

Modern Arabic manuscripts in the National Library of Tunis

A selection by Jan Just Witkam

INTRODUCTION¹

Only when one actually travels to Tunisia does it become clear how near to Europe this country, and more particularly its capital Tunis, is situated. Less than half an hour after the southbound aeroplane has crossed the line of the Italian shore, is Africa already within sight. This geographical vicinity has, from time immemorial till the present day, had an intensive political, economical and cultural interaction as a result. It may easily be maintained that Tunisia's history has, at all stages, had a considerable European component to it, both in an expansive and receptive sense. From as early as the tragic fate of Queen Dido at the hands of Aeneas in legendary times, through the traumatic period of the Punic wars between Rome and Carthage, during the inclusion of the territory in the Christian realm, from the subsequent Islamic conquest, down to the establishment of the French protectorate in 1881, and even till today, now that Tunisia is an independent republic, Tunis (as both the country and the capital are referred to here) has in some way or another always been concerned with Europe. Of all the countries 'on the other side of the Mediterranean' it is, nowadays, the one which is most assimilated to European secular and material culture, while at the same time retaining the elements of its own, Islamic identity. This assimilation, as it stands in its present-day form, is mainly the product of a process which was set in motion around the middle of the 19th century. It is a direct consequence of the European industrial revolution, its technical progress and ensuing expansion, a combination which excited the curiosity of Tunisians and facilitated the acceptance of so many aspects of this awe-inspiring and superior culture.

It is the purpose of the present article to describe a number of Arabic MSS which are preserved in the National Library of Tunis and which somehow illustrate this process of cultural and technical innovation and assimilation in 19th-century Tunisian society. The present selection was in no way preconceived, but rather is the result of a random selection of items which came to light during my consultation of the

library's catalogues and card-files, items which, when taken as a group, are illustrative of certain aspects of modernity. Nor is the list which follows here in any way exhaustive, let alone complete, either in the number of its subjects or in the amount of materials described. Under the subject headings 'military technology', 'travels to European countries', 'medicine', 'veterinary medicine', 'textile machinery', 'photography' and 'various subjects', I have listed some twenty-seven texts which I came across during the week that I worked in the library. It must be borne in mind that all volumes but one were produced in the form of manuscripts which were made in an entirely traditional way and are therefore formally described as such. The contrast between the traditional form and the modern contents of these materials gives them an additional touch of interest.

Several of the texts are original compilations, but the greater part is made up of Arabic translations of European works, or works written or dictated by Europeans in Arabic. I have tried, as much as possible, to identify these works and their authors, though not always successfully, I am afraid. There must have existed a great many of these European brochures, reports and manuals, also outside Tunisia, and quite a number of translations must have been in existence. They illustrate the eagerness of those who commissioned such translations to be informed about modern technical developments. This recalls that other great period of assimilation by Middle-Eastern society of foreign cultures (Greek, Persian and Indian) in the heyday of the Baghdad caliphate. But unlike the research on the translations and assimilation of a millennium earlier, the texts of the sort which are mentioned here have hardly been the object of study. Such a study could be illustrative and revealing of the impact of waves of foreign influence. It is remarkable, that detailed knowledge of such a powerful and revolutionary weapon as the Gatling gun was already available in Tunis in 1870, a mere eight years after it had become available on the arms market. Literature on artillery was, in fact, known in North Africa before the 19th century, mainly from translated Spanish sources, so the subject

matter had already some roots in Arabic technical and historical literature. Luigi Calligaris' estimate of the strength of the Russian armed forces in 1854 was written only days after France and Britain had joined the Ottoman Turks in declaring war on Russia. Military intelligence is not all that I found, though. The travelogues which I have included here are mentioned because they are accounts of the contacts between North Africans and Europe. Al-Ġazzāl, on his visit to Spain in 1766, directs much attention to Islamic remnants in al-Andalus, because there was at that time hardly any gap in technical knowledge which needed to be bridged. The conditions under which Sulaymān b. Šiyām traveled to France in 1852 were entirely different. Algiers had been occupied by the French, who were making a French province of it. The traveling party comes to Paris, very much like vassals of the feudal period who come to state their allegiance to the king. For them, technical novelties such as the speed of the trains and the military power of the French army, are remarkable facts. And although Sulaymān b. Šiyām and his companions were not Tunisians, it is striking that a copy of his account eventually came to Tunis. It was apparently, in Tunis too, considered as useful information.

Medicine is a somewhat different case. Arab medicine traditionally had a much higher quality than medicine in Europe. The 14th and 15th-century Egyptian ophthalmologists, to name but one example, were superseded only in the 18th century in some of their achievements by their European colleagues. For medicine in Tunisia, the 19th century is not a turning point in the same way as it was for the other technical sciences. Unlike these, medicine was much more firmly rooted in the indigenous tradition. Medical texts, in varying degrees of modernity and originality of their subject matter, were abundantly available in the Middle East. Most of the 'modern' medical texts, which are listed by me here, have, in varying degrees, their share of one or more of the three components which may be observed in all of the 'modern' texts: elements of the traditional, Greco-Arab medical approach, elements of locally developed practice and, finally, elements of foreign influence.

Not much is known about the enigmatic figure of Yūsuf al-Qīr, Joseph the Proselyte (al-Qīr being the Tunisian spelling for 'Ger', proselyte), but the scant information given by Ben Mīlād is intriguing enough. He was an Italian who, in the second half of the 18th century, had come to Tunis, a foreigner who at some stage seems to have become the Bey's personal physician, a convert from the Christian faith to Judaism ('from one darkness to an even darker night', as a Muslim contemporary put it²). He seems to have been able to speak Arabic, but appears to have written his medical works in Italian (none of which appear to

have been preserved, if they ever existed in that form), and then dictated them in their Arabic version to a Tunisian colleague. Such a career is a reflection of the intercultural relationships of which many more must have existed long before the technical supremacy of Europe had become so conspicuous in the Mediterranean. Another instance illustrated in one of the MSS selected here is the introduction of the use of quinine in Tunis, a medicine which in 1726 was imported from Italy at the request of Tunis' prime minister Ḥusayn Kūġa. This is one more sign of the cultural bonds between Europe and Tunis. When Ḥusayn Kūġa first used quinine, in the course of a stay in Italy in 1689, this medicine had only less than a century before been introduced into Western medicine, where it had become to be appreciated as the only effective remedy for malaria.

Arab veterinary medicine is another practical science, which, till recent times, was never very much influenced by Western developments. In the MSS which I perused at the National Library in Tunis I found two texts on the treatment of horses, one about horse breeding, the other a poem on the handling of horses in general. In both, attention is given to veterinary matters as well. Another text treats of the use of light cavalry in war time and provides thereby a link between the purely veterinary and equestrian matters on the one hand and military and strategic considerations on the other.

The Arabic manual of a French knitting machine made in 1878 is another example of technical developments in the lives of the Tunisians.

By far the greatest number of modern scientific texts, however, is devoted to photography. That marvellous invention of 1839 which the French government presented to the world, enjoyed, from the very start, a great popularity in the Middle East. In the Tunis library I found one convolute volume containing seven texts, and yet another volume with one text, on photography. These texts are mostly translations from European manuals, but some may also be original Arabic works. This convolute volume must have been composed by or on behalf of a professional photographer in Tunis in the last two decades of the 19th century. Some of the texts are of a simple nature ('How to learn photography without a teacher'), others are apparently destined for the advanced photographer. The manufacture of photographic paper and glass plates is discussed, lists of chemicals and recipes are mentioned, the organisation of a dark room is explained, etc.

My selection comes to a close with the enumeration of five MSS on odd subjects, which have no direct links with any of the aforementioned matters, but which nevertheless do fit with the common denominator

of the previously described texts: the development of modern times in Tunisia. These are: a *fatwā* concerning the use of Eau de Cologne, Arabic translations of English and French press cuttings, a survey of the Arabic alphabet which may have been used as copy for a printer's or founder's type specimen, a speech held at the Khaldounia Centre, and, finally, a romance in colloquial Arabic (probably not originating from Tunisia).

One more function of the MSS selected here needs to be mentioned. In most of the modern scientific texts which I have listed and described, and those on photography in particular, yet another aspect of this wave of modernity comes up, which is reminiscent of the translation movement of a thousand years earlier: the lack of mastery of standard written Arabic by the translators in general and the question of the development of a new, technical vocabulary in particular. Several of the works mentioned above were the product of authors who admittedly hardly knew how to write Arabic. Figures such as Luigi Calligaris, Maṣṣūr Carletti and Joseph the Proselyte were a sort of technical middle-men or culture brokers, having a European background, and using their knowledge and practical skills in a Tunisian environment. Calligaris' work shows numerous signs of colloquial Arabic and it is doubtful that he had much theoretical knowledge of Arabic in its written form. The translators of European works on photography faced another problem: they had to invent an appropriate new terminology. To what extent they were successful in doing this remains to be assessed. The MSS which are herewith presented may provide the data for this. In addition to the cultural and scientific function of the texts, the MSS described here can be considered as sources for a history of modern Arabic scientific and technical vocabulary.

THE MANUSCRIPTS

Military technology

MS 1370

Untitled. An introduction to the use of the Gatling gun.

Translated by *al-Ḥāḡḡ MUḤAMMAD b. al-Ḥāḡḡ 'UMAR, al-qā'im-maqām bi-Wizārat al-Ḥarb*. The MS is the translator's autograph, dated 30 Rabī' al-Anwar 1293/1876 and signed by the translator. The original text, or texts, appears to date from a few years earlier. On *f. 16a* reference is made to a report, dated 28 October 1870.

¶ The Gatling gun was an invention of the American engineer Richard Jordan Gatling (1818-1903). Patented in 1862, it was an early form of machine gun with multiple barrels (usually ten) which were rotated by a hand crank. Evident advantage was the increased

firing speed of the gun, without the risk of the barrels becoming overheated. It was adopted in all parts of the world, built in many calibres and used in practically every war for 50 years after its invention. Notable use of it was made in the Middle East during the English occupation of Egypt in 1882.

MS on paper; 64 *ff.*; 21 × 15 cm; 14 lines to the page; brown ink; magribī script; lacuna between *ff. 20* and *21?*, and also between *ff. 28* and *29?* The original page numbers there jump from 57 to 80, but this may only be a mistake in the numbering of the pages without there being any text lacking.

f. 1a. Beginning: ما يتعلق بالمدفع الذي اخترعه قتلاتق ويعرف هذا المدفع القتال لقتلاتق وانه والحالة هذه غير محتاج للبحرية به وقد تحققت سلامته من العطب فهو مقبول بلا نزاع وانه من المدافع ذات الجعاب وقد وقع امتحانه بعمليات شديدة مع ثبوت انه من احسن المدافع التي اخترعت من هذا النوع ...

f. 1a. فيما يتعلق بتاريخ الاختراع

f. 3b. فيما يتعلق بالتقرير المذكور

f. 10a. فيما يتعلق بميزان مدفع قتلاتق ذي الجعاب العشرة

On *ff. 13b-14a* are tables with the results of shooting experiments.

f. 16a. فيما يتعلق بملخص التقرير المؤرخ في ٢٨ أكتوبر عام ١٨٧٠

f. 23a. فيما يتعلق بقواعد الصرخ الأربع على مسافة ١٥٠ يارد

f. 26a. تعادل صرخ مدفع قتلاتق من قالب (٠.٤٢) من أجزاء

f. 28b. فيما يتعلق بقواعد الصرخ على مسافة ٥٠٠ يارد

On *ff. 41a-44b* follow 25 properties of the Gatling gun. The text on *ff. 16a-52b* appears to be the summary of a previous report on the gun.

f. 51b. في ذكر النتائج

f. 52b. فيما يتعلق بميزان مدفع ذات الجعاب وبيان قوايلها

f. 53a. فيما يتعلق بلوازم مدافع ذات الجعاب وغيرها من الآلات التابعة لها

f. 53b. فيما يتعلق بالسريير

f. 54b. فيما يتعلق بأسماء أجزاء المدفع

f. 55b. فيما يتعلق بكيفية المناورات بمدافع قتلاتق ذات الجعاب من قالب المكاحل العسكرية

f. 56a. فيما يتعلق بأماكن وقوف المدافعية

f. 58a. فيما يتعلق بترتيب البطرية

f. 58b. فيما يتعلق بحمل مدفع قتلاتق على ظهر الجمل

f. 59b. فيما يتعلق بلوازم الصرخ

f. 60a. فيما يتعلق بحل قطع المدفع وتفكيكها

f. 61a. فيما يتعلق بتركيب قطع المدفع

f. 62a. فيما يتعلق بتعلم تركيب المدافع ذات الجعاب الطراف على الأسرة البحرية

f. 62b. فيما يتعلق بمسئلة تحريك المدافع ذات الجعاب يمينا وشمالا لقتلاتق

- f. 62b. فيما يتعلق بكيفية تحريك المدفع يمينا وشمالا
 f. 63a. فيما يتعلق بتعليم كيفية تعمير حقل العمارة وطنبور الحربي

In his catalogue of 1975, 'Abd al-Hafiz Maṣṣūr has a special section on military sciences, 'ulūm 'askariyya (pp. 431-437). No specific texts on modern firearms are described there. There are, however, two manuscript copies of the Arabic translation by Aḥmad b. Qāsim al-Ḥaḡarī (lived in the first half of the 11th/17th century) of the older manual on artillery, entitled *al-'Izz wa-al-Manāfi' li-al-Muḡāhidīn fī sabīl Allāh bi-al-Madāfi'*, by Ibrāhīm b. Aḥmad b. Ḡānim (cf. *GAL* G II, 465; cf. Maṣṣūr 1975, pp. 436-437: MSS 18488 and 18120). See on the translator now also G.A. Wieggers 1988.

MS 18671 (Catalogue Maṣṣūr 1975, p. 437) contains a text on the maintenance of field guns, written in the Tunisian spoken language. It is entitled: *al-Ḡuz' al-Awwal min Muḥimmāt Šinā'at al-Ṭubḡiyya* and was copied on 27 Ḡumādā II 1263/1847 (f. 188a).

MS on paper; 188 ff.; 240 x 185 mm; 23 lines to the page; maḡribī handwriting; brownish ink with rubrics.

MS 9868

Memorandum by LUIGI CALLIGARIS (1808-1870) on the strength of the Russian army and navy. The memorandum, which was written in April 1854, is directed to the Bey of Tunis, Aḥmad b. Muṣṭafā (reigned 1253/1837-1271/1855) and his prime minister (here referred to as *amīr al-umarā'*), Muṣṭafā Ḳaznadār (1817-1878). MS on paper, with text written within a frame printed with gold ink; 8 ff.; 210 x 150 mm; 9 lines to the page; maḡribī handwriting; brownish ink, with the occasional use of red, green and yellow ink; written, possibly by Calligaris himself, in April 1854 (f. 8b); entry note of the Zaytūna Library in Tunis dated 24 Ḡumādā 1295/1878 (f. 1a).

¶ Luigi Calligaris, who was of Italian extraction, made his career as a soldier in Tunis. He first came to Tunis in 1833 and stayed there for almost thirty years. In 1840 he was appointed director of the Military Academy in the Bardo, and in 1853 he had attained the rank of colonel (*amīr ālāy*) in the Tunisian army. In 1861 he was appointed professor of colloquial Arabic in the University of Turin.

He is the author of a history of Napoleon (Paris, 1856) and also of several textbooks of Arabic, e.g. *Il nuovo Erpenio ossia Corso teorico-pratico di lingua Araba* (Torino, 1867), which was reprinted several times. He was recently identified as the author of a memorandum on the use of the printing press in Tunisia (cf. Demeerseman 1956).

The reason why Calligaris wrote his estimate of Russian military strength must have been the Crimean war. When the conflict of interests in the Middle East between the great powers had escalated, the Turks

declared war on Russia on 4 October 1853. On 3 January 1854, the British and French fleets entered the Black Sea and on 28 March 1854 both Britain and France also declared war on Russia. Tunis nominally being an Ottoman dominion, it was perfectly understandable that the Bey of Tunis and his prime minister were interested in this sort of military intelligence, and the more so, because they had sent an expeditionary force of 8000 men in support of the Sultan.

- f. 1a. ذكر كل اجناس جند ايلات الموسكو برية وبحرية
 اليوم الذي عيون جميع الدنيا استمالت الى مقلق المشرق والاروپا
 هاذة الفهرسة المضبوطة في كل اجناس عسكره ...
 نبتي هاذة الخدمة لشاهد محبتنا ومودتنا الى المعظم المرفع سيدنا
 ومولانا سعادة احمد بن مصطفى بن محمود بن محمد بن حسين بن
 علي صاحب عمالة تونس ابقاه الله تعالى والى المقام الافضل امير
 الامراء فريك مصطفى خزنادار وزيره العظيم اعزه الله تعالى امين

To judge from this beginning, Calligaris' mastery of the grammar of standard Arabic cannot have been very impressive. If the present MS was copied by him, it means that he knew how to write maḡribī script.

From f. 2a onwards follows the estimate of the military strength of Russia:

660,000 men infantry

110,000 men cavalry

70,000 men artillery

210,000 men irregular forces, Cossacks, Bashkiris and Kirghiz.

This makes a total of 1,050,000 men. To these must be added clerks and customs officers, in total some 150,000 men. Then follows an account of their geographical dispersion, a historical survey and an account of the Russian harbours.

f. 8b. Colophon:

- ... والكتب من الفقير الى الله تعالى الامير آلاي معين سيدنا ربنا
 يكتبه لويس قلقارس أبريل ١٨٥٤

Travels to European countries

MS 3686

Riḥlat Abī al-'Abbās Aḥmad al-Ḡazzāl ilā al-Andalus Sanat 1179, al-Musammāt Natūgat al-Iḡtihād fī al-Muhādana wa-al-Ḡihād

رحلة أبي العباس أحمد الغزال الى الأندلس سنة ١١٧٩ المسماة
 نتيجة الاجتهاد في المهادة والجهاد

Account by the Moroccan envoy Abū al-'Abbās Aḥmad b. al-Mahdī AL-ḠAZZĀL al-Himyarī al-Andalusī al-Mālaqī al-Fāsī (d. 1191/1777, cf. *GAL* S II, 712) of his embassy on behalf of Moulay Muḥammad b. 'Abdallāh in 1179/1766 to the court of King Charles III of Spain. He was sent to negotiate the release of prisoners and also, it seems, the return of the library of Moulay Zaydān. See on this latter point also 'Inān 1980, pp. 4-5, and Jones 1987, p. 103. The text

contains a detailed account of the numerous localities through which the party of Moroccans traveled, with numerous details on Islamic architecture in al-Andalus. To the known MS copies of this work can now be added nine MSS in Rabat, five in the Bibliothèque générale et Archives du Maroc, Nos. D 981, D 1297, D 1316, D 961 and D 1640 (catalogue by I.S. Allouche & A. Regragui 1958, vol. II, Nos. 2345-2349), and four in the Royal Library, Nos. 1814, 3916, one text as a part of maǧmū' 75, and 3066 (catalogue M. 'Abdal-lāh 'Inān 1980, pp. 328-330). An abridged edition by Alfredo al-Bustānī (Tetuan 1945, or 1941?) is mentioned in both Rabat catalogues.

MS on paper; 238 ff.; 225 × 180 mm; 17 lines to the page, not dated, but probably a 19th/20th-century copy; brown ink with rubrics for the localities which were visited.

MS 4230

Riḥlat al-Sayyid Sulaymān b. Ṣiyām ilā Bilād Farānsa

رحلة السيد سليمان بن صيام الى بلاد فرانسه

Alternative title is: *al-Riḥla al-Ṣiyāmiyya* (f. 15a).

Account of a journey by a number of Algerian notables in the spring of 1852 to the Prince-President Napoleon of France (*al-maḡām al-sulṭānī al-Napoleonī*), written by one of the participants, *al-sayyid Sulaymān b. Ṣiyām*. On 23 April 1852, the Algerians receive their orders from the French governor-general of Algeria, *al-gubernūr Rāndūn* (Jacques César Comte Randon [1795-1871]), and they depart, together with notables from Oran and Constantine, to France. They cross the Mediterranean, from Algiers to Sète (25-27 April). On 2 May they arrive by train in Lyons. Then follows some general information on the history and geography of France. In Versailles, they meet the Minister of War (f. 25a) and are, finally, introduced to the Prince-President (f. 31b). They receive presents and are ordered to return to their country. On 19 May they are back in Lyons, from where they go by boat on the River Rhône till Avignon, and from there by train to Marseilles, where they arrive on 22 May. Having departed from Marseilles on 25 May, they arrive in Algiers on 27 May, where they are met by their friends. After they have expressed their gratitude to the governor-general they return to their homes.

MS on paper; 35 ff.; 200 × 140 mm; 13 lines to the page; maǧribī handwriting.

Medicine

MS 510

A collection of four texts on medicine by different authors and copied by different copyists.

1. (ff. 1b-9b):

Untitled treatise on the medicinal use of mineral baths by MUḤAMMAD B. ḤUSAYN BAYRAM (1162/1749-1247/1831-2, cf. Ben Mīlād 1980, pp. 151-2, 215-6, where

the patronym is Hasan), copied (colophon on f. 9b) on 7 Raǧab 1241/1826 from the autograph, dated 6 Ṣaw-wāl 1191/1777.

MS on paper; 200 × 145 mm; 23 lines to the page; maǧribī handwriting.

f. 1b. (بسملة) ... سبحان من يجري ينابيع العلوم الحكم من صدور
جبال العلوم الشامخة واجرى جداول الفنون من انهار علومهم الراسخة
... اما بعد فيقول ... محمد بن حسين بيرم ...

f. 2a. المقدمة في تدبير دخول مطلق الحمام

f. 2b. الفصل الاول من الرسالة في فضل الحمامات المعدنية وبيان من
اخترع شرب ماياها

f. 3b. الفصل الثاني في ذكر المعادن التي تم عليها هذه المياه وسبب
سختها

f. 5b. الفصل الثالث في الكلام على حمام الانف بخصوصه على
ماذا يمر ماوه

f. 6a. الفصل الرابع في ذكر منافعه ومضاره شربا واغتسالا

f. 8a. الفصل الخامس في كيفية استعماله شربا واغتسالا

The first authority mentioned in the first chapter is Hippocrates. The locality mentioned in the title of the third chapter is the present-day Hammam Lif, between Tunis and Hammamet.

¶ MS 187 (4), ff. 51b-56b, is a treatise of juridical content by the same author: *Buǧyat al-Sā'il bi-Ilkīṣār Anfa' al-Masā'il*.

2. (ff. 10b-24b):

Zād al-Masīr fi 'Ilāǧ al-Bawāsīr

زاد المسير في علاج البواسير

Treatise on the treatment of hemorrhoids by the Ottoman Turkish physician and poet (*takalluṣ*: Nidā'ī) Muḥammad b. Muḥammad al-QAWṢŪNĪ (lived in the middle of the 10th/16th century, cf. GAL G II, 447). The text was compiled at the order of *al-ḥakīm al-ṣar'ī* of al-Manūfiyya (Egypt).

MS on paper; 200 × 145 mm; maǧribī handwriting; black ink with rubrics; copied on Thursday 20 Dū al-Qa'da 1182/1769.

f. 10b. (بسملة) نحمدك اللهم يا حافظ الصحة على هذه الابدان
... وبعد فهذه رسالة ... تتعلق بالعلة المعروفة بالبواسير ...

f. 11a. الفصل الاول في ماهية هذه العلة واقسامها واسبابها
وعلاماتها

f. 12b. الفصل الثاني في القوانين التي يجب ان يراعيها اصحاب
هذه العلة من اجل الاغذية وغيرها

f. 14b. الفصل الثالث في علاج هذه العلة

ff. 19a-b. الفصل الرابع في الادوية النافعة والمفردة في هذه العلة
مرتبة على حروف المعجم

3. (ff. 25b-88b):

Risālat Yūsuf al-Qīr

رسالة يوسف القير

Untitled medical handbook by YŪSUF al-QĪR (lived 1171/1757, cf. Ben Mīlād 1980, pp. 126-8). Ben Mīlād has it that this author of Spanish or Italian extraction somehow came to Tunis and made his medical career there. He was a Christian, but then converted to Judaism, hence his nickname Joseph the Proselyte. He knew how to speak Arabic, but he seems to have written in Latin. When Ben Mīlād mentions Latin, this probably means Italian or Spanish. No texts in Latin, or in another European language for that matter, of YŪsuf al-QĪr's hand appear to be preserved, however. Another treatise by YŪsuf al-QĪr (on medical baths) was noted down from his dictation by M. Ḥusayn Bayram (see on him above, text No. 1 in this volume) and recorded in Arabic by the latter. Would this be, in fact, the first text in the present volume? The MS to which Ben Mīlād refers, but which he does not specify (*op. cit.*, pp. 127-8), is actually the presently described MS.

MS on paper; 200 × 145 mm; 23 lines to the page; maḡribī handwriting; black ink with rubrics; copied 1 Ġumādā II 1248/1832 by Maḥmūd Qahwaḡī.

f. 25b. Beginning: (بسملة) يا ولي بعد ان خالطني في صناعة الطب سنين عديدة ...

The author then proceeds to tell us that this compilation (*ta'liḡ*) was written for people of all levels of education, and that he has illustrated his discourse with practical experiments of his own observation.

f. 26a. مقدمة

f. 27a. باب أسباب الأمراض

f. 30a. الباب الاول في الأمراض الطبيعية الحادثة عن الحموضة

In this chapter are treated, among other things, *al-ḡubb al-ifranḡī* (venereal diseases, f. 49a), dysentery (f. 59a), and *amrād al-nisā* (women's diseases, f. 74a).

4. (ff. 89a-96b):

Al-Asrār al-Kamīna bi-Aḡwāl al-Kīna Kīna

الأسرار الكمينية بأحوال الكينه كينه

Treatise on the use of quinine by *al-ḡāḡḡ Ḥusayn Kūḡa* b. 'Alī b. Sulaymān (Tunis, 1077/1666-1145/1732, cf. *GAL* S II, 687 (where the year of his death is given as 1169/1755), and Ben Mīlād, *op. cit.*, p. 214). The author was *Ra'īs Dīwān al-Inṡā*' under the Bey Ḥusayn b. 'Alī (reigned 1117/1705-1148/1735). In order to recover from an illness he went to Italy in the course of 1101/1689, and there he learnt from local physicians (*ḡukamā*) to use quinine. The present text is, according to Ben Mīlād, the translation into Arabic of the letter in Latin which accompanied the quinine, which he ordered from abroad in 1139/1726. He received assistance (not being a physician himself) with the translation into Arabic from the Tunisian pharmacist Hārūn Abū al-'Uyūn. The treatise consists of an

introduction (*muḡaddīma*), 12 chapters (*maḡālāt*), an epilogue (*kātīma*) and a supplement (*tatīmma*).

MS on paper; 200 × 145 mm; 21 lines to the page; maḡribī handwriting; brownish ink with rubrics.

f. 89b. Beginning:

(بسملة) ... الحمد لله باري النسم ومبري السقم ... اما بعد فيقول ... الحاج حسين خوجة بن علي بن سليمان ...

Veterinary medicine.

MS 2296

A collection of several texts, two of which treat how to handle horses. The volume contains 102 *ff.*, plus an unspecified number of blank pages.

The first text in the volume (*ff.* 5b-59a) is:

Kitāb al-Furūsiyya wa-Istīkrāḡ al-Kayl al-'Arabiyya

كتاب الفروسية واستخراج الخيل العربية

No author of this work on horse breeding is mentioned, unless it is *al-ḡāḡḡ Ḥasan* b. *al-marḡūm al-ḡāḡḡ Ismā'īl* al-Ḥanafī, who is said to have completed the *tabyīd* of the work on 15 Šawwāl 1172/1759 (colophon on f. 59a). It is not certain, however, that completing the *tabyīd*, the neat copy of a text, means that this was done by the author. The word *tabyīd* may also refer to the work of the copyist. The work consists of 4 parts (*ḡuz*'), divided into sections (*band*). The 4th part is of veterinary content.

MS on paper; 200 × 150 mm; 22 lines to the page; maḡribī handwriting; brownish ink; copied in 1172/1759 (f. 59a).

f. 6b. Beginning:

(بسملة) ... الحمد لله رب العالمين ... وبعد فهذا كتاب يشتمل على أربعة أجزاء كل جزء منها تختص بعلم من علم الفروسية واستخراج الخيل العربية ومعرفة مباركها وأرشاها وما يحدث لها من العلل وادوية ذلك بأفهم عبارة وأسهل حاجة ومعرفة الأصيل منها وغيره على اختلاف ألوانها وتعدد أجناسها ...

f. 7a. الجزء الأول من كتاب علم الفروسية في استخراج الخيل العربية ...

f. 18b. (بسملة) ... الحمد لله ... وبعد فهذا الجزء الثاني من كتاب الفروسية في علاج الحرونات من الخيل واصلاح ذلك على أحسن الوجوه وأقربها وأصوبها في ركوبها ودخولها وخروجها وسوقها ...

f. 37b. (بسملة) ... الحمد لله ... وبعد فهذا الجزء الثالث من كتاب الفروسية يشتمل على معاني أوصاف الخيل وألوانها ومحاسنها وما يمدح فيها وما يندم منها وذكر حسناتها وسياتها ...

f. 44b. (بسملة) ... الحمد لله ... وبعد فهذا الجزء الرابع من كتاب الفروسية واستخراج الخيل العربية يشتمل على أدوية نافعة للعلل العارضة للخيل بعبارات وجيزة وحاجات يسيرة ...

f. 59a. Colophon: ... وكان الفراغ من تبييضه ... الحاج حسن بن المرحوم الحاج اسماعيل الحنفي

On *ff.* 90b-101a in this MS is yet another text on the treatment of horses, entitled:

Tamīmat al-Ağyād fī al-Šāfināt al-Nāğibāt al-Ġiyād

تميمة الأجياد في الصافنات الناجبات الجياد

It is an *urğūza* of 321 lines, composed by 'ABD AL-QĀDIR b. al-'Arabī al-Šarīf al-Ḥasanī al-Qādirī (died in 1179/1766, cf. al-Kattānī, *Salwat al-Anfās*, II, pp. 347-348). See for other MSS of this *urğūza* now also: Rabat, Royal Library, MSS 6571, 3729 and 1470 (Nos. 264-266 in the catalogue by al-Kaṭṭābī (1982), pp. 221-2), and Rabat, Bibliothèque générale et Archives du Maroc, MSS D 1232, D 1247 and D 1115 (Nos. 2450-2452 in the catalogue by Allouche & Regragui, II, pp. 270-1).

MS on paper; mağribī handwriting, probably by the copyist who also wrote the text on *ff.* 80a-89b in the volume, which is dated 4 Ramaḍān 1182/1769.

f. 90b. Beginning: ... (بسملة)

يقول بعد الحمد عبد القادر * اعني به الشريف الحسيني القادر
نبدأ بسم الله ذي العرش العظيم * سبحانه جل جلال القديم
(...)

أقول قول الحاذق التحرير * كما ترى بأحسن التعبير
لما رأيت الخيل الأسرا * وكون جيش النصر منها اعتمرا

f. 101a. End:

فسميتها تميمة الأجياد * في الصافنات الناجبات الجياد
(...)

ما دامت الخيل غدوا ورواح * تدعوا لي بها بدعوة النجاح
انتهى

MS 4133 is a short manual on the use of light cavalry in times of war. Several sorts of schematic formations are given. There is no indication of author, nor could it be established with certainty whether this text was originally written in Arabic, or whether it was translated, e.g. from French or Turkish. The text is divided into an introduction and 26 chapters (*faṣl*).

MS on paper; 45 *ff.*, plus blank leaves; 215 × 160 mm; 13 lines to the page; mağribī handwriting; brown ink with rubrics; text set in a red frame; schematic illustrations sometimes also executed in red ink; dated Ġumādā I 1265/1849.

f. 1b. Beginning:

(بسملة) ... هذه جملة مختصرة في عمليات الخيل الخفيف حالة
الحرب

Textile machinery

MS 3112

Kayfiyyat al-Isti'māl bi-Makīnat al-Tašbīk a'nī al-Nisāğa

كيفية الاستعمال بمكينة التشبيك أعني النساجة

Arabic translation of a French manual on a knitting machine made in Rabī II 1295/1878 by *al-qā'im maqām* 'UMAR B. 'ALĪ B. BARAKĀT. The text is preceded by two folded drawings of the machine. The first drawing shows the machine as a whole and in operation: one sees that wool is being made, with the needles, into a shawl. The second drawing shows the several parts of the machine.

MS on paper; 67 pp.; 220 × 150 mm; 21 lines to the page; mağribī handwriting; black ink; text set within a red frame.

p. 1. القسم الأول، الوصف

p. 10. القسم الثاني، قواعد كلية

p. 18. القسم الثالث، كيفيات مختلفة بخدمة أشغال مختلفة

On p. 67 is a remark by the translator:

تركت الحروف الفرنساوية على أصلها في الأشكال لان على المكينة
تجد حروفا وأرقاما بالفرنساوية

There follows the colophon:

ترجم هذا الكتاب للعربية من الفرنساوية فقير ربه وأسير ذنبه عبده
القايم مقام عمر بن علي بن بركات غفر الله له السيئات وضاعف له
الحسنات وذلك في ثاني الربيعين سنة ١٢٩٥

Photography.

MS 3781

A collection of seven texts on photography.

MS on paper; 92 *ff.*; 220 × 160 mm; mağribī handwriting by several copyists, probably four; brown ink with rubrics; copied on 14 Ġumādā I 1287/1870 (colophon of the 3rd text on *f.* 74b). Texts 1-2, 3-5, 6, 7 show the respective involvement of four copyists.

1. (*ff.* 1b-43a):

Ta'rib Kitāb yata'allaqu bi-Tašwīr al-Futugrafī

تعريب كتاب يتعلق بتصوير الفتكرفي

Arabic translation of a manual on the preparation of photographic paper which was issued by the Belgian firm L. Gevaert & Cie. The manual cannot date earlier than 1890, and the translation must be more recent, therefore. The illustrations of the original have not been added to the translation (e.g. on *ff.* 4b, 5a, 8b), but the references in the text to the illustrations have been maintained (sometimes with *'adad*, sometimes with *numrū* [= *numéro*]). The text contains instructions for the preparations of chemical baths (*bānyū*, pl. *bānyūwāt*) and photographic paper. The use of North African words is evident, e.g. *žüġ* for 'two' (*f.* 36b).

¶ Lieven Gevaert (1868-1935) established himself as an independent photographer in Antwerp in 1890. An autodidact in the technical literature on photography, he started producing photographic paper. In 1894 he founded his own firm in Mortsels, Belgium, which

became well known for its production of photographic paper and which, several decades later, was to merge with Agfa. A number of handbooks on photography and collections of chemical recipes were published by the firm.

- f. 1b. (حمدلة) تعريب كتاب يتعلق بتصوير الفتكرافي ألفه المعلم كلفار من بلد البلجيك
أوله فيما يتعلق بالبية الكحلة
- f. 13a. في كيفية ما يلزم لاثبات التصوير
- f. 16b. القسم الثالث ٣ في كيفية العمل وما يتعلق به
- f. 29b. الفصل الرابع يخص بتنقيط الكلورين على الكاغظ وعلى القماش المشمع وعلى الجلد كما سيأتي بيانه
- f. 34a. القسم الخامس في تحضير الكاغظ لنقل التصوير عليها
- f. 38b. الفصل السابع في كيفية أسباب عدم نتيجة واطلاع التصاور كما يلزم

2. (ff. 43a-58b):

Mulāḥazāt yaḥuṣṣū bi-Taṣwīr al-Futugrāf

ملاحظات يحرصوا بتصوير الفتكرافي

Several instructions for the photographer. No author is mentioned. The text is incomplete and ends abruptly on f. 58b. From f. 46b onwards, there are instructions for the manufacture of *quṭn al-bārūd* (saltpeter cotton?). The text appears to be a genuine Arabic one, to judge from the phrase *'inda al-Ifrāṅ* (f. 49b).

3. (ff. 59b-69a):

Ta'rib Kitāb al-Futugrāfiya تعريب كتاب الفتقرافية

Arabic translation of an anonymous work on the preparation of collodion on glass (*billār, billāra*), and the treatment of glass plates in general.

Another magribī hand than the preceding; brownish ink; 17 lines to the pages; dated (in the next text, colophon on f. 74b) as 1287/1870.

- f. 59b. (بسملة) ... الحمد لله تعريب كتاب الفتقرافية ويشتمل على مقدمة وتسعة فصول المقدمة، ولتتميم كتابي المسمى متوالي بيراتكردي (?) فتقرأ فتقرافية في حق نوع الكلرويوني ...

In the introduction the purpose of photography is given:

جميع الناس المسافرين الجايدين في العمران يقصد تصوير البلدان وغير ذلك يتعاطون خدمة هذا الفن ...

- ff. 59b-60a. الفصل الاول في تنضيف الاستروات اى قطع البلار
- f. 60b. الفصل الثاني ذكر المعلم الذي استنبط الكولديونونه وجده أحسن مادة يتوصل به للحصول على الغرض المقصود
- f. 61b. الفصل الثالث في فرشاة الكلديوني على البلارة قبل ان يصب الكلديوني على البلارة
- f. 62b. الفصل الرابع في بيان سرعة حفظ البلارة للاشكال

- f. 63b. الفصل الخامس في غسل البلارة
- f. 64a. الفصل السادس في حفظ فرشاة التنينو
- f. 65b. الفصل السابع في كيفية وضع البلارة في الماكنة أي المعبر عنها بالبيت المظلم
- f. 67b. الفصل الثامن في اتمام موجبات الصورة من تحسينها
- f. 68a. الفصل التاسع في اعادة ما تقدم على سبيل الاختصار
- The end of the text is on f. 69a, and on f. 69b are some chemical recipes.

4. (ff. 70b-74b):

Untitled elementary manual on photography and how to learn it without a teacher, without much effort and without great expense. It is copied in the same magribī hand as the preceding text, on 14 Ġumādā I 1287/1870 (f. 74b). From the colophon it becomes clear that the work is a translation.

After the introduction follow instructions for the photographer, e.g. what he should do when he makes photographs sitting or standing, how he can avoid having sun beams fall directly into the lens, and similar advice.

f. 70b. Beginning:

(بسملة) ... يقول ان من جملة كتب التصوير هذا الكتاب وهو احسنها حيث يتعلم ناظره صناعة التصوير من غير معلم وفي هذا الكتاب نذكر فيه جميع الماعون اللازم لصناعة التصوير وتعليم التصوير يحصل للمتعلم من غير مشقة ومن غير مصروف كثير

f. 74b. End:

... وفي الكتاب المنقول منه هذا تجد تصويرة الماكنة على ساقيا وتجد تصويرة ساقيا مفكوكين انتهى في ١٤ جادى الاولى سنة ١٢٨٧ كمل ما يتعلق بالكلام على التصوير

5. (ff. 75a-83a):

Bayān Taqyīd al-'Aqāqīr al-Lāzima li-al-Taṣwīr

بيان تقييد العقاقير اللازمة للتصوير

Survey of the chemicals needed for photography. From f. 80b onwards is an account of daguerreotype. Copied by the same copyist as the preceding text, on 15 Raġab 1287/1870 (f. 83a).

f. 75a. Beginning, without basmala: يلزم لذلك دبابز كل دبوزة تحمل خمسة وعشرين قرام

f. 80b. ... وان المهندس داقير شرح في صناعة التصوير في عام ١٨٢٦ المسيحي ...

f. 83a. Colophon: انتهى في ١٥ رجب الاصب سنة ١٢٨٧

6. (ff. 83b-91b):

Ta'rib Kitāb al-Fūrtugrāfī fī Bayān Anwā' al-Ālāt wa-al-'Aqāqīr

تعريب كتاب الفورتوقرافي في بيان انواع الالات والعقاقير

Arabic translation of a list of chemicals with their prices (in francs and centimes, *farankāt wa-santīmāt*), describing one article per line of text. From *f.* 89b onwards is a survey of instruments and spare parts, and on *ff.* 90a-91b follows an explanation of their use, with reference to the page numbers of the original text.

Copied in a hand different from that of the copyist of the preceding text; usually 17 lines to the page.

f. 83b. (حمدلة) ... هذا تعريب كتاب الفوتوغرافي في بيان انواع اللآة والعقاقير اللازمة للتصوير الشمسي الآتي بيانها ...

f. 89b. بيان المقصود من الفوتوغرافي وله كفيات كثيرة احدها آلة جذب الهيات الطبيعية ولها بلارتان التي يعبر عنها بنظارة الاشياء التي تقابلها

7. (*ff.* 91b-92a):

Bayān Kayfiyyat al-Taṣwīr bi-al-Makīna al-Futugrāfiyya

بيان كيفية التصوير بالمكنة الفتقرافية

Short manual on photography.

f. 91b. Beginning:

الحمد لله بيان كيفية التصوير بالمكنة المسماة الصغير الفتقرافية اوله لما تخرج البلارة من الماكنة يصب عليها ما الحديد مرة بعد المرة حتى تظهر التصويرة ...

MS 1750

Arabic translation of a manual on photography by Dr. Ğ. FUWĀ (?). The reconstruction of the phonetically written French name is uncertain; it could be something like J. Fouat, Fois, Foix, Fouet.

MS on paper; 23 pp.; 290 × 200 mm; *c.* 27 lines to the page; magribī handwriting (fountain pen?).

Title-page:

صناعة الفتوكرافي وما يتعلق بيها (!) الفه الحكيم الطيب ج فوا
الحمد لله تفسير صناعة الفتوكرافي وما يتعلق بيها على ورق البلار 1. وعلى الكاغظ ... اوله يختص ان الكاغظ ...

The first section treats the manufacture of photographic paper. The author suggests paper of the mark Alfred Canson, which is, as he contends, inexpensive and widely available. Also treated is the waxing (*tašmī*) of paper.

- p. 2. ثاني تحضير الكاغظ
p. 4. (٣) تحضير في البيت السوده
p. 5. (٤) تبين التصوير وثبات التجريب
p. 6. مدة الانشراح في البيت السوده
p. 6. ثبات التصويرة في البنيوا نمرو٤
p. 7. (٥) كاغظ مندي من غير شمع
p. 8. (٦) وما يتعلق بالتجريب التصويرة
p. 9. (٧) من تحضير القطن ازوتيك والقلوديوم
p. 10. تحضير القلوديون سنبيل (= simple?)

- p. 10. تحضير القلوديون باليدور امونياق
p. 11. كلوديون باليدور الغظة
p. 11. (٨) في تحضير الورق بلاروما يتعلق به باش تصور
p. 13. (٩) في خدمة التصويرة في البيت السوده وما يتعلق بيها
p. 14. (١٠) في اثبات التصويرة وما يتعلق بذلك
p. 16. (١١) في اثبات التصاور على الكاغظ واخطار الكاغظ وغيرها
يتعلق بيهم

- p. 18. (١٢) ثبات التجريبات وغير ما يتعلق بيها
p. 20. تبين الشهي الازم والالات الازمين لخدمة التصاور بالفتوكرافي
p. 20. التحضير الاول في خدمة الكاغظ والبلار

There follows an enumeration of requirements of the photographer. First, of course, mention is made of the dark room, then the camera, etc., then follows a detailed list of objects (pp. 20-21).

- p. 22. الثاني تحضير في الات القيمية على الورق والبلار
The required materials are enumerated here, beginning with *zūg idīn qanṣūn*. Then follow other substances, with indication of the required quantities in grammes. The end of the text is halfway p. 23.

Various subjects

In MS 4184, which contains a number of religious texts, the last text (*ff.* 70b-71b) is a *fatwā* by *Sīdī* M. B. AL-KŪĠA on the permissibility of the use of Eau de Cologne (*al-Mā' al-Musammā bi-al-Kunūliya*, and also: *al-Mā' al-Musammā Kulūniya*). This use is considered to be forbidden (*ḥarām*), because it is *naḡīsat al-'ayn*, soiling the eye. As authority for this is quoted the *imām al-Zayla'ī* (d. 743/1342, cf. *GAL* G II, 78), with reference to his *Kitāb al-Ašriba*, which is one of the chapters of his commentary on the Ḥanafīte fiqh-book *Kanz al-Daqā'iq* by 'Abdallāh b. Aḥmad al-Nasafī. The reference to the *Kitāb al-Ašriba* would suggest that the *mufī* is more concerned about the drinking of this 'water' from Cologne than its possible damage to the eye.

In MS 4212 are extracts from European newspapers translated into Arabic, which shows numerous features of the colloquial language. On the fly-leaf a title is given: *Maḡmū' al-Gazīāt*, Collection from the newspapers. The newspapers which, according to a note on *f.* 1a, have been surveyed are the *Gazīat Bārīz* (= ? Gazette de Paris), the *Aḡbār Lundra* (= ? London News, or the Times?), and possibly others as well. The period from which events are covered is around 1864 (e.g. *f.* 10a) and 1865 (e.g. *f.* 141a). The translations are not bound in an entirely chronological order. There is no indication of the translator, nor is any clue given as for whom the translations were made. Dr. G.S. van Grieken suggested to me that the translations may have been made by or on behalf of MANSOUR CARLETTI (1822-1892), who edited the official journal, *al-Rā'id al-Tūnisī*, in which many articles taken from

the European press and translated into Arabic appeared. As Carletti had learnt Arabic in Syria, this could explain both the features of the colloquial language and the Oriental handwriting (that is: non-Mağribī script).

MS on paper; 243 numbered *ff.*, and several blank leaves; 210 × 160 mm; Oriental handwriting; brownish ink.

MS 3725 is a survey of the Arabic alphabet, with the tables displaying the use of the letters in combination with one another. Each page has five columns and six rows. On *f.* 1a are signs used for vocalisation. It is not entirely evident for which purpose this MS was made. One possibility is as a model for writers or letter designers, another possibility is that it is the copy of a printer's or founder's type specimen. On *ff.* 15b-17a of the MS are several prayers, which also may point to its use as a type specimen.

MS on a heavy type of paper; 17 *ff.*; 240 × 200 mm; 6 lines to the page; black ink; Oriental handwriting.

MS 3294 is the draft of a speech held by AL-ḤAŠĀ'ISĪ at the occasion of the 10th anniversary of *al-Ġam'iyya al-Kaldūniyya* in Tunis. The stencilled library catalogue (vol. 4, December 1978) mentions that the speech was held at the end of the school year, but does not specify in which year the speech was delivered. As the Khaldounia was founded on 22 December 1896, the speech must have been held in 1906. See on the Khaldounia also Mohamed-Salah Lejri, *Evolution du mouvement national tunisien des origines à la deuxième guerre mondiale* (2 vols., Tunis 1974-77), vol. I, pp. 107-109.

MS on paper; 3 *ff.*; 310 × 210 mm; 36 lines to the page; text on recto sides only; mağribī handwriting; brownish ink.

p. 1. Beginning:

يا فخامة الوزير،

يا أيها السادة.

قد مضت على الجمعية الخلدونية عشر سنين من يوم تأسيسها قضاها كلها في بث العلوم والمعارف العصرية بين الطبقات الالهية ...

¶ MS 18703 (catalogue Manşūr 1975, p. 459) is a catalogue of the collection of coins in the Museum of *al-Ġam'iyya al-Kaldūniyya*. According to Manşūr, this institution, or rather its Museum, was founded in 1328/1910.

MS 502 is not a MS but a lithograph. It contains a romance in colloquial Arabic, entitled *Nazāhat al-Muštāq wa-Ġuṣṣat al-'Uššāq fī Madīnat Ṭiryāq fī al-'Irāq*. As author is mentioned Dānīnūs (or Dānīlūs?) and a sort of dedication is made to *al-amīr* M. b. Muṣṭafā. Written in Oriental script, with features of mağribī. The text is preceded by an abstract of the contents of the *hikāya*.

p. 1. نزاهة المشتاق وغصة العشاق في مدينة طرباق في العراق

Then follows, on an unnumbered page:

اسعد الله تعالى المقام الاعظم الارفع الهام الانفع الامير محمد بن مصطفى اعطاه الله من خيرات الدنيا والاخرة ما يحب وما يشا

Then follows mention of the author:

نزاهة المشتاق وغصة العشاق في مدينة طرباق في العراق تاليف الفقير اضعف العباد واحوجهم الى الملك الجواد دانينوس

On the page opposite p. 1, an abstract the contents of the story is given:

هذا شرح حكاية هذا الكتاب

نعمة بنت قايد واحد الوطن في العراق نعمان بن عمها شقيق زوجته في حياة ابوها كيف مات ابوها نعمان رجلها تولع بالسفر ورجع رئيس متاع واحد القرمات في خدمة الباشا وسافر الهند مع الرئيس دمنهور صاحبه كيف رجع من السفر نعمة تغيير قلبها عليه وحببت تطلقه وتاخذ املاكها ورزقيها وتزوج القايد راجع ابن خالها هكذا دبرت عليها امها في هذا الحال الباشا امرهم يرجعوا يمشيوا الجزور واق يجيبوا الغرامه والعشور ومن هناك يمشيوا الارض الكافور يجيبوا الطيور والدرات التي ريوشهم على كل لون غريب والشجور التي وراقهم ورقة ذهب ورقه فضه وحبهم من زمرد وروبين والحوت لون الذهب والفضه وعظاهم هديه عظيمه الحكيم مغرب حاكم ارض الكافور ومشهور في المشرق والمغرب في هذه المده متاع سفرهم امناة زوجة الرئيس دمنهور بقت حزينة وجازت عليها غصه كبيره كيف شافت الشقوق الكل رجعوا من غير رجلها دمنهور ونعمه حتى هي رق قلبها لاي ن عمها نعمان وكيف رجعوا ساحت قلبها عليه ورجعت معه كيف قبل دمنهور رجوع حتى هو ولاجل عملوا النزاهات!

Persons appearing in the course of the romance are (in alphabetical order):

Amnā', Bābā Ġabyūn, Bābā Ġa'far, Bābā Qaysūr, Damanhūr, Fayyāla, Marġān, Masrūr, Nāšir, Ni'ma, Nu'mān, Sa'd, Šāliḥ, Šamsī, Sīdī Maḥmūd, Sīdī al-Muḫtār, Sīdī al-Waššām, Yāsaminā, and slaves and servants.

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NOTES

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² Quoted in Ben Mīlād 1980, p. 126.

