

4. PERSIAN MANUSCRIPT ATTRIBUTED TO FAKHRU'  
DDĪN RĀZĪ.

*Strassburg,*

*Feb. 11, 1899.*

DEAR SIR,—The Aja Sofia in Constantinople has a copy of the work described by Mr. Nicholson in your January number. It is contained in a work numbered in their catalogue No. 3,694, and bearing the title حفظ البدن .

Also the "Four Discourses," Chahār Maqāla, of Arūdhī, mentioned by Mr. E. G. Browne, on p. 40 of the same issue, is in Stambul, in the Ashir Effendi Library, in the MS. No. 285, 116 foll.

Several of the works referred to in Professor Ethé's sketch of Persian literature in the "Grundriss der Iranischen Philologie" as unique, must also now lose that distinction since the publication of the catalogues of the Constantinople libraries.

Since I saw how much of the celebrated medical compendium, "The Treasure of Khvārezmshāh," was drawn from older sources, especially Avicenna (see my paper in the Wiener Zeitschrift f. d. Kunde des Morg., iv, 131-143), I have very small confidence in the originality of all such Persian handbooks of general medicine. And it is not likely that so great an encyclopaedist as Rāzī was altogether original in his medical work. The extracts given in my article just referred to would, I think, convince Mr. Nicholson of the very close connection between Rāzī's work and the "Treasure of Khvārezmshāh." And as the latter is older than Rāzī, Rāzī may have used it; and may even possibly be referring to its author, Isma'il ibn Ḥasan ibn Muḥammad ibn Aḥmad al Ḥusainī al Jurjāuī, when he speaks of 'the Saiyid,' son of Imām Isma'il. Perhaps Mr. Nicholson would be so kind as to give us a further communication on this point.

May I be allowed to take this opportunity of calling attention to another point which has hitherto, I think, escaped attention.

Nāimā tells us (Stambul edition of A.H. 1281, vol. ii, p. 220, at the end) how the soldiers went to بابا جعفر زندانه and set free the prisoners there. Were a scholar to undertake a learned inquiry as to who this Baba Ja'far was, taking him as the builder of the prison, he would go wrong. It is soldiers' slang. As German soldiers call the place of detention 'Vater Philip' (see my book "Die deutsche Soldaten-sprache," Giessen, 1899, p. 121), so the Turks call it Baba Ja'far. So the Turks call a recruit عجم اوغلان. This also has its analogy in the slang of the Bavarian soldiers, who call a recruit a 'Russian' (loc. cit., p. 36). We should not be surprised that so exclusive a cast as the Janissaries should have developed a jargon of this kind; and no doubt other Orientalists will have come across other instances of this interesting slang in the course of their reading.—Believe me, sincerely yours,

PAUL HORN.

To Professor Rhys Davids.

## 5. THE PEPPÉ INSCRIPTION.

*Asiatic Society of Bengal,*

57, Park Street, Calcutta.

Feb. 10, 1899.

SIR,—I have just read Mr. V. A. Smith's note on the Śākya Inscription from Piprāhwā in the last July number of your Journal. Owing to the importance of this document, as also to the fact that I had an opportunity of examining the original urn, which, together with the other relics, is now in the Indian Museum, Calcutta, I beg to ask for your permission to state my opinion on some minor details in regard to the inscription.

(1) Mr. V. A. Smith says that "the final character of *bhagavato* looks like *te*, with a stroke to the left, but must be read either as *to* or *ta*." In my opinion, the word is *bhagavate*, and I do not see any reason for correcting this. For in Māgadhī, Pāli *bhagavato* must become *bhagavate*, as the rule that final *o* changes to *e* holds good throughout.