“Close your eyes even to a female goat.” We must therefore read in the *Tadh. al-Awliyá* *ماذۇ بون از بُرى* — a correction which is supported by some MSS. of that work — and confess that the particular saying has nothing to do with Mandæan doctrine, although the general probability that Ma'rúf was influenced from this source is hardly affected by the failure to find a decisive parallel. The present example is only one of many which might be adduced to show the need of caution in dealing with Persian translations of Šúfí sayings. My experience has convinced me that cases are not rare in which the true reading will be sought in vain amongst the best and oldest Persian MSS., and cannot possibly be restored without reference to the original Arabic.

R. A. NICHOLSON.

ALEXANDER'S ALTARS.

Alexander's altars were erected on the west side of the Hyphasis or Beas river. He had captured Sangala, and proposed to cross that river and advance to the Ganges, but his troops mutinied. In response to their clamour he announced his intention to return, and he divided his army into twelve brigades, and erected twelve altars, “each to be equal in height to the highest military tower, but to far exceed it in breadth.”

At lat. $31^{\circ} 9'$, long. $74^{\circ} 30'$, about 33 miles almost due west of the present junction of the Beas and Sutlej rivers, is ‘Kussoor,’ which exactly satisfies these conditions. We learn from Thornton's Gazetteer that this “is a place of great antiquity, is enclosed by a wall, and has several divisions, each surrounded by a separate wall, strengthened with bastions. According to tradition there were formerly twelve of these divisions, corresponding to the number of the twelve sons of the founder, who assigned one to each. . . . . Hough observes that at this place ‘an army might make a good stand, as not only are there heights,

but each division of the town might be turned into a fortified position.' ”

Thornton's 'Kusoor' is the Kasur of later gazetteers and maps. It is in the Lahore district, and is a station on the Firozpur branch of the North-Western Railway.

W. HOEY.

19th July, 1906.

ADDITIONAL NOTE ON THE POEM ATTRIBUTED TO
AL-SAMAU'AL.¹

The editor of the Beyrūt journal *al-Machriq* has kindly sent me the number for July of this year, in which a text of Samau'al's poem is printed from a copy made by a Syrian priest, Dāwūd Irmīyā Maḳdisili, after a MS. found by him "in one of the old collections." It contains twenty-five lines, nearly all identical with those published by Hirschfeld; but instead of 8, 9, 10, and 11, it has the following:—

8 ومن نسله يعقوب ابا ليوسف الذي اشبع الاسباط قمم السنابل

9 وصار بمصر بعد فرعون امره بتعبير تدبير لجل المشاكل

10 ومن بعد احقاب نسوا ما له من ال

ايادى ففى موسى قطعنا السلاسل

Line 18 is omitted. Finally, for the last line it has—

وفى آخر الازمان جاء مسيكننا فاهدي بني الدنيا سلام التكامل

from which Père Cheikho justly argues that the writer must have been a Christian.

This recension of the poem fully bears out Hirschfeld's suggestion that the metrical irregularities were due to corruption of the text; for though a few remain, most of the lines conform accurately to the Ṭawil metre. Thus line 2, which in Hirschfeld's text is—

واحصي مناقب قومة اختارهم رحمانهم بشواهد ودلائل

¹ See J.R.A.S., 1906, pp. 363 sqq. and 701.