

5. THE TĀRĪKH AL ḤUKAMĀ OF MUHAMMAD SHAHRISTĀNĪ.

SIR,—Dr. Cureton¹ states in the preface to his edition of Shahristānī's Book of Sects (London, O.T.F., 1846), p. ii, note e, that there were two copies of Shahristānī's Tārīkh al Ḥukamā, or Lives of Philosophers, in Mr. Bland's library, though one appeared to have been transcribed from the other. He also said that he had seen a Persian translation of the work. This had been brought to England by Mr. Fraser, but it was afterwards bought by the Prince of Oude and taken back to India.

Mr. Bland's manuscripts were bought by the Earl of Crawford in 1866 through Mr. Quaritch, and now form part of the Bibliotheca Lindesiana at Haigh Hall, Wigan. In the privately printed hand-list of that collection (1898), p. 90, No. 36, there is an entry of Shahristānī's work, and Mr. Edmond, the Librarian at Haigh Hall, has kindly sent it to me at the British Museum. There Mr. Ellis has been good enough to examine it, and he has found it to be identical with the anonymous work described by Dr. Rieu at p. 601b of the Arabic Catalogue, and which Dr. Rieu considers to be the work, not of Shahristānī, but of Shamsu-d-din Shahrazūrī. The B.M. copy and the Bib. Lind. copy have exactly the same style of binding, and there can be no doubt that both originally belonged to Mr. Bland, and that they are the two copies described by Dr. Cureton. The contents of both are the same, and the B.M. copy, which is the older of the two, is evidently the one from which the copy now in the Bib. Lind. was transcribed. The British Museum copy, it appears, was purchased by the authorities from Dr. Cureton's executors.

Though the Arabic MSS. of the Tārīkh al Ḥukamā do not give the author's name, the Persian translation (Rieu's Persian Catalogue, Supplement, p. 68c, No. 100, I) states the author's name as Shahrazūrī; and the work cannot be by Shahristānī, for it contains the biography of Sahrawardī,

¹ I am indebted to Mr. Whinfield for the reference.

who was put to death in 587 A.H., whereas Shahristānī died in 548 A.H.

When I was in India I made many inquiries about Shahristānī's work, but failed to find it, though Shahrazūrī's was not uncommon.

The probability is that Shahristānī never wrote "Lives of Philosophers," and that the mistake originated with Hājī Khalfa, who mixed up the two names Shahristānī and Shahrazūrī. In his reference to the former (Fluegel, ii, p. 125) he gives no details, which seems to imply that he had never seen the book, whereas in his account of Shahrazūrī's work (Fluegel, vi, 321) he describes the contents and gives the exordium.

H. BEVERIDGE.

June 7, 1900.

6. AKKADIAN AND SUMERIAN.

DEAR SIR, — Probably I was wrong in making such a loose translation of *Akkadā* and *Šu[merā?]* in my paper "Sumerian or Cryptography" in the January Part of the Journal (p. 94). Instead of Akkad and Sumer, I ought to have said "the Akkadian" and "the Sumerian."

I was thinking of the passage in K. 2,619, where we have *Elamā Elamū, Kaššā Kaššū, Sutā Sutū, Qutā Qutū, Lullubā Lullubū* (accusative and nominative), and *Akkadū* (nom.), all occurring with the meanings of Elamite, Kassite, Sutite, Qutite, Lullubite, and Akkadian, each of these adjectives standing for the nation it represents, though there is no prefix for country.

Akkadā means, therefore, 'Akkadian,' and is to all appearance accusative. But did somebody "place the Akkadian" above, or did he "write Akkadian" above? I have said in my paper that this fragment of an inscription (K. 14,013) "raises the question whether the position of the two districts is referred to." Few, in all probability, will say that this phrase requires amending, for this question would in any case still remain.