showing the Crucifixion. The back has been strengthened, and the inside covers have been lined with plain paper. Neither the name of the scribe nor the date of transcription is given. The copy was made probably during the sixteenth century.

119

A copy of the Four Gospels in Armenian, and in Turkish in Armenian characters.

Folios 169, not including several blank folios stubbed in to protect the illuminations and the miniatures; 6½ inches by 4½ inches; 36 lines to a page, written on glazed paper in Bolorgir script, on one page in Armenian, and on the other in Turkish in Armenian characters. Titles and initials are written in red ink and the margins are ruled in red. Single point and superimposed double point are used for punctuation. Many folios are worn and stained by damp, and a great many are repaired. The manuscript contains eleven full-page miniatures on folios 1a, 2a, 3b, 43a, 53a, 81b, 84b, 128b, 156b, 164b, and 165a. These paintings, which were taken from an older manuscript, have been cut down and mounted in this manuscript. They are in colors and represent the Evangelists and various scenes from the Gospels.

The codex has been rebound in gilt tooled brown calf, the outside covers of which show a cross as a central figure framed by borders in rope design. The inside covers are lined with paper. Neither the name of the scribe nor the date is given. The copy was made probably in the province of Adana (Cilicia) in Asia Minor during the seventeenth century. The front cover contains a bookplate of M. Louise Stowell.

120

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Tavitin Saghmosnere

A copy of the Psalms arranged for liturgical use.

Folios 222; 4½ inches by 3 inches; 20 lines to a page, written on thick vellum in minute Bolorgir script. The manuscript is decorated with headpieces of foliage design, marginal arabesques, birds, and ornamental initials, in red and blue ink. The writing is here and there effaced by damp and some of the folios are loose. There are four full-page miniatures on folios 24b, 52b, 102b, and 184b. All of these are cruelly done and represent Moses, David, and other prophets.

The binding is of plain brown leather, with gilt borders on the outer covers and gilt floral design on the back. The inside covers are lined with paper. The colophon is missing; therefore, neither the name of the copyist nor a date is given. The manuscript was written probably during the sixteenth century.

121

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Manrousoun

A collection of prayers and hymns to be read and sung in church during the morning, noon, and evening services.

Folios 227; 4½ inches by 3 inches; 16 lines to a page, written on vellum in neat Bolorgir script. A few folios from the beginning and from the end are missing. Many folios are torn and the writing on them has been effaced by damp. The writing is in various hands. The accents sig-
nifying stress of voice in reading are added over the proper syllables. The comma and the superimposed double point are used for punctuation. The initial letters are written in red. The binding is of original stamped leather over boards and is much worn. On folio 219b the name of the scribe Stepannos and the date of transcription 763 of the Armenian calendar (1314 A.D.) are given.

122

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Mashtotz

A copy of the well-known Mashtotz, the Armenian Ritual, commonly called Hayr Mashtotz, or "Father Mashtotz."

This book was written by Father Mesrop,1 called Mashtotz Vardapet, and contains many excerpts from the Old Testament, the Prophets, the Psalms, the Gospels, and the Apostles. It also contains a number of prayers for baptism, for the dead, for marriage, and for penitents, to be read in church.

Folios 94, including two sheets of vellum bound in at the end; 5 inches by 3⅓ inches; 27 lines to a page, written on heavy glazed paper, yellowed by time, in minute Bolorgir script. The verse sections are written in two columns. Many leaves are stained, and the first and last folios are frayed at the edges. The vellum sheets at the end are written in an older type of Ergataghir script. The titles are inscribed in red ink, and the accents for reading aloud are added on the margins. The binding is of original stamped leather over boards, and is in bad condition.

On folio 82a the scribe gives the history of the manu-

script in the following words: "Glory be . . . I, Ohannes, a soul dead in sin, am the scribe of this manuscript. I beg that whoever reads this book may overlook its mistakes and may not hold me responsible for its errors. Again, I pray all to hold worthy of commemoration my parents and my beloved brother Constantin." The rebinder's colophon, on folio 93b, furnishes the following information: "The last binder of the Holy New Testament Bishop Mateos, remember in Christ, who rebound it in the year of the Armenians 1103 (1654 A.D.)." The manuscript was written probably one hundred years earlier.

123

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Hisous Vorti

The well-known religious poem called "Jesus the Son" by Nerses Shenorhali, or Nerses the Graceful. He was ordained Catholicos of Sis in the year 1166 A.D., when he was sixty-two years old, and he lived nine years after that as Catholicos. He has numerous other religious poems.1

Folios 258, of which 1-2 and 256 are blank; 5 inches by 4⅔ inches; 23 lines to a page, written on vellum in beautiful Bolorgir script. The titles are written in red ink and are abbreviated on the margins. Folios 3a, 63a, and 107b contain illuminations in colors in arabesque design. The binding is of stamped leather in blind arabesque ornaments on oaken boards, with flap. The name of the scribe Garabed appears in the colophon, and the date of transcription is given as 1077 of the Armenian era (1628 A.D.). The front cover contains a bookplate of Henry White.

1 For a list of these poems see F. C. Conybeare, A Catalogue of the Armenian Manuscripts in the British Museum, 272-3, London 1913.

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[199]
A scroll containing the horoscope of Haji Abraham Kamelvanian.

The scroll is of thin paper 16 feet long and 3½ inches wide, written in neat Nodgrir script, and framed by decorative borders. The writings in both margins are written in red, green, and blue ink in the same hand, and run vertical and parallel. There are seven circular designs in gold, and each circle is divided into compartments. In addition there are seven paintings in colors. These are in imitation of modern European paintings and represent religious subjects.

The name of Haji Abraham Kamelvanian Vanli (of Van), for whom the horoscope was made, and the date December 16, 1265 of the Armenian calendar (1816 A.D.) and the name of the scribe, Garabed son of Maksud Karaseferian, appear towards the end of the scroll.

A manuscript of folded paper, without a title, containing magic, charms, and prayers against diseases and evil spirits.

The paper roll is folded to square, and when extended measures 15 feet long and 3½ inches wide; written in clear Nodgrir script in different hands. The roll is enclosed in a leather pocketcase embroidered on the face, with thong loop and fastener. It has loops at the ends to which a long tape is attached for hanging over the shoulder. Neither the name of the scribe nor the date appears. The manuscript was written probably during the eighteenth century.

A copy of the Lectionary and Prayers of the Coptic Church, without beginning or end.

The first four folios consist of some canons to be read in the church services, and several of these are addressed to "Our Blessed Mary." These are followed by prayers on the Birth, Baptism, and Resurrection of Christ, and some other prayers to be read on certain days of the week. All titles are inscribed in Arabic in red ink. Folios 109a, 115-120, and 136-138b contain translations in Arabic. One half of the lines on these folios are written in Coptic and the other half in Arabic.

Folios 138; 10½ inches by 6½ inches; 21 lines to a page, written on thick café au lait paper, in regular church Bohairic. The titles are written in red ink in Arabic. Each section begins with a raised initial letter decorated in colors. Most of the leaves are stained, are trimmed on the edges, and have been strengthened by tissue paper. Some folios from the beginning and some from the end are missing. The first folio is badly mutilated and only a corner of folio 129 remains. Folios 35b and 98 contain decorative headbands in arabesque designs in colors.

The binding is of modern morocco with gilt edges and back. The colophon is missing, but the manuscript, judging from the style of its writing, belongs probably to the latter part of the thirteenth or the beginning of the fourteenth century.
ETHIOPIAN MANUSCRIPTS

127

The Homilies and Visions of Saint Aragawi
A copy of "The Homilies and Visions of Saint Aragawi."

Aragawi Manfasawi, or Aragawi the Spiritual Teacher, was one of the nine great Saints of the Abyssinian Church.

The manuscript opens and concludes with a prayer for Justus, the scribe.

Folios 176, of which the first and the last are blank; 13 inches by 11½ inches; 21 lines to a page, written on thick vellum in double columns, in a fine hand of the late seventeenth century. The titles are written in red ink. The binding is of original Abyssinian stamped russia over boards having linings of yellow brocaded silk in floral design with broad borders of stamped leather.

The front flyleaf contains the following unsigned but interesting annotation in English: "Ethiopic manuscripts are of great rarity, and this is probably the first that has entered the United States. This volume was looted from a church by an English officer in the Abyssinian War, who, like the majority of his confrères, made churches and temples a special object of plunder. Such sacrilege cannot be too strongly condemned."

1 For an account of Aragawi's life see Hiob Ladolf, Iobi Ladolfi alias Lutholf dict. Historia Aethiopica, Frankfurt 1681.
128


Folios 132; 5½ inches by 3½ inches; 15 lines to a page, each 2½ inches long; written on vellum in a beautiful hand of the latter part of the seventeenth century. An introductory paragraph on the life of the Evangelist precedes the text. The opening page of the Gospel is decorated in colors. The names of Jesus and the Lord are inscribed in red ink throughout the manuscript. The binding is of stamped russia over boards having linings of yellow brocaded silk in flower design, with broad borders of stamped leather. The lining of the front cover is missing.

129

A copy of the Book of Psalms as used by the Abyssinian Church.

The contents agree with those of Coptic book, viz. Psalms, Songs of Moses from Exodus and Deuteronomy, Prayers of Hannah, Hezdeiah, Manassheh, Habakkuk, Isaiah, Daniel, etc. The manuscript contains in addition some devotional prayers to be read in church.

Folios 141, of which the last is blank; 4½ inches by 4 inches; 20 lines to a page, written on thick vellum in a minute but beautiful hand of the seventeenth century. On folio 3a there is a curious portrait of David with a drawn sword in his hand. Folio 139 contains a diagram and some notes, in a different hand.

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130

A copy of a prayer book, imperfect at the beginning.

Folios 67; 4½ inches by 3½ inches; 14 lines to a page, written on vellum in a neat hand of the seventeenth century. The writing on the first forty-five leaves is in double columns and on the remainder in long lines. The binding is of wooden boards with leather back, which is blind-tooled in diagonals. The manuscript is enclosed in a protecting outer case with leather straps.

131

A copy of the Liturgy of the Abyssinian Church, in the Amharic dialect, incomplete.

Folios 91, of which the first nine and the last nine are blank, excluding two vellum sheets bound in at the beginning and end; 6¼ inches by 4½ inches; 16 lines to a page, written on thin paper of dull finish, in double columns, in a neat hand of the late eighteenth century. Folio 10a is decorated with floral headband painted in colors, and the writing on this folio is in red, green, blue, and black. The binding is of red morocco over boards and is blind-tooled.

132

A volume containing the Psalms, Song of Songs, and various other poems from the Bible.

Folios 174, of which two are badly mutilated; 6½ inches by 64 inches; 18 lines to a page, written on thick vellum in a neat hand of the seventeenth century in red and black ink. Folios 1-3, of which 1 and 3 are partly torn, contain the portraits of the Virgin and Child with attendant angels.
Some folios have been repaired and others are stained by damp. The binding, which is broken, is of wooden boards with leather back blind-tooled in diagonals.

133

A copy of the Canticles, or Biblical Hymns.

Folios 56, of which the first two and the last are blank; 3½ inches by 2½ inches; 11 lines to a page, written in a neat hand of the late seventeenth century. Folios 1-2 are badly mutilated and many of the leaves are stained by damp. Folio 3a contains an illuminated headband in colors. The binding is of plain wood boards without any back. The front cover is missing.

134

A copy of the Book of the Law.

Folios 58, of which the last is blank; 5½ inches by 3½ inches; 18 lines to a page, written on vellum in a legible hand of the eighteenth century. Folios 1-4 contain the introduction and are written in a poor hand. Folio 5a is decorated with a headband in colors. The concluding folios are also written in the same poor handwriting. The binding is of wooden boards without a back.

A copy of the Canticles, or Biblical Hymns.

Folios 82, of which the first four and the last are blank; 5½ inches by 4 inches; 17 lines to a page, written on vellum, in double columns, in a poor hand of the late eighteenth century. Many folios have holes in them and some have been repaired. Folio 81a contains a portrait of one of the Saints. The binding is of plain wooden boards without any back.

A copy of the Liturgies of the Abyssinian Church, of which the beginning and end are missing.

The Eucharistical Prayer of St. John begins on folio 3a and continues to the 15th. It is followed by another prayer of the same kind by St. John Chrysostom which ends with folio 20. The remainder of the volume contains prayers for the different seasons.

Folios 48; 6 inches by 5½ inches; 17 lines to a page, written on vellum, in double columns, in a minute hand of the seventeenth century. The manuscript is somewhat stained, its edges are smoked, and its binding is missing.

An unidentified manuscript without beginning or end.

Folios 12, 8½ inches by 7½ inches; 17 lines to a page, written on vellum in a neat hand of the sixteenth century. Nearly all leaves are stained by damp, damaged by fire, and trimmed on the edges. The binding is of modern cloth.

An unidentified manuscript without beginning or end.

Folios 30; 5 inches by 5 inches; 18 lines to a page, written on vellum in a small but clear hand of the sixteenth century. The manuscript, which has been rebound in modern cloth, is much stained, damaged by fire, and trimmed on the edges.

A scroll containing magic formulas against diseases, evil spirits, and similar things.

The scroll, 6 feet long and 5 inches wide, is written on vellum in a clear hand of the seventeenth century. It contains three large colored paintings of a mystical character. The roll is protected by a native leather cylinder case.
HEBREW MANUSCRIPTS

I. THE OLD TESTAMENT

140

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Tanakh

A very finely written and richly decorated copy of the Old Testament. The order of the books is peculiar, as follows: Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets; followed by Chronicles, Psalms, Job, Proverbs, Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra and Nehemiah.

Folios 493, of which four are blank; 7½ inches by 5½ inches, 31 lines to a page, each 3½ inches long; written in fine Hebrew characters on vellum. The first five folios are decorated with illuminations in floral designs and geometrical devices in gold, red, and blue. These designs have been formed with words, consisting of Massoritic notes, which are very minutely written but are distinctly legible. The last six folios also contain Massoritic notes which are written in rectangular columns with violet and red borders. The margins of every page are decorated with beautiful ornamental letters and contain the Massora Guedolah and Massora Ketana, the Keri and Ketib, the changes of letters and words, the larger and smaller letters, the codices of Ben Asher and Ben Nephtali, and other grammatical notes. The text which has the diacritical and musical accents, is in double columns, except in such places as require a different

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style in Synagogue scrolls. The chapters and verses are separated, but there is no difference in the size of the initial letter of each book. The absence of any distinguishing letter is generally regarded as a proof of antiquity. The codex has been bound in tortoise-shell with silver hinges, clasps, and studded frame and center ornaments. The sides and the back are also studded with silver nails forming the eighth Hebrew verse from the nineteenth Psalm. One edge of the cover is damaged. The volume is enclosed in tin-case. The following colophon, which has been partly rubbed off, appears in the hand of the scribe: “I wrote this book and gave it to . . . so that he may read it day and night. I completed the copy on Tuesday 10th day of Tamuz 5256 (1496 A.D.) in the town of . . . .” The front flyleaf contains a memorandum in Hebrew by a former owner the late Chief Rabbi Dr. L. Loewe, and reads: “Peace be unto all. My lips shall pour forth praise to the All Creator who has graced this servant with this book. I bought it for a good price when I was with Sir Moses Montefiore in Constantinople in order to deliver our brethren of Damascus from the accusations which were unjustly levelled against them by the natives. These words are in remembrance of this event. They are written by Eliezer the son of Rabbi Mordacai Helevi from Nieltz in Prussia, now residing in London, England. I wrote these lines on the day on which the news reached me that the Sultan in Constantinople granted our request. Constantinople Friday 5601. I was the guest of Mr. Abraham Kommonda. Constantinople 6th of November 5601-1840 (A.D.)-1256 (A.H.).

(signed) L. Loewe.”

Underneath this writing Dr. Loewe's signature and the date of transcription also appear in Arabic characters.

Another notation on the front flyleaf states that: “This manuscript was brought by Dr. Loewe from Constantinople
and is written in exactly the same style as that of the Farkhi
Bible in Damascus, valued at 1000 guineas, the value of
which consists in its being copied from the celebrated Bible
quoted by Maimonides as having existed in Cairo." Another
account signed by James H. Loewe states: "This
catalogue entry and a Hebrew and Turkish inscription on
the front page are all we possess in Dr. Loewe's own hand-
writing on the subject of this manuscript, but it should be
borne in mind that he had the opportunity of examining at
his leisure the unique Farkhi Bible in the Library of Raphael
Farkhi at Damascus, in the year 1837; and in his 'Memoirs
of Sir Moses and Lady Montefiore' there is an account of
his interview with Lady Hester Stanhope, at Djouni, or
'Tower of Lebanon' near Zidon, in the Holy Land, on
which occasion he gave her a full description of it. Con-
sequently, he may be regarded as fully competent to judge
in how far the Bible which he himself acquired at Con-
stantinople, compared with the Damascus copy."

II. PRAYERS

141

Prayer Book, without a title, containing Daily and Sab-
bath Services, Feasts, etc., according to the Ashkenaz Ritual.

Folios 372, of which the last five are blank; 6¼ inches by
4½ inches; written in beautiful Hebrew characters, on thick
vellum, 20 lines to a page, each 2½ inches long. The first
page contains an illumination in gold and colors. The initial
words of sections are lettered in gold within decorative bands
in colors with border decorations in gold. The binding is of
thick green velvet, with elaborate cornerpieces and center
decorations of silver in leaf designs, with silver clasps and
The medallion in the center contains a carving on silver of a rampant lion with Hebrew lettering, which is partly obliterated, but on which the inscription פתוח ישוע, or the year 5500 (1740 A.D.), is still legible. Neither the name of the scribe nor the date of transcription appear in the colophon. The copy was made probably in Central Europe during the eighteenth century.

A beautiful manuscript similar in contents and decoration to the preceding.

Folios 405, of which the last is blank; 6½ inches by 4½ inches; 21 lines to a page, each 2½ inches long; written in beautiful Hebrew characters on thick vellum. The first page is adorned with an exquisite illumination in blue, green, red, and gold. All the initial words of the titles are lettered in gold within red, blue, and green bands and are decorated with borders of the same colors. The codex has been bound in red morocco with block border on sides framing foliated band and oval corners, with laurel-crowned head within double wreath in the center of sides bordered by small oval foliated designs, all in gilt. The back is in six compartments with laurel-crowned head repeated in each, with leaf spray and other small tools. The edges are also gilt with gaufred borders. Neither the name of the scribe nor the date is given on the colophon. The front page, however, contains the following memorandum in Hebrew which was evidently inserted later: “This book belongs to me, Samuel Isaac, son of Michel Peperno, and I purchased it in the month of Nisan of the year 5603 (1843 A.D.).” The copy was transcribed probably in Italy during the eighteenth century.
III. THE BOOK OF ESTHER

143

מגלה אסתר

Meghillat Esther

A manuscript scroll on vellum containing the Book of Esther.

The story is written in neat Hebrew characters on a scroll of vellum 132 inches by 11 inches. The text is enclosed in an ornamental border of birds, fruit, flowers and animals in colors, with a sign of the Zodiac on the top of each column. The text is written in 19 columns of 22 lines each. The scroll is fastened on a wooden roll with an ivory knob. A separate scroll of parchment 10½ inches by 8½ inches, which contains the benedictions read before and after the reading of the Book of Esther in Synagogues on the Festival of Purim, accompanies this copy. It contains a dedication in Hebrew which reads: "This is a gift to Abraham the son of Rabbi Moses Hayyim Kuryal." Neither the name of the scribe nor a date is given, but the scroll, judging from the style of its illuminations and decorations was copied probably in Italy during the eighteenth century.

144

A manuscript scroll on parchment, containing the Book of Esther.

The scroll is written in beautiful Hebrew characters and measures 70 inches by 8 inches. It is laid off in 18 sections bordered with panels bearing unusually fine illuminations drawn by a skillful artist. On the top of each section there

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appears a portrait of a person in a medallion, and a Biblical scene decorates the bottom of the page. In addition there are two full-page illustrations with borders in colors. The illustrations and borders are engraved and colored by hand. The benedictions chanted on Purim precede and follow the story. The scroll is on old wooden rolls with a knob on one end and a handle on the other end. The name of the scribe and date are not given. The copy was transcribed probably in Italy during the early part of the eighteenth century.

145

A manuscript scroll on soft brown leather, containing the Book of Esther.

The story is written in very clear and beautiful Hebrew characters on 21 page size sections, on a roll 95 inches by 8 inches. The first few sections are worn and some have holes in them, but the balance of the manuscript is in excellent condition. It is attached to a wooden roll with carved end pieces one of which is missing. Neither the name of the scribe nor a date is given. The copy was transcribed probably in Palestine during the sixteenth century.

146

A manuscript scroll on vellum, containing the Book of Esther.

The story is beautifully written in Hebrew characters of large size in 16 sections on a roll 135 inches long and 17 inches wide. Neither the date nor the name of the scribe is given; it was transcribed probably during the eighteenth century.

[213]
A manuscript scroll on soft brown leather, containing the Book of Esther.

The story is beautifully written in clear Hebrew characters on 20 page size sections, on a roll 105 inches long 7½ inches wide. A few of the sections have holes in them but the manuscript on the whole is in excellent condition. It is attached to a wooden roll with a knob on one end and a handle on the other. The name of the scribe and the date are not given. The transcription was probably made in Palestine during the sixteenth century.

A manuscript scroll on parchment, containing the Book of Esther.

The scroll is written in fair Hebrew characters and measures 136 inches long and 6½ inches wide. It is laid off in 25 page size sections bordered with panels bearing floral designs. The scroll is on wooden rolls with handles on both ends. Neither the name of the scribe nor the date is given. The manuscript was transcribed probably in Italy during the eighteenth century.

A manuscript scroll on parchment, containing the Book of Esther.

The story is written in excellent Hebrew characters on a roll 108 inches by 6 inches, divided into 21 page size sections. The first few sections are worn and have been lined with green silk cloth, and mended on the edges for protection. All the sections are framed by green floral borders, and have been decorated on the bottom by minute illustrations in colors, which depict some of the important incidents of the story. The manuscript has been attached to a wooden roll with decorative silver knobs one of which is missing. The name of the scribe and the date do not appear. The copy was made probably in France during the sixteenth century.
SAMARITAN MANUSCRIPT

150

A copy of the Samaritan Liturgy with some headings and notes in Arabic. It consists of prayers, largely in prose, and of hymns composed for recital on the great feasts and fasts and the Sabbath.

Folios 158, of which the last seven are blank; 8 inches by 5½ inches; 24 lines to a page, written on native glazed paper in cursive Samaritan script. Some headings and notes are written in Arabic characters. The verse sections are in a different hand and run 21 lines to a page in double columns. The binding is of red leather with flap, the outside covers of which are blind-tooled in geometrical patterns. The inside covers are lined with plain paper. Folios 1-9 contain a short preface which is followed by a table of contents. The last folio of the introduction bears the date 1266 A. H. (1849 A. D.), but the name of the scribe does not appear.

SYRIAC MANUSCRIPTS

151

A fragmentary and disintegrated manuscript containing some hymns and prayers.

Folios 25; 4½ inches by 3 inches; 16 lines to a page, written on native paper in a regular but poor hand. Nearly all the leaves are stained or torn. Neither the name of the scribe nor the date is given, but the manuscript was copied probably during the seventeenth century.

152

A treatise on philosophy without beginning or end.

Folios 47; 5 inches by 4½ inches; 22 lines to a page, written on thick native paper in a regular Nestorian hand, with vowel points. Most of the leaves are stained and torn. The titles are inscribed in red ink. Some of the margins contain notes in Arabic characters. These were apparently added later. The manuscript was written probably during the nineteenth century.
EGYPTIAN PAPYRUS

153

An opened roll of papyrus in three sections, each 15 inches by 10½ inches; written in Hieratic, and consisting of part of the Theban Recension of Per-em-hru, or "The Book of Going Forth by Day," otherwise known as "The Book of the Dead." It contains fifteen vignettes, or drawings in black outlines, on the borders. The details of the vignettes are:

Section I. The deceased is shown adoring a triad of gods with Amset and Tuamutef behind them, and in the rear the Ka appears as a human-headed hawk above the closed door of a mastaba, or a repository for the dead. The Ka bird, perched on the tomb, wears the ankh symbol of life around its neck, and it has the traditional beard of Osiris. The male figure just below the deceased, standing with right arm upraised, is a priest probably reciting formulae, and the lowest figure, wearing a wig and standing on a papyrus mat, is also that of a priest.

Section II. The deceased is shown spearing crocodiles, and fiends of the underworld who have come to destroy him. This is very likely a part of Chapter XXXI, Book of the Dead, Theban Recension. The other two figures of this section, like the deceased, wear the "Shendyt" garment. The one on the left has a longer garment with folded kilt, but all three have shoulder straps.

Section III. The figures in this section from right to left show the deceased spearing a coiled up serpent; spearing one of the forms of the "set" animal; spearing a serpent raising itself upon a bowl. Below, a "sem," or ritual priest, wearing
a panther skin, is shown worshipping on a papyrus mat. Below it is the god Horus wearing the crowns of the Upper and Lower Egypt, and holding in his left hand the “was” sceptre, a symbol of authority and welfare; in his right hand, the ankh symbol of life. He is shown standing on a papyrus mat and wears a broad collar.

The binding is of modern morocco, blind-tooled, with some of the vignettes reproduced in gold tooling on both sides. The front cover contains a bookplate of Sir Thomas Brooke.

This manuscript, like others found in Egypt, was prepared beforehand by the makers of funerary equipment and was kept in stock to be sold and used when called for by middle class people, who could not afford the more elaborate forms of funerary work. In some of this class of literature, the name and titles of the deceased were inserted in a blank space left for that purpose by the makers of manuscripts. In other cases, the papyrus was placed on the person of the deceased without the name. This manuscript appears to belong to the latter class. It was made, during the Saite period, somewhere about 700 to 800 B.C. The graphic art of the vignettes point to that period.
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