
علیه وسلم خاتم عقیق را در دست داشتی ...

Explicit, fol. 15a, -4

و در چشم روشنی بیفزاید و جلا دهد و مبالغه کرده اند که
هر که آن را با خود دارد از کید دشمن ایمن گردد والله اعلم ط

This short, untitled tract on the medicinal and sympathetic properties of gemstones, coral, pearls, bezoar, and ambergris quotes from the Pseudo-Aristotelian book on stones. The mention of Gojarāt and other places in Hendūstān appears to suggest its place of composition. The text is divided into the following paragraphs:

1. (fol. 1b, 2) *‘aqīq* (cornelian)
2. (fol. 2a, 4) *marvārīd* (pearl)
3. (fol. 3a, 10) *yashm* (jasper)
4. (fol. 4a, 1) *fīrūzā* (turquoise)
5. (fol. 5a, 3) *zomorrod* (emerald)
6. (fol. 6a, 5) *bossad* (coral)
7. (fol. 6a, -4) *almās* (diamond)
8. (fol. 8a, 5) *yāqūt* (hyacinth)
9. (fol. 9b, 2) *la‘l* (ruby)
10. (fol. 10a, 6) *pādzahr-e ḥayavānī* (bezoar)
11. (fol. 11a, -2) *‘anbar-e ashhab* (ambergris)
12. (fol. 12b, 5) *lājvard* (lapis lazuli)
13. (fol. 14b, 7) *marjān* (small pearl?)

Not in PL or Morzavi.

No. 197 : MS 73 IV

ʿAṭāʾollāh b. Moḥammad Ḥosainī

Anīso l-majāles

انيس المجالس

MS 73 (ex Coll. Min.), 131 fols., 205 x 145 mm; binder's collection of five works in two sections.
Anīso l-majāles on fols. 98b-99a.

For the description of the MS see No. 168 : MS 73 I.

Incipit, fol. 98b

بسم الله شكر و سپاس خالق را که بقدرت کامله ابداع
 جواهر عقلیه مجرّده نموده و بتوسط [کذا] آنها اختراع
 اجرام مختلفه فرموده و بنجوم ثابته و سیاره زیب و زینت
 داده و از تاثیر افلاک در عالم کون و فساد و عناصر اربعه
 و امتزاج آن انواع موالید بحسب استعداد برانگیخته
 و از تعادل استقلال در کمیات و کیفیات مزاج انسانی را
 که اعدل امزجه و اشرف مخلوقاتست مرکب ساخته...

Explicit, fol. 99a, 1

معرفت پناه مشارالیه نوشته اینست رحمة الله علیه
 تمت هذه الرسالة الموسومة [کذا] بانيس المجالس في شهر...

In this MS, only the beginning of the preface and the end of the scribe's conclusion of *Anīso l-majāles* (see Explicit) are preserved; there is a long lacuna between fols. 98 and 99. This copy is a fragment of ʿAṭāʾollāh b. Moḥammad Ḥosainī's treatise on tobacco, tea, and coffee in a *moqaddemā* and three *bāb* which are subdivided into *faṣl*.¹ This MS provides a new *terminus ad quem* for the time of composition: it was copied in 1094/1682,² as against the MS in the Sepahsālār library dated 1142/1729.³

1. See Monzavi I 398 top, s.v. *Anīso l-majāles*.

2. See No. 168 : MS 73 I.

3. Sepahsālār, no. 7538 I (see also note I above for reference).

Not in PL; Monzavi I 398 top, no. 3698; Miklukho-Maklaï, p. 63, no. 254.

No. 198 : MS 58 III

Mīrzā Esmāʿīl Ṭabīb valad-e Mīrzā Sharīf

Dastūro l-ʿamal-e čūb-e čīnī

دستور العمل چوب چینی

MS 58 (ex Coll. Min.), 147 fols., 213 x 153 mm; scribe's collection.
Dastūro l-ʿamal-e čūb-e čīnī on fols. 101-102.

For the description of the MS see No. 135 : MS 58 I.

Incipit, fol. 101a, 9

دستور العمل چوب چینی که مرحوم میرزا اسمعیل
 طبیب ولد میرزا شریف مناسب احوال بنده نوشته
 آنکه هر روز مقدار سه مثقال چوب چینی را خورده
 نموده...

Explicit, fol. 102a, -5

سفوف بجهت منع بخار نزلات که بجهت آزار
 چشم مرزا محمد طبیب زاده بود تخم خشخاش
 برداده [؟] نبات مغز هل تخم کشنیز
 برداده [؟] کوبیده در پنج روز خورده شود

The author's name appears only in the heading (cf. No. 199 : MS 58 II); the scribe states that the first recipe was formulated for himself.

Not in PL or Monzavi.

No. 199 : MS 58 II

Masīḥa Ṭabīb

Dastūr-e khwordan-e shīr-e olāgh

دستور خوردن شیر الاغ

MS 58 (ex Coll. Min.), 147 fols., 213 x 153 mm; scribe's collection.
Dastūr-e khwordan-e shir-e olāgh on fols. 100-101.

For the description of the MS see **No. 135 : MS 58 I.**

Incipit, fol. 100a

دستور خوردن شیرالانگ که مرحوم مسیح طیب بجهت آزار
 حرقه البول چون که چهل روز از زایدن گذشته باشد ...

Explicit, fol. 101a, 7

گاهی پارچه نان باکیاب بره یا فالوده یا فرنی میتوانند
 خورد و اما اگر دو مرتبه مطبوخ خفیف خورده شود
 بهتر است

The author's name appears only in the title to this short tract. It appears that he had died but recently when this MS was transcribed: the scribe refers to him as *marhūm* (see Incipit).

Not in PL or Monzavi.

No. 200 : MS 54 IV

Anonymous

[*Farhang-e adviā*]

MS 54, 125 fols., 215 x 120 mm; binder's collection of seven works.
 [*Farhang-e adviā*] on fols. 111-112.

For the description of the MS see **No. 164 : MS 54 I.**

Incipit, fol. 111a, -6

بسم الله فصل الالف انگبین شهد اجمود اجوین خراسانی

Explicit, fol. 112b

نم درخت نیم ناخواه اجوین ناردین اسپند

This anonymous, untitled glossary of drug names in Arabic, Persian, and "Hendi" is divided into very short *faṣl* in alphabetical order. The text breaks off on fol. 112b, -1. Another MS of the same text, dated 1319/1901, is preserved in Punjab Univ.¹ The UCLA copy can serve to narrow down the period of composition: ca. 1150/1740 can be taken as a *terminus ad quem*.

1. Shirānī II 384, no. 2084.

No. 201 : MS 54 III

Anonymous

[*Alfāz-e adviā*]

الفاظ ادویه

MS 54, 125 fols., 215 x 120 mm; binder's collection of seven works.
 [*Alfāz-e adviā*] on fols. 103b-111a.

For the description of the MS see **No. 164 : MS 54 I.**

Incipit, fol. 103b, 13

بسم الله باب الالف اره [؟] واسقيل واسقيل عربی بصل
 فارسی پیاز دشتی هندی کاندای گویند ...

Explicit, fol. 111a, -8

... کوکهر ویتویق [؟] نمدی را گویند که از پشم میش
 بود تمام شد الفاظ ادویه

This anonymous glossary of drug names in Arabic, Persian, and "Hendi" is titled *Alfāz-e adviā* in the colophon (see above). It is divided into *bāb* according to the Arabic alphabet.

No. 202 : MS 102

Anonymous

[Farhang-e eṣṭelāḥāt]

افرهنگ اصطلاحات

MS 102, 29 fols., 385 x 235 mm

No real binding. MS loosely stitched together, in back a kind of cover, pasted together of three sheets of white Russian paper, covered with scribbles. Written on European (?) paper, medium thick, of rough surface, pinkish-grey; edges badly torn.

Black and red ink; Arabic entries in large, good *naskh*; Persian translations in much smaller *shekastū-āmīz*, by the same scribe. Fols. 11b-12a, 15b, 16a, 18a blank.

Anonymous, undated copy (end missing?); thirteenth/nineteenth century.

Reader's note on fol. 17b.

This Arabic-Persian glossary of medical terms is divided into three untitled sections. In the first, the names of particular and general diseases are listed in the usual order *a capite ad calcem*, ailments of joints and skin, and fevers (fols. 1a-15a). In the second section, terms of theoretical medicine, *tebb-e 'elmi*, are explained, including the faculties (*qovā*) of the body, its spirits (*arvāh*), urinoscopy, and the pulse (fols. 16b-22a). The third and last part lists simple and compound drugs. No author or title is mentioned in this MS.

No. 203 : MS 73 III

Anonymous

[Tafsir iṣṭilāḥāt yūnāniya]

تفسیر اصطلاحات یونانیه

MS 73 (ex Coll. Min.), 131 fols., 205 x 145 mm; binder's collection of five works in two sections.
[Tafsir iṣṭilāḥāt yūnāniya] on fol. 97a.

For the description of the MS see No. 168 : MS 73 I.

Incipit, fol. 97a, 1

هو هذا تفسیر کلمات یونانیة و غیرها مستعملة فی الطب
مالیقراطون هو ماء العسل افومالی هوان یؤخذ
الشهد فیغسل بالماء و یحفظ بذلك الماء من
غیر طبخ او ذرومالی ...

Explicit, fol. 97a, -4

او کسامالی هو خلی قد خلط مع ماء الملح روزومالی
هو شراب یخذ من عصارة الورد مع العسل
والله اعلم بعینه

In this short paragraph on "Greek and other terms" (see Incipit) the following names of honey- and grape drinks are explained: *māliqarātūn* (μελίκρατον), *afūmālī* (ἀπόμελι), *ūdūrūmālī* (ὕδρουμελι), *al-mu'assal*, *sharāb al-'asal*, *aṭ-ṭilā*, *ūkūsūmālī* (ὀξύμελι), *ūkūsāmālī* (idem), *ruzumālī* (ροδόμελι).

No. 204 : MS 120 II

Anonymous

[Resālā dar bāb-e owzān va-makā'il]

ارساله در باب اوزان و مکائیل

MS 120 (ex Coll. Min.), 187 fols., 222 x 120 mm; binder's collection of four works, nos. I-III copied by the same scribe.
[Resālā dar bāb-e owzān va-makā'il] on fols. 35b-39a.

For the description of the MS see No. 120 : MS 120 I.

Incipit, fol. 35b

بسمله. این رساله ایست در باب اوزان و مکائیل مصطفی
در میان اطبا حبه یکجو میانه است طسوج که بفارسی طسوج
گویند مقدار دو جو میانه است قیراط چهار جو میانه است
خرنوب شامی یک قیراط است کنجی که در بلاد هند نزد
زرگران و بعضی دیگر مستعمل است سه جو میانه نزدیک است ...

Explicit, fol. 39a, -2

اگر فرضا عدد شربات سی باشد و وزن مرکب ده
شربت آن مرکب ثلث درم خواهد بود زیرا که نسبت
ثلث درم بده درم چون نسبت واحد است بعدد
شربات که سی است و علی هذا لقیاس تمب [کذا]

This MS of a treatise on pharmaceutical weights and measures does not contain the name of the author or a title; the heading given above has been taken from the Incipit. The author discusses the various weights and measures, starting with the smallest and going on to bigger and bigger units. At the end he appends a short *zail* (fol. 39a, -6) on the dose of compound medicines in proportion to the dose of each of their ingredients. The sources of this treatise are works from three fields: medicine, Shīʿite *fiqh*, and Arabic lexicography. The author quotes from Avicenna's *Qānūn*,¹ ṣāḥeb-e *Zakhirā*,² al-Qalānisi's *Qarā-bādhin*,³ and *Javāmeʿo l-advī* by Zanjānī;⁴ in canon law his sources are the well known Shīʿite scholars Jamāl ad-Dīn Ḥasan b. Yūsuf al-ʿAllāma al-Ḥillī with his *Irshād al-adhhān ilā aḥkām al-imān*,⁵ Jamāl ad-Dīn Muḥammad b. Makkī al-ʿĀmilī *ash-Shahīd al-Awwal* with his work *ad-Durūs ash-sharʿiyya fī fiqh al-Imāmiyya*,⁶ and, in general, *foqahā-ye Emāmiyyā*.⁷ In Arabic lexicography he adduces Jauhari's *Ṣiḥāḥ*⁸ and Fīrūzābādī's *Qāmūs*.⁹ The last-named author is at the same time the latest of these explicitly named sources. The period of composition cannot, thus, be narrowly fixed, but a date after A.D. 1600 appears likely since the author is familiar with weights used in India among goldsmiths (fol. 35b, 4).

1. On the metrological appendix see Ullmann, pp. 319–20.

2. In all probability Esmāʿil Jorjānī's *Zakhirā-ye Khwārezmshāhi*; see MSS 1–5.

3. See Ullmann, p. 320.

4. In *Dharīʿa* (V 247, no. 1190) a book of this title is mentioned as having been composed by Zahrōddīn ʿEmādo l-Eslām al-Fāresi for Alp Arghūn, the ruler of Rayy; the author of *Dharīʿa* saw a copy of it that was in 981/1573 transcribed from, and collated with, a MS in al-Fāresi's own hand.

It is by no means clear that the work mentioned in *Dharīʿa* is the same as that quoted by the author of the metrological treatise. The only other occurrence of a similar title is *Jawāmīʿ maʿāni l-khams maqālāt al-ūlā min K. Jālinūs fī quwā l-adwiyya al-mufrada* . . . by Ḥunain b. Ishāq (Ullmann, p. 117). The author Zanjānī could not be identified.

5. GAL II 164, Supp. II 206, no. 3; cf. EP III 390a, s.v. al-Ḥillī [Jafrī]; he died in 726/1325.

6. GAL Supp. II 131; he was put to death for his Shīʿite convictions in 782/1380.

7. When mentioning them, the author adds the eulogy *raḥimahumu llāh*, in testimony of his Shīʿite faith (fol. 38b, 2).

8. Jauhari died ca. 400/1010; see EP II 495b [Kopf].

9. Fīrūzābādī died in 817/1415; see EP II 926a [Fleisch].

No. 205 : MS 86 III

Anonymous

[*Qarābāzīn*]

MS 86, 140 fols., 260 x 150 mm; scribe's collection in five sections.
[*Qarābāzīn*] on fols. 70–105.

For the description of the MS see No. 187 : MS 86 II.

Incipit, fol. 70b

فايده اول دريان سبب احتياج بدواى مركب و كيفيت
تركيب ادويه مركبه بدان ايدك الله تعالى كه اكثر
اطبا [كذا] متفق اند در كتب ایشان مذکور است كه
معالم اكثر در امراض دواى مفرد كافى دانند . . .

Explicit, fol. 105a, -5

حامى كير شش مشقال [كذا] حامى صغيره [كذا]
دو مشقال [كذا] خرما چهار مشقال [كذا] و درميه
ورقيه مسطون [كذا] صغيره [كذا] درم قواس [كذا] يك
ورقيه نيم يا طل [كذا] شش اقيه

This anonymous, untitled treatise on alchemical procedures and the preparation of compound medicines is divided into eight *fāyedā*, and these are subdivided into *ṭarīq*, sometimes wrongly styled *fāyedā*. The last section contains a brief discussion of pharmaceutical weights and measures.

No. 206 : MS 100

Anonymous

[*Qarābāzīn*]

اقرابا ذين ا

MS 100 (ex Coll. Min.), 77 fols., 100 x 175 mm (*jong*)

Bound in flexible plain black leather; inner covers bare; worn, warped. Written on Russian paper, medium thick, burnished, white. On lacunae see below.

12–13 lines, ca. 50 x 80 mm; black with green rubrics, mostly left out; medium-large, ordinary *shekastā-āmiz*.
Catchwords.

Anonymous, undated copy; thirteenth/nineteenth century.

This anonymous dispensatory includes at least 24 *bāb*, as far as can be gathered from this copy:

- [3.] (beginning missing) *maʿjūnāt*
- [4.] (begins on fol. 13b, 8) *eṭrifūlāt*
- [5.] (begins on fol. 15a, 6) *iārajāt*
- [6.] (begins on fol. 16a, 8) *aqrās*
- [7.] (begins on fol. 24b, -4) *ḥobūb va-moshelā va-ghair-e ān*
- [8.] (begins on fol. 30a, 7) *safūfāt*
- [9.] (begins on fol. 35b, -4) *ashrebā*
- [10.] (begins with rubric on fol. 40a) *shorbat*
- [11.] (begins on fol. 45a, 3) *sekanjobīn*
- [12.] (begins on fol. 47b, 5) *morabbayāt*
- [13.] (begins on fol. 50a, 7) *laʿūqāt*
- [14.] (begins on fol. 52a, 4) *maṭbukhāt*
- [15.] (begins on fol. 54a, 3) *naqūʿāt*
- 16. (begins as *bāb* 16 on fol. 55a, 1) *māʾo l-oṣūl*
- [17.] (begins on fol. 56a, 5) *naṭūlāt*
- [18.] (begins on fol. 58a, 7) *ṣaʿūṭāt*

- [19.] (begins on fol. 59b, 7) *qaṭūrāt*
 20. (begins as *bāb* 20 on fol. 61a, 1) *shīāfāt-e ʿain* (lacuna between fols. 69 and 70)
 [21.?] (beginning missing) [*marham*] or [*elā*]
 [22.?] (begins on fol. 70a, –1) *sanūnāt*
 [23.?] (begins on fol. 72a, 6) *ghargharāt*
 [24.?] (begins on fol. 73a, 6) *žemādāt*; the text breaks off within this *bāb* on fol. 77b.

No. 207 : MS 24 VII

Anonymous

[*Advīā-ye morakkabā*]

MS 24 (ex Coll. Min.), 156 fols., 182 x 128 mm; binder's collection of eight works.
 [*Advīā-ye morakkabā*] on fols. 111b–120a.

For the description of the MS see No. 61 : MS 24 I.

Incipit, fol. 111b, 1

بسم الله الحمد لله الذي خلق لكل داء دواء [كذا] والهمنا
 منافع المعدرات والمركبات... [اب، ٤] وبعد بنا بر التماس
 من يجب استعانه كلمة چند در بيان بعضی مرکبات
 مرتب می‌رود...

Explicit, fol. 120a, 2

شیاف اخضر جرب وسیل را که کهنه باشد و غلظة پلاک
 و ناخنه که بان حرارت نبود ز نجار سه درم اسفیداج الرصاص
 اشق صمغ عربی تشاسته از هر يك یکدرم اشق را در اب
 سذاب حل کرده بدان برشند و شیاف سازند والله
 اعلم بالصواب تم

This anonymous, untitled treatise on compound drugs is divided into five *bāb*: 1) decoctions (*sharāyeṭ-e maṭbūkhāt*), 2) electuaries (*ma'ājīn*), 3) tablets and pills (*ṣubūb va-aqrāṣ*), 4) enemas and suppositories (*ḥoqan va-fatīlā*), 5) unguents, salves, and ophthalmic drugs (*adhān va-mar'āthem va-dārūhā-ye ʿashm*).

No. 208 : MS 28 V

Excerpts

[*Noskhejāt*]

نسخه جات ا

MS 28 (ex Coll. Min.), 72 fols., 170 x 110 mm; scribe's collection of four works by Yūsofi and excerpts from various sources.
 [*Noskhejāt*] on fols. 68–72a.

For the description of the MS see No. 64 : MS 28 I.

There is a lacuna in the MS between fols. 67 and 68. The text on fol. 68a begins:

چرب کنند که بسیار نافع است نسخه سکجین افثیمونی
 معمول میرزا محمد امین...

On fol. 71a, 1 a quotation from ʿEmādoddīn Maḥmūd Shīrāzī on *āteshak* begins:

بدانکه اتشك در كتب اطبا مسطور نیست و یوسفی
 حکیم درین باب خط کرده که نار فارسی و جمره را
 از اقسام اتشك شمرد...

Between fols. 71 and 72 there is another lacuna, and on fol. 72 there follow recipes for *marham-e āteshak*.

No. 209 : MS 29 IX

Roknoddīn

[*Noskhejāt*]

نسخه جات ا

MS 29 (ex Coll. Min.), 119 fols., 200 x 135 mm; scribe's collection of ten works.
 [*Noskhejāt*] on fols. 109–111.

For the description of the MS see No. 79 : MS 29 I.

Incipit, fol. 109a, 5

شیخ رکن الدین میفرماید که هر کس این ایه را بر نان
نویسد در برده دهد تا بخورد...

Explicit, fol. 111b, -5

و اگر کسی گزشت خوک را بیاویزند شب سیرک را [؟]
دفع کند والله يعلم

This collection of recipes of medicines for various diseases, titled *favāyed-e okhrī* by the scribe (fol. 109a), was compiled by the otherwise unknown physician Roknoddīn (see Incipit above). They rely largely on magical procedures.

No. 210 : MS 68 III

Moḥammad Kāẓem Ṭabīb-e Khwānsārī Nehāvandī

[*Noskhejāt*]

[نسخه جات]

MS 68 (ex Coll. Min.), 132 fols., 205 x 145 mm; binder's collection of seven works in two sections.
[*Noskhejāt*] on fols. 53-74.

For the description of the MS see No. 184 : MS 68 I.

Incipit, fol. 53b

بسم الله الحمد لله رب العالمين والعاقبة للمتقين والصلوة
[كذا] والسلام على خير خلقه محمد وآله الطيبين الطاهرين
وهو يشفي بلطفه الكريم ولا حول ولا قوة الا بالله
بدانکه ایدک الله تعالی که دستور فاضل استاد افلاطون
دورانی ...

Explicit, fol. 74a, 9

هرگاه خواسته باشند قدری روغن بادام که بقدریست
مثقال باشد علاوه نمایند

This untitled collection of recipes for compound drugs was gathered by an unnamed student of Mīrzā Moḥammad Kāẓem Khūnsārī *aṣḥan* Nehāvandī *maskinan* (fol. 53b, 5), who was the author of the recipes communicated here.

Not in PL or Monzavi.

No. 211 : MS 101

Anonymous

[*Noskhejāt*]

[نسخه جات]

MS 101 (ex Coll. Min.), 20 fols., 88 x 155 mm (*jong*)

Bound in flexible burgundy-colored leather; simple blind-tooled borders; inner covers bare; one flyleaf each in front and back of thin Russian cardboard, printed on one side; binding in mint condition. Binding not original. Written on Eastern paper, medium thick, slightly coarse, greyish.

Varying number of lines on varying surface; different styles of handwriting by different scribes, from *naskh* to *shekastā*. Anonymous, undated copy; thirteenth/nineteenth century.

This scrapbook contains an anonymous collection of recipes.

No. 212 : MS 58 IV

Materia medica and pharmacopoeia: extracts

MS 58 (ex Coll. Min.), 147 fols., 213 x 153 mm; scribe's collection.
Extracts on fols. 102-117.

For the description of the MS see No. 135 : MS 58 I.

Headings of paragraphs:

1. (fol. 102b)

2. (fol. 103b)

باب المراهیم مرهم سفید گوشت را برویاند
کتاب جواهرنامه

3. (fol. 105a) عقد زیبق
4. (fols. 106b-114a, 8) extracts from the first *maqālā* of *Ekhtiārāt-e Badrī* by Ḥājji Zaino l-ʿAṭṭār (cf. No. 20 : MS 36, etc.)
5. (fol. 114a, 9) باب طریق ساختن شربتهای فواکه
6. (fol. 114a, -2) باب طریق ساختن ربوب فواکه
7. (fol. 114b, 2) باب طریق ساختن گل قند آفتابی
8. (fol. 114b, 5) روغن تخمجات و تنکس و بادام و مثل او
9. (fol. 114b, 11) روغن ریاحین
10. (fol. 114b, -2) تقطیرات و تیزابات
11. (fol. 115a, 3) گل حکمت
12. (fol. 115a, 4) تصعید
13. (fol. 115a, -4) طریق ذبل [کذا]
14. (fol. 115b, 1) باب در بیان تعفین
15. (fol. 115b, -2) آتش مخفی
16. (fol. 116a, 6) ساختن شربت ادویه [کذا]
17. (fol. 117b, 1) طریق ساختن الطریفل صغیر
18. (fol. 117b, 4) طریق ساختن ایارج فیترا
19. (fol. 117b, 7) مطلا کردن

No. 213 : MS 58 VIII

Collection of extracts

MS 58 (ex Coll. Min.), 147 fols., 213 x 153 mm; scribe's collection.
Collection of extracts on fols. 134-147.

For the description of the MS see No. 135 : MS 58 I.

Headings of paragraphs:

1. (fol. 134a) در بیان بعضی از رساین حکمای هند
باصلاح هنود رساین بعضی کیمیای بدست و آن
مخصوص است بادویه [کذا] و تراکیمی که باعث حفظ
صحت و طول عمر و تقویة قوی و اعضای رئیس باشد ...
[۱۲۴ب، ۱] دیگر رساین تری پلا است و آن عبارت
از هلیجات است ...
2. (fol. 136a; fol. 135b is blank) فصل در بیان عقایرهاست باب الالف ...
This breaks off on fol. 138a within the letter *kāf*:
کمداریوس بلوط الارض
3. (fols. 138b-147a) paragraphs on *jozām*, *khanāzīr*, *faṣḍ*, *hejāmat*, *maʿajjīn*, taken from larger works.

No. 214 : MS 91

Ḥājji ʿAlī ʿAskar Jarrah and Āqā ʿAbdollah Ṭabīb

[*Mojarrabāt*]

امجربات

MS 91 (ex Coll. Min.), 101 fols., 85 x 145 mm (*jong*)

Bound in flexible plain black leather; inner covers bare; binding too narrow and too short for MS; worn and torn; MS almost totally out of binding, stitching mostly loose, many leaves unattached. Written on Russian and European papers: 1) fols. 1-75: Russian, medium thick, burnished, cream-colored; 2) fols. 76-101: European, medium thin, burnished, white; watermark: palmetto and G.P.

13-14 lines, 55 x 105 mm, on blind-ruled frame and lines; black with black overlinings; medium-small fair *shekastā*. Catchwords.

Anonymous, undated copy; a *terminus ad quem* is provided by a note on fol. 75b, dated 1246/1830.

Fols. 1a, 76-101, and margins filled with recipes in various hands; among them quotations from *K. minhāj*,¹ *Sharḥ al-Ashāb wa-l-ʿalāmāt*,² *Kefāyā-ye Maṣūfī*,³ *Resālā-ye āteshak*,⁴ *Tohfato l-moʾmenin*,⁵ *Qarābāzīn-e kabīr*,⁶ *Tebb-e Akbarī*,⁷ *K. makhzan*,⁸ *K. majmūʿo l-advīā*,⁹ *K. Loṭʿalī Khān*;¹⁰ the following physicians are mentioned: Moḥammad Baqer,¹¹ Moḥammad Ḥasan Ṭabīb, Mirzā ʿAbdo l-Karīm Ṭabīb, Ākhond Mollā ʿAbdo l-Ghānī, Mir Ḥāshem,¹² Ḥakīm Ḥāshem *al-mokhāṭab be-Ḥakīm Moʾtamado d-dowlā va-l-Moʾtamado l-molūk*¹³ (*sic!*).

On fol. 1b, etc., an owner's stamp: Moḥammad Ḥusain, dated 1254/1838.

Incipit, fol. 1b

بسم الله. از مجربات صاحبی خداگانی مرحوم حاجی
علی عسکر حراج و سرکار خداگانی ا افا عبد الله طیب

که بسیار خودشان تجربه رسانیده اند و مفید است
نسخه شیاف سوزاک بطریق قتیله منقول از مرحوم
مزیور حاجی ...

Explicit, fol. 75a, 7

اجزاء مذکور را همزوج ساخته ضماد ساخته نماید
که بسیار مجرب است

This compilation of recipes on the authority of Ḥājji 'Alī 'Askar Jarrah and Āqā 'Abdollah Ṭabīb (see Incipit) was done by an unnamed student of 'Alī 'Askar.

1. This could mean ibn Jazla's *K. Minhāj al-bayān fī-mā yasta'miluhū l-insān*, or *Minhāj ad-dukkān* by al-Kūhīn al-ʿAjjār (Ullmann, pp. 274-75 and 309, resp.).
2. Probably by Nafīs b. 'Iwād al-Kirmānī; see Ullmann, p. 170.
3. See **MSS 12-16a**.
4. Perhaps 'Emādoḍḍīn Maḥmūd Shīrāzī's treatise on the subject; see **No. 99 : MS 46 II**.
5. See **MSS 115-121**.
6. Possibly ar-Rāzī's *al-Aqrābādhīn al-kabīr* is meant here; see Ullmann, p. 303. It appears more likely, however, that a book of a more recent period of composition is quoted here; a *Qarābāzīn-e kabīr* by Ḥakīm Moḥammad Hosain Khān is listed in Charminar, p. 239, no. 97. Possibly this author is identical with Moḥammad Hosain b. Moḥammad Ḥādī 'Aqlī 'Alavī; see note 8 below.
7. See **No. 131 : MS 122**.
8. Perhaps *Makhzano l-advīā va-tazkerā-ye ūlī n-noḥā* by Moḥammad Hosain b. Moḥammad Ḥādī 'Aqlī 'Alavī; see **No. 140 : MS 89**. A *Makhzano l-advīā* was written by Nāzemo l-aṭebbā' Sayyed Mūsā b. 'Aqlī; see PL II 323, no. 113.
9. Not identified.
10. Not identified.
11. It is not clear which physician of this name is meant; 'Emādoḍḍīn Maḥmūd Shīrāzī had a son Moḥammad Bāqer; see **No. 99 : MS 46 II**; PL II 251 and 264, nos. 428 and 452, resp.
12. These four not identified.
13. This is Moḥammad Ḥashem b. Moḥammad Ḥādī Mo'tamado l-molūk Sayyed 'Alavī Khān; see PL II 273, no. 475; **No. 142 : MS 124 II**.

No. 215 : MS 26 V

Pseudo-Loqman

Ma'jūn-e nāfe'-e Loqman

معجون نافع لقمن

MS 26 (ex Coll. Min.), 103 fols., 178 x 120 mm; binder's collection of eleven works.
Ma'jūn-e nāfe'-e Loqman on fols. 56b, 1 to 57b.

For the description of the MS see **No. 62 : MS 26 I**.

Incipit, fol. 56b, 1

معجون نافع لقمن. صفت معجون ایست که معده را قوی
کند بلغم را بند و درد معده ...

Explicit, fol. 57b

این همه را کوفته و پخته با سه وزن داروهای مذکور شکر
با عسل ضم کرده معجون سازند و هر روز سه درم بخورند

The scribe attributed this recipe to the legendary pre-Islamic Arab sage Loqman.

No. 216 : MS 68 II

Anonymous

[Moshamma'āt]

مشمعات

MS 68 (ex Coll. Min.), 132 fols., 205 x 145 mm; binder's collection of seven works in two sections.
[Moshamma'āt] on fols. 47-52.

For the description of the MS see **No. 184 : MS 68 I**.

Incipit, fol. 47a

در دکی مشمعات اول مشمع مردار سنگ صفت آن
گیرند مردار سنگ

Explicit, fol. 52b, -5

از جهة رفع حموضت معده و حشاء حامضی
و حرقة البول و کثرت سلاسل ماده بسیار مفید
و نافع میباشد سارح ...

Fols. 47-52 contain a short collection of recipes, in the heading called *dar zekr-e moshamma'āt* (see Incipit).

No. 217 : MS Ar. 96 VIII

Anonymous

[Advīā]

ادویه

MS Ar. 96 (ex Coll. Min.), 159 fols., 212 x 150 mm; binder's collection of eight Arabic and Persian texts. [Advīā] on five loose leaves lying at the back of the MS.

For the description of the MS see No. 144 : MS Ar. 96 I.

Incipit, fol. 1a

می توان داد و بجهت [در هاشم : بحسب] مزاج
مریض و بقرار قوّه آن و مقابل جلب طرطیر باید
واقف او کنند و طریقه دیگر...

Explicit, fol. 5b, -1

و باید که نیم گرم باشد بگرمی شیر تازه دوشیده شکم
بکلی پاک و خالی باشد]

These leaves are a fragment of an unidentified pharmacopoeia, composed in the nineteenth century, as is evidenced by European terms, e.g., *طرطیر* and *ایپ ککوانا* (fol. 1a, 1 and fol. 5b, 8, resp.).

No. 218 : MS 70

Pseudo-ʿAlī b. Mūsā ar-Riḍā

Resālā-ye zahabīyā

رساله ذهبیه

MS 70 (ex Coll. Min.), 18 fols., 143 x 80 mm

Bound in dark brown leather over stiff cardboard; blind-tooled patterned borders and three-medallion design with blind-stamped floral scrolls; inner covers pasted with light blueish-grey paper; four flyleaves each in front and back of beige onionskin paper; binding virtually in mint condition. Binding not original. Written on Eastern paper, medium thin, slightly transparent, burnished, greyish; lacunae (see below) filled with similar paper; handwriting often obliterated by ink smears; whole MS restored.

10 lines, 90 x 45 mm, on blind-ruled frame and lines; borders of black, gold, two black, blue lines; two black hairlines close to edges; on fol. 1b *sarlowh*, left white except for frame; *basmala* written in white cloud on gold; black with crimson rubrics; medium-small, fine *nastaʿliq* Catchwords. Fols. 8-10, 15, and later substitutions, blank; fol. 18b has border, but no text.

Copied, and dated 1289/1872, by Hosain al-Musavi for *Hakimbashi-ye dowlat-e saliyā-ye Iran* Aqā Mīrzā Mūsā Khān as a primer for Mūsā Khān's son Mīrzā Masīh Khān.

Incipit, fol. 1b

بسمله. بر ضمائر آگاه دلهای ارباب هوش پوشیده
نیست که نزهت طلبان ریاض معانی را شکفته
چمنی باین طراوت مشام آرا و تمام فیض گلشنی باین
شادمان نزهت نبوده...

Explicit, fol. 17a, -2

پسر باید که بدین منوال طریقه محبت نگاه داری
و نفس خود را در فرض هستداری [؟]

In this copy of *Resālā-ye zahabīyā* (see scribe's subscription, fol. 17b, 5), there are lacunae between fols. 7 and 11, and 14 and 16, later filled in with blanks, fols. 8-10, 15, resp.

The text of *Resālā-ye zahabīyā* that is represented in MSS 70 and 71 is obviously identical with a version listed in Monzavi I 501a, nos. 4646-48 (copies no older than thirteenth/nineteenth century).

Cf. PL II 196, no. 350; Monzavi I 498b, nos. 4625-48; see also above in text.

No. 219 : MS 71

Pseudo-ʿAlī b. Mūsā ar-Riḍā

Resālā-ye zahabīyā

رساله ذهبیه

MS 71 (ex Coll. Min.), 16 fols., 138 x 90 mm

Binding the same as in MS 70, except that the leather is dyed yellow; binding not original. Written on Russian (?) paper, medium thin, burnished, white; somewhat worn.

10 lines, 85 x 40 mm, on blind-ruled frame and lines; black with crimson rubrics; medium-small, fine *nasta'liq*. Catchwords. Fols. 1a, 16b blank.

Anonymous, undated copy; second half of thirteenth century/ea. 1835-80.

Incipit, fol. 1b, and Explicit, fol. 16b, -2, as in No. 218 : MS 70.

No. 220 : MS 96

Anonymous

Untitled treatise on alchemy, magic, and therapeutics

MS 96 (ex Coll. Min.), 177 fols., 186 x 132 mm

Bound in plain burgundy-colored leather over slightly flexible cardboard; inner covers pasted with white and grey paper in front and back resp.: two flyleaves in front, four in back, partly of Russian paper; binding worn and torn, spine repaired. Binding not original. Written on Eastern paper, thin to medium thin, transparent, burnished, cream-colored; some spots and stains; edges torn, repaired in greenish-grey Russian paper. On lacunae see below.

13 lines, 140 x 70 mm, on blind-ruled frame and lines; black with red rubrics; some designs for amulets in red; medium-sized good *nasta'liq*. Catchwords.

Collations by scribe.

Anonymous, undated copy (end missing); ca. 1100/1700.

Marginal notes by readers.

Incipit, fol. 1a

درج کرده شد از نصایح و سنن مرضیه تا طالبان زود
بمطلوب رسند و صواب ثمرات و خیرات این مجموعه
عجیب و غریب یادشاه عهد زمان ابراهیم
شاه سلطان مندرج باد آمین رب العالمین

The treatise represented by this MS is divided into 48 *bāb*, some of which are further divided into *faṣl*; in the beginning, one or two fols. are missing, containing the preface, and in the end, part of the last *bāb*, no. 48, is lost. No title or author's name is preserved in this copy. At the end of the preface it is said that this treatise is dedicated to Ebrāhīm Shāh Solṭān (see Incipit); he could not be identified.

There is a complete table of all 48 *bāb* on fols. 1a, 4 to 3b, -2:

1. در معنی کلامها خدا یتعالی عزوجل و نقش خاتم
سلیمان علیه السلام و صفت ساختن آئینه زرین
وانچه خاصه بمعنی فتح و ظفر یافتن بر خصمان و نگاهداشتن
خود را از اعدا

2. در معنی دلایل فتح و ظفر و نصرت بر خصمان و بر لشکرها
انبوه و ضبط کردن حصار بعلم امیرالمومنین علی رضی الله
عنه و در معنی انواع روحانیات و دریافتن کمین و مکر
دشمنان و ساختن دارو از که در گوش اسب کند

3. (in nine *faṣl*)
در معنی استخراج حکمت ارسطاطالیس حکیم که بجهت
سلطان سکندر ذو القرنین رومی ساخته بود و دانستن
غالب و مغلوب

4. (in four *faṣl*)
در معنی سلاحها پوشیدن که در غایت سبکی و تنگی
باشد و هیچ سلاحی بران کار نکند و آب دادن
سلاحها که بغایت برندگی و تیزی باشد و آنچه
صلاک کننده باشد و مرحوم [کذا] پدیدد [؟]

5. (in two *faṣl*)
در معنی شکستن و باطل کردن دروازه های آهنین
بنوعی و شکستن آهن و برون نقش زر از روی
سکه و اشرفی بمالیدن دست از قوت دارو

6. (in two *faṣl*)
در معنی زیادت شدن حفظ و هوشیاری و قوت عاقله
و رایهای صواب و اندیشه های موافق و دریافتن کارهای

مشکل و یاد کردن چیزهای گذشته و دیرینه و دانستن آنها
که در کدام موضع نزدیک است یا دور است بجهت
کاویدن چاه و حوض

7. (in four *faṣl*)

در معنی آتش زدن و بیشتر [کذا] در مردمان و بر چهار پایان
و گاه دانه‌های حصار کافران و مفسدان و فرستادن پیکان
و جاسوسان

8. (in two *faṣl*)

در معنی آنکه در نظر خلقان با هیبت و عظمت باشد
و زبان همه خلقان بر او بسته گردد و مطیع و مسخر او گردد

9. (in four *faṣl*)

در معنی حیوانات رونده و پرنده و نباتات و جمادات
و حاضنه‌ای [کذا] ایشان

10. (in three *faṣl*)

در معنی کیمیای قصیر و مسخر کردن جن و انس
و اختصار طلایه

11. (in six *faṣl*)

در معنی علمهای [کذا] مروارید و مرجان و رنگ
کردن سنگ بلور و عقد زاله و عمله کافور و عملهای [کذا]
دیگر

12. (in four *faṣl*)

در معنی معرفت اوقات سعد و نحس اختیارات و حجامت
کردن و فصد کردن و جامه نو بردن و نو پوشیدن

13.

در معنی دفع برف و ژاله و موش و ملخ و جانوران شیر و مار
و کزدم و جمله گنده‌کان و درنده‌کان گرد او و گرد خانه
او و کشت او نگردد

14.

در معنی پیدا کردن دزد که دزدی کرده باشد بانواع
حکمت حکماست

15.

در معنی غایب شدن از نظر خلقان و دریافتن وفای
حکماء هند این نوع کوکه و احی خوانند

16.

در معنی طلسمات و عجایبات از هر نوع نموده میشود

17.

در علاج درد سر و نیم سر و زکام و نزله و دراز
شدن موی و دفع مستی

18.

در علاج دیوانگی و ماخولی یا [کذا] و بیهوشی
و دوران سر

19.

در علاج خون بینی

20.

در علاج چشم

21.

در علاج گوش

22.

در علاج دمل و بختگی جراحات

23.

در علاج درد دندان و محکم شدن بیخ دندان

24.

در علاج دفع ناسور و بواسیر

25.

در علاج قضیب و خصیه

26.

در علاج باد صرع

27.

در علاج باد خوره

28.

در علاج رشته

29.

در علاج هژده نوع جذام و برص

30.

در علاج سوختگی آتش و داغ آن

31.

در علاج زخم تیر و تیغ و غیره

32.

در علاج دفع مار و کژدم

33.

در علاج دیو و پری و گفتار

34.

در گرفتن حمل و دانستن کیفیت آن

35.

در علاج نهادن حمل عورت که بدرد زه مانده باشد

36.

در علاج اسقاط حمل و منع حمل

37.

در علاج افزونی شیر عورت که در پستان کم شده باشد

38.

در علاج گرد آمدن و محکم شدن پستان که

39.

سست شده باشد

40.

در علاج زیادت شدن لذت در جماع و تنگ ساختن فرج

41.

در معنی غذاهای که باه بفراید و منی را زیادت کند

42.

در علاج الفاظ [كذا] یعنی لفاظی و امساک منی و ادویه

43.

لذت مرد و زن

44.

در ساختن معجزات و مفرحات

45.

در علاج ساختن کد

44.

در معنی خضاب

45.

در بیان حلوها و شیرینها

46.

در معنی ساختن سرکه که مریض
و مخمور را نافع آید

47.

در معنی اختیارات سی روزه از قول پیغمبر
صلی الله علیه و اله و سلم

48.

در خواص اشیاء متفرقه

The MS breaks off within *bāb* 48 (begins on fol. 177a, -4) on fol. 177b.

No. 221 : MS Ar. 53 II

Anonymous

al-Qiāfato n-nafsāniyā fī tartīb-e now'ā l-ensāniyā

القیافة النفسانية فی ترتیب نوع الانسانیة

MS Ar. 53 (ex Coll. Min.), 138 fols., 165 x 100 mm; binder's collection of several Arabic and two Persian medical texts. (See also No. 149 : MS Ar. 53 III.)

al-Qiāfato n-nafsāniyā fī tartīb-e now'ā l-ensāniyā on pp. 26-146.

Bound in brown leather over stiff thick cardboard; simple blind-tooled borders; inner covers pasted with white Russian paper. Binding somewhat worn, especially along edges and around corners. Written on white Russian paper, medium thin, burnished.

Two Persian texts, pp. 26-146, 151-263: 13-16 lines, ca. 130 x 65 mm, on blind-ruled frame and lines; black; large, careless hand, vacillating between *naskh* and *shekastā*. Catchwords. Pages 147, 149, 150, 264-275 blank. Modern stamped pagination.Copied, and dated Tehrān, Saturday, 28 Zū l-ḥejjā 1293/Sunday, 14 January 1877, by abu l-Ḥasan al-Ḥosaini al-A'rajī aṭ-Ṭabīb *al-molaqqab be-Areštū an-Najafī maskinan wa-madfinan inshā'a llāh*.

On p. 148 a sketch of the human skull seen from the back, with numbered parts.

Incipit, p. 26, 1

کتاب القیافه بسمله
حمد خداوندی تعالی و تقدس سزااست که
باکمال نهانی از عقول و افهام و مدارك او هام در
هر موجودی طریق از معرفت خد نهاد ه...

Explicit, p. 146, 8

جهة شهرت و معروف گوئی بتکمیل
در این علم مشغول گردد تمت
الرسالة المسماة بالقیافه النفسانية فی ترتیب
نوع الانسانية ...

This anonymous treatise on physiognomy is divided into a *moqaddemā*, three *bayān*, and a *khātemā* (p. 28, 1). It was composed in 1287/1870 (p. 27, 12). In the scribe's subscription, its title is given as *al-Qiāfato n-naḥsāniyā fī tartīb-e now'ō l-ensāniā* (p. 146, 10).

Not in PL or Monzavi.

No. 222 : MS 69

Fozūlī (?)

[*Qeṣṣā-ye rūḥ*]

اقتصه روح

MS 69 (ex Coll. Min.), 11 fols., 175 x 110 mm

Unbound, loose leaves in a folder of onionskin paper, off-white; most leaves torn at fold, no stitching. Written on Russian paper, medium thick, burnished, cream-colored. For lacunae see below.

10-15 lines, 120 x 68 mm, on blind-ruled frame and lines; black with black overlinings; according to the number of lines, medium-small to medium-sized, distinguished *nasta'liq*. Catchwords.

Collations by reader.

Anonymous, undated copy (end missing); ca. 1300/1900.

Incipit, fol. 1b

بسمله حمد یجد خدا را سزااست که ریاض بدن را
بآب روان پرورده و حسن را مظهر عشق و عشق را
زیور حسن کرده و درود بیعذر معتمد را
رواست که علم او عقل را پرایه است
و عقل او علم را سرمایه معتکف زاویه عجز
و انکسار مضوکی خاک سار از محرکان سلاسل
حکایت و مؤسسان مبانی روایت چنین
نقل دارد ...

Explicit, fol. 11b, -2

اسکندر آینه در انجا ساخته و عاد طرح ارم
در انجا انداخته به سی و نه قرن ازو متأثر
بدین سبب نامش بسینه مشهور از انجا
بمنزل رسیدند شنیدند که در این]

The author of this untitled romance of the human soul, *rūḥ*, is called Fozūlī in this MS (fol. 1b, 4), not *Afzal*, as in the India Office MS of *Qeṣṣā-ye rūḥ*.¹ According to Ethé, the allegory follows the model of Fattāḥī's *Ḥosn-va Del*.² The soul, born in the world of omnipotence, *ālam-e jabrūt*, and dwelling on the plain of divinity, *faḏā-ye lāhūt*, one day conceives a desire to travel and puts his (her?) foot into the world of humanity, *ālam-e nāsūt*. *Rūḥ* sees a country, *dīār*, called body, *badan*, consisting of seven provinces, *keshvar* (not climes in this MS³), which are its limbs or parts, *andāmḥā*; these are ruled by four brothers: blood, *khūn*, yellow bile, *ṣafrā*, black bile, *sowdā*, and phlegm, *balgham*. Successively all components and faculties of the human body are introduced in a similar fashion. This MS breaks off after the breast, *sīnā*, is reached on the soul's travels (see Explicit).

Since both the MS described by Ethé and this one are of recent date, the time of composition cannot in any way be exactly determined.

1. Ethé I 1591, no. 2929.

2. Fattāḥī died in 852/1448; on him see IF II 865a, s.v. Fattāḥī [Bausani].

3. See Ethé (note 1 above) for reference.

See note 1 above for references to other MSS.

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I. Incipits with eulogies

- No. 103 : MS 46 V الحمد لله و الصلوة على رسولك بعد ا
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- No. 148 : MS 61 III الحمد لله الحكيم العليم الذي سعي بطه
السعي و الصلوة و السلام على من اوتي
ناذير القويم و علم آله و اولاده الذي
جميع الخبار
- No. 88 : MS 105 II, et seq. الحمد لله الحكيم العليم و الصلوة على من
اوتي الحكمة و الكتاب الكريم و هو سعي
[فراياد بر سعاي]
- No. 160 : MS 26 XI الحمد لله الذي ارسل بالهدى من قال
العلم علمار
[حفظ الصحة]
- No. 42 : MS 21 الحمد لله الذي ملو الاربار و جعله
اسر و موالد الاركار و الصلوة
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- No. 166 : MS 66 III الحمد لله الذي ملو السموات و الارض
و صلّى الله على من خلقه محمد و آله
أحمر الطير الطاهر بر اما بعد
محصرة العوام

- No. 207 : MS 24 VII الحمد لله الذي خلّص لكلّ داء دواء وألهمنا
مناجع المفردات والمركبات . [ادوية مركبة]
- No. 140 : MS 89 الحمد لله الذي عرفنا نفسه وهذا
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اولي البهي
- No. 107 : MS 83 الحمد لله الكريم الجليل الذي سعى
بكمال حكمته ولطفه السقيم والعلل [رسالة جوب حبي]
- No. 100 : MS Ar. 41 II, et seq. الحمد لله المحمود في كلّ فعالة والصلوة
على سيدنا محمد محمود احمد وآله
حور من مني انه معروف بأنسائه رسالة أنسائه
- Nos. 47, 84 : MSS 25 VII, 29 IV, et seq. الحمد لله المنعم بحياة النفوس وصحة الاجسام
والصلوة والسلام على واصع قانون الشرع سنة ضرورية
- No. 77 : MS 24 II, et seq. الحمد لله السامع الحكيم العلّام والصلوة
على ربه الانساء دلائل النص
- No. 195 : MS 80 الحمد لله حقّ حمده والصلوة على بيته
محمد وآله اجمعين اما بدار كه مختصر مفيد
- No. 2 : MS I, et seq. الحمد لله رب العالمين حمد الساكرين
والصلوة على سيد المصطفى دحية حوار مشاهي
- No. 14 : MS II (see p. 21) الحمد لله رب العالمين حمد الساكرين والصلوة
والسلام على النبي المصطفى محمد وآله
الظاهرين بابد بادكار
- No. 164 : MS 54 I الحمد لله رب العالمين والصلوة على رسوله
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- No. 19 : MS 56 II الحمد لله رب العالمين والصلوة والسلام
على خير خلقه محمد وآله اجمعين اعلم القابو حبه الطيب
- No. 87 : MS 22 II الحمد لله رب العالمين والصلوة والسلام
على خير خلقه محمد وآله اجمعين اما بعد [رسالة در شرح حبي]
- No. 138 : MS 59 I, et seq. الحمد لله رب العالمين والصلوة والسلام
على خير خلقه محمد وآله اجمعين اما بعد مفاتيح السعاه
- No. 16 : MS 61 II الحمد لله رب العالمين والصلوة والسلام
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- No. 184 : MS 68 I الحمد لله رب العالمين والصلوة والسلام
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- No. 152 : MS 103 الحمد لله رب العالمين والصلوة والسلام
على خير خلقه محمد وآله الطاهرين قال الشيخ سائط النص
- No. 44 : MS 22 I الحمد لله رب العالمين والصلوة والسلام
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- No. 132 : MS 123 الحمد لله رب العالمين والصلوة والسلام
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والصلوة على محمد وآله اجمعين حور
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- No. 1 : MS 74 I الحمد لله رب العالمين والعافية للمتقين
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- No. 210 : MS 68 III الحمد لله رب العالمين والعافية للمتقين
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- No. 186 : MS 78 I,
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- No. 180 : MS 86 IV الحمد لله رب العالمين والعافية للمتقين
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- No. 154 : MS 74 II الحمد لله رب العالمين و صلوة على محمد
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تذكرة الكمالين
- No. 20 : MS 36,
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بر هر ورقي از او راو
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پوشیده بست که بر هفت طالبان
رباض معاني را شکفته حمتي
رسالة ذهنية
- No. 129 : MS 55 بر ضمير مير ارباب دانش و خاطر الناب
بسر پوشیده نماید که بعت
جلال احد است
- No. 146 : MS 65 بر مسد نار تركب معاجير حواهر اساء
اهم و واجب و بر مصد نار كمر
حمره زواهر معي لا رم
- Nos. 47, 75 : MSS 25 II,
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- No. 130 : MS 125 نباتي كه سايان جناب مستطاب حضرت
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- No. 222 : MS 69 حمد محمد جدای را سرا اسد كه
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- No. 106 : MS 82 حمد و سپاس بعد از حکمی را که دفاوس حکم او بیابان است. تحفه حایه
- No. 147 : MS 57 II حمد و سپاس لا یحیی ولا تعد بنار بارگاه و اینار بشگا کربای حکمی است ترجمه برؤ الساعه
- No. 221 : MS Ar. 53 II حمد خداوندی تعالی و تقدس سرا است که با کمال نهانی از عقول و افهام و مدارك او هام بریت نوع الانسانیة القيافة النفسانیة فی
- No. 108 : MS 86 V حمد خداوندی را کثر بدر کربا حسب بر اینهم چشمت ساه گدا مفردات صحیح
- Nos. 47, 61 : MSS 25 VI, 24 I, et seqq. حمد با محدود حکمی را که بقانون حکم و کامل الصناعة رحمت رافع انواع امراض جامع القوائد
- No. 126 : MS 47 حمد و ثنائی که رواج عطر آن مجالس خلوت نشینان عالم ملکوت را معطر دارد. [رسالة حفظ محب]
- No. 86 : MS 57 III حمد و ثنائی بشمار خالی را که آثار منوعه او در مخلوقات ظاهر و پیداست فواید معدیه
- No. 111 : MS Ar. 110 حمد و سپاس حکمی را سراست که بحکم کامله کیفیت مزاج را از البیام عناصر منضاده مختلفه الاثر ساحه طب الاثمة
- No. 105 : MS 88 حمد و سپاس سراوار حکمی است که ترکیب در انسان را [رساله در ثنائی کبر]
- No. 128 : MS 51 حمد و سپاس * و سپاس بقیاس خالی از آلاش * که سواطع رواج حقیقه الحیوة

- No. 141 : MS 104 حمدی که از کیفیت نشو و نما راجح بخارج مجمع البیان عباراتش که بدایع البیور
- No. 47 : MS 25 IX, et seqq. زبان را چه در اول این کلام حمد و تحسین بدست مأکول و مشروب
- No. 127 : MS 73 II ستایش الله رنگ آفرین بسیار حمد و سپاس حکمی را که معرفه معرفت را بر قامت صحیح مراحات معرفه
- No. 127 : MS 73 II ستایش الله یا ایا الملک القدیم یا ایا الملیک الم و سقیم
- No. 115 : MS 115, et seqq. ستایش الله یا قدوس یا طلیع الفوسر آیه لنا انوار معرفتک و ارفقا تحفه المؤمنین
- No. 144 : MS Ar. 96 I ستایش الله یا مریخ دواوی الابرار طلیع الحقیقه و تعالیم الملکوت حکمه الطریقه مرکبات جوهریه
- No. 135 : MS 58 I, et seqq. سپاس افرور را خواهر شمارار شفاء و سپاس میثاق ارسو و در مدد از بقاء داد المسافر در
- No. 182 : MS 76 سپاس بقیاس بصیر را که دیده بصیرت او را الا بصر در ادراک الوار مصوغات کبر الکمال
- No. 159 : MS 124 IV سپاس بیکر و سپاس بسیار مر حکم مطلق را سرد که دستور القصد
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- No. 143 : MS 63
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- No. 43 : MS 77 V
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- No. 38 : MS 17, et seq.
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- No. 197 : MS 73 IV
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- No. 175 : MS 52
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- No. 157 : MS Ar. 60 II
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- No. 153 : MS 64
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- No. 155 : MS 124 III
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- No. 189 : MS 72 I
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- No. 192 : MS 25 XI
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- No. 190 : MS 54 II
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- No. 201 : MS 54 III باب الالف اره [اواسقل] [الفاظ ادویه]
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- No. 104 : MS 87 II بوسند ه بماند که این سخ در این تاریخ مردم بر این اطلاع [رسالة بیه حسی]
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- No. 112 : MS 26 IV حکم خادق کامل نظام دولت و دین که با نوجرخ سنیزه نمای ستیرد [طلب فوئ باه]
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- No. 199 : MS 58 II د سیر حور ددر سیر الاخی که مر جوم مسیحا طیب، نهفت از ار خرقه البول سیر الام، د سیر حور در
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- No. 158 : MS 120 III دور اول و دور دوم دور ستم سیر باسد به شمار بها [در دورهای سیراوی]
- No. 209 : MS 29 IX سیر دکر الدیر، مفرماند که هر کس از این راه را بر بار بوسد [سیر حات]
- No. 156 : MS 67 IV فاضل زکریا در کتاب حفظ الصحة بود مفرماند ارد سارا و عالی سیر در [د ذکر طیب]
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- No. 109 : MS 105 III د باب د سیر الهیود مفسر سائحه سیرا و د و باب و حایمه د سیر الهیود
- No. 47 : MS 25 IV در ذی کوس، سیرا، دل و سار فصدده در اسماء اناس ادویه
- No. 47 : MS 25 مجموعه در طب و عمران، مسمول، سیر ادوار، کمد، مجموعه بوسی

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 [قطعه در طعم بد]

Chronological List of Datable Works

A.H.	Title of Work	No. : MS
480	<i>Nuro l- ayin</i>	1 : 74 I
504-06	<i>Zakhiirā-ye Khwarezmshah</i>	2 : 1, et seqq.
506	<i>Khoffi-ye Ala i</i>	9 : 8, et seqq.
[between 521 and 535]	<i>al-Aghraẓo t-tchbiyā va-l-mabaḥṣo l- ala iyā</i>	13 : 6
[before 535]	<i>Yadgar</i>	14 : 11
[ca. 685]	<i>Ghasiyā</i>	17 : 20, et seq.
[before 690]	<i>Taqvimo ṣ-ṣeḥḥā</i>	15 : 84, et seq.
[before 745]	<i>al-Qānunja fi t-tibb</i>	19 : 56 II
770	<i>Ekhtiārāt-e Badī i</i>	20 : 36, et seqq.
[between 786 and 789]	<i>Kefayā-ye Mojāhediyā</i>	32 : 12, et seqq.
[ca. 800]	[<i>Tashriḥ-e badan-e insan</i>]	38 : 17, et seq.
[between 812 and 817]	[<i>Qarābāzin</i>]	40 : 24 VIII
839	<i>Dastūro l-aṭṭibba an qaya edo l-ḥokama</i>	31 : 45
[between 807 and 850]	<i>Sharayet-e jarraḥi</i>	41 : 61 I
871	<i>Zohdat-e qavanmo l- elaj</i>	42 : 21
879	<i>Daneshnāmā-ye jāhan</i>	43 : 77 V
[before 900]	<i>Resālā-ye yanhū</i>	44 : 22 I
906	<i>Tadbir-e ma kul va-mashrub</i>	47 : 25 IX, et seqq.
[before 907]	<i>Resālā-ye Sohailiyā</i>	45 : 98
907	<i>Kholāṣato t-tajareb</i>	46 : 23
913	<i>Favāyed-e akhyar</i>	47, 54 : 25 VIII, 24 IV, et seqq.
[before 917]	<i>Elājo l-amraẓ</i>	60 : 60 IV
917	<i>Jame'o l-favāyed</i>	47, 61 : 25 VI, 24 I, et seqq.
[before 937]	<i>Qasidā dar ḥefẓ-e ṣeḥḥat</i>	47, 75 : 25 II, 26 III, et seq.
942	<i>Dalāyelo n-nabẓ</i>	77 : 24 II, et seqq.
942	<i>Dalāyelo l-bawl</i>	80 : 24 III, et seqq.
944	<i>Settā-ye zaruriyā</i>	47, 84 : 25 VII, 29 IV, et seq.
[before 946]	<i>Qasidā dar loḡhat-e Hendi</i>	47 : 25 III
[before 946]	<i>Qasidā dar asma'-e ajnas-e adviā</i>	47 : 25 IV
[944? or 954?]	[<i>Resālā dar bikh-e ċimī</i>]	87 : 22 II
[959?]	<i>Favāyed-e sa diyā</i>	86 : 57 III
[before 963]	[<i>Qarābāzin</i>]	88 : 105 II, et seqq.
[before 974]	[<i>Resālā dar teryaq-e kabir</i>]	105 : 88
977	[<i>Resālā-ye ateshak</i>]	99 : 46 II, et seqq.
977	<i>Tohfā-ye Khāniyā</i>	106 : 82
979	[<i>Resālā-ye ċub-e ċimī</i>]	107 : 83
[ca. 970-80]	[<i>Dar tahqīq-e mofarrehāt-e yaqūti</i>]	102 : 46 III
[ca. 970-80]	[<i>Resālā-ye bikh-e ċimī</i>]	104 : 87 II
[before 990]	[<i>Resālā-ye ḥejāmā</i>]	103 : 46 V
[before 1015]	<i>Moḥradat-e ṣaḥiḥ</i>	108 : 86 V
1038	<i>Aifāz-e adviā</i>	110 : 105 I
[before 1046]	<i>Dastūro l-Ḥamūd</i>	109 : 105 III
[before ca. 1050]	<i>Tibb al-a'imma</i>	111 : Ar, 110
[before 1059]	[<i>Ṭalab-e qovvat-e bāh</i>]	112 : 26 IV
[before 1075]	[<i>Resālā dar ċub-e ċimī va-qahvā va-ċay</i>]	113 : 46 VII, et seq.
1082	<i>Ro'uso l-masā'e'l</i>	125 : 50
1087	[<i>Resālā-ye ḥefẓ-e ṣeḥḥat</i>]	126 : 47

A.H.	Title of Work	No. : MS
1089	<i>Tohfā-ye Solaiman</i>	123 : 48
[1080? or 1090?]	<i>Tohfato l-mo menn</i>	115 : 115, et seqq.
1096	<i>Aino l-hayat</i>	124 : 49
[ca. 1100]	<i>Kherqā</i>	127 : 73 II
[ca. 1100]	<i>Hadigato l-hayat</i>	128 : 51
1112	<i>Tebho l-Akbar</i>	131 : 122
[before 1115]	<i>Šalcho l-elaj</i>	129 : 55
[before 1126]	<i>Mofarreho l-qolub</i>	132 : 123
[before 1126]	<i>Mizano t-tebb</i>	133 : 124 I
1126-1130	<i>Qarabazin-e Qaderi</i>	130 : 125
1141	<i>Zado l-mosaferin</i>	134 : 56 I, et seqq.
[after 1141]	<i>Meftaho sh-shefa</i>	138 : 59 I, et seq.
[after 1185]	<i>Makhzano l-advā va-tazkerā-ye uli n-noha</i>	140 : 89
1215	<i>Badaye o l-fonun</i>	141 : 104
1216	<i>Kholāsat-e qayannu l-elaj</i>	142 : 124 II
[before 1249]	<i>Tazkerato l-elaj</i>	143 : 63
[before 1249]	<i>Morakkabat-e jowharyū</i>	144 : Ar. 96 I, et seq.
[before 1250]	[<i>Tarjamā-ye Bor o x-sā ā</i>]	147 : 57 II
1252	<i>Kinna o sh-shefa</i>	146 : 65
[before 1285]	<i>Badaye o l-hekmato n-Našeri</i>	149 : Ar. 53 III
[second half of 13th century]	<i>Majma o t-tajareb</i>	148 : 61 III

Chronological List of Manuscript Dates

A.H.	No. : MS	A.H.	No. : MS
[ca. 600]	9 : 8	[ca. 1100]	114 : 87
[before 700]	13 : 6	[ca. 1100]	124 : 49
[ca. 850]	8 : Ar. 73 V	[ca. 1100]	126 : 47
Rajab 907	20 : 36	[ca. 1100]	163 : 95
[before 5 Zū l-qa dā 922]	21 : 37	[ca. 1100]	177 : 60
28 Zū l-qa dā 922	22 : 38	[ca. 1100]	182 : 76
last third of Šafar 940	66 : 30	[ca. 1100]	220 : 96
27 Šavval 956	5 : 4		
Ša bān 963	61 : 24 I	21 Rabī II 1103	177 : 60 II
[ca. 965]	61 : 24 II-VI	30 Rajab 1105	116 : 116
Ramažan 981	62 : 26 X	1115	129 : 55
992	105 : 88	[before 1117]	35 : 15
11 Jomādā I 996	15 : 84	Šafar 1117	27 : 42
Šavval 999	62 : 26 I VII, XI	28 Rajab 1122	175 : 52
[10th century]	1 : 74	[between 1094 and 1123]	168 : 73 I, III
[10th century]	61 : 24 VII-VIII	9 Rabī II 1123	168 : 73 II
[ca. 1000]	44 : 22 I	Šafar 1126	92 : 109
[ca. 1000]	87 : 22 II	4 Ša bān 1128	38 : 17
[ca. 1000]	157 : Ar. 60 II, IV	13 Jomādā I 1130	110 : 105 III
[ca. 1000]	181 : 75	[before last third of Jomādā II 1130]	120 : 120 IV
2 Zū l-ḥejjā 1021	43 : 77	17 Rajab 1130	110 : 105 I
[before 1042]	100 : Ar. 41	1130	111 : Ar. 110
6 Rabī I 1046	23 : 38a	19 Moḥarram 1136	63 : 27 I
29 Jomādā II 1053	67 : 31	25 Moḥarram 1136	63 : 27 II, III
28 Ša bān 1058	6 : 5	8 Jomādā II 1136	164 : 54 I
16 Moḥarram 1062	46 : 23	[ca. 1140]	164 : 54 II
1069	110 : 105 II	[first half of 12th century]	123 : 48
4 Rabī II 1074	89 : 106	[before 1165]	176 : 92
15 Rajab 1078	4 : 3	9 Jomādā I 1170	14 : 11
Šafar 1081-Moḥarram 1082	99 : 46	20 Moḥarram 1181	25 : 40
11 Rajab 1082	125 : 50	[before 1187]	28 : 43
24 Jomādā II 1084	161 : 18	[before 23 Šavval 1196]	131 : 122
[before 1088]	91 : 108		
Šavval 1094	168 : 73 IV	[12th century]	18 : 20a
19 Zū l-ḥejjā 1096	32 : 12	[12th century]	45 : 98
[11th century]	11 : 9	[12th century]	90 : 107
[11th century]	24 : 39	[12th century]	95 : 112
[11th century]	31 : 45	[12th century]	96 : 113
[11th century]	42 : 21	[12th century]	97 : 114
[11th century]	58 : 35	[12th century]	118 : 118
[11th century]	94 : 111	[12th century]	128 : 51
[ca. 1100]	3 : 2	[12th century]	162 : 19
[ca. 1100]	12 : 10	[12th century]	169 : 85
[ca. 1100]	36 : 16	[ca. 1200]	37 : 16a
[ca. 1100]	68 : 32	[ca. 1200]	64 : 28
		[ca. 1200]	85 : Ar. 98 VIII-XIII
		[ca. 1200]	117 : 117
		[ca. 1200]	119 : 119
		[ca. 1200]	132 : 123

A.H.	No. : MS	A.H.	No. : MS
[ca. 1200]	171 : 99	7 Jomāda II 1263	194 : 66 I
[ca. 1200]	186 : 78	[1263]	194 : 66 II
[ca. 1200]	187 : 86	4 Rabī I 1264	194 : 66 III
15 Jomāda II 1203	130 : 125	4 Moḥarram 1265	194 : 66 IV
3 Shaʿbān 1210	33 : 13	1 Zū l-qaʿdā 1265	138 : 59 I
15 Rabī I 1215	141 : 104	1265	138 : 59 II
14 Rabī II 1216	133 : 124 III	1273	115 : 115
1 Jomāda I 1216	133 : 124 II	7 Zū l-qaʿdā 1274	70 : 34
16 Jomāda II 1216	133 : 124 I	Jomāda II 1275	136 : 57 I-II
[1216]	133 : 124 IV	[Jomāda II 1275]	136 : 57 III
23 Jomāda II 1230	174 : 53	3 Jomāda I 1276	189 : 72 I
[before 2 Zū l-qaʿdā 1230]	26 : 41	Moḥarram 1280	44 : 22 I
Rabī I-II 1233	79 : 29	1 Moḥarram 1282	2 : 1
1233	120 : 120 I-III	17 Ramaḥān 1287	184 : 68 I
17 Rabī I 1235	36 : Ar. 102 IV	1289	218 : 70
8 Shaʿbān 1235	69 : 33	28 Zū l-ḥejjā 1293	221 : Ar. 53 II-III
6 Jomāda II 1236	17 : 20	6 Jomāda I 1297	184 : 68 II
Jomāda I 1240	150 : 80		
1240	150 : 62	[second half of 13th century]	41 : 61
1240	150 : 81-83	[second half of 13th century]	139 : 59a
7 Ramaḥān 1242	47 : 25	[second half of 13th century]	143 : 63
1244	34 : 14	[second half of 13th century]	144 : Ar. 96 I-III, V-VIII
[before 1246]	214 : 91	[second half of 13th century]	219 : 71
20 Zū l-qaʿdā 1247-	122 : 121		
6 Moḥarram 1248		[13th century]	30 : 44
[first half of 13th century]	140 : 89	[13th century]	74 : 93
25 Rabī I 1252	146 : 65	[13th century]	93 : 110
8 Jomāda II 1254	153 : 64	[13th century]	152 : 103
6 Zū l-ḥejjā 1257	144 : Ar. 96 IV	[13th century]	156 : 67
6 Jomāda I 1258	137 : 7 I	[13th century]	170 : 94
1259	137 : 7 II	[13th century]	184 : 68 III-VII
Ramaḥān 1261	135 : 58	[13th century]	202 : 102
5 Shavvāl 1261	134 : 56	[13th century]	211 : 101
		[ca. 1300]	222 : 69

List of Manuscript Parts Not Catalogued

MS	No.	See page
9 I	11	16
11 II	14	20
24 VI	61	77
25 I, V, X	47	65
26 VIII-IX	62	78
27 IV	63	79
29 VII	79	90
38a II	23	36
46 I, IV, VI, VIII	99	104
54 V-VII	164	191
58 V	134	155
60 I	177	210
67 I-III	156	182
68 V-VII	184	221
72 II-IV	189	226
73 V	168	195
77 I-IV, VI	43	58
78 II	186	224
86 I	187	224
87 III	114	126
93 I, III, V, VI	74	86
117 except last part	117	133
Ar. 41 I	100	108
Ar. 53 except II-III	149	176
Ar. 60, I, III	157	183
Ar. 73 except V	8	14
Ar. 96 III-V	144	167
Ar. 98 I-VIII, XIII	85	94
Ar. 102 I-III	39	52
Ar. 110 except preface	111	122

Concordance 1

Entry number : Library number

1	74 I	46	23	91	108	136	57 I	181	75
2	1	47	25	92	109	137	7 I	182	76
3	2	48	24 V	93	110	138	59 I	183	78 III
4	3	49	26 II	94	111	139	59a	184	68 I
5	4	50	27 III	95	112	140	89	185	Ar. 96 VI
6	5	51	28 III	96	113	141	104	186	78 I
7	Ar. 60 IV	52	29 VI	97	114	142	124 II	187	86 II
8	Ar. 73 V	53	Ar. 98 XII	98	85 II	143	63	188	26 X
9	8	54	24 IV	99	46 II	144	Ar. 96 I	189	72 I
10	7 II	55	27 II	100	Ar. 41 II	145	Ar. 96 II	190	54 II
11	9 II	56	28 II	101	Ar. 96 VII	146	65	191	9 III
12	10	57	29 V	102	46 III	147	57 II	192	25 XI
13	6	58	35	103	46 V	148	61 III	193	60 V
14	11	59	Ar. 98 XI	104	87 II	149	Ar. 53 III	194	66 I
15	84	60	60 IV	105	88	150	62	195	80
16	61 II	61	24 I	106	82	151	29 X	196	81
17	20	62	26 I	107	83	152	103	197	73 IV
18	20a	63	27 I	108	86 V	153	64	198	58 III
19	56 II	64	28 I	109	105 III	154	74 II	199	58 II
20	36	65	29 III	110	105 I	155	124 III	200	54 IV
21	37	66	30 I	111	Ar. 110	156	67 IV	201	54 III
22	38	67	31	112	26 IV	157	Ar. 60 II	202	102
23	38a	68	32	113	46 VII	158	120 III	203	73 III
24	39	69	33	114	87 I	159	124 IV	204	120 II
25	40	70	34	115	115	160	26 XI	205	86 III
26	41	71	59 II	116	116	161	18	206	100
27	42	72	66 IV	117	117	162	19	207	24 VII
28	43	73	78 IV	118	118	163	95	208	28 V
29	30 II	74	93 II	119	119	164	54 I	209	29 IX
30	44	75	26 III	120	120 I	165	66 II	210	68 III
31	45	76	28 IV	121	120 IV	166	66 III	211	101
32	12	77	24 II	122	121	167	68 IV	212	58 IV
33	13	78	26 VI	123	48	168	73 I	213	58 VIII
34	14	79	29 I	124	49	169	85 I	214	91
35	15	80	24 III	125	50	170	94	215	26 V
36	16	81	26 VII	126	47	171	99	216	68 II
37	16a	82	29 II	127	73 II	172	93 IV	217	Ar. 96 VIII
38	17	83	Ar. 98 X	128	51	173	29 VIII	218	70
39	Ar. 102 IV	84	29 IV	129	55	174	53	219	71
40	24 VIII	85	Ar. 98 IX	130	125	175	52	220	96
41	61 I	86	57 III	131	122	176	92	221	Ar. 53 II
42	21	87	22 II	132	123	177	60 II	222	69
43	77 V	88	105 II	133	124 I	178	60 III		
44	22 I	89	106	134	56 I	179	58 VII		
45	98	90	107	135	58 I	180	86 IV		

Concordance 2

Library Number : Entry number

1	2	26 XI	160	52	175	73 I	168	107	90
2	3	27 I	63	53	174	73 II	127	108	91
3	4	27 II	55	54 I	164	73 III	203	109	92
4	5	27 III	50	54 II	190	73 IV	197	110	93
5	6	28 I	64	54 III	201	74 I	1	111	94
6	13	28 II	56	54 IV	200	74 II	154	112	95
7 I	137	28 III	51	55	129	75	181	113	96
7 II	10	28 IV	76	56 I	134	76	182	114	97
8	9	28 V	208	56 II	19	77 V	43	115	115
9 II	11	29 I	79	57 I	136	78 I	186	116	116
9 III	191	29 II	82	57 II	147	78 III	183	117	117
10	12	29 III	65	57 III	86	78 IV	73	118	118
11	14	29 IV	84	58 I	135	80	195	119	119
12	32	29 V	57	58 II	199	81	196	120 I	120
13	33	29 VI	52	58 III	198	82	106	120 II	204
14	34	29 VII	173	58 IV	212	83	107	120 III	158
15	35	29 IX	209	58 V	179	84	15	120 IV	121
16	36	29 X	151	58 VII	213	85 I	169	121	122
16a	37	30 I	66	59 I	138	85 II	98	122	131
17	38	30 II	29	59 II	71	86 II	187	123	132
18	161	31	67	59a	139	86 III	205	124 I	133
19	162	32	68	60 I	177	86 IV	180	124 II	142
20	17	33	69	60 II	178	86 V	108	124 III	155
20a	18	34	70	60 IV	60	87 I	114	124 IV	159
21	42	35	58	60 V	193	87 II	104	125	130
22 I	44	36	20	61 I	41	88	105		
22 II	87	37	21	61 II	16	89	140	Ar. 41 II	100
23	46	38	22	61 III	148	91	214	Ar. 53 II	221
24 I	61	38a	23	62	150	92	176	Ar. 53 III	149
24 II	77	39	24	63	143	93 II	74	Ar. 60 II	157
24 III	80	40	25	64	153	93 IV	172	Ar. 60 IV	-
24 IV	54	41	26	65	146	94	170	Ar. 73 V	8
24 V	48	42	27	66 I	194	95	163	Ar. 96 I	144
24 VII	207	43	28	66 II	165	96	220	Ar. 96 II	145
24 VIII	40	44	30	66 III	166	98	45	Ar. 96 VI	185
25	47	45	31	66 IV	72	99	171	Ar. 96 VII	101
25 XI	192	46 I	99	67 IV	156	100	206	Ar. 96 VIII	217
26 I	62	46 II	102	68 I	184	101	211	Ar. 98 IX	85
26 II	49	46 V	103	68 II	216	102	202	Ar. 98 X	83
26 III	75	46 VII	113	68 III	210	103	152	Ar. 98 XI	59
26 IV	112	47	126	68 IV	167	104	141	Ar. 98 XII	53
26 V	215	48	123	69	222	105 I	110	Ar. 102 IV	39
26 VI	78	49	124	70	218	105 II	88	Ar. 110	111
26 VII	81	50	125	71	219	105 III	109		
26 X	188	51	128	72 I	189	106	89		

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{Description
of
Persian Medical Manuscript 79}

Prepared by

Hossein Ziai

**UCLA, Department of Near Eastern
Languages and Cultures**

MSS # 79 : Description prepared by Dr. Hossein Ziai

Author: Unknown

Title: Unknown (fairly common work on extracts and uses of minerals, oils, and tinctures)

Description: The manuscript (19th century copy of an earlier work?) is 4.25 by 6.5 in., with the text 3 by 5 in., written in an early 19th century Shikasteh Nasta'liq script with headings in red. It is in good condition, missing original cover and several (?) folios from the beginning and the end; the paper is hand-made.

Subject: Contains four chapters on chemical and alchemical subjects:

1. Chapter 1: On minerals (first few sections missing); 40 sections in all;
section 3: On Emeralds (Zumurrud), p. 4
2. Chapter 2: On oils, and organic objects that have "medicinal", chemical and alchemical properties, pp. 42-53
3. Chapter 3: "On precious oils", pp. 53-77 (copied from older "pharmacopoeia" literature);
section 4: On Camphor, pp. 77-85
4. Chapter 4: On gold and silver, pp. 85-94 (end missing)

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Bio Medical Library
19th Century Persian Medical Manuscripts
A Description

Prepared by

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The early decades of the nineteenth century is an important period for the cultural history of “modern” Iran. This period marks the first significant modernization trends in Iran similar to the Ottoman reformist Tanzimāt movement. Just as the Tanzimāt ushered in a new era in Turkey with major social, political and scientific implications so do the modernization trends in Iran help form a new “modern” attitude in Iran. Modernization was initiated in three areas: military -- which led to the institution of a military school -- ; foreign service; and “scientific.” The first modern, secular and “scientific” school, the Dār al-Funūn (Academy of Arts and Sciences) was founded in this period. Perhaps the most significant curriculum of this school was modern medicine. Through the teachings of mainly two European physicians, Dr. Jakob Eduard Polak and Dr. Joseph D.T. Tholozan, at this school modern medicine was introduced in Iran. Their many students translated and compiled texts in Persian on modern medicine for the first time. The social and cultural impact of the new scientific attitude, one that had an immediate impact on the very being and behavior of the upper classes (initially), has never been fully examined. It is safe to assume that modern medical practices had an impact on changing Iranian humanistic attitudes, indeed opening a new chapter in the cultural history of nineteenth century Iran.

Persian Medical Manuscripts**2**

The nineteen Persian manuscripts in the collection at U.C.L.A. form a unique collection and fall within one of the following categories: 1- Translations (from French) of works taught by Polak or Tholozan at Dār al-Funūn, translated by one or more of their students; 2- Compilations in Persian of the new medical curricula; 3- Hand-books in the new medicine for practicing physicians; and 4- (at least one) Persian traditional “folk” medicine.

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The following is a brief description of 19 Persian medical manuscripts of the UCLA Bio Medical Library. The manuscript number, author, title, date and a brief description are given.

MSS#126

Author: Muḥammad Hāshim al-Ḥusaynī, a student of Dr. J.D. Tholozan during Nāṣir al-Dīn Shāh’s reign.

Title: *Kitāb-i Tashrīḥ-i ‘Aṣabī* (On dissection and surgical methods).

Date: 1279 A.H.

Description: The manuscript is in an excellent Naskh script with some red overlines of terms and headings. The paper is hand-made glossy. The MSS is 8.5 by 3.25 in., and the text 6.25 by 3.25 in. French terms are transliterated and their Persian equivalents are given in most cases. Subjects indicated include: Anatomy of the nervous system, dissection and methods of surgery. There are 141 + 3 pages, and one illustration on page 115. The manuscript is an autograph.

Persian Medical Manuscripts**3****MSS #127**

Author: Dr. Jakob Eduard Polak, an Austrian physician who went to Iran in 1850 and taught at Dār al-Funūn until his return to Europe in 1860 (Storey, *Persian Literature*, Vol. II, Part 2, *Medicine*, p. 294; Brown, *Press and Poetry*, p. 154n; Elgood, pp. 501-2, 512; His *Persien, Das Land*, 2 Thle. Leipzig, 1865; and *Vorlesungen des orientalischen Museums. Die österreichischen Lehrer in Persien*, Wien, 1876, contain valuable information on the “new” 19th century Persian medicine).

Translator: Mīrzā Muḥammad Ḥusayn Afshār. The translator in most cases, including here, is a student of Polak and his role is more than a simple translator, for the work is a Persian version of the French with additions and explanations, etc. Careful attention to the choice of Persian and Arabic technical terms in this work (and in others like it) make it a valuable source for comparing the classical terms, techniques and concepts of medicine with the new European.

Title: The manuscript consists of three treatises translated from the French:

- 1- *‘Alāj al-Asqām* (On remedies of diseases, perhaps meaning diagnosis), pp. 1-204.
- 2- *Risāla-yi Khḥālī* (Treatise on Ophthalmology), pp 1-64 (paginated separately).
- 3- *Makhzan al-Fawā’id dar A‘māl-i Yad va Qaṭṭā’i* (On Surgical methods) , pp. 1-101(paginated separately).

Date: Not dated, ca. 1850.

Description: The manuscript is in an excellent Nasta‘līq-Shikasta script with headings and some terms in red. The paper is superb hand-made semi glossy. The manuscript is 9.75 by 5.75 in, and the text in 7 by 3.25 in. A glossary of technical terms is provided at the end.

Persian Medical Manuscripts

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MSS#128

Author: Mūsā b. ‘Aqīl al-‘Alavī al-Ḥakīm va Ṭabīb al-Isfahānī, a student of Polak at Dār al-Funūn (p. 2).

Title: *Ḥadā’iq al-Adviya al-Mūsavī* (on medicines) (p. 3).

Date: 1291 A.H. written by Bāqir al-Isfahānī.

Description: The manuscript is written in an excellent Naskh script on old hand-made paper, titles are in red. Marginal notes are added in the same hand. The manuscript is 9 by 3.75 in. and the text in 6.25 by 3.5 in. A detailed table of contents is given on pp. 184-185. There are 185 + 1 pp. in the manuscript. There work appears to be a work by the author on European medicine and does not seem to be a direct translation.

MSS# 129

Author: Not given.

Title: *Anatomie Systeme Nervueu* [sic] (p. 2), also transliterated in Persian with the subtitle: *Ya’nī Tashrīḥ Sāda-yi ‘Aṣabī*.

Date: Copied in 1308 A.H.

Description: The manuscript is written in a good Shikasta script. The French terms are given also in the Latin script in an awkward hand. The manuscript is 8.5 by 5.5 in. and the text 6 by 3 in. There are 269 +2 pp. in the manuscript.

MSS# 130

Author: J.D. Tholozan (pp.4-5). (See *Index-Catalogue of the Library of the Surgeon-General's Office*. U.S. Army, Washington, 1890. pp. 472-473; *Biographisches Lexikon der hervorragenden Ärzte aller Zeiten und Völker*, p. 562).

Persian Medical Manuscripts**5**

Translator: Mirzā Muṣṭafā (son of Mūsā b. ‘Aqīl al-‘Alavī, see MSS# 128), a student of Dr. Tholozan.

Title: *Badāyi’ al-Hikmat-i Nāṣiri* (a work on surgery) (p. 5).

Date: 1291 A.H.

Description: The manuscript is written in an excellent Naskh script with red overlines on terms and headings, it is 8.5 by 5.5 in. with the text 6 by 3.5 in. There are 90 + 2 pp. in the manuscript. A detailed table of contents is given on pp. 88-90.

MSS# 131

Author: Not given. May be a work by Polak.

Title: Not given. The subject is general pathology.

Date: Not given. Ca. 1290 A.H.

Description: The manuscript is written in an excellent Naskh script with headings in red, and is 8.5 by 5.5 in. with the text 6 by 3.5 in. It consists of 242 + 1 pp.

MSS #132

Author: Identified as Dr. Riḍā (p. 596)

Title: *Nazf al-Damm* (on hemophilia), and is the fourth book (*kitāb-i chahārum*) of a larger work on medicine.

Date: 1294 A.H.

Description: The manuscript is written in a good Naskh script, consists of 596 + 3 pp., and is 8.5 by 6.5 in. with the text 6.5 by 4 in. The work is said to have been dictated by Dr. Riḍā to Nuṣrat Ṭabīb, but was not completed due to the death of the former in 1294 A.H. (p. 596).

Persian Medical Manuscripts

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MSS# 133

Author: Not given.

Title: Not given. Appears to be an epitome of a general work on modern medicine, and was perhaps a physician's handbook.

Date: Not given ca. 1300 A.H.

Description: The work is in a common Shikasta script and appears to be a monograph. It is 10 by 8 in, with the text 8 by 5.5 in. The paper is ruled European, and many pages bear the owners stamp: Abu'l-Qāsim al-Ṭabāṭabā'ī. It appears that several smaller treatises are added. The beginning and end folios are missing. The subject appears to include a mixture of classical medical concepts and the modern. The manuscript appears to be an autograph.

MSS# 134

Author: Not given.

Title: *Kitāb Khazā'in al-Shifā'-i Nāṣirī.*

Date: 1307 A.H.

Description: The manuscript is written in an excellent Shikasta script, is 8.5 by 6.24 in, with the text 5.75 by 3.25 in. and consists of 324 pp. The work was compiled by the author, a physician at a hospital (Dār al-Sa'āda) in Zanjān, at the express order of the Minister of Science (Vazīr-i 'Ulūm) Mukhbīr al-Dawla (p.2). It appears to be based on a French work.

MSS# 135

Author: Not given.

Title: Not given, several treatises are bound together.

Date: Not given. The date 1320 A.H. is added on the inside end-paper.

Persian Medical Manuscripts**7**

Description: The manuscript consists of several different works in different hands. It appears that most of the treatises deal with older folk and materia medica subjects including prescriptions for ailments, alchemical significance of minerals, raml, jafr, and even incantations to be said for specific diseases. The manuscript is 7 by 4.5 in. the text dimensions vary. Different types of paper are used.

MSS# 136

Author: Not given.

Title: This is the third book, entitled *Fi'l-Awrām* (on inflammations) of a ten volume work, entitled *al-'Ilal wa'l-Amrād* (causes and diseases).

Date: 1294 A.H. The scribe is Ibrāhīm al-Isfahānī.

Description: The manuscript is written in an excellent Naskh script, with titles in red. It is 8.5 by 6.5 in, with the text 6 by 3.5 in., and consists of 477 pp. The paper is a superb hand-made semi gloss. An owner's stamp appears on p. 2: Muḥammad Mehdī al-Ḥusaynī.

MSS# 137

Author: Not given.

Title: Not given appears to be a translation of a European work on general chemistry.

Date: Not given.

Description: The manuscript is in a common Shikasta-Taḥrīrī script, in 176+3pp. It is 7.75 by 4 in, with the text 5.5 by 3.25 in. It contains a detailed table of contents (pp. 161-174), with several illustrations that appear to be traced from a European work. There is a glossary added on p. 176.

Persian Medical Manuscripts

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MSS# 138**Author:** Not given.**Title:** Not given. It appears to be a translation of a French work on general pathology.**Date:** 1271 A.H.**Description:** The manuscript is written in an excellent Naskh script with titles in red, on hand-made glossy paper, and consists of 317 + 2 pp.**MSS# 139****Author:** Aḥmad b. Ibrāhīm al-Ḥusaynī Rāzī Tehrānī “Muḥaqqiq.”**Title:** *Kitāb ‘Ilal al-Amrād wa Mu‘ālijuhā* (on causes of diseases and their remedies).**Date:** 1322 A.H. Written by the author.**Description:** The manuscript is in a Nasta‘līq plus Shikasta script on ruled European paper in 108 + 8 pp. It is 8.25 by 6, with the text 8.25 by 6 in. The work is an epitome of Avicennan medicine.**MSS# 140****Author:** Not given.**Title:** *Risāla-yi Mukhtaṣar-i Jarrāḥī* (Short epitome on Surgery).**Date:** 1320 A.H.**Description:** The manuscript is written in a good Shikasta-Nasta‘līq script on thin mass-produced “kāhī” paper of the period. It is 7 by 4 in., with the text 5.75 by 3.5 in. It appears that the work is a Persian epitome of a French work on surgery and surgical methods and preparations. Many French terms are transliterated in Persian.

Persian Medical Manuscripts9**MSS# 141****Author:** Not given.**Title:** *Pātolojhī Shīrūjhikāl* (surgical pathology).**Date:** Copied by the scribe Ḥaydar in 1292 A.H. Owner's embossed seal with the date 1343 A.H.: Seyyed Muḥammad Ṣādiq Nakhjavānī appears on fol. 1v.**Description:** The manuscript is a carefully prepared one. It is written in a superb Nasta'liq script on semi-glossy hand made paper. It is 8.75 by 6.5 in, with the text 5.5 by 4.5 in. All French terms are given in the Latin script along with their Persian transliterations and equivalents. The work appears to be a Persian epitome of a French text on surgery and surgical methods.**MSS # 142****Author:** Dr. Jakob Eduard Polak, given as Ḥakīm Polak-i Farangī.**Translator:** Mirzā Muḥammad Ḥusayn Afshār, Polak's student at the Dār al-Funūn.**Title:** *Kitāb-i Tashrīḥ-i Ḥakīm Polak-i Farangī* (The European Dr. Polak's Book on Dissection and Surgery).**Date:** 1857**Description:** The manuscript is written in a good Shikasta-Nasta'liq script on European paper. It is 7 by 4.25 in., with the text 5 by 3 in. The work appears to be prepared as a medical textbook.**MSS# 143****Author:** Not given.**Title:** *Majma' al-Adwiya al-Nṣṣirī* (on the preparation of medicines and tinctures).

Persian Medical Manuscripts**10****Date:** Copied in 1320 A.H.

Description: The manuscript is written in a good Naskh script on mass-produced “kāhī” paper. It is 7 b 4.5 in, with the text 5.75 by 3.5 in. The work appears to include material from a French text on chemistry, chemical compounds and preparations of medicines. The work ends with a glossary of medical terms and names of drugs. A later owner, Mīrzā Muḥammad ‘Alī Khān son of Qavām al-Aṭibbā’, indicates his ownership, dated 1335 A.H., on the last folio r.

MSS# 144**Author:** Not given.

Title: *Kitāb Masā’il al-Mukhtāriyya fi’l-Mawād al-Imtāḥaniyya* (on selected medical problems -- as an examination primer or a medical syllabus)

Date: Copied in 1350 A.H.

Description: The manuscript is written in a Nasta’liq + Naskh script, with many sections in Arabic. It is 9 by 7 in., with the text 7 by 5 in. The manuscript is incomplete and appears to have been a medical textbook. There are 194 + 2 pp. in the manuscript.

MSS# 145**Author:** Not given.**Title:** Not given, but appears to be a copy of MSS# 143.

Description: The manuscript is written in a Naskh + Nasta’liq script. It is 6.75 by 4.25 in., with the text 5 by 2.5 in. There are 96 + 31 + 2 pp. in the manuscript. The work appears to be a version of MSS# 143, but more as dictionary of terms and techniques of chemical compounds and prepara-

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tions. There are 31 pages of illustrations separately paginated, which appear as an appendix to the main work. May have been a textbook.



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