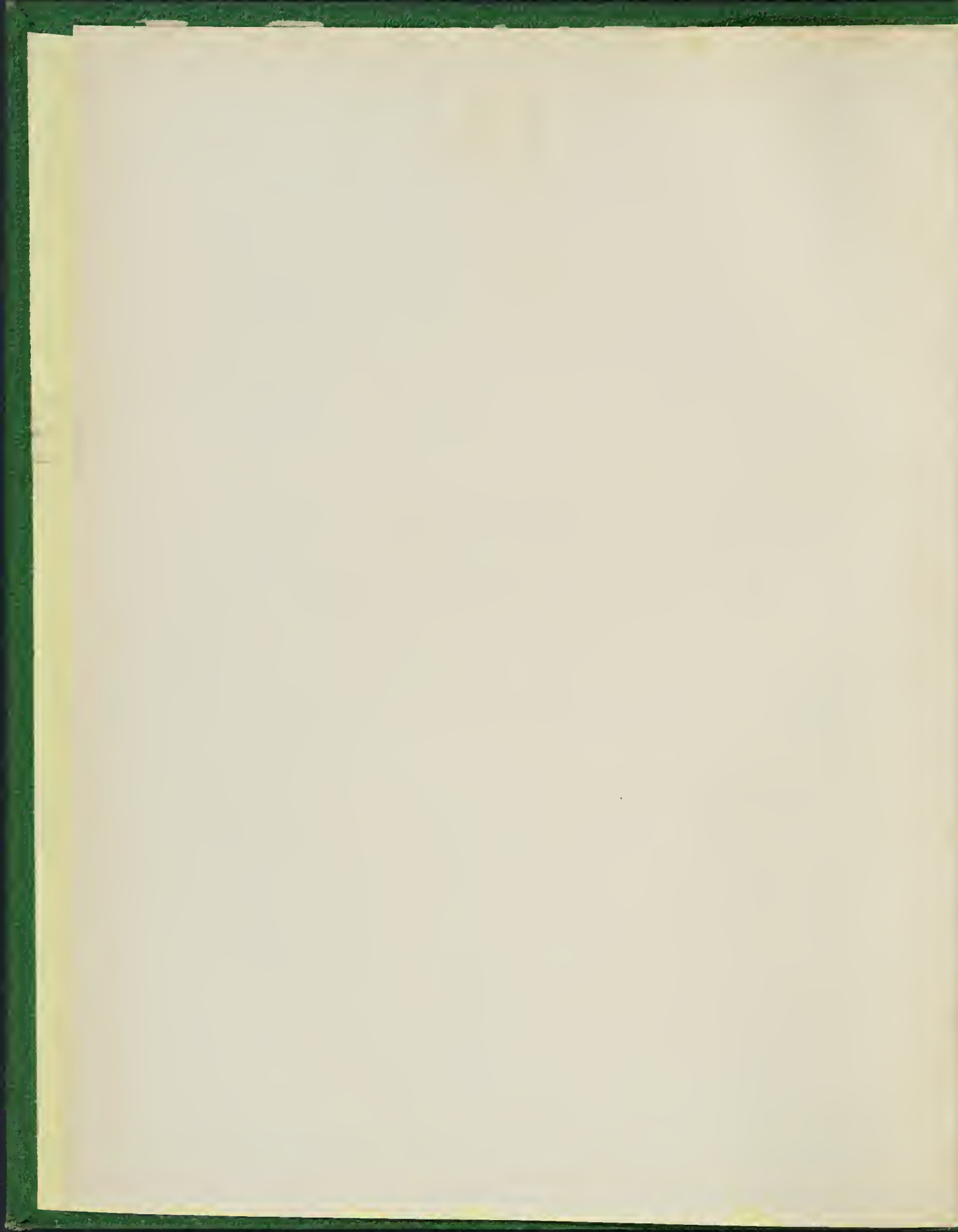




Olog Grabar



CATALOGUE
OF
THE PERSIAN MANUSCRIPTS
IN
THE BRITISH MUSEUM.

LONDON:
GILBERT AND RIVINGTON,
ST. JOHN'S SQUARE, CLERKENWELL, E.C.

THE GETTY CENTER
LIBRARY

CATALOGUE
OF
THE PERSIAN MANUSCRIPTS
IN
THE BRITISH MUSEUM.

BY
CHARLES RIEU, PH. D.
KEEPER OF THE ORIENTAL MSS.

VOLUME II.

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1881.

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NOTICE.

THIS Second Volume completes the description of the Persian Manuscripts which were in the Museum at the end of the year 1876 (the date at which the printing of the catalogue began), and of such of the later acquisitions as came in time to be incorporated into their respective classes.

The manuscripts which it comprises are 1128 in number, forming with the 947 manuscripts noticed in the first volume a total of 2075. They are arranged under the headings of Sciences, Philology, Poetry, Fables and Tales, a few minor divisions, and, lastly, the considerable class of manuscripts of mixed contents.

First and foremost in importance and extent is the poetical section, which occupies nearly one half of the present volume and includes several early and valuable copies of the classical poets from Firdūsi to Jāmi, as well as a fair muster of their successors in Persia and in India down to the most recent times. Among the many remarkable works which it contains, the following may be pointed out as either unique or extremely scarce:—

The Yūsuf and Zulaikhā of Firdūsi (p. 545). A fragment of the Shahryār Nāmah of Mukhtārī, one of the episodic poems engrafted upon the Shāhnāmah (p. 542). The rare Divāns of Abul-Faraj Rūnī and Mas'ūd i Sa'd, poets of the Court of Ghaznīn (pp. 547, 548), of Adīb Šābir and 'Imādī Shahryārī, who lived under the Saljūkis (pp. 552, 557), and of Saif Isfarangī, who survived the invasion of Chingiz Khān (p. 581). A poetical version of Kalīlah and Damnah, composed about A.H. 658 by Ḳānī'i, a panegyrist of the Saljūk Sultans of Iconium (p. 582). The poems of Khwājū Kirmānī, written by the celebrated penman Mīr 'Alī Tabrīzī, A.H. 798 (p. 620). The Divāns of two hitherto unnoticed poets,

Ḥaidar Shīrāzī, a contemporary of Ḥāfiẓ (p. 623), and Nazīrī Ṭūsī, who lived under the Bahmanī sovereigns of the Deccan, about A.H. 860 (p. 641). Some poems in the Guran dialect, which supply materials for the study of a yet unexplored province of Persian speech (pp. 728—735).

In compiling the biographical notices of poets valuable assistance has been derived from the new and copious sources of information collected, and critically sifted, by Docteur A. Sprenger in the first volume of his *Catalogue of the Oude Libraries*, a work the discontinuance of which must be regretted as a grievous loss to Oriental studies.

Out of the rare and interesting manuscripts described under the remaining classes the following may be noticed here as especially worthy of attention:—*Durrat ut-Tāj*, an encyclopædia of philosophical sciences, written about A.D. 1300, by Ḳuṭb ud-Dīn Shīrāzī, for the Dubāj, or king of Gilān (p. 434). The *Tafhīm*, or manual of astronomy, by al-Bīrūnī: a copy dated A.H. 685 (p. 451). The *Zakhīrah i Khwārazmshāhi*, a complete treatise of medicine, so called from the founder of the dynasty of the Khwārazm-Shāhs, to whom it was dedicated about A.H. 504 (p. 466). *Ma'dīn ush-Shifā*, a medical work, compiled from Sanskrit sources for Sikandar Shāh Lodi, A.H. 918 (p. 471). A treatise on the art of war, dedicated to the Sultan of Delhi, Shams ud-Dīn Ḥlatmish, A.H. 607—633 (p. 487). Several of the earliest Persian dictionaries, as *Adāt ul-Fuzalā*, dated A.H. 822, *Sharaf-Nāmah i Munyarī*, written about A.H. 862, and others (pp. 491, 492). *Kitāb Sindbād*, the tale of the king's son and the seven Vazīrs, translated into Persian for Ḳilij Tamghāj, Khān of Turkistān, about A.H. 556 (p. 748). An early, and yet unnoticed, translation of the memoirs of Baber, dated A.H. 994 (p. 799). *Simṭ ul-'Ulā*, an account of the Ḳarā-Khitā'is of Kirmān, written by a contemporary historian, A.H. 716 (p. 849).

A third volume, now in a forward state of preparation, will comprise the description of the Elliot MSS. purchased in the year 1878, and of some other recent acquisitions, as well as indexes of names, titles, and subjects to the entire catalogue.

CHARLES RIEU.

February 24, 1881.

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SCIENCE S.

ENCYCLOPÆDIAS.

Or. 16,830.

Foll. 283; 9 in. by $4\frac{3}{4}$; 11 and 15 lines, 3 in. long; written by two different hands, apparently in the 17th and 18th centuries.

[WM. YULE.]

دانش نامه علائی

A manual of philosophical sciences.

Author: Khwājah Ra'is Abū 'Alī B. Sīnā, خواجه رئیس ابو علی ابن سینا, who died A.H. 428 (See the Arabic Catalogue, p. 221, *l*).

Beg. سپاس و ستایش مر خداوند آفریدگار خردرا

The author wrote this work, as he states in the preface, for the prince in whose service he had found safety, wealth, and leisure, and by whom he had been desired to compose in Pārsī Dari a compendious manual of the five branches of the philosophy of the ancients.

The prince, whose name and title are written عضد الدین علاءالدولت و فخر المآلة و تاج الکمه ابو جعفر محمد ابن اشهرار دشمنیاز, was really called 'Alā ud-Daulah Abu Ja'far Muḥammad B. Dushmanziyār, and surnamed Ibn Kākavāih, or "uncle's son," because

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his father was the maternal uncle of Sayyidah, a Buvaihide princess, who, in the name of her son Majd ud-Daulah, exercised sovereign power. From her he had obtained, A.H. 398, possession of Isfahan, where, although temporarily ejected by the Ghaznavis, he maintained himself till his death, which happened A.H. 433. See Kāmil, vol. ix. pp. 146, 397, 433, Jahānārā, Add. 7649, fol. 24 *b*. Compare De Slane, Ibn Khallikān's translation, vol. i. p. 445.

Ibn Sīnā, who spent the last years of his life at the court of 'Alā ud-Daulah, wrote the present work in Isfahān. Such is the statement of his disciple, 'Abd ul-Vāḥid Ibn Muḥammad Jūzjānī, who was his master's constant companion for five-and-twenty years previous to Ibn Sīnā's death, and wrote the account of his life which has been preserved by Ibn Abi Uṣaibi'ah; see Add. 7340, fol. 124 *a*, and fol. 127 *a*.

'Abd ul-Vāḥid, who edited the present work after the author's death, and who designates it by the title of Dānish Nāmāh i 'Alā'ī, states, fol. 207 *b*, that the section treating of mathematics was lost, because "the master" was not in the habit of keeping copies of his writings, and that he had taken upon himself to supply that deficiency with a condensed translation in Pārsī Dari of the following treatises of Ibn Sīnā, which were

B

in his possession: an abridgment of Euclid, a treatise on astronomical observations, another on music, and the arithmetical section of the "Shafā." It is therefore the first three sections alone, that contain the original work of Ibn Sinā.

Contents: Logic, علم منطق fol. 3 *a*. Metaphysics, علم درین or علم الهی fol. 67 *b*. Physics, علم زبرین or علم طبیعی fol. 175 *b*. Geometry, fol. 207 *b*. Astronomy, fol. 233 *b*. Arithmetic, fol. 260 *b*. Music, fol. 273 *b*.

The work is commonly known, as stated in the endorsement, under the name of حکمت علائی. It is mentioned by Haj. Khal. under دانش نامه, vol. iii. p. 184, and under کتاب العلائی, vol. v. p. 118. In the Durrat ut-Tāj, Add. 7694, fol. 18 *a*, it is quoted under its proper title, Dānish Nāmāh i 'Alā'i.

It is stated in a note written on the first page by a former owner, Muḥammad Naṣīr ud-Dīn, that he had purchased the earlier portion of the MS., and had had the rest transcribed for him, in Lahore, A.H. 1127.

Add. 7694.

Foll. 428; 10 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$; 33 lines, 4 $\frac{3}{8}$ in. long; written in close and fair Nestalik; dated Rabī' II., A.H. 1020 (A.D. 1611).

[Cl. J. RICH.]

درّۃ التاج لغرّة الدّباح

An encyclopædia of philosophical sciences. Author: Ḳuṭb ud-Dīn Maḥmūd B. Mas'ūd qṭab al-dīn maḥmūd bin mas'ūd al-shīrāzī, قطاب الدین محمود بن مسعود الشیرازی, Qūṭb ud-Dīn Shirāzī, the greatest of the disciples of Naṣīr ud-Dīn Ṭūsī, came of a family of physicians in Shirāz, where he was

اکرچه برضمیر ارباب کیاست و خاطر اصحاب فراست

born A.H. 634. He spent most of his life at the court of the Moghul sovereigns, and died in Tabriz, A.H. 710, leaving numerous works, mostly written in Arabic, and treating of philosophy, medicine and astronomy. See the Arabic Catalogue, p. 189, Tarīkh Guzīdah, Add. 22,693, fol. 237, and Wüstenfeld, Geschichte der Arabischen Aertzte, p. 148.

The last word of the above title, which is distinctly written "Dubāj" in various places, and is unknown to Persian dictionaries, points to Gilān. We are informed by 'Abd ur-Razzāk, Maṭla' us-Sa'dain, Add. 1291, fol. 350, and by Ghaffārī, Jahānārā, Add. 23,516, fol. 484, that Amīrah Dubāj امیره دباح was the hereditary title of the Ishākāvand or Ishākiyyah princes of the Bayālī Pas, or Western Gilān, whose capital was Fūman, and for one of whom, the Durrat ut-Tāj was composed. The same title, written امیره دباح, is still found in use in the time of Shāh Ismā'il Ṣafavī; see Fumeny's Geschichte von Gilan, edited by Dr. B. Dorn, pp. v and s.

The present copy is defective at the beginning. Although there is no apparent break in the writing, the main portion of the preface and the initial part of the introduction are wanting. The preface probably included a dedication to the prince of Gilān, and that account of his genealogy which, according to 'Abd ur-Razzāk, l. c., formed part of the work.

The Durrat ut-Tāj is divided into an introduction (Fāṭīhah), six books (Jumlah), and an Appendix (Khātimah), which are enumerated with all their numerous subdivisions, foll. 11 *b*—17 *a*. The main divisions are the following:—

Fāṭīhah, treating of science in general and its branches, in three Faṣls, fol. 1 *b*. Jumlah I. Logic, in seven Maḳālahs, fol. 17 *a*. Jumlah II. Philosophy proper, فلسفه اولی, in two Fanns, fol. 45 *a*. Jumlah III. Physics, علم اسفل, in two Fanns, fol. 63 *b*. Jumlah IV.

Mathematics, علم اوسط, in four Fanns, fol. 81 *a*. Jumlah V. Metaphysics, علم اعلى, in two Fanns, fol. 242 *b*.

Khātimah, divided into the following four Kūṭbs: 1. The fundamental principles of faith, اصول دين, fol. 264 *b*. 2. The secondary points, فروع دين, fol. 333 *a*. 3. Ethics, fol. 373 *a*. 4. Rules of religious life, سلوك, fol. 410 *b*.

The contents are fully stated in the *Jahr-bücher*, vol. 88, *Anzeigeblatt*, pp. 17—21. See also Haj. Khal., vol. iii. p. 201, the Vienna Catalogue, vol. i. p. 35, Dorn, Preface to *Sehir-Eddin's Geschichte*, p. 7, and *Mélanges Asiatiques*, vol. ii. p. 57.

Add. 7695.

Foll. 148; 9½ in. by 5¼; 19 lines, 2½ in. long; written in fair Nestalik, apparently in the 17th century. [Cl. J. Rich.]

A portion of the same work, viz. the first Fann of Jumlah IV., treating of geometry, and corresponding to Add. 7694, foll. 81—140.

Add. 16,827.

Foll. 593; 9¾ in. by 6; 21 lines, 3½ in. long; written in small Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [WILLIAM YULE.]

نقائس الفنون في عرائس العيون

An encyclopædia of the sciences known to the Muslims.

Author: Muḥammad B. Maḥmūd ul-Āmulī,

محمد بن محمود الأملی

Beg. حمد و ثنا و شكري انتہا حضرت پادشاہی را

The author was a Mudarris in Sulṭāniyyah during the reign of Uljāitū (A.H. 703—716), and frequently engaged, as a decided Shī'ah,

in controversy with his famous Sunni contemporary, 'Azud ud-Dīn ul-Ījī (who died A.H. 756). He left, besides the present work, commentaries upon the *Kulliyyāt* of the *Ḳānūn* of Ibn Sīnā, upon the *Kulliyyāt* of the *Ḳānūn* of Sharaf ud-Dīn Īlāqī, and upon the *Mukhtaṣar fil-Uṣūl* of Ibn Ḥajjib. See *Majālis ul-Mūminīn*, Add. 23,541, fol. 373, *Haft Iqlim*, Add. 16,734, fol. 475. The first of the works above mentioned was written, according to Haj. Khal., vol. iv. p. 500, A.H. 753. See the Arabic Catalogue, pp. 222 *a*, 774 *a*.

The author states in his preface that he had devoted his whole life to the pursuit of science, and, having visited in his wanderings the leading scholars of the period, had availed himself of their teaching in every branch of knowledge, and written special works on several sciences. After an eulogy upon the reigning sovereign, "Jamāl ud-Dīn vad-Dunyā Abu Ishāḳ Maḥmūd Shāh," he dedicates the present work to a Vazīr designated by the following titles: مخدوم جهانیان صاحب قران دستور سلطان نشان آصف عهد و زمان واسطه قلابه سلك وزارت الخ, but whose proper name does not appear. The preface concludes with a statement of the plan and divisions of the work, foll. 23 *b*—25 *b*.

Amīr Jamāl ud-Dīn Shaikh Abu Ishāḳ, whose father, Amīr Maḥmūd Shāh, had governed Fārs during the reign of Abu Sa'īd, made himself master of Shirāz, A.H. 742, during the period of anarchy which followed the death of that sovereign, and, having added Isfahān to his dominions, remained for twelve years the recognized ruler of Fārs and 'Irāq. He succumbed at last to the rising power of Amīr Muḥammad Muzaḥfar, who wrested from him Shirāz, A.H. 754, and, after seizing him in Isfahān, had him publicly executed in the former city, A.H. 757, according to Ḥāfiẓ Abrū, or A.H. 758, as stated by 'Abd ur-Razzāḳ; see Or. 1577, fol. 104, and Add. 17,928, fol. 98.

The date of composition, which is incidentally mentioned at the end of Muḥammad's life, fol. 270 *b*, is A.H. 735; but the historical section is brought down to the death of Abu Sa'īd and proclamation of Arpā Khān, which took place A.H. 736, and the preface, which names Shaikh Abu Ishāk as the reigning sovereign, cannot have been written before A.H. 742.

The work consists of two parts (Kism), treating respectively of the modern or Muslim sciences, and of those of the ancients.

Ḳism I treats of eighty-five arts or sciences, in thirty-six Fanns, classed under four categories (Maḳālah) as follows:

Maḳālah I. comprises the literary sciences ادبيات in the following fifteen Fanns: 1. Writing, علم خط, fol. 25 *b*. 2. Language, علم لغة, fol. 30 *a*. 3. Flexion, علم تصريف, fol. 39 *b*. 4. Derivation, علم اشتقاق, fol. 45 *a*. 5. Syntax, علم نحو, fol. 48 *b*. 6. Rhetoric, علم بيان, fol. 53 *a*. 7. Eloquence, علم بدیع, fol. 58 *b*. 8. Ornaments of speech, علم عروض, fol. 62 *b*. 9. Prosody, علم قوافي, fol. 71 *a*. 10. Rhymes, علم تقريض, fol. 78 *a*. 11. Poetical composition, علم امثال, fol. 82 *a*. 12. Proverbs, علم دواوين, fol. 86 *a*. 13. Knowledge of the Divans, علم انشا, fol. 99 *a*. 14. Epistolary composition, علم استيفا, fol. 108 *b*. 15. Collection of revenue and account-keeping, علم ادبيات, fol. 117 *b*.

Maḳālah II. Legal sciences, شرعيات, in nine Fanns: 1. Scholastic theology, علم كلام, fol. 125 *a*. 2. Exegesis of the Ḳur'ān, علم تفسير, fol. 136 *a*. 3. Traditional sayings, علم اصول فقه, fol. 149 *a*. 4. Fundamental principles of the law, علم فقه, fol. 158 *a*. 5. Law, علم قرآات, fol. 168 *a*. 6. Various readings of the Ḳur'ān, علم خلاف يا علم جدل, fol. 182 *a*. 7. Dialectic, علم اسطقسات, fol. 194 *a*. 8. Forms of contracts and legal instruments,

علم شروط, fol. 200 *a*. 9. Forms of prayers, and the proper time for their recitation, علم دعوات, fol. 211 *b*.

Maḳālah III. Sufism, in five Fanns: 1. Religious life, سلوك, 2. True knowledge, علم حقيقه, 3. Degrees of knowledge, علم مراد, fol. 221 *a*. 4. Mystic meaning of the letters, علم فتوت, fol. 228 *a*. 5. Moral perfection, fol. 235 *a*.

Twenty-seven leaves having been lost after fol. 220, the first two of the above Fanns are wanting. They are found in the next copy, Add. 23,555, foll. 96 *a*—108 *b*.

Maḳālah IV. Branches of conversational knowledge, علوم محاورى, in seven Fanns, as follows: 1. The art of conversation, علم محاورت, fol. 242 *b*. 2 and 3. The science of dates and lives, علم سیر, (an abridgment of universal history), fol. 257 *b*. 4. Religious systems and sects, مقالات اهل عالم, fol. 295 *a*. 5. Genealogy, علم انساب, fol. 303 *b*. 6. Battles and encounters (*i.e.* the expeditions of Muḥammad), علم المواتف, fol. 309 *b*. 7. The science of riddles, علم احاجى, fol. 322 *a*.

Ḳism II. comprises the following five Maḳālahs:—

Maḳālah I. Practical philosophy, حکمت علم تهذيب, in three Fanns, viz.: 1. Ethics, علم اخلاق, fol. 331 *a*. 2. Government of the family, علم تدبير منازل, fol. 344 *b*. 3. Government of the city, علم سياسة مدن, fol. 351 *b*.

Maḳālah II. Speculative philosophy, in four Fanns, viz.: 1. Logic, علم منطق, fol. 363 *a*. 2. The first philosophy, or introduction to metaphysics, فلسفه اولی, fol. 373 *b*. 3. Metaphysics, علم الهی, fol. 383 *b*. 4. Physics, علم طبيعى, fol. 393 *a*.

Maḳālah III. Mathematics, in four Fanns, viz.: 1. Geometry, علم اسطقسات, fol. 403 *a*.

2. Astronomy, علم اسطرانوميا, fol. 413 *a.* 3. Arithmetic, اريثماطيقى, fol. 419 *a.* 4. Music, موسيقى, fol. 429 *a.*

Maḳālah IV. Branches of physics, in nine Fanns, viz.: 1. Medicine, علم طب, fol. 443 *b.* (2. Alchemy, and 3. Magic, سيميا, are wanting; see Add. 23,555, foll. 225—234). 4. Interpretation of dreams, علم تعبیر, fol. 462. 5. Physiognomy, علم فراسط, fol. 481 *a.* 6. Astrology, علم احكام نجوم, fol. 485 *a.* 7. Properties of natural objects, علم النخااص, fol. 493 *b.* 8. Physical crafts, علم الحرف الطبيعية, *i. e.* veterinary, falconry, agriculture, etc., fol. 509 *b.* 9. The art of holding the breath, and other austerities, practised by the Jogis of India, علم دم و علم وهم, fol. 514 *a.*

Maḳālah V. Branches of mathematics, in thirteen Fanns, as follows: 1. Spherology, علم هيئة, fol. 576 *a.* 2. Optics, علم مناظر, fol. 526 *b.* 3. Knowledge of the "intermediates," علم متوسطات, *i. e.* of nineteen treatises, which are taken up, in the mathematical course, between Euclid and Almagest, fol. 532 *b.* 4. Practical arithmetic, علم حساب, fol. 533 *b.* 5. Algebra, علم جبر و مقابله, fol. 540 *a.* 6. Surveying, علم مساحه, fol. 541 *b.* 7. Knowledge of the constellations, علم صور الكواكب, fol. 545 *a.* 8. The art of making almanacks, and using the astrolabe, علم ارقام واعمال زيچ و تقويم واسطرلاب, fol. 549 *a.* 9. Geography, علم مسالك و ممالك, fol. 554 *b.* 10. Numerical diagrams, علم وفق اعداد, fol. 562 *b.* 11. Mechanics, علم حيل, fol. 576 *b.* 12. The art of divination, علم رمل, fol. 577 *b.* 13. Games, علم ملاعب, fol. 584 *b.*

Detailed accounts of the Nafā'is ul-Funūn will be found in the Vienna Jahrbücher, vol. 61, Anzeigeblatt, pp. 2—10, and in the Vienna Catalogue, vol. i. pp. 38—42. See also Haj. Khal., vol. vi. p. 364, Uri, p. 282,

and Mélanges Asiatiques, vol. iii. p. 734, vol. v. p. 261.

A full table of contents is prefixed, foll. 1—16; but the numbers indicating the folios do not apply to the present copy.

Add. 23,555.

Foll. 296; 14½ in. by 9½; 30 lines, 7 in. long; written by different hands, and in various characters, with 'Unvān and gold-ruled margins, apparently in the 14th century.

[ROBERT TAYLOR.]

The same work.

Two leaves, which contained the greater part of the preface (Add. 16,827, foll. 18 *a*—22 *b*), and about two pages at the end, are lost.

Contents: Kism I. Maḳālah I., fol. 5 *b.* Maḳālah II., fol. 53 *b.* Maḳālah III., fol. 96 *a.* Maḳālah IV., fol. 118 *b.*—Kism II. Maḳālah I., fol. 162 *a.* Maḳālah II., fol. 177 *b.* Maḳālah III., fol. 197 *a.* Maḳālah IV., fol. 216 *b.* Maḳālah V., fol. 260 *a.*

The following inscription in ornamented Kufi shows that this valuable copy, dating probably from the author's time, was written for a Vazīr named Rukn ud-Din Salām Ullah: برسم خزانه الكتب صاحب قران الاعظم ركن الحق والدين سلام الله على الله تعالى شانه . . . A diamond-shaped ornament on the same page contains what at first sight seems to be a geometrical design, but is in reality an inscription in a fanciful square character. It consists of honorific epithets applying to the same Vazīr, of which the following may be deciphered صناديد الامم سلطان الوزر والنقبا . . . في العالم

prelat. wazir's portrait
'Ubad i Zakānī
Kism II. 235

Add. 16,828.

Foll. 396; 12½ in. by 8¼; 26 lines, 5¼ in. long; written in Naskhi; dated Shawwal, A.H. 1054 (A.D. 1644). [WILLIAM YULE.]

The same work.

This copy omits that part of the preface which contains the mention of the reigning sovereign and the dedication. It wants also the twelfth Fann of Maḳālah V., Ḳism II.

Add. 7718.

Foll. 286; 9½ in. by 6½; 17 lines, 3⅞ in. long; written in Nestalik, apparently in the 17th century. [C. J. RICH.]

The following detached sections of the same work.

Ḳism I., Maḳālah I., Fanns 7—15 (the last imperfect), fol. 2 *a*. Maḳālah II., Fann 9, fol. 68 *a*. Maḳālah III., complete, with the exception of the third Fann, fol. 71 *b*.

Ḳism II., Maḳālah II., Fann 1, fol. 116 *a*. Maḳālah I., Fanns 1—3, fol. 126 *b*.

Ḳism I., Maḳālah IV., Fanns 1—7, fol. 158 *b*.

Ḳism II., Maḳālah IV., Fann 4 (here numbered 6), fol. 241 *b*. Fann 5 (numbered 7), fol. 261 *b*. Fann 9, fol. 264 *b*. Fann 10, fol. 283 *b*. The last is defective at the end.

PHILOSOPHY.

Add. 16,659.

Foll. 582; 9 in. by 6; 31 lines, 3¼ in. long; written in small Naskhi, with 'Unvāns, and ruled margins, dated (fol. 34 *b*) A.H. 1182 (A.D. 1768). [WILLIAM YULE.]

Philosophical works of Abu 'Alī Ibn Sinā.

The contents are mostly Arabic, and have been described in the Arabic Catalogue, pp. 447—451. The following are Persian:

I. Foll. 101—140. A Persian version of the second, or metaphysical, part of the work entitled *الإشارات والتنبيهات* which is, according to Ibn Abi Usaib'ah, Add. 7340, fol. 127 *a*, the latest and most excellent of Ibn Sinā's philosophical writings.

Beg. سپاس ان خدايرا که آفریدگار جهان است

The translation is divided, like the original, in ten sections called *انماط*. The contents of the work, and the numerous commentaries written upon it, are stated by Haj. Khal., vol. i. p. 300. Compare Uri, pp. 118, 119, Casiri, p. 195, the Petersburg Catalogue, p. 60, and the Leyden Catalogue, vol. iii. p. 320.

II. Foll. 228—235, حکمت الموت "Philosophy of death," a treatise attributed in the subscription to Abu 'Alī Sinā.

Beg. ببايد دانستن که اول چیزی که بر بدن کان واجبت شناختن حق است

The author states that he wrote it at the request of one of his disciples, whose mind had been enlightened by true knowledge, and warns readers against divulging it to those who were still groping in the dark ways of received belief.

This work, which is not mentioned by Ibn Abi Usaib'ah, is distinct from the treatise entitled *فی دفع النغم من الموت*, noticed in the Leyden Catalogue, vol. iv. p. 312.

III. Foll. 258—352. *Dānīsh Nāmāh i 'Alā'ī*, the work described vol. ii. p. 1.

IV. Foll. 373—381. شرح معراج, a tract on the spiritual interpretation of Muḥammad's ascension.

Beg. سپاس خداوند آسمان و زمین را ستایش

The author, who does not give his name, states at the beginning, that he had written this tract in answer to the repeated questions of a friend, and with the permission of a spiritual guide designated as *مجلس عالی علائی* and further on as *ذات شریف علاء الدوله*.

No work of the kind is mentioned among the writings of Ibn Sinā, either by 'Abd ul-Vāhid Jūzjānī, or by Ibn Abi Usaib'ah. Its attribution to the celebrated philosopher rests on the doubtful authority of Haj. Khal., vol. iii. p. 443, on the heading in the present

MS. : این رساله ایست در معراج که شیخ رئیس ابو علی سینا ساخته است and on a similar title in another copy, Add. 16,839, art. xxv. It was probably suggested by the 'Alā ud-Daulah mentioned in the preface, who, however, as a religious teacher, has nothing but the name in common with the prince to whom the Danish Nāmāh was dedicated. A celebrated saint of that name, 'Alā ud-Daulah Simnānī, died A.H. 736; see Nafahāt, p. 524.

V. Foll. 381—402. A Persian version of Ibn Sinā's treatise on the immortality of the soul, ترجمه رساله المعاد للشیخ رئیس

Beg. سپاس مر خدا ایرا که هستی همه حقایق ازوست

The translator, whose name does not appear, states that, having been shown by a friend a version which was found to be much abridged and defective, he undertook at his desire to write the present fuller and more faithful translation. It is divided into sixteen chapters (Faṣl).

The original work کتاب المعاد was written, according to Ibn Abi Usaib'ah, Add. 7340, fol. 27 a, in Rai for Majd ud-Daulah. See Arabic Catalogue, p. 450, art. xxxii., and Haj. Khal., vol. iii. p. 442.

VI. Foll. 403—410. A shorter version of the same work, in sixteen chapters (Bāb), with the heading : ترجمه رساله النفس للشیخ رئیس :

Beg. الحمد لله رب العالمین والعاقبة للمتقین ولا عدوان

VII. Foll. 411—413. A short metaphysical tract on the origin and end of existence, with the heading : رسالة المبدأ والمعاد

Beg. الحمد لله . . . اما بعد بدانکه غرض از علم الهی معرفت مبدء و معاد است

It is divided into two parts (Kism) ; the first, treating of the origin, comprises six chapters (Faṣl), the second, treating of the end, four. This short tract is distinct from the work entitled کتاب المبدء والمعاد which was written, according to 'Abd ul-Vahid, in Jur-

jān, for Abu Muḥammad Shīrāzī. See Haj. Khal., vol. iii. p. 442, and the Arabic Catalogue, p. 450, art. xxiii.

VIII. Foll. 424—435. A Persian commentary upon Ibn Sinā's allegorical tract, شرح رساله الرموزة المسماة برسالة الطیر للشیخ رئیس

Beg. of the Comm. کثرت التماس دوستان و بزرگان مرا دلیر کردانید

The commentator, who is named in the subscription الشیخ الفاضل عمر بن سهلان الساوحی was a metaphysician, of the time of Sultan Sanjar (A.H. 512—548); see Haj. Khal., vol. iii. p. 412. The allegory is intended to show, according to 'Abd ul-Vahid, by what steps the author had attained true insight. See Haj. Khal., vol. iii. p. 418, and the Leyden Catalogue, vol. iii. p. 329.

On fol. 4 is a note by Abu Tālib ul-Ḥusainī, stating that he had bought this volume in Murshidābād, A.H. 1208, on his way from Calcutta to Lucknow.

Add. 16,829.

Foll. 249; 8½ in. by 4¾; 17 lines, 2¾ in. long; written in small Nestalik, apparently in the 18th century. [W.M. YULE.]

I. Foll. 1—42. دانش نامه جهان A treatise on physics.

Author: Ghiyāṣ ud-Dīn 'Alī ul-Ḥusainī ul-Iṣfahānī, غیاث الدین علی الحسینی الاصفهانی

Beg. سزاوار ستایش و سپاس مبدعیست که باقتضای ذاتی

Short extracts and tables of contents of the same work are to be found in Or. 1839, fol. 267, and Or. 1947, fol. 37, where, to the author's name, as given above, the patronymic ابن علی میران is added.

The author mentions occasionally phenomena observed by himself in Badakhshān (see foll. 28 b, 38 b), while he speaks of Turkistān and Fārs by hearsay. From the fact

that he refers to Fakhr ud-Din Rāzī, fol. 29 *b*, as one of the "moderns," it may be inferred that he was not considerably later than that philosopher, who died A.H. 606.

A short preface is devoted to considerations on true immortality, which is shown to consist of the good name or useful work which man leaves behind him. The work, which is described as فتاوید از علم حکمت طبیعی, comprises ten sections called Faṣl, twenty more termed Aṣl, four entitled Natījah, and an appendix (Khātimah), the headings of which are given in the preface. The first series, beginning on fol. 4 *b*, contains elementary notices on the spheres, the elements, and bodies in general. The second, or Aṣls, fol. 13 *a*, treats of meteorological phenomena, such as vapours, winds, rain, thunder, shooting stars, etc. The four Natījahs, beginning fol. 40 *a*, treat severally of minerals, plants, animals, and man, and the Khātimah of the anatomy of the human body.

The present copy breaks off after the first five pages of Natījah I.

II. Foll. 43—249, Arabic tracts. See the Arabic Catalogue, p. 455.

Add. 25,869.

Foll. 87; 8¼ in. by 4½; 18 lines, 2¼ in. long; written in small Nestalik, apparently in the 17th century. [WM. CURETON.]

Commentary upon a short treatise on logic, with the text.

The MS. is slightly defective at the beginning, and contains neither title nor author's name. The treatise is divided into several short sections headed فصل, but not numbered. It is found, without commentary, in another MS., Add. 7720, art. I., where it begins as follows: بدانکه آدمی را قوتیست دراکه که منتقش گردد دروی صور اشیا چنانسکه در آئینه لیکن در آینه حاصل نشود مگر صور محسوسات

The first word of the text in the present

MS., fol. 1 *a*, is قوتیست, which is explained as follows: قوت در اصطلاح چیزبست که مبداء تاثیر در غیر شود و تاثیر ازو باشد و مراد باو اینچنانفس ناطقه است

The commentator refers occasionally, foll. 12 *b*, 62 *b*, to glosses written by the author of the treatise upon the Shamsiyyah, a well-known manual of logic, written in the time of Hı-lākū; see Arabic Catalogue, pp. 250 *a*, 775 *b*.

A former owner, Muḥammad 'Alī, states at the end that the MS. came into his possession A.H. 1089.

Add. 26,288.

Foll. 180; 13 in. by 7½; 25 lines, 4¾ in. long; written in cursive Nestalik, apparently in the 18th century. [WM. ERSKINE.]

A philosophical treatise, without preface, title, or author's name, endorsed کتاب موسوم

برایات عالیات اسم مولف معلوم نشده
رایت در بیان تعریف حکمت بدانکه در
اخلاق ناصری در تعریف حکمت

It treats at considerable length of questions of metaphysics and physics, in a number of sections headed رایت, and contains extensive extracts from the following works: a commentary on the Akhlāk i Nāsiri, the Ḥayāt un-Nufūs, and the Gauhar i Murād, the last of which was written in the reign of Shāh 'Abbās II.; see vol. i. p. 32 *a*.

ETHICS.

Or. 457.

Foll. 120; 11 in. by 6¾; 27 lines, 4½ in. long; written in Naskhi, with ruled margins, apparently in the 18th century.

جاویدان خرد

Moral precepts of the ancient sages of

Persia, India, Arabia, and Greece, collected by Aḥmad B. Muḥammad B. Miskavaih, who died A.H. 421 (see Arabic Catalogue, p. 627 *a*), and translated from the Arabic by Taḳī ud-Dīn Muḥammad B. Shaikh Muḥammad ul-Arrajānī ut-Tustarī, تقي الدين محمد

بن شيخ محمد الارجاني ثم النسستري

نوراني تر آيتي كه سيمرغ قاف بلاغت و براعت

Taḳī Shushtarī, a scholar and poet of Persian birth, repaired to the court of Akbar, by whose command he turned the Shāh-nāmah into prose. He was appointed to the office of Ṣadr by Jahāngīr, in whose reign he died. See Badaoni, vol. iii. p. 256, Ṭabaḳāt i Shāhjahānī, Or. 1673, fol. 296, and Riyāz ush-Shu'arā, Add. 16,729, fol. 196. He describes himself in the preface as a servant of Jahāngīr, and states that it was by that emperor's order that he translated the above work, which was written in an elegant, but abstruse, language.

Contents: Preface of the translator, fol. 3 *b*. Preface of Ibn Miskavaih, fol. 5 *a*. Precepts of Hūshang, fol. 6 *a*. How the Jāvidān Khirad came to Māmūn, fol. 15 *b*. Precepts of Buzurjmīhr, fol. 20 *a*, Kisrā Qubād, fol. 27 *b*, Nūshīrvān, fol. 32 *a*, Bahman B. Isfandi-yār, fol. 38 *a*. Maxims of the sages of India, fol. 59 *a*, of 'Alī, fol. 70 *b*, Luḳmān, fol. 79 *a*, Ḥasan Baṣrī, fol. 94 *a*, Aktham B. Ṣaifi, fol. 99 *a*. Proverbs of the Arabs, fol. 111 *b*. Hermes and Greek sages, fol. 119 *a*. The present copy breaks off in a notice on Diogenes.

For accounts of the original work of Ibn Miskavaih see Haj. Khal, vol. i. p. 213, vol. ii. p. 581, the Bodleian Catalogue, vol. i. p. 86, vol. ii. p. 576, S. de Saey, Notices et Extraits, vol. x. p. 95, and the Leyden Catalogue, vol. iv. p. 191.

Add. 5626.

Foll. 272; 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; 12 lines, 3 in. long; written in fair Nestalik, on gold-

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sprinkled paper, with 'Unvān and gold-ruled margins; dated A.H. 997 (A.D. 1589).

[NATH. BRASSEY HALHED.]

اخلاق ناصري

A treatise on ethics.

Author: Naṣīr ud-Dīn Muḥammad B. Muḥammad B. ul-Ḥasan ut-Ṭūsī, نصير الدين محمد بن محمد بن الحسن الطوسي

حمد بن محمد و مدح بيعد لايق حضرت عزت مالک الملکی

This celebrated philosopher and astronomer was born in Ṭūs, A.H. 507, and died in Baghdād, A.H. 692. Notices on his life are to be found in the Ḥabīb us-Siyar, vol. iii., Juz 1., p. 60, Haft Iklim, Add. 16,734, fol. 407, and Majālis ul-Mūminin, Add. 23,541, fol. 368. See also Jourdain, Mémoire sur l'observatoire de Méraghah, and Audiffret, Biographic Universelle, voce Nassir-eddyn.

He states in the preface that, having been desired by the governor of Ḳuhistān, Naṣīr ud-Dīn 'Abd ur-Raḥīm B. Abi Manṣūr, to translate into Persian the Kitāb ut-Ṭahārah of Abū 'Alī B. Muḥammad Ibn Miskavaih (see the Arabic Catalogue, p. 745 *b*), he had complied with his wish by writing an abridged version of that treatise, to which he had added the ethics of civil and domestic life, and had given to the work a title derived from his patron's name.

Naṣīr ud-Dīn, surnamed Muḥtasham, was governor of Ḳuhistān under the Ismā'īli prince 'Alā ud-Dīn Muḥammad, who died A.H. 653, and under his successor Rukn ud-Dīn Khwushāh. On the approach of the Moghul army in the same year, he came out of his fortress, Sartakht, and made his submission to Hulāgū, by whom he was graciously received, and appointed to a post of honour; but he was enfeebled by old age, and died shortly after, A.H. 655. See Rashīd ud-Dīn, Jami' ut-Tavārikh, Add. 16,688, fol.

90. The author, who was then with Rukn ud-Din Khwushāh, in Maimūndiz, urged that prince to submit to the conqueror. He was employed by him in his negotiations with Hulāgū, and passed with him into the Moghul's camp on the first of Zulka'dah, A.H. 654. The circumstances of his stay at the Ismā'ili court and of his reception by Hulāgū are told in the *Jāmi' ut-Tavārikh*, l. c., in *Rauzat us-Safā*, Bombay edition, vol. v. p. 70, and in *Ḥabib us-Siyar*, vol. ii., Juz 4, p. 80, vol. iii., Juz 1, p. 54.

In a later preface, subsequently prefixed to the work, Naṣir ud-Din, alluding to his rescue by a powerful prince from the hands of the infidels (*Malāhidah*), apologizes for the praises he had been compelled by circumstances to bestow upon those unbelievers, and requests the owners of the first edition to substitute the present preface for the former.

One only of the Museum copies, Add. 25,843, contains the earlier preface, which contains eulogies upon 'Alā ud-Din Muḥammad and Nāṣir ud-Din 'Abd ur-Raḥīm.

Several editions of the *Akhlāk i Nāṣiri* have been published in India, Bombay, A.H. 1267, Calcutta, A.H. 1269, Lucknow, A.H. 1286, Lahore, A.D. 1865. A sketch of its contents has been given by Lieut. E. Frisell in the *Bombay Transactions*, vol. i. pp. 17—40. See also Abul Faraj, *Historia Dynastiarum*, p. 358, Fleischer, *Dresden Catalogue*, No. 343; Schier, specimen editionis libri *اخلاق ناصري*, Dresden, 1841, and Sprenger, *Zeitschrift*, vol. xiii. pp. 539—41.

The last page of the MS. contains three 'Arz-Didah, the first two of which are dated the 13th and the 37th year of the reign (of Aurangzāb).

Add. 7616.

Foll. 218; 9 in. by 5½; 13 lines, 3¼ in. long; written in Nestalik; dated Šūbah of

Orissa, Muḥarram, A.H. 103, probably for 1003 (A.D. 1594). [Cl. J. Rich.]

The same work.

Add. 16,815.

Foll. 243; 9 in. by 5; 14 lines, 2¾ in. long; written in Indian Nestalik; dated Ramaḥān, A.H. 1063 (A.D. 1653).

[Wm. Yule.]

The same work.

Add. 18,808.

Foll. 236; 9 in. by 5½; 14 and 15 lines, 3¼ in. long, in a page, written in Indian Nestalik, probably in the 17th century.

The same work.

Add. 26,290.

Foll. 151; 9½ in. by 5¾; 16 lines, 3⅓ in. long; written in a cursive Indiau character, in Ahmadaagar, apparently in the 17th century. [Wm. Erskine.]

لوامع الاشراف في مكارم الاخلاق

A treatise on ethics.

Author: Muḥammad B. As'ad Davānī,

محمد بن اسعد درانی

Beg. افتتاح کلام بنام واجب الاعظام سلطانی سزد

Jalāl ud-Din Davānī, who is also called Šiddiḳī, as claiming descent from Abu Bakr Šiddiḳ, was reputed the greatest philosopher of his time. He was born, A.H. 830, in Davān (spelt Davvān by Yāqūt), a village of the district of Kāzarūn, in which his father, Sa'd ud-Din As'ad, was Kāzī, and spent the greater part of his life in Shīrāz, dividing his time between his professional duties in the Madrasah called Dār ul-Aitām, and his functions as Kāzī of the province of Fārs. He died A.H. 908 near Kāzarūn, and was buried in

his native place. See Ḥabīb us-Siyar, vol. iii., Juz 4, p. 111, Tuḥfah i Sāmī, Add. 7670, fol. 46, Mirāt ul-Advār, Add. 7650, fol. 229, and Majālis ul-Mūminīn, Add. 16,716, fol. 404.

After an eulogy on the reigning sovereign, Ḥasan Beg Bahādur Khāu, the author states that he had written the present work at the request of that prince's son, Sulṭān Khalīl.

Ḥasan Beg, the founder of the Aḳ-Ḳu-yunlu dynasty, died A.H. 882, after a reign of nine years and a half. His eldest son Khalīl, who during his father's life had been governor of Fārs, succeeded him on the throne, from which he was soon deposed by his brother Ya'kūb Beg. See Jahānārā, Or. 141, fol. 190, and Mirāt ul-Advār, Add. 7650, fol. 228.

The work, which is commonly known as Akhlāk i Jalālī, is divided into an introduction and the following three books, called لَمَعَة, and subdivided into chapters, لَمَعَة : I. Ethics proper, در تهذيب اخلاق, fol. 19 b. II. Government of the family, در تدبير منزل, fol. 83 a. III. Government of the city, در تدبير مدن, fol. 100 a.

The author acknowledges, fol. 144 a, that he had drawn most of its contents from Naṣīr ud-Dīn Tūsī's work, Akhlāk i Naṣīrī. See Haj. Khal. vol. v. p. 341, and vol. i. p. 202, Stewart's catalogue, p. 51, the Munich catalogue, p. 62, the Copenhagen catalogue, p. 6. The Akhlāk i Jalālī has been printed in Calcutta, A.D. 1810, and in the press of Navalkishor, A.H. 1283. An English translation by W. F. Thompson has been published under the title of "Practical Philosophy of the Muhammedan people," London, 1839.

Add. 25,845.

Foll. 381; 7½ in. by 4¾; 13 lines, 2½ in. long; written in a cursive Indian Nestalik, probably in the 18th century. [WM. CURETON.]

The same work.

Add. 25,844.

Foll. 230; 8½ in. by 6; 11 lines, 3½ in. long; written in large Nestalik, with gold-ruled margins, apparently in the 18th century. [WM. CURETON.]

اخلاق محسنی

A work on ethics.

Author: Ḥusain ul-Kāshifī, حسین الكاشفی (died A.H. 910; see p. 9 b.)

Beg. حضرت پادشاه علی الاطلاق عزت کلمته
وجلت عظمته

After mentioning, as the reigning sovereign, Abul-Ghāzī Sulṭān Ḥusain, the author praises one of that Sultan's sons, Abul-Muḥsin, for his noble qualities, of which, he says, he had given a signal proof by his dutiful behaviour when, at the first beek of his father, he left the seat of his government, Merv, to come to Court. It was on that occasion that the author, having paid his respects to the Prince, wrote the present book as a suitable offering for him, and graced it with his name. It is stated in a versified chronogram at the end that it was completed A.H. 900, a date expressed by the above title.

Abul-Muḥsin did not long continue to deserve the author's commendation, for in A.H. 904 he combined with his brother, Muḥammad Muḥsin, governor of Abivard, to raise the standard of rebellion. He was, however, defeated by his father, and subsequently repaired to the capital, where he received his pardon, A.H. 906. See Ḥabīb us-Siyar, vol. iii., Juz 3, pp. 280, 283, 260.

The Akhlāk i Muḥsinī has been edited in Hertford, 1823 and 1850, in Calcutta, in the Selections for the use of students, 1809, and in Lucknow, A.H. 1279. An English translation by H. G. Keene has been published in Hertford, 1851. See Garein de Tassy, Notice du traité persan sur les vertus, de Hussein Vaëz, Paris, 1837, Krafft's cata-

logue, p. 183, the Copenhagen catalogue, p. 6, the Munich catalogue, p. 63, and the St. Petersburg catalogue, p. 257.

POLITICS.

Add. 23,516.

Foll. 153; 8¼ in. by 4¼; 17 lines, 3 in. long; written in Nestalik; dated Aḥmadābad, Rajab, A.H. 1032 (A.D. 1623).

[ROBERT TAYLOR.]

A treatise on the art of government.

Author: Niẓām ul-Mulk, نظام الملك

Beg. سیاس خدایرا عز و جل که آفرید کار زمین و آسمانست

This celebrated Vazīr, the first who bore the title of Niẓām ul-Mulk, and whose proper name was Abu 'Alī ul-Ḥasan B. 'Alī, was born in Tūs, A.H. 408. He carried on for thirty years, under Alp Arslān and Malak Shāh, the government of the vast empire of the Saljūkis, until he fell under the dagger of an assassin, near Nahāvand, A.H. 485. Accounts of his life will be found in Ibn Khallikān, de Slane's translation, vol. i. p. 413, Kāmil, vol. x., pp. 137—142, Rauzat uṣ-Ṣafā, Bombay edition, vol. iv. pp. 85—90, and Ḥabīb us-Siyar, vol. ii., Juz 4, pp. 90—93.

The present work, which is designated by the editor in his epilogue as کتاب سیاست, is called in the subscription سیر املع المتکلمین. خواجه نظام الملك. It is generally known by the title of سیر الملوك, which is found in the heading of another copy, Or. 1930. The same title is assigned to it by Haj. Khal., vol. iii., p. 638, who adds that it was written for Malak Shāh, A.H. 469. The author of the Guzīdah, who mentions it among his sources,

Add. 22,693, fol. 3 a, calls it سیر الملوك نظام الملكی. See also Mélanges Asiatiques, vol. v. p. 236, vol. vi. p. 114, the Library of King's College, Cambridge, No. 219, and Sir Wm. Ouseley's Collection, No. 475.

The Siyar ul-Mulūk was published some years after the author's death. The editor, Muḥammad, who describes himself as the copyist of the Royal Library, ناسخ کتابهای خزانه, and further on, fol. 151 a, محمد ناسخ نویسنده, gives the following account of its origin:—In A.H. 484, Malak Shāh ordered some of the great office-holders of his court, such as Niẓām ul-Mulk, Sharaf ul-Mulk, Taj ul-Mulk, Majd ul-Mulk, and others, to submit to him in writing their ideas for the better government of the empire and the management of secular and religious concerns. The memoir of Niẓām ul-Mulk met with the Sultan's complete approval, and was by his order transcribed for the royal library.

The work in its present shape consists of fifty chapters (Faṣl). Niẓām ul-Mulk, who had, according to the editor's statement, written in the first instance only thirty-nine, added subsequently eleven more, suggested by dangers he saw threatening from certain enemies of the state, at the same time enlarging those he had previously written. When he set out, A.H. 485, on his last journey to Baghdād, he left his work for transcription in the hands of the editor, who, after the author's death, did not think it advisable to publish it, until the time came when the reign of justice and Islam was restored by the "Master of the World." At the end is a Ḥaṣidah in praise of the work of Niẓām ul-Mulk, addressed to that new sovereign, who is there mentioned by name. It was Ghiyāṣ ud-Dīn Muḥammad, son of Malak Shāh, whose accession in A.H. 498 restored for a time peace to the distracted empire.

The following are the headings of the chapters :—

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|----|--|----|---|
| ۱ | اندر احوال روزگار و مدح خداوند عالم | ۱۸ | اندر مجلس شراب و ترتیب و شرایط آن |
| ۲ | اندر شناختن نعمت ایزد تعالی | ۲۹ | اندر ترتیب ایستادن بندگان و کهتران بوقت خدمت |
| ۳ | اندر مطالع نشستن بادشاهان و سیرت نیکو ورزیدن | ۳۰ | اندر ساختن تچمل و سلاح و آلت جنگ و سفر |
| ۴ | اندر اعمال و پرسیدن احوال وزیران و غلامان | ۳۱ | اندر حاجات و التماس لشکر و خدم و حشم |
| ۵ | اندر مقطعان و پرسیدن بارعایا که چو میزیند | ۳۲ | اندر عتاب کردن با بندگان یا بر کشیدن هنگام کناه |
| ۶ | اندر پرسیدن احوال قاضیان و خطیبان و محتسبان و رونق کار ایشان | ۳۳ | اندر کار با پاسبانان و نوبتیان و دریازان |
| ۷ | اندر پرسیدن حال عامل و شیخه و رونق کار ایشان | ۳۴ | اندر نهادن خوان نیکو و ترتیب آن بادشاه را |
| ۸ | اندر پژوهش کردن و پرسیدن ارکان دین و شریعت | ۳۵ | اندر حق گذاردن خدمتکاران شایسته |
| ۹ | اندر مشرفان دولت و کفاف ایشان | ۳۶ | اندر احتیاط کردن اقطاع مقطعان |
| ۱۰ | اندر صاحب خیران و منبیان و تدبیر ملک کردن | ۳۷ | اندر شتاب ناکردن در کارها بادشاه را |
| ۱۱ | اندر تنظیم داشتن فرمانها و مثالها که از درگاه نویسند | ۳۸ | اندر امیر جرسی و جوب داران و اسباب سیاست |
| ۱۲ | اندر غلام فرستادن از درگاه بهمهات | ۳۹ | اندر بخشودن بادشاه بر خلق خدای و هر کاری و هر رسمی باز بر قاعدهء خویش آوردن |
| ۱۳ | اندر جاسوسان فرستادن و تدبیر کردن اندر صلاح ملک و رعیت | ۴۰ | اندر معنی القاب |
| ۱۴ | اندر برندگان سگان (و پیکان) بر مداومت | ۴۱ | اندر آن که دو عمل یک تن را نا فرمودن و معطلان را عمل نا فرمودن و محروم گذاشتن |
| ۱۵ | اندر احتیاط کردن پروانها بمستی و هشیاری | ۴۲ | اندر معنی اهل شر و نگاه داشتن مرتبت سران سپاه |
| ۱۶ | اندر وکیل در خاص و رونق کار او | ۴۳ | اندر نمودن احوال بدمذهبان این ملک که دشمن اسلام اند |
| ۱۷ | اندر ندیمان و نزدیکان ملک | ۴۴ | اندر خروج کردن مزدک و مذهب او و نوشیروان هلاک کردن جمله قوم را |
| ۱۸ | اندر مشاورت کردن با دانایان و پیران درگاه | ۴۵ | اندر خروج سپینا و کبر بر مسلمانان از نیشابور بری |
| ۱۹ | اندر مفردان و برک و تیمار و تدبیر ایشان | ۴۶ | اندر بیرون آمدن باطنیان و قرمطیان در کوهستان عراق و شام و خراسان و خوزستان و لحصا و مغرب و بحرین و فتنهای ایشان |
| ۲۰ | اندر سلاح مرصع و ترتیب آن | ۴۷ | اندر خروج خرم دینان در اصفهان و آذربایجان |
| ۲۱ | اندر احوال رسولان و ترتیب کار ایشان | ۴۸ | اندر خزینه داشتن و قاعده و ترتیب آن در نگاه داشتن |
| ۲۲ | اندر ساخته داشتن علف در منزلهای | ۴۹ | اندر گذاردن وجواب دادن شغل متظلمان و انصاف دادن |
| ۲۳ | اندر روشن داشتن احوال لشکر | ۵۰ | اندر نگاه داشتن حساب و مال ولایت و نسق آن |
| ۲۴ | اندر لشکر داشتن از هر جنس و مقیم داشتن بر درگاه | | |
| ۲۵ | اندر داشتن ترکمانان در خدمت بر مثال غلامان | | |
| ۲۶ | اندر زحمت نا کردن بندگان وقت خدمت و ترتیب کار ایشان بر پرورش | | |
| ۲۷ | اندر ترتیب بار دادن خاص و عام | | |

The work is written in plain and archaic language. It contains many historical narratives and anecdotes relating to former dynasties, especially to the Abbasides, Al i Buvaib, Sāmānis and Ghaznavis. Sometimes the author relates incidents of his own life, as for instance, fol. 62 *a*, his sending a secret emissary to watch and report upon the private utterances of the envoy of Shams ul-Mulk, Khān of Māvārā un-Nahr. Chapters 44—47 have a special historical value; they treat of the rising of some subversive sects, such as the followers of Mazdak, the Bāṭinis, Ḳarmaṭis, and Khurramdīnān.

On fol. 151 *b*, is found a subscription transcribed from an earlier MS., which is stated to have been written in the town of Urmiyah, A.H. 564, by order of the Amīr Ḥājib Alp Jamāl ud-Dīn.

Or. 256.

Foll. 93; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 11 lines, $2\frac{3}{4}$ in. long; written in neat Nestalik; dated Sha'bān, A.H. 1127 (A.D. 1716).

[GEO. WM. HAMILTON.]

Counsels of Nizām ul-Mulk to his son, Fakhr ul-Mulk, respecting the responsibilities of the Vazirate, illustrated by incidents of his own life, and various historical anecdotes.

It appears from the preface, which is slightly defective at the beginning, that the work was dedicated to an Amīr Fakhr ud-Dīn Ḥasan أمير فخر الدولة والدين حسن بن الصدر المبرور, on his appointment as Vazir (in whose reign is not stated). The genealogy of that personage is traced up to the great Nizām ul-Mulk, who was his ancestor in the twelfth degree. It shows also that the Vazir's great-grand sire, Amir Mu'izz, had been Ṣāḥib Divān, or first Vazir, to Tuḡhātīmūr, who reigned in Kborasan from A.H. 735—753. (See *Jahānārā*, and *Hāfiẓ Abrū*, fol. 298.) From this it may be inferred that the

work was written in the ninth century of the Hijrah. The compiler, whose name does not appear, states that he had drawn the contents partly from books, and partly from traditions handed down in his family, which was also descended from Nizām ul-Mulk.

Fakhr ul-Mulk (Abul-Muzaffar 'Alī), to whom the counsels are addressed, was the eldest son of Nizām ul-Mulk. Appointed Vazir by Barkyāruḳ, A.H. 488, he afterwards held the same office under Sanjar in Naishāpūr, until he was assassinated, like his father, A.H. 500. See *Kāmil*, vol. x., pp. 172, 287.

The work, which is designated in the preface as "the Counsels," نصائح, is more generally known by the name of وصايا نظام الملك, by which it is referred to in the *Rauzat uṣ-Ṣafā* (Notices et Extraits, vol. ix. p. 149, and the *Ḥabīb us-Siyar*, vol. ii., Juz 4, p. 91). Compare Hammer, *History of the Assassins*, p. 45, and *Mélanges Asiatiques*, vol. vi., p. 115. Several extracts, translated by a Munshī, will be found, under the title of *Majma'i Wasāyā*, in *Sir H. Elliot's History*, vol. ii. pp. 485—504.

Contents: Preface, fol. 4 *a*. Muḳaddimah. Notice on the life of Nizām ul-Mulk, fol. 5 *b*. Faṣl I. Warnings against the dangers of the Vazirate, fol. 13 *a*. Faṣl II. Rules and duties of the Vazirate, fol. 42 *b*.

Another copy, Add. 26,267, begins as follows:

شرايف تمديدات پادشاهى راست كه انبساط فخر دين

A short notice on the work is prefixed to the present volume, fol. 2, 3. It is signed نير رخشان, and dated Delhi, April 17, 1866. Nayyir i Rakhshān is the *nom de plume* of Navvāb Muḥammad Ziyā ud-Dīn Aḥmad Khān, son of Navvāb Aḥmad Bakhsh Khān, a distinguished scholar and poet of Delhi, to whom Sayyid Aḥmad Khān has devoted a notice in his *Āṣār uṣ-Ṣanādīd*, vol. iv. p. 152.

Or. 254.

Foll. 72; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$; 15 lines, 2 $\frac{1}{2}$ in. long; written in neat Nestalik, apparently in the 15th century. [Geo. Wm. Hamilton.]

A work treating of the duties of kings and the art of government.

Author: Islām B. Aḥmad B. Muḥammad ul-Ghazzālī, [sic] اسلام بن احمد بن محمد الغزالي

Beg. حمدى كه اسماع از باب صواع جوامع ملكوت.

The preface contains a wordy panegyric on the reigning sovereign, Amīr Sulṭān Ḥusain. It includes a *Qaṣīdah* in his praise by Sal-mān, the court poet of the Īlkānīs, which leaves no doubt as to his identity. Sulṭān Ḥusain was the son of Shaikh Uvais, the second prince of the Īlkānī dynasty. He ascended the throne in Tabrīz, after his father's death, in A.H. 776, and was put to death, after a short and chequered reign, A.H. 784, by his brother, Sulṭān Aḥmad. See *Rauzat uṣ-Ṣafā*, vol. v., p. 172, and *Ḥabīb us-Siyar*, vol. iii., Juz 1, p. 137.

It is stated in the preface that the work had been originally written in Greek by Aristotle, and that the present version was made from the Arabic by order of Sulṭān Ḥusain. A legendary account of Alexander and his "Vazīr," the sage Aristotle, حكيم ارسطاطليس, foll. 15 *a*—25 *b*, is prefixed to the treatise, which purports to contain the precepts addressed by that philosopher to his sovereign.

The work is written in prolix and ornate prose, interspersed with numerous verses. The present copy is imperfect at the end.

The MS. is endorsed سلوك السلطنة, and on the first page is written the following title: هذا كتاب من تصنيف الامام الهمام امير اسلام بن احمد بن محمد الغزالي في معرفه سلوك السلطنة

The same page is covered with the notes and seals of former owners. One of the latter contains the name of an Amīr of Shāhjahān's reign with the date 1054, while some of the more recent belong to the kings of Oude.

Add. 7618.

Foll. 250; 10 $\frac{3}{4}$ in. by 9; 15 lines, 3 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 996 (A.D. 1588). [Cl. J. Rich.]

ذخيرة الملوك

A treatise on political ethics, and the rules of good government.

Author: 'Alī B. uṣh-Shihāb ul-Hamadānī, على بن الشهاب الهمداني

Beg. حمد بسيار و ثنى بي شمار حضرت ملكي را كه اسباب معاش

Amīr Sayyid 'Alī B. Shihāb ud-Dīn B. Mīr Sayyid Muḥammad ul-Ḥusainī, of Hamadān, a celebrated saint, and founder of an order of Ṣūfis, led the itinerant life of a Darvish, and is said to have visited all parts of the Muslim world. He is especially known as the apostle of Kashmīr, which he entered, in A.H. 781, with a train of seven hundred followers, and where he acquired great influence on the Sultan Kūṭb ud-Dīn. He spent in that country the last years of his life, died shortly after setting out on his return to Persia, on the 6th of Zulhijjah, A.H. 786, at the age of seventy-three, and was buried in Khuttilān. Notices on his life will be found in *Javāhir ul-Asrār*, Add. 7607, fol. 121, *Majālis ul-Mūminīn*, Add. 23,548, fol. 340, *Nafahāt ul-Uns*, Calcutta ed., p. 515, *Ḥabīb us-Siyar*, vol. iii., Juz 3, p. 87, *Vaḳīāt i Kashmīr*, Add. 26,282, fol. 40, and *Newall, History of Cashmere, Journal of the Asiatic Society of Bengal*, vol. xxiii., p. 414, and vol. xxxiii., p. 278. Some of his works are mentioned in the *Arabic Catalogue*, 406 *a*.

The *Zakhīrat ul-Mulūk* is divided into ten books (Bāb). Its contents have been stated by Hāj. Khāl., vol. iii., p. 329, *Tornberg, Upsala catalogue*, p. 290, and *Flügel, Vienna catalogue*, vol. iii., p. 284. Compare *Stewart*, p. 50, *Uri*, p. 273, and the *Leyden catalogue*, vol. iv., p. 220.

Add. 16,818.

Foll. 218; 9½ in. by 5; 17 lines, 3 in. long; written in Nestalik, with gold-ruled margins, apparently in the 16th century. [WM. YULE.]

The same work.

Or. 253.

Foll. 173; 9 in. by 5; 21 lines, 3 in. long; written in small Naskhi; dated Ramaẓān, A.H. 1089 (A.D. 1678.)

[GEO. WM. HAMILTON.]

سلوك الملوك

A treatise on the mode of governing in accordance with the Muslim law.

Author: Faẓl B. Rūzbahān Iṣfahānī, فضل

ابن روزبهان اصفهانی

فتح الباب هرکتاب محمد آن ملک و هاب

The occasion on which the work was written is told at great length in the preface. After the death of Abu-l-Fatḥ Muḥammad Shaibānī Khān, at Merv, A.H. 916,^a the Uzbek princes retired to Turkistān, and Māvarā-un-nahr, invaded by the Chaghatāi forces under Bābar, became overspread with heresy and perverse practices. When, two years later, Abu-l-Ghāzī 'Ubaid-Ullah Khān resolved to attempt the recovery of the lost kingdom, he performed, in Muharram, A.H. 918, a pilgrimage to the tomb of Khwājah Aḥmad Yasavī, and there took a solemn vow that, if successful, he would conform in every act of his rule with the behests of divine law. He attacked Bukhārā a few days later, and completely routed Bābar, who had brought from Samarḳand superior forces against him. After re-establishing Uzbek rule throughout Māvarā-un-nahr and taking his residence in

^a See Memoirs of Baber, translated by Wm. Erskine, p. 239 seqq.

Bukhārā, he sent for the author, then living in Samarḳand, who by his desire wrote the present work in order to assist the young sovereign in the performance of his vow.

The author adds that he sets forth on every point the teaching of the Ḥanafī and Shāfi'i schools.

'Ubaid Ullah Khān, more commonly known as 'Ubaid Khān, was the son of Maḥmūd Sulṭān, a brother of Shaibānī Khān. He was the most powerful Uzbek chief during the reign of Kūchkunji Khān, A.H. 916—936, and a formidable foe to Shāh Ismā'il and Ṭahmāsp, whose dominions he repeatedly invaded. He was raised to the Khānship A.H. 940, and died A.H. 946. See Erskine, History of India under Baber, vol. i. pp. 309, 322, and Rauzat uṭ-Ṭābirin, Or. 168, p. 365.

The work is divided into an Introduction and fifteen chapters (Bāb), as follows: Muḳaddimah. Legal meaning of the titles Imām, Sulṭān, Amīr, and Vazīr, fol. 14 *b*. Bāb. I. Maintenance of the law; appointment of the Shaikh ul-Islām and Muftis, fol. 19 *b*. II. Appointment of Ḳāzis and their duties, fol. 31 *b*. II. Appointment of the Muḥtasibs and their functions, fol. 54 *a*. IV. Appointment of Dāroghahs, watchmen, vāli-mazālim, and frontier guards, fol. 65 *a*. V. Public alms (Ṣadaqāt), fol. 78 *b*. VI. Tithes and imposts, fol. 93 *a*. VII. Treasure-trove and heirless estates, fol. 112 *b*. VIII. Penal laws, fol. 120 *b*. IX. Observance of pilgrimage, Friday-assemblies, festivals, etc., fol. 134 *a*. X. Repression of mutinies, fol. 144 *a*. XI. Religious war, fol. 148 *a*. XII. Booty and its division, fol. 154 *b*. XIII. Laws concerning renegades, fol. 160 *b*. XIV. Treatment of Zimmis (Christians and Jews), fol. 164 *b*. XV. Engagements contracted with unbelievers, fol. 170 *a*.

The end of Bāb XIV. and the beginning of the next are wanting.

MATHEMATICS.

Add. 23,570.

Foll. 136; $6\frac{3}{4}$ in. by $3\frac{1}{2}$; written in minute Nestalik; dated Yazd, A.H. 1014—1018 (A.D. 1605—1609). [ROBERT TAYLOR.]

A collection of mathematical tracts, mostly Arabic (see Arabic Catalogue, p. 622). The following is Persian.

Foll. 117—133; 17 lines, $1\frac{3}{4}$ in. long.

فوائد جمالی

A manual of geometry, translated from an Arabic work entitled اشکال التاسیس

Translator: Maḥmūd B. Muḥammad B. Muḥammad B. Kivām ul-Kāzī ul-Vābashtā'ī, commonly called Maḥmūd ul-Haravī ul-Hai'avī, محمود بن محمد بن محمد بن قوام القاضي الوابشتای [sic] المشتهر بمحمود الهروی الهیوی

Beg. حمد بی حد و ثناء بی منتها و سپاس بی قیاس که قدم شهسوار

The translator calls the author of the work Shams ud-Dīn Sayyid Ḥakīm Samarḡandī. (According to Haj. Khal., vol. i. p. 322, it was Muḥammad B. Ashraf us-Samarḡandī, who died about A.H. 600.) He dedicates his translation to an Amīr Jamāl ud-Dīn Sulṭān Ḥusain, in whose honour he gave it the above title.

That prince's name is preceded by the following titles: امیر و امیرزاده اعظم افتخار اعظم امراء, from which it would appear that he was not a sovereign, but a provincial governor.

The translation is divided, like the original, into a Muḥaddimah and thirty-five theorems اشکال, the last of which is imperfect at the end.

The original work, Ashkāl ut-Ta'sis, was written A.H. 593. See Casiri, vol. i. p. 380. A commentary upon it by Kāzī Zādah is mentioned in the St. Petersburg Catalogue, p. 119.

VOL. II.

Add. 7693.

Foll. 72; 7 in. by $4\frac{3}{4}$; 13 lines, $2\frac{1}{4}$ in. long; written in neat Nestalik, with 'Unvān, apparently in the 17th century. [CL. J. RICH.]

مفتاح كنوز ارباب قلم ومصباح رموز اصحاب رقم

A treatise on some ingenious arithmetical operations invented by the author.

Author: Khalīl B. Ibrāhīm, خليل بن ابراهيم شكر و سپاس سزاوار حضرتیت که ذات او از صفت امکان

The work is divided into a Muḥaddimah, ten chapters (Faṣl), and a Khātimah. This is the treatise which is apparently twice mentioned by Haj. Khal., vol. vi. p. 29, under two different forms of the author's name; it is attributed in the first instance to الفاضل Khalīl B. Ibrāhīm, and in the second to Khalīl B. Ibrāhīm, as in the present copy. As the honorific title Khair ud-Dīn is commonly coupled with the name of Khalīl, it is very probable that both belonged to one and the same writer. The author states in the preface that he wrote the treatise at the request of some friends, and that it owed its success to its appearance in the auspicious days of the great Sultan Muḥammad B. Murād B. Muḥammad (*i.e.* Muḥammad II., A.H. 825—855).

Add. 5649.

Foll. 86; $10\frac{3}{4}$ in. by $7\frac{3}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated Calcutta, Zulhijjah, A.H. 1190 (A.D. 1777).

[NATH. BRASSEY HALHED.]

لیلاوتی

Lilāvati, a treatise on algebra and geometry, translated from the Sanskrit.

Translator: Faizī, فیضی

D

Beg. اول زشای بادشاهی کویم
وانکه زستایش الهی کویم

Shaikh Abul-Faiz, with the poetical surname of Faizī, which he subsequently altered to Fayyāzī, was the eldest son of Shaikh Mubārak Nāgūrī, and the brother of Abul-Faẓl. He was born in Agra, A.H. 954, became a great favourite of Akbar, who bestowed upon him the title of Malik ush-Shu'arā, or poet laureate, and died on the 10th of Šafar, A.H. 1004. The present work is mentioned by Abul-Faẓl, among various translations made for Akbar, in the *Ā'in i Akbarī*, vol. i. p. 116. The same author gives notices of Faizī's life, with copious extracts from his poetical compositions, in the *Akbar Nāmā*, vol. iii. pp. 716—738, and in the *Ā'in i Akbarī*, vol. i. p. 235, while Badāonī inveighs against him with the bitter rancour of Muḥammadan bigotry, in *Muntakhab ut-Tavārikh*, vol. iii. pp. 299—310, a passage translated in Elliot's History, vol. v. pp. 544—9. See also Mir'āt ul-'Ālam, Add. 7657, fol. 452, and Blochmann, translation of *Ā'in i Akbarī*, vol. i. p. 490.

After a panegyric on Akbar, by whose order the translation was written, Faizī states in the preface that the Hindi (*i.e.* Sanskrit) original was due to Bhāskarāchārya بهاسکرچارچ, of the city of Bedar, in the Deccan. The time of composition, he adds, is not exactly known; but an astronomical treatise of the same author, entitled بیگرن کتوهر, had been written in the year 1105 of Sālīvāhan, *i.e.* 373 years before the "current year," namely the 32nd of the Ilāhī era (A.H. 995—6). The preface concludes with a legend on a daughter of Bhāskara called Lilāvati, and on the circumstance which led to the composition of the book of the same name.

The Sanskrit text has been printed in Calcutta, 1832, and English translations have been published by John Taylor, Bombay, 1816, and by H. Colebrooke, London, 1817. Faizī's

version has been printed in Calcutta, 1828. For accounts of Bhāskara's mathematical works see Edward Strachey, "Early History of Algebra," Asiatic Researches, vol. xii. pp. 159—185, and "Observations on the mathematical science of the Hindoos, with extracts from Persian translations of the Leclawuttee and Beej Gunnit," Calcutta, 1805, Colebrooke's Miscellaneous Essays, vol. ii. pp. 419—450, and A. Weber, Vorlesungen, p. 231.

The present volume contains marginal notes by N. B. Halhed, extracts from which by J. H. Hindley are preserved in Add. 7032.

Add. 16,869.

Foll. 156; 8 $\frac{3}{4}$ in. by 5; 13 lines, 3 in. long; written in Indian Shikastah-āmīz; dated Shāhjahānābād, Jumādā I., A.H. 1141 (A.D. 1728). [WM. YULE.]

بیج گنت

A treatise on algebra, translated from the Sanskrit Vijaganita of Bhāskarāchārya.

Translator: 'Aṭā Ullah Rashīdī B. Aḥmad Nādir, عطاء الله رشیدی بن احمد نادر.

Beg. اول زستایش آلهی کویم
پس نعمت رسول او کماهی کویم

The translator states that he wrote this work in A.H. 1044, the 8th year of Shāhjahān, to whom it is dedicated. It is divided into a Muḥaddimah and five Maḳālahs. The same translation is noticed by Aumer, Munich Catalogue, p. 136.

For editions and translations of the Vijaganita see Zenker, Bibl. Orient. vol. ii. p. 340.

Add. 16,744.

Foll. 113; 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; from 13 to 19 lines, 4 in. long; written in cursive Indian Nestalik, dated Shābān, the 7th year of Farrukhsiyar, A.H. 1130 (A.D. 1718).

[WM. YULE.]

I. Foll. 3—56.

منتخب

A treatise on arithmetic, translated from the Arabic treatise entitled خلاصة الحساب, by Bahā ud-Dīn Muḥammad B. Ḥusain 'Amilī (d. 1031; see Arabic Catalogue, p. 622 b.)

Translator: Luṭf Ullah Muhandis B. Ustād Aḥmad Mi'mār Lāhaurī, لطف الله مهندس ابن استاد احمد معمار لاهوري

Beg. الحمد لله . . . اما بعد ميکويد فقير لطف الله مهندس

The translator is known as the author of a rhymed abridgment of Daulatshāh's Tazkirah. He uses مهندس as his Takhalluṣ. See Oude Catalogue, pp. 116, 122.

He states that he wrote the present translation by desire of the noble Sayyid Mir Muḥammad Sa'īd B. Mir Muḥammad Yaḥyā, and that the above title conveys the date of composition, viz. A.H. 1092.

II. Foll. 57—99.

خلاصة راز

A treatise in verse on arithmetic, mensuration, and algebra, in ten sections (Bāb).

Author: 'Aṭā Ullah B. Ustād Aḥmad Mi'mār معمار الله بن استاد احمد معمار, a brother of the preceding, and probably identic with the translator of Bijganit (p. 450 b).

Beg. شکر نيچل بواحد ازى حمد بيحد بقدر لم يزلى

The author begins with eulogies on Shāh Jahān and Prince Dārā-Shikūh, to the latter of which the work is dedicated.

III. Foll. 100—107.

A treatise on the properties of numbers اعداد, in four Maḳālahs, by Luṭf Ullah Muhandis; see Art. I.

Beg. الحمد لله . . . ميکويد فقير لطف الله متخلص به مهندس

ASTRONOMY.

Add. 7697.

Foll. 157; 9¼ in. by 6¼; 21 lines, 4¼ in. long; written in fair Naskhi; dated Ramazān, A.H. 685 (A.D. 1286). [Cl. J. RICH.]

كتاب التفهيم لاوائل التنجيم

A treatise on astronomy.

Author: Abu Raiḥān Muḥammad B. Aḥmad ul-Bīrūnī, ابو ريحان محمد بن احمد البيروني

Beg. دانستن صورت عالم و جگونگی نهاد اسمان وزمين
to which the following heading is prefixed:
تفهيم کردن استاد ابو ريحان محمد بن احمد البيروني
رحمة الله عليه مرابتداء علم نجوم را بطريق مدخل

Al-Bīrūnī, the celebrated philosopher, and contemporary of Ibn Sinā, was born in the city of Khwārazm, A.H. 362, and was so called, according to Sam'ānī, Add. 23,355, fol. 98, from "Bīrūn," the outskirts of the town, البيروني بكسر الباء . . . نسبة الى خارج خوارزم.

He lived at the courts of Ḳābūs B. Washmagīr, prince of Jurjān, who reigned A. H. 388—403, and of Abul-'Abbās Māmūn B. Māmūn, the last of the independent rulers of Khwārazm, who was put to death by rebels A.H. 407. Having repaired, shortly after, to Ghaznah, al-Bīrūnī spent the rest of his life under the patronage of the Ghaznavi Sultans, Maḥmūd and Mas'ūd, whom he accompanied in their Indian campaigns. He died in Ghaznah, A.H. 440. See Professor Sachau's introduction to "Chronologie Orientalischer Völker von Alberuni," pp. 1—38, Reinaud, Introduction à la Géographie d'Aboulféda, pp. 95—8, and Sir H. Elliot's notice, enlarged by Professor Dowson, History of India, vol. ii. pp. 1—8.

The author, after remarking that, before entering upon the investigation of astronomical problems, it was necessary to make one's self acquainted with the configuration of

heaven and earth, and the technical terms used by astronomers, states that he had written the present elementary treatise at the request of Raihānah, daughter of al-Ḥasan, of Khwārazm, and had set forth in it, by questions and answers, the principles of geometry and arithmetic, the figure of the world, and judicial astrology, احكام النجوم.

The text is divided into short sections by the questions, which are written in red, as headings. A table of these sections (Bāb), 530 in number, occupies foll. 1—7. The work contains numerous diagrams, astronomical tables, and drawings of the constellations. These last fill twenty-seven pages, foll. 41—54. Some leaves are wanting after fol. 140; the lacune extends from Bāb 475 to Bāb 481.

The date of composition is fixed by a passage of the chronological section, fol. 98 *a*, in which the author states the very day on which he was writing; this was the 25th of Ramazān, A.H. 420 (in another copy, Add. 23,566, A.H. 425).

The Taffhīm is extant in a Persian and an Arabic edition, neither of which purports to have been translated from the other. Two copies of the latter are preserved in the Bodleian library; their contents, which perfectly agree with those of the Persian edition, have been fully stated by Nicoll, pp. 262—268.

The above title, which is found in the subscription of the present copy, is nearly the same as that by which the author designates the work in his Fihrist (Sachau's introduction, p. 44), viz. كتاب التفهيم لاوائل صناعة التنجيم. This last form is given by Haj. Khal., vol. ii. p. 385, who adds that the work had been written, A.H. 421, for Abul-Ḥasan 'Alī B. Abil-Faḥl ul-Khāṣṣī, a notice probably applying to another recension of the same work.

The present copy was written by Ibn ul-

Ghulām ul-Kūniyavī واين الغلام القونيوى who wrote also, as has been noticed by Professor Sachau, p. xv., the valuable Leyden MS. (Catalogue, vol. ii. p. 296), containing an account of Rāzī's and Birūnī's works, written by the latter, and dated A.H. 692.

On the first page is a note by a former owner, whose name has been erased, stating that he had purchased the MS. in Sivās, A.H. 732.

Add. 23,566.

Foll. 79; 11 in. by $7\frac{1}{4}$; 23 lines, $5\frac{1}{4}$ in. long; written in Nestalik, apparently in the 19th century. [ROBERT TAYLOR.]

The same work.

This copy has, instead of the preface, a short doxology, which begins thus: الحمد لله الذى جعل النجوم زينة للسماوات ومسخرات

There are two lacunes in the body of the work, viz. one after fol. 72, extending from Bāb 478 to 489 (according to the numeration found in the table of Add. 7697), and another after fol. 76, extending from Bāb 513 to 523. The language is, to some extent, modernized.

Add. 7700.

Foll. 69; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 27 lines, $3\frac{3}{4}$ in. long; written in small Nestalik, apparently in the 15th century. [Cl. J. Rich.]¹³²

مختصر در معرفت تقويم

A compendious manual on the computation of the almanack, by Naṣīr ud-Dīn Ṭūsī (see above, p. 441 *b*), with a commentary, the author of which is not named.

Beg. of the manual: اين مختصر يست در معرفت تقويم مشتمل بر سى فصل

The work is divided into thirty chapters (Faṣl), and, from that circumstance, it has become generally known as Sī Faṣl, فصل سى. Its contents have been stated in the Vienna Jahrbücher, vol. 67, Anzeigeblatt, p. 44,

Bodleian Catalogue, vol. ii. p. 300, and Vienna Catalogue, vol. ii. p. 490. See also Haj. Khal., vol. iii. p. 642, and the Leyden Catalogue, vol. iii. p. 148. An Arabic version is noticed in the Arabic Catalogue, p. 188 *a*.

The work was written, as incidentally stated by the author, Faṣl 22, fol. 55, in A.H. 658, that is to say, as the commentator remarks, some time before the commencement of the observations in Marāghah, which extended from A.H. 860 to 872.

In the preface, which is somewhat defective at the beginning, the commentator, after describing the gradual steps by which men were led to the observation of the motions of the heavenly bodies, bewails the sad neglect of astronomy in his day, and complains that, in spite of his long and distant travels, he had not succeeded in meeting with a competent master of that science.

From a passage, fol. 56 *a*, in which the commentator indicates the positions of the planets for A.H. 824, it appears that this was the year in which he wrote.

Or. 1585.

Foll. 38; 7½ in. by 4¼; 11 lines, 2 in. long; written in Nestalik; dated Jumāda II., A.H. 1079 (A.D. 1668).

[SIR HENRY C. RAWLINSON.]

A treatise on the astrolabe, without author's name. It is the well known manual of Naṣir ud-Dīn Ṭūsī, which, from its division into twenty chapters (Bāb), is known under the name of Bīst Bāb, بیست باب. See Haj. Khal., vol. ii. p. 83, Uri, p. 287, the St. Petersburg Catalogue, pp. 112, 306, and the Copenhagen Catalogue, p. 9.

Add. 22,752.

Foll. 136; 8½ in. by 5½; 15 lines, 3¼ in. long; written in Nestalik; dated A.H. 1221 (A.D. 1806).

شرح بیست باب در معرفت اسطرلاب

A commentary on Naṣir ud-Dīn Ṭūsī's treatise on the astrolabe, with the text.

Author: 'Abd ul-'Alī B. Muḥammad ul-Barjandī, عبد العلی بن محمد البرجندی

Beg. فاتحه خطاب از هر باب و خاتمه مقال در همه حال

Nizām ud-Dīn 'Abd ul-'Alī ul-Barjandī was a pupil of Maṣṣūr B. Mu'īn ud-Dīn Kāshī, and of Saif ud-Dīn Taftāzānī, the Shaikh ul-Islām of Herat (who died A.H. 916). He wrote commentaries upon the Tazkirah of Naṣir ud-Dīn Ṭūsī, the Taḥrīr Majisfī of the same author, and upon the Zij of Ulugh Beg (this last is dated A.H. 929; see p. 457 *b*). He left also a treatise on the distances and sizes of planets, dedicated to Ḥabīb Ullah, Vazir of Khorasan (see p. 98 *a*), and another on the construction of almanacks, which was completed in A.H. 883, and which has been lithographed in Tabriz (?), A.H. 1276. The author of Ḥabīb us-Siyar, vol. iii., Juz 4, p. 117, writing A.H. 930, speaks of him as still living, and he is mentioned in Mir'āt ul-Advār among the great scholars of the reign of Ṭahmāsp. See also Uri, p. 284, the St. Petersburg Catalogue, p. 111, and Haj. Khal., vol. iv. p. 471.

A short preface is followed by an introduction مقدمه, foll. 7 *b*—10 *b*, containing definitions of technical terms. The commentator mentions, fol. 129 *a*, some tables of the positions of stars calculated by himself for the year 853 of Yazdajird (A.H. 889—890). He states at the end that the date of composition of the commentary is expressed by the name of the month جمادی الآخر in which it was completed. That name, as written in the MS., gives 899, but, if we read جمادی according to the usual spelling, the date would be A.H. 890.

This copy was written, as stated in the sub-

scription, for Abu'l-Faḥḥ Sultān-Muḥammad, called Shāh Khudābandah, a descendant of the Ṣafavis who fled to India A.H. 1205, and settled in Lucknow; see p. 133 *b*. Foll. 1 *b*—5 *a* and 133 *b*—136 *a* contain some additional tables.

Add. 7698.

Foll. 162; 9¼ in. by 6½; 21 lines, 4¾ in. long; written in fair Naskhī, apparently in the 14th century. [CL. J. RICH.]

زيج ايلخاني

The astronomical tables constructed by order of Īlkhān, *i.e.* Hulāgū, by Naṣīr ud-Dīn Ṭūsī, نصيرالدين طوسي

Beg. الحمد لله رب العالمين خدای تعالی
جنکز خان را قوت دان

After giving a short account of Chingiz Khān and his successors down to Hulāgū, the author states that the latter prince, after reseuing him, Naṣīr of Ṭūs, from the land of the Mulhids (Ismā'īlis), and appointing him his chief astronomer, had called together other adepts to assist him in the work, *viz.* Fakhr ud-Dīn Marāghī from Mausil, Mu'ayyid ud-Dīn 'Urzī from Damaseus, Fakhr ud-Dīn Khalāṭī from Tiflis, and Najm ud-Dīn Dabīrān from Kāzvin. Having selected the site of Marāghah, and provided the requisite buildings and instruments, the astronomers commenced a series of observations, which were completed under Aḥākā Khān, and Naṣīr ud-Dīn compiled their results in the present tables, which he presented to the reigning sovereign.

The author then proceeds to review the earlier tables to which they had referred for comparison, namely those of Hipparchus, 1400 and some years anterior to the beginning of their observations, of Ptolemy, 285 years later than Hipparchus, of al-Māmūn, 430 and some years before their own time, of al-Battānī, somewhat later in Syria, of al-Ḥakīm

in Egypt, and of Ibn al-A'lam in Baghdād, the latter two being 250 years earlier than the present tables.

The work is divided into four books (Maḳālāh), as follows: I. On eras, in a Muḳaddimah and two Bābs, fol. 3 *b*. It treats of the Chinese era *تاریخ قتا*, the eras of the Greeks, Arabs, and Persians, and that of Malakshāh. II. On the motions of the planets, and their position in longitude and latitude, in thirteen Faṣls, fol. 21 *b*, with tables, foll. 30—82. III. On the determination of the times and of the horoscopes of each time, *در معرفت اوقات* و *طالعها هر وقتی*, in fourteen Faṣls, fol. 83 *b*; tables, foll. 90—110. IV. On other astronomical operations, in two Bābs: Bāb 1. on horoscopes of nativity, in seven Faṣls, fol. 111 *b*, with tables, foll. 116—119. Bāb 2. Prognostics connected with the ascendant of the world, *در دلایل که تعلق بطالع عالم دارند*, foll. 120 *a*—122 *b*.

Foll. 123—152 contain various additional tables, with explanations in Arabic and Persian, and foll. 153—160 an Arabic tract, with the heading *شرح العمل بالجدول المعروف بدقائق النسب*

The appointment of Naṣīr ud-Dīn by Hulāgū, A.H. 657, and the erection of the observatory, are recorded in the *Jāmi' ut-Tavārikh*. See Add. 16,688, fol. 105, Quatremère, *Reshid eddin*, p. 325, and Ḥabīb us-Siyar, vol. iii., Juz 1, p. 59.

In the last work, p. 61, the *Zij* of Naṣīr ud-Dīn is designated by the name of *تنسوق* *زيج ايلخاني* instead of its usual title *زيج ايلخاني*. See Haj. Khal., vol. iii. p. 561, Jourdain, *Magazin Enceylopedique*, 1809, vol. vi. p. 97, and the Leyden Catalogue, vol. iii. p. 149. A table of longitudes and latitudes, extracted from it, has been edited by John Greaves, who published in the same year, London, 1652, the introduction of a commentary upon it by Maḥmūd Shāh Khuljī, under the

title of *Astronomiea quædam ex traditione Shah Cholgi Persæ*. An Arabic version of the *Zij i Ilkhâni* is mentioned by Uri, p. 195.

Add. 11,636.

Foll. 69; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 27 lines, $4\frac{3}{8}$ in. long; written in Naskhi; dated Baghdād, Rabī' II., A.H. 795 (A.D. 1393). *Fcb.*

توضیح زیج ایلخانی

An enlarged recension of the preceding work.

Author: Al-Ḥasan B. ul-Ḥusain B. ul-Ḥasan Shahanshāh us-Simnāni ul-Munajjim, الحسن بن الحسين بن الحسن شهنشاه السمنانی المنجم

This is the author's autograph, as shown by the following subscription: تم الكتاب بفضل الله تعالى وحسن توفيقه في ربيع الثاني سنة ٨٩٥ هجرية كاتبه و مولفه الحسن بن الحسين . . . السمنانی المنجم هداة الله تعالى صراطا مستقيما بمدينة السلم بغداد حرسها الله تعالى من الافات

His name appears again, in a more complete form, in the signature of an Ijāzah, or license, on the opposite page, dated in the middle of Muḥarram, A.H. 796. This license was granted by the author to an astronomer called Shihāb ud-Dīn 'Abd Ullah, with whom he had read the *Zij i Ilkhāni* in Tabrīz, A.H. 788. On the same page is written, by another hand: خط مولانا الاعظم سلطان المنجمين كمال الدين حسن سمنانی

After praising the original work, which he had tested by his own observations, the editor states in the preface, the first page of which is wanting, that a desire to facilitate its use to beginners had induced him to prepare the present *Tauzīh*, or "lucid exposition," in which, while eliminating some superfluous portions, he had inserted useful explanations, and some supplementary tables of his own composition.

The *Tauzīh* is divided, like the original work, into four *Maḳālahs*. The MS., however, is very defective, and contains only the following portions: *Maḳālah* I. The *Muḳadimah* and *Faḥs* 1—4, fol. 2 *b*. *Maḳālah* III. *Faḥs* 12—14, fol. 8 *a*. *Maḳālah* IV., fol. 8 *b*. Supplementary tables, to which a statement of their contents is prefixed, fol. 16 *a*—68.

Add. 7703.

Foll. 31; 8 in. by $5\frac{1}{2}$; 19—23 lines, $3\frac{1}{2}$ in. long; written by two hands, apparently in the 18th century. [Cl. J. Rich.]

ارشاد

A short manual on the use of the astrolabe, divided into fifty short sections (*Bāb*), a table of which is given at the beginning.

Author: Nāṣir ud-Dīn Aḥmad B. Muḥammad Shīrāzī, ناصر الدين احمد بن محمد شیرازی

شکر و سپاس بی حد و عد آفریدگاری را جل جلاله

The titles *مولانای معظم جاسوس افلاک* are prefixed, in the opening lines, to the name of the author, who describes the work, in a short preamble, as *مختصری در علم اسطرلاب*. From the repeated mention of Isfahan in the examples, it appears to have been written in that city. The year 697 of the Hijrah, for which the position of some stars is indicated, fol. 29 *b*, is probably the date of its composition.

Add. 16,742.

Foll. 158; $9\frac{1}{4}$ in. by 6; 19 lines, $3\frac{5}{8}$ in. long; written in small Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [Wm. Yule.]

The astronomical tables of Mīrzā Ulugh Beg.

Author: Ulugh Beg B. Shāhrukh B. Tīmūr Kūrgān, الغ بیك بن شاهرخ بن تیمور کورگان

Beg. تبارك الذى جعل فى السماء بروجاً

Ulugh Beg, the eldest son of Shāhrukh, born in Sulṭāniyyah, A.H. 796, was appointed by his father, A.H. 812, to the government of Māvarā un-Nahr, which enjoyed under his rule a long period of prosperity, and established his residence in Samarḳand. After his father's death, and a victorious encounter with his nephew and competitor, 'Alā ud-Daulah, he ascended the throne in Herat, A.H. 852. His short and troubled reign came to a tragic end in A.H. 853, when he was put to death by his son Mirzā 'Abd us-Laṭīf. See Maṭla' us-Sa'dain, foll. 45, 119, 256, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 151, Pricc's Retrospect, vol. iii. pp. 566—75, and Sédillot, Introduction aux Prolegomènes, pp. 125—131.

The observations embodied in the tables were commenced, as the author states in the preface, by his master Ṣalāḥ ud-Dīn Mūsā, called Ḳāzī-Zādah Rūmī, and by Ghiyāṣ ud-Dīn Jamshīd. The latter, however, having died in the early stage of the work, and the former before its conclusion, it was carried on and completed with the assistance of a youthful astronomer, 'Alī B. Muḥammad Ḳūshjī, whom Ulugh Beg calls his beloved son. The date of composition is not expressly stated. It was probably A.H. 841; for that year is taken as the starting point of several of the tables.

The building of the observatory, N.E. of Samarḳand, is recorded by the contemporary author of the Maṭla' us-Sa'dain among the occurrences of A.H. 823. The same historian names four astronomers to whom the observations were intrusted, viz.: Ṣalāḥ ud-Dīn Mūsā Ḳāzī Zādah Rūmī, 'Alā ud-Dīn Ḳūshjī, both inhabitants of Samarḳand, Ghiyāṣ ud-Dīn Jamshīd, and Mu'īn ud-Dīn, the last two from Kāshān. He adds that the new tables received the name of زج سلطانی کورکانی. The commentator, 'Abd ul-'Alī, de-

signates the work of Ulugh Beg by the title of زج جدید سلطانی, while the Rauzat uṣ-Ṣafā, vol. vi. p. 202, and the Ḥabīb us-Siyar, l. c., call it زج جدید کورکانی.

The above statement of Ulugh Beg, combined with the date assigned in the Maṭla' us-Sa'dain to the building of the observatory, shows that Ḳāzī Zādah cannot have died so early as A.H. 815, as asserted by Haj. Khal., vol. i. p. 322, or Ghiyāṣ ud-Dīn Jamshīd so late as A.H. 887, as stated in the St. Petersburg Catalogue, p. 118. Both died during the course of the observations, which were carried on from A.H. 823 to 841.

The author of the Haft Iklim mentions, under Kāshān, Add. 16,734, fol. 387, both Ghiyāṣ ud-Dīn Jamshīd and Mu'īn ud-Dīn as eminent astronomers. He adds that the former was ignorant of the etiquette of courts, but that Ulugh Beg was obliged to put up with his boorish manners, because he could not dispense with his assistance. Ghiyāṣ ud-Dīn wrote for Ulugh Beg, A.H. 818, a treatise on astronomical instruments. See the Leyden Catalogue, vol. v. p. 237.

'Alā ud-Dīn 'Alī B. Muḥammad Ḳūshjī became, as a youth, a great favourite of Ulugh Beg, who called him his son, and used, while hunting, to intrust him with his hawk; hence his surname Ḳūshjī, "the falconer," which, however, according to the Shaḳā'ik, was derived from his father's office. Having left his master clandestinely, 'Alī proceeded to Kirman, where he prosecuted his studies under the best masters, and wrote his well known commentary upon the Tajrīd of Naṣīr ud-Dīn Ṭūsī. It was after his return to Samarḳand that Ulugh Beg employed him on the completion of his great astronomical work.

Sometime after the death of that prince, finding himself neglected by his successors, 'Alī Ḳūshjī repaired to Tabrīz, then the residence of Ūzūn Ḥasan, the Ak Ḳuyunlu ruler,

who sent him on a friendly mission to Muḥammad II. Received with great honour by the latter, he presented him with a manual of arithmetic, called, in honour of the Sultan, al-Muḥammadiyyah.

A treatise on astronomy, subsequently written by him for the same sovereign, was entitled al-Faṭḥiyyah in memory of the conquest of the Irak Ajam. 'Alī Kūshjī died in Constantinople in the reign of Muḥammad II., and, according to Haj. Khal., vol. ii. p. 198, A.H. 879. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 160, Shaḳā'ik, Add. 9583, fol. 57, Seheref-Nameh, edited by Veliaminof, vol. ii. p. 123, and the St. Petersburg Catalogue, p. 303.

The Zij i Jadīd follows the arrangement of the Zij i Īlkhānī, and is divided, like the latter work, into four Maḳālahs, with similar headings. They begin respectively on foll. 2 *b*, 13 *a*, 66 *a*, and 149 *a*. The contents have been stated in full, from an Arabic version, in the Bodleian Catalogue, vol. ii. p. 239. The explanatory part of the work has been edited, with an introduction, by L. P. E. A. Sédillot, Paris, 1847, and a French version by the same scholar was published in 1853. Detached portions have been edited under the titles of "Epochæ celebriores ex traditione Ulug Beigi," by John Greaves, London, 1650, and "Tabulæ longitudinis et latitudinis stellarum ex observatione Ulugh Begi," by Thomas Hyde, Oxford, 1665. See also Haj. Khal., vol. iii. p. 239, Quatremère, Journal des Savants, 1847, pp. 562—76, Uri, p. 281, No. lxxv., etc.

Add. 11,637.

Foll. 212; 10 in. by $7\frac{1}{4}$; 21 lines, $4\frac{1}{2}$ in. long; written in Nestalik, apparently in the 16th century.

The same work.

This copy is more correct than the preceding, but is slightly imperfect at the end; it

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breaks off at the second page of the concluding table, fol. 200. An additional table without any heading is appended, fol. 201—212.

Add. 7699.

Foll. 139; 11 in. by $7\frac{1}{2}$; 33 lines, $4\frac{3}{4}$ in. long; written in small Naskhi; dated A.H. 1081 (A.D. 1670). [Cl. J. RICH.]

The same work.

At the end are two additional tables. The first is headed جدول عمل سبتینی; the second shows the time of midday and midnight for the latitude of Antioch, foll. 131—139.

Copyist: محمد بن رمضان افندی الانطاکي

Add. 16,743.

Foll. 41; $9\frac{1}{4}$ in. by 6; 21 lines, $4\frac{3}{8}$ in. long; written in Nestalik, apparently in the 17th century. [WM. YULE.]

The explanatory text of the preceding work, without the tables.

Add. 23,567.

Foll. 261; 10 in. by $7\frac{1}{4}$; 19 lines, 5 in. long; written in fair Nestalik; dated Muḥarram, A.H. 1045 (A.D. 1635).

[ROBERT TAYLOR.]

شرح زیج جدید سلطانی

A commentary on the preceding work.

Author: 'Abd ul-'Alī B. Muḥammad B. Ḥusain Barjandī, عبد العلی بن محمد بن حسین برجندی (see 453 *b*).

Beg. اجناس حمد و سپاس معری از توهم تناهی

The entire text of the Zij, here designated as زیج جدید سلطانی, with the exception of the tables, is inserted in the commentary, and distinguished by a red line drawn over it. The four Maḳālahs begin respectively on foll. 5 *b*, 48 *b*, 128 *a* and 235 *b*.

E

The commentator says in the preface that he had selected the *Zij* of Ulugh Beg as being the best known in the present time, and that he had not only elucidated its too concise diction, but often corrected its errors.

It is stated at the end that the work was composed in A.H. 929, corresponding to the year 892 of Yazdajird, 1834 of the Greeks, and 445 of the era of Malakshāh (A.D. 1523).

The same commentary is mentioned in Stewart's Catalogue, p. 103, and in *Mélanges Asiatiques*, vol. v. p. 252.

Copyist : فضل الله بن محمد مومن سبزواري

Add. 23,440.

Foll. 47; 6½ in. by 5; 19 lines, 2½ in. long; written in Naskhi, apparently in the 16th century. [ROBERT TAYLOR.]

I. Foll. 2—9. An Arabic treatise on prosody (see the Arabic Catalogue, p. 644).

II. Foll. 10—47. A treatise on astronomy, without title.

Beg. الحمد لله . . . اما بعد اين كتابيست مشتمل بر مقدمه و دو مقاله

The author's name, which does not appear in the text, is found in the heading على قوشى در هيئت 'Alī Kūshī, or Kūshjī, and his works, have already been mentioned, p. 456 *b*. The present treatise is, no doubt, the astronomical manual which he composed for Muḥammad II. Some copies contain a dedication to that Sultan. See the Vienna Catalogue, vol. ii. p. 489. Haj. Khal. mentions it under the title of رسالة فى الهيئته, vol. iii. p. 458. The work noticed by him as فتحية, vol. iv. p. 379, appears to be a more extended Arabic recension of the same treatise.

Contents: Muḥaddimah. Preliminary notices of geometry and physics, in two *Kisms*, fol. 10 *b*. Maḳālah I. The heavenly bodies, in six *Bābs*, fol. 13 *a*. Maḳālah II. Figure of the globe, its division into climates, and

the effects resulting from the various positions of the planets, in eleven *Bābs*, fol. 31 *a*. Khātimah. Distances and sizes of the planets, fol. 46 *b*.

The contents are fully stated by Krafft, p. 139. See also Uri, p. 284, No. lxxv., the St. Petersburg Catalogue, p. 303, the Copenhagen Catalogue, p. 9, and the Munich Catalogue, p. 137. A Turkish translation by Kātībī Rūmī is preserved in Add. 7891.

Or. 1560.

Foll. 109; 8 in. by 4¾; 15 lines, 2¾ in. long; written in small Naskhi; dated A.H. 1054 (A.D. 1644).

[SIR HENRY C. RAWLINSON.]

Four astronomical treatises, three of which are in Arabic, and one in Persian, viz. :—

I. Foll. 64—101. A manual of astronomy, without author's name. It is the رسالة فى الهيئته of 'Alī Kūshjī, described under the preceding number.

Add. 25,871.

Foll. 78; 10 in. by 6¾; 13 lines, 4 in. long; written in Shikastah-āmīz, in the 19th century. [W. M. CURETON.]

I. Foll. 2—35. An Arabic commentary, by Mīr Sharif, on the *Isagoge*; see the Arabic Catalogue, p. 243.

II. Foll. 36—78. The treatise on astronomy above mentioned. Some spaces reserved for diagrams have been left blank.

Add. 7702.

Foll. 32; 7¼ in. by 4½; 23 lines, 3¼ in. long; written in minute Nestalik, dated A.H. 1112 (A.D. 1700—1). [CL. J. RICH.]

A treatise on the instruments used for astronomical observations, especially in the observatories of Alexandria, Marāghah, and Samarḳand.

Author: 'Abd ul-Mun'im 'Amilī, عبد المنعم عاملي

Beg. ربنا ما خلقت هذا باطلا سبحانه فنقنا عذاب النار

From the preface, which is incomplete, it appears that the work was written in Iṣfahān by order of the reigning Shāh (Tahmāsp), and nearly three hundred years after the completion of Naṣīr ud-Dīn's tables, *i. e.* about A.H. 970. The instruments are minutely described, and illustrated by diagrams.

The work bears no title, but is endorsed كتاب تعليم الات زيچ

Foll. 27 *b*—32 contain miscellaneous extracts.

Or. 1573.

Foll. 137; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 21 lines, $3\frac{3}{4}$ in. long; written in Naskhi, apparently in the 19th century. [SIR HENRY C. RAWLINSON.]

I. Foll. 1—111. حل و عقد

A treatise on the computation of almanacks and of nativities.

Author: Kuṭb ud-Dīn [B.] 'Izz ud-Dīn [B.] 'Abd ul-Ḥayy uz-Zahidī ul-Kabrī ul-Ḥusainī ul-Lārī, قطب الدين عزالدين عبد المحي الزاهدي الكبرى الحسيني اللاري

Beg. ستايش دور از آلايش صانع را سزاواراست که اطباق

The author's object was, as stated in the preface, to elucidate for beginners the directions given by Mirza Ulugh Beg B. Shāh-rukh.

A prayer for the continuation of the reign of Shāh 'Abbās, with which the work concludes, refers approximatively the date of composition to A.H. 996—1038. The year 1027, which is repeatedly used in the examples of calculation, foll. 5 *b*, 44 *b*, was probably the current year at the time of writing.

The author states incidentally, fol. 90 *b*, that he had left his native country, Lār, for

a short residence in Shirāz with the object of perfecting himself in astrology, but was anxious to return speedily to Lār, where he had judicial functions, and was known as the Muftī.

Contents: Preface and table of chapters, fol. 1 *b*. Maḳālah I. Computation of almanacks, in five Bābs, fol. 4 *b*. Maḳālah II. Nativities, in three Bābs, fol. 74 *a*. Khātimah. Mode of writing horoscopes, fol. 101 *a*.

The date 1113, which appears in the subscription, has probably been copied from an earlier MS.

II. Foll. 113—131.

An Arabic treatise by Muḥammad Sibṭ al-Māridīnī (see Arabic Catalogue, p. 201 *a*) on the method of reckoning degrees and minutes. It is abridged from the كشف الحقائق of Shihāb ud-Dīn Aḥmad Ibn ul-Majdī (Haj. Khal., vol. v., p. 205), and is entitled دقائق الحقائق في حساب الدرج و الدقائق

Or. 372.

Foll. 419; $13\frac{3}{4}$ in. by $8\frac{1}{2}$; 31 lines, 6 in. long; written in fair Nestalik with gold-ruled margins, apparently in the 17th century.

کارنامه صاحبقران ثانی زيچ شاهجهانی

Astronomical tables of the reign of Shāh-jahān.

Author: Farīd Ibrāhīm Dihlavī, فرید ابراهیم دهلوی

Beg. حمد بوجد خالقی را سزد که مهندس قدرت شامله اش

Mullā Farīd Dihlavī was the court-astro- nomer of Shāh-jahān. The horoscope of that emperor, calculated by him, is inserted at length in the Pādishāh Nāmah, vol. i. p. 97.

The author says in the preface that, after Shāh-jahān had ascended the throne, on the 8th of Jumāda II., A.H. 1037, it occurred to

the Vazīr Aṣaf Khān to make that year the starting point of a new era, similar to the Tārīkh i Jalālī, and to be called Tārīkh i Ilāhī Shāhjahānī. The project having been submitted to Shāhjahān and approved, the author received the royal commands to prepare a new Zij in accordance with it, and, as there was not sufficient time for fresh observations, the work was based upon the tables of Ulugh Beg, which, however, received many corrections and improvements.

The year 1041 of the Hijrah, for which the positions of the stars are calculated, was probably the current year at the time of writing. If so, the statement of the Ṭabaḳātī Shāhjahānī, Or. 1673, fol. 320, that Mullā Farīd Munajjim died A.H. 1039, must be incorrect. Mullā Farīd wrote, according to the same authority, an historical work, تَارِخِي, dedicated to Shāhjahān.

The work is divided, in agreement with the Zij of Ulugh Beg, into a Muḳaddimah and four Maḳālahs, as follows:—Muḳaddimah, or prolegomena, treating of Zijis in general, and of the peculiar features of the present work, in five Kisms, fol. 3 *b*. Maḳālah I., treating, in nine Bābs, of the following eras and their reductions, viz.: 1. Ilāhī Shāhjahānī, beginning on the first day of Farvardīn of the year of Shāhjahān's accession. 2. Hijrah. 3. Greek era. 4. Persian era. 5. Malakī, or Jalālī, era. 6. Sambat. 7. Chinese and Uighūr eras, fol. 6 *b*. Maḳālah II. Knowledge of times, and of the ascendant of each time, in twenty-two Bābs, fol. 13 *b*, with tables, foll. 21—89. Maḳālah III. Motion of the planets and stars, and their positions, in fifteen Bābs, fol. 90 *a*, with tables, foll. 98—417.

Of Maḳālah IV. the present copy contains only the last three Faṣls, 5—7, foll. 418, 419. They agree with the corresponding sections of Bāb I. in Ulugh Beg's fourth Maḳālah.

The MS. bears the stamps of the kings of Oude.

Add. 14,373.

Foll. 222; 11½ in. by 7¾; 12 lines, 4¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century. [FRANCIS GLADWIN.]

زيج جديد محمدشاهی

Astronomical tables by Rājah Jai-Singh Sawā'ī, راجه جی سنک سوائی

Beg. ثنای که خرد خردہ بین مهندسان عقدہ کشای

Jai Singh, a Rājput of the princely house of Kachhlwāhah, originally called Bijai Singh, succeeded to his father Bishan Singh, as Rājah of Amber, in A.D. 1699, the 44th year of Aurangzīb's reign, and held high military commands under that emperor and his successors. Under Muḳhammad Shāh he was governor of the provinces of Agra and Malwah. He founded in A.D. 1728 the new capital of his estate, called after him Jaipur, and died after a prosperous rule of 44 years, in A.D. 1743, the 25th year of Muḳhammad Shāh. See Skinner, Add. 27,254, fol. 75, Ma'aṣir ul-Umarā, fol. 221, Tazkirat ul-Umarā, Add. 16,703, fol. 137 *b*, Tod, Annals of Rajasthan, vol. ii. p. 356, Ma'aṣir i 'Ālam-gīrī, p. 424, and Tārīkh i Muzaḳfārī, Or. 466, fol. 222.

The author, having observed, as he states in the preface, that the current almanacks, based upon the Tables of Ulugh Beg زيج جديد, upon the Zij i Khākānī, and upon the explanations تسمیلات written by Mullā Chānd in Akbar's reign, and by Mullā Farīd in the reign of Shāhjahān, were all more or less incorrect, represented the matter to Muḳhammad Shāh, and received in consequence the emperor's commands to call together skilled astronomers, Muslim, Brahman, and European, in order to institute new and more accurate observations. He had, therefore, astronomical instruments made at Dehli,

first, some similar to those used at Samarqand, and subsequently some others, larger and truer, of his own invention. With these he caused concurrent observations to be made in Dehli, Jaipūr, Mathurā, Benares, and Ujjain. When they had been carried on for seven years, he sent some competent persons, with Padre Manoel, to Europe, and, after their return, compared the tables they had brought back, namely those of de la Hire^a with his own. The results of those combined observations were then embodied in the present work, which was completed, according to Tod, vol. ii. p. 360, in A.D. 1728 (A.H. 1140—1).

In its division and arrangement the present work agrees in the main with the *Zij* of Ulugh Beg. It contains the following three Books (*Maḳālah*):

I. On the four current eras, viz. those of the Hijrah, of Muḥammad Shāh, of Christ, and of Samvat, in four Bābs, fol. 5 *b*. II. On the determination of the ascendant of each time, *در معرفت طالع هر وقت*, in nineteen Bābs, fol. 10 *b*. III. On the motions of the planets and stars, and their positions in altitude and longitude, in a Muḳaddimah, four Bābs, and a Khātimah, fol. 128 *b*.

See the "Account of the astronomical labours of Jaya Sinha," by Dr. W. Hunter, *Asiatic Researches*, vol. v. p. 177—211, where Jai Singh's preface is given in the original language with a translation.

The fly-leaf contains an English notice of the work and contents, in which the date of composition is wrongly given as A.D. 1696.

Add. 7714.

Foll. 46; 10½ in. by 7; 17 lines 4¼ in. long; written in Naskhi, apparently in the 15th century. [Cl. J. Rich.]

An astrological work, with the heading

^a De la Hire's Ephemerides were published in 1700 and 1702.

کتاب جاماسپ فی طواع الانبیا، "the Book of Jāmāsp, treating of the horoscopes of the prophets."

Beg. الحمد لله هادی الانسان الى تمهيد قواعد الاحسان

The work is ascribed to the sage Jāmāsp, *حکیم جاماسپ*, Vazir of Shāh Gushtāsp. It treats of the conjunctions of the planets, and their influence on the fate of mankind, as illustrated by the horoscopes of the chief prophets and kings.

The introduction consists of a Muḥammadan doxology, a chapter on the high place of man in creation, and a detailed description of the planets in their human shapes, showing the number of their hands and the various emblems which they hold.

In the early part of the work the history of the prophets of the Muslim tradition is curiously blended with that of the early kings of Persia. From the time of Gushtāsp, fol. 11 *a*, the narrative assumes the form of prophecy. The principal dynasties of the East are foreshadowed in more or less transparent language, the advent of each being heralded by some particular conjunction of the planets shown in a diagram. The Saljūkis, fol. 28 *b*, the Ayyūbis, fol. 31 *a*, *اوسوز* the Khwārazmshāh, fol. 31 *b*, lastly Chingiz Khān, fol. 33 *b*, are distinctly mentioned. Further on the vaticinations become vague and confused. They conclude with the end of the world, preceded by its traditional forerunners.

It will be seen from the above that the contents are mainly of Muḥammadan origin. The work has probably little more than the name in common with the Jāmāsp Nāmāh of the Parsis. See Wilson, *Parsi Religion*, p. 445, and Spiegel, *Einleitung in die traditionelle Literatur der Parsen*, p. 182.

Add. 8897.

A single sheet, 34 in. by 48, containing a

Planisphere, or pictorial representation of the cosmic system of the Hindūs, with the symbolical figures of the signs of the zodiac, of the mansions of the moon, constellations, presiding divinities, etc. The names are written in both the Devanagari and Nestalik characters, with short explanations in Persian; 18th century.

Add. 16,874.

Foll. 59; $8\frac{3}{4}$ in. by $4\frac{3}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in cursive Nestalik; dated Lucknow, Sha'bān, A.H. 1217 (A.D. 1802).
[WM. YULE.]

کنز العاشقین

Translation of a treatise on the virtues and influences of the eight and twenty lunar mansions, رساله خواص منازل قمر, apparently from the Arabic.

Translator: Muḥammad B. Muḥammad Sādik 'Alam (*sic*) محمد بن محمد صادق علم

Beg. جواهر کران بہای حمد و سپاس سزاوار ایشان بارگاہ

The translator says that the original work had been extracted by Aristotle from the books of Hermes. The text is accompanied by figures representing the lunar mansions. The translation was completed, as stated at the end, fol. 47 *b*, in A.H. 1216.

The latter part of the volume contains:—
1. An appendix, by the translator, on the "seals," or symbols of the planets, خواتیم کواکب, with drawings, completed in Jumāda II., A.H. 1217, foll. 48 *b*—56 *b*. 2. A short tract on precious stones, foll. 56 *b*—59 *b*, apparently by the same writer.

A note on the first page shows that the MS. came, A.H. 1217, into the possession of the Şafavî Prince, Abul-Fatḥ Sulṭān-Muḥammad (see p. 133 *b*).

Or. 1120.

Foll. 14; $12\frac{3}{4}$ by $8\frac{1}{2}$; written in fair Nestalik, with gold-ruled margins, A.D. 1777.
[WARREN HASTINGS.]

An almanack for the 18th Hāhī year of the reign (of Shāh 'Alam), which began on the 10th of Şafar, A.H. 1191 (March, A.D. 1777), calculated for Dehli.

Add. 16,861.

Foll. 16; $11\frac{1}{4}$ in. by 7; written in Nestalik, A.D. 1801.
[WM. YULE.]

An almanack for the 85th Hāhī year of the era of Muḥammad Shāh, beginning on the 5th of Zulḥijjah, A.H. 1215 (March 21, A.D. 1801), calculated for Dehli.

Add. 18,421.

Foll. 30; 9 in. by $7\frac{1}{2}$; written in Nestalik, A.D. 1803.
[WM. YULE.]

Two almanacks for the 87th Hāhī year of the era of Muḥammad Shāh, beginning on the 27th of Zulḥajjah, A.H. 1217 (March 21, 1803), calculated for Lucknow and Dehli.

NATURAL HISTORY.

Add. 16,739.

Foll. 416; $8\frac{3}{4}$ in. by $5\frac{3}{4}$; 17 lines, $3\frac{5}{8}$ in. long; written in fair Nestalik; dated A.H. 965 (A.D. 1558).
[WM. YULE.]

عجائب المخلوقات وغرائب الموجودات

The "Wonders of Creation," translated from the Arabic of al-Kazvinī.

Beg. العظمة لك والكبرياء لجلالك اللهم

The Arabic text has been edited by F. Wüstenfeld, Göttingen, 1848, and a German translation has been published by Dr. H. Ethé, Leipzig, 1868. See also S. de Saey's

Chrestomathie, vol. iii. pp. 427—450, Newbold, Journal of the Asiatic Soc. of Bengal, vol. xiii. pp. 632—66, Nicoll, Bodleian Catalogue, p. 234, Reinaud, Géographie d'Aboulféda, Introduction, pp. 427—450, etc. The work has also been printed in Tehran, A.H. 1264. Another Persian version, entitled بحفة الغرائب, is fully described in the Vienna Jahrbücher, vol. lxvi., Anzeigebblatt, pp. 48—50.

In the present version no translator's name is given, nor is there any mention made of the work being a translation. The doxology has been preserved in the original language. The author's preface includes a dedication, not found in the printed Arabic text, to a man of rank called 'Izz ud-Din Shāhpūr B. 'Uṣmān, who appears to have held the post of Ṣadr, مجلس عالی خداوند صاحب عالم عادل مؤید مظفر منصور عزالدین فخر الاسلام ملک الصدور سید الاکابر شاهپور ابن عثمان

The author's name differs in various copies.

It is written here زکریا بن محمد بن محمود الهمونی القزوینی, in agreement with the statement of a nearly contemporary writer, Ḥamd Ullah Mustaufi, of Ḳazvīn, who, in the Nuzhat ul-Ḳulūb, ascribes the present work, as well as the Āṣār ul-Bilād, to the same author.

This copy contains drawings in Persian style, both plain and coloured, representing the planets and constellations, foll. 14—39, 250—253.

A set of coloured drawings in Indian style, representing constellations, animals, and plants, with Arabic names, is appended at the end, foll. 328—416.

Foll. 108—153, 170—180, 292—300, have been supplied by later hands.

Add. 7706.

Foll. 286; 11 $\frac{3}{4}$ in. by 7; 21 lines, 4 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [Cl. J. RICH.]

The same work.

In spite of some verbal differences, this version agrees in the main with the preceding. The first two leaves, supplied by a later hand, contain a preface beginning thus: حمد متواتر و وشکر متکثر سزاوار لمن یتلیق به الحمد, which contains neither the author's name, nor the dedication above mentioned. The final lines, which are wanting, have been replaced, in the same handwriting, by a spurious conclusion, dated A.H. 1051 (A.D. 1641).

This copy contains neat astronomical diagrams, foll. 10—16, a map of the world, fol. 59 b, and a great number of fair drawings in Indian style, mostly in gold, representing constellations, foll. 19—29, the wonders of the islands and seas, foll. 60—83, plants, foll. 128—148, demons, foll. 222—225, animals and monsters, foll. 233—285.

Or. 1371.

Foll. 405; 11 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$; 15 lines, 4 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century; bound in richly painted covers.

[SIR C. ALEX. MURRAY.]

The same version.

This copy contains numerous drawings, in Indian style, carefully executed in gold and colours.

Add. 16,738.

Foll. 248; 11 $\frac{1}{4}$ in. by 7 $\frac{1}{4}$; 27 lines, 4 $\frac{3}{4}$ in. long; written in plain Nestalik, about the close of the 17th century. [WM. YULE.]

The same work, with rather coarse drawings.

Add. 5603.

Foll. 380; 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 17 lines, 3 $\frac{2}{3}$ in. long; written in plain Nestalik; dated Muḥarram, A.H. 1097 (A.D. 1685).

The same work, with coloured drawings of constellations, plants, and animals.

On the first page is a seal containing an European name in the Persian character جوہانس متی اس روس, apparently Johannes Matthæus Reuss.

Add. 16,740.

Foll. 404; 10 in. by $6\frac{1}{4}$; 17 lines, $4\frac{1}{4}$ in. long; written in cursive Nestalik, apparently in the 18th century. [WM. YULE.]

The same work.

The blank spaces reserved for drawings have been left empty.

The first page bears the stamp of General Claud Martin (see p. 2 a).

Add. 23,564.

Foll. 342; $10\frac{1}{4}$ in. by $6\frac{1}{2}$; 21 lines, $4\frac{3}{4}$ in. long; written in fair Naskhi, with 'Unvān and gold-ruled margins; dated A. H. 845 (A. D. 1441). [ROBERT TAYLOR.]

Another translation of the same work.

The first page is lost; the second contains the latter part of the untranslated doxology of the original.

This version differs materially from the preceding; it is shorter, more archaic in language, and follows the Arabic much closer.

The author's name is written Muḥammad B. Muḥammad B. Muḥammad ul-Ḳazvīnī. The same form of name is found in an addition to Haj. Khal., vol. iv. p. 189, in the Bodleian M.S., and in other copies; see de Sacy's Chrestomathie, vol. iii. p. 444.

This copy contains coloured drawings of constellations, animals, and plants, some of which have been purposely defaced.

Or. 373.

Foll. 581; $13\frac{3}{4}$ in. by $8\frac{1}{4}$; 15 lines, $4\frac{1}{2}$ in. long; written in large Nestalik, with 'Unvān

and ruled margins; dated A. H. 125 (probably for 1205, A. D. 1790).

[Geo. WM. HAMILTON.]

Another version of the same work.

The translator, whose name does not appear, states in a short preamble, which follows the Arabic doxology of the original, and begins اما بعد در عهد خلافت و ایام سلطنت پادشاه عالیجاه, that this version was written in the reign of Abul-Muzaffar Ibrāhīm 'Adil Shāh B. 'Adil Shāh B. 'Adil Shāh, and for His Majesty's library. He adds, at the end of al-Ḳazvīnī's preface, that it was completed in the beginning of Sha'ban, A. H. 954.

Ibrāhīm, the third of the 'Adilshāhis of Bijāpūr, reigned, according to the Futūḥāt i 'Adilshāhī, Add. 27,251, foll. 55, 77, 297, from A. H. 941 to 963, or, according to Firishtah, vol. ii. p. 64, till A. H. 965.

The present version, which differs from the preceding by its modernized and prolix diction, has been lithographed in the press of Naval Kishor, A. H. 1283.

The MS. contains numerous coloured drawings in Indian style, representing planets and constellations, foll. 31—84, angels, foll. 87—103, the wonders of the seas and islands, foll. 165—223, plants, foll. 336—394, and animals, foll. 470—581.

Add. 23,565.

Foll. 79; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 14 lines, $3\frac{1}{8}$ in. long; written in Nestalik; dated A. H. 1206 (A. D. 1791). [ROBERT TAYLOR.]

A treatise on precious stones and metals.

Author: Muḥammad B. Mansūr, محمد بن منصور

Beg. ستایش و سپاس بی اندازه و قیاس
صانعی را

A detailed abstract of the contents by Hammer will be found in the Mines de l'Orient, vol. vi. p. 126—142. See also the Vienna Jahrbücher, vol. 66, Anzeigebblatt,

p. 52, Stewart's Catalogue, p. 95, and Flügel, Vienna Catalogue, vol. ii. p. 516.

The work was written, as stated in the preface, by desire of a prince called Abul-Faṭḥ Khalīl Bahādur Khān, son of the Sultan Abu Naṣr Ḥasan Bahādur Khān, who appears from the following pompous titles, *السلطان الاعظم الاكبر الخاتان الاجل الانخم مجدد مراسم الملء محي مآثر الدوله موعود المائة السابعة . . . السلطان بن السلطان بن السلطان ابو نصر حسن بهادر خان خلد الله مدى الزمان زمانه الخ*, to have been the reigning sovereign, but whose time and country have not been ascertained. The only clue to the period in which he lived is found in the following epithet, "the promised one of the seventh hundred," which seems to imply that he reigned about A.H. 700, and which is apparently the sole authority for the date given by Stewart, i. e., viz. A.D. 1300. The work must, however, have been written at a somewhat later period, for Ghāzān Khān, who died A.H. 703, is spoken of, fol. 77 *a*, as a king of the past.

It is divided into an introduction (Muḥaddimah) on minerals and their origin, fol. 7 *a*, and two books (Maḳālah). Maḳālah I., fol. 9 *a*, comprises twenty chapters (Bāb), treating of as many species of precious stones. Maḳālah II., fol. 66 *a*, contains seven chapters on metals.

The authorities most frequently quoted are the philosopher Abu Raiḥān (al-Bīrūnī), and Taifashī, the author of an Arabic treatise on precious stones, who died A.H. 651 (Haj. Khal., vol. iii. p. 582).

Add. 25,870.

Foll. 88; 8 in. by 5½; 11 lines, 3¼ in. long; written in Nestalik, apparently about the beginning of the 19th century.

[W. M. CURETON.]

Another copy of the preceding work, in which the dedicatory portion of the preface has been omitted.

Or. 30.

Foll. 221; 8¼ in. by 5; 11 lines, 2¾ in. long; written in neat Nestalik, dated Rajab, A.H. 951 (A.D. 1544). [G. C. RENOUEARD.]

فرح نامه جمالی

A work treating of the properties and uses of natural substances, also of divination and astrology.

Author: Abu Bakr ul-Muṭahhar B. Muḥammad B. Abil-Ḳāsim B. Abi Sa'īd ul-Jamāl, called al-Yazdī, *ابو بكر المطهر بن محمد بن محمد بن القاسم بن ابى سعيد الجمال العروف باليزدى*

The author, who in his verses uses the Takhalluṣ Jamālī, describes himself as an inhabitant of the village of Māyakh, in the district of Tūn, *مقيما بقرية مايج من ناحية تون*, [sic] *عن كورة اصطارخ*. He states in the preface, which is slightly defective at the beginning, that he was addicted to poetry, and was preparing a fair copy of his poem Ṭarīḫ u Jauzā *طارق و جوزا*, when some friends, assembled in his house on the occasion of the birth of his son Abul-Ḳāsim, praised the Nuzhat Nāmah i 'Alā'ī as a book replete with useful knowledge, and urged him to write one of the same description. Yielding to their entreaties he composed the present work, and dedicated it to the Vazīr Majd ud-Dīn Aḥmad B. Mas'ūd, *صدر عادل مجد الدوله والدين ملك الوزرا*, *احمد بن مسعود*, who was his father's benefactor, as well as his own. He adds that he completed it in the month of Ramaḡān, A.H. 580, and claims indulgence on the score of his youth, as he was then in his eighteenth year.

The title is written *فرخ نامه*; but the

reading of Haj. Khal., vol. iv. p. 412, فرح نامه, is, on account of its parallelism with نزهت نامه, more likely to be correct. The same writer gives A.H. 560 as the date of composition, and, in his notice on the Nuzhat Nāmah, vol. vi. p. 336, which he knew only from the above preface, takes 'Alā'i to designate the author. Jamālī, however, gives him another name, but one which cannot be read with certainty in the present copy; for the passage is incorectly written, as follows: نزهت نامه علائی

که شهره ان المستوفی جمع کرده است

The Farah Nāmah comprises the following sixteen books (Maḳālat), subdivided into chapters (Faṣl): 1. Useful properties of various parts of the body in men and quadrupeds, fol. 8 *b*. 2. Useful properties of birds, reptiles, and insects, fol. 53 *a*. 3. Properties of trees, vegetables, and seeds, fol. 84 *b*. 4—6. Properties of herbs and leaves, fol. 119 *b*, of gums, fol. 122 *b*, of stones and metals, fol. 125 *a*. 7. Drugs and perfumes, fol. 135 *a*. 8. Oils, and Firāsāt, fol. 144 *a*. 9. Divination by shoulder-blades, and astrology, fol. 150 *a*. 10. Auguries derived from throbbings of the muscles; divination of the death or recovery of the sick; vocabulary of Pehlevi words, fol. 181 *a*. 11. Poisons and antidotes, fol. 198 *b*. 12. Mode of dissolving gold, pearls, etc., fol. 207 *b*. 13. Conjuring tricks, magic inks, etc., fol. 210 *b*. 14. Kha-vātim, or symbols, of the planets, fol. 217 *a*.

The latter part of the fourteenth book, the fifteenth, and all but the concluding lines of the sixteenth, are wanting.

Copyist: محمد بن ابراهيم المعروف بهوى

A copy of a similar work is described in the Vienna Catalogue, vol. ii. p. 517. The same volume contains the second Maḳālah of the Nuzhat Nāmah i 'Alā'i.

M E D I C I N E .

Add. 23,556.

Foll. 492; 18 in. by 11; 27 lines, 6½ in. long; written in Nestalik, apparently in the 17th century. [ROB. TAYLOR.]

I. Foll. 2—477.

ذخیرهء خوارزمشاهی

An encyclopædia of medical science.

Author: Zain ud-Dīn Abu Ibrāhīm Ismā'īl B. Ḥasan B. Aḥmad B. Muḥammad ul-Ḥusainī ul-Jurjānī, زین الدین ابو ابراهيم اسمعيل بن حسن بن احمد بن محمد الحسينى الجرجانى
الحمد لله . . . سيد امام اجل زين الدين نجم
الاسلام . . . ميكويد جون تقدير ايزد تعالى چنان بود
که جمع کننده اين کتاب

The author calls himself, in the opening lines, the devoted servant of the just and wise Pādishāh, Ḳuṭb ud-Dunyā wad-Dīn Khwārazm Shāh Abul-Faṭḥ Muḥammad B. Yamīn ud-Dīn, Mu'īn Amīr ul-Mūminīn. He states that, having been brought by the divine decree to Khwārazm in A.H. 504, he had been induced by the fair climate of that country, and the able and righteous rule of its sovereign, to fix there his abode. He dedicates the present work to His Majesty, as a grateful return for the favours showered upon him. His object in compiling it was to supply a want which he had felt himself while studying, that of a comprehensive work which would offer the required information on every branch of the medical science, and save a physician the trouble and loss of time involved in consulting other books.

Muḥammad, son of Nūstigīn, the founder of the Khwārazmshāhī dynasty, was a vassal of the Saljūqīs. He was appointed governor of Khwārazm by Sanjar, in the reign of Barkyāruḳ, and received the titles of Ḳuṭb

ud-Dīn and Khwārazm Shāh in A.H. 491. His son Atsiz, who succeeded to him A.H. 522, and assumed independence A.H. 535, died A.H. 551. See *Jāmi'ut-Tavārikh*, Add. 7628, Guzidah, and Kāmil, vol. xi. p. 490.

Yāqūt, who mentions our author, Abu Ibrāhīm B. ul-Ḥasan B. Muḥammad ul-Ḥusainī, among the illustrious natives of Jurjān, says that, after staying a long time in Khwārazm, he repaired to Marv, where he died A.H. 531; see *Mu'jam*, vol. ii. p. 55. Ibu Abi Uṣaibi'ah, who calls him Sharif Sharaf ud-Dīn Ismā'il, Add. 7340, fol. 132, speaks of the great regard in which he stood at the court of 'Alā ud-Dīn [*sic*] Muḥammad Khwārazm Shāh, and mentions the four following works as composed by him in Persian for that prince—the present work, in twelve volumes, the *Khafī 'Alā'i* in two small volumes, the *Aghrāz* in two, and the *Yādgar* in one. All four are noticed by Haj. Khal. vol. i. p. 368, vol. iii. pp. 162, 330, and vol. vi. p. 507, who calls the author Ismā'il B. ul-Ḥusain, and gives in one place A.H. 535, and in another A.H. 530, as the date of his death. Khwānd Amīr, who gives him the same name, *Ḥabīb us-Siyar*, vol. ii., Juz. 4, p. 176, is manifestly wrong in stating that he lived under Tukush, who reigned A.H. 568—596. The appendix to the *Ṣivāu ul-Ḥikmah* contains a notice on the author, who is there called Zain ud-Dīn Ismā'il B. ul-Ḥasan ul-Jurjāni; see the *Leyden Catalogue*, vol. ii. p. 295. Compare *Stewart's Catalogue*, pp. 106 and 108, *Krafft's Catalogue*, p. 147, and *De Jong, Catalogus Codd.* *Orr. Bibl. Acad. Regiæ*, p. 228, note 2.

The *Zakhirah* consists of ten books (*Kitāb*), which are enumerated in the preface, and to each of which is prefixed a full table of numerous subdivisions termed *Guftārs* and *Bābs*. They are as follows: I. Definition and utility of medicine; composition, structure, and powers of the human body, fol. 4 *a*. II. Health and disease; causes and symp-

toms of disease; accidents of the body, fol. 42 *b*. III. Preservation of health, fol. 79 *b*. IV. Diagnosis of diseases; crisis and prognosis; fol. 151 *b*. V. Fevers, their various kinds, their symptoms and treatment, fol. 168 *b*. VI. Local diseases and their treatment, fol. 205 *b*. VII. Tumours, ulcers, etc., fol. 388 *b*. VIII. Care to be taken of the external parts of the body, hair, skin, nails, etc., fol. 411 *b*. IX. Poisons and antidotes, fol. 417 *b*. X. Simple and compound medicaments, fol. 431 *b*.

Some leaves of book ix., viz., foll. 418, 426—8, which are partly in another handwriting, contain a portion of a different recension, in which that book is divided into five *Guftārs*, instead of six *Maḳālahs*.

At the end is a note, written by the same hand as the text, and stating that the transcriber, Muḥammad Bakīr B. 'Ināyat Ullah ul-Ḥusainī, had completed the collation of the present copy on the 17th of Rajab, A.H. 1095.

II. Fol. 478—492. A treatise on the anatomy of the human body.

Author: Manṣūr B. Muḥammad B. Aḥmad, منصور بن محمد بن احمد

Beg. شکر و سپاس بادشاهی را سزد و حمد و ثنای بی قیاس

The preface contains a dedication to an Amīr-zādah Pīr Muḥammad, who is addressed as the reigning sovereign with the following titles, السلطان الاعظم الاعدل الاکرم السلطان بن السلطان بن السلطان ضیاء الحق والسلطنت والدين والدین امیر زاده پیر محمد بهادر خان

That prince, whose age and country are not indicated, is called in *Stewart's Catalogue*, p. 109, perhaps on the authority of the copy there described, "Pīr Muḥammad Jahāngīr, grandson of Timūr."

Mirzā Pīr Muḥammad, second son of Mirzā Jahāngīr, the eldest son of Timūr, was proclaimed Valī 'Ahd, or heir apparent, on the

death of his elder brother, Sulṭān Muḥammad, in A.H. 805. Having been appointed some years previously to the government of Kābul, he was the first of the Timuride princes who invaded India, and held an important command in the Indian campaign, undertaken at his instigation by Timūr. At the latter's death he was left in possession of the Indian provinces and Zābulistān, but did not enjoy it long, being murdered on the 14th of Ramazān, A.H. 809, by one of his Amīrs. Another grandson of Timūr who bore the same name, viz. Mirzā Pir Muḥammad B. 'Umar Shaikh, ruled in the province of Fārs from A.H. 796 to 812. See Maṭla' us-Sa'dain, Or. 1291, fol. 25, and Jahānārā, foll. 174, 177.

The work is divided as follows: Muḥaddimah. Component parts of the human body, fol. 479 *a*. Maḳālah I. Bones, fol. 480 *a*. II. Nerves, fol. 483 *a*. III. Muscles, fol. 485 *b*. IV. Veins, fol. 486 *b*. V. Arteries, fol. 489 *a*. Khātimah. Complex organs; development of the embryo, fol. 490 *a*. It is illustrated by five anatomical drawings, occupying a whole page each.

It has been edited under the title of تشریح منصورى by Maṣṣūr 'Alī, Dehli, A.H. 1264.

Another work of the same author, مضافیه مجاهدیه, will be mentioned further on, p. 470 *b*.

Add. 26,307.

Fol. 41; 15 in. by 9; 23 lines, 5 in. long; written in large Naskhī, apparently in the 18th century. [Wm. ERSKINE.]

A treatise on the anatomy of the human body, designated as مختصر در علم تشریح

Author: Abul-Majd ul-Ṭāib ul-Baizāwī,
ابوالمجد الطيب البيضاوى

حمد و ثناءى كه حاوى قانون تحميد و شامل
كليبات تحميد بود

Abul-Majd ul-Baizāwī is mentioned as the author of a commentary on the Mūjiz ul-

Ḳānūn of 'Alā ud-Dīn 'Alī Ibn un-Nafīs ul-Ḳurashī, a work published in Calcutta, 1828. See the Leyden Catalogue, vol. iii. p. 266. In the present work he quotes several times that celebrated physician, and it appears from the formula which he adds to his name, امام علاء الدين قرشى رحمة الله عليه, that he was writing after his death, which took place A.H. 687. See Haj. Khal., vol. vi. p. 251, and Wüstenfeld, Geschichte der Arabischen Aertzte, p. 146.

After some considerations on the high importance of a knowledge of anatomy, the author sets forth at length the divisions of his treatise. It consists of an introduction on the parts of the body in general, and of two books (Kitāb). The first treats of the simple parts of the body, and comprises six chapters (Bāb), as follows:— I. Bones, in fifteen sections (Faṣl). II. Nerves, in five sections. III. Veins, in five sections. IV. Arteries, in four sections. V. Muscles, in thirty sections. VI. Skin. The second book treats, in seventeen Bābs, of as many complex organs.

The present copy, which appears to have been transcribed from a defective MS., contains only the following disjointed portions of the work: Muḥaddimah, fol. 4 *a*. Book I., Bāb I., Faṣl 1. Bones in general, fol. 5 *b*. Faṣl 2. Bones of the head, fol. 6 *b*. Faṣl 3. Bones of the upper jaw, fol. 8 *a*. Faṣl 4. Bones of the nose, fol. 9 *b*. Bāb V. Muscles, in thirty Faṣls, complete, fol. 10 *a*. Book II. Bāb I. The brain, fol. 31 *a*. Bāb II. The eye, fol. 33 *a*. Bāb III. The ear, fol. 36 *a*. Bāb IV. The nose, fol. 36 *b*. Bāb V. The tongue, fol. 37 *a*. Bāb VI. The throat and gullet, fol. 37 *b*. Bāb VII. The diaphragm and chest, fol. 38 *a*. Bāb VIII. The heart, fol. 38 *b*. Bāb IX. The gullet and stomach, fol. 39 *b*. Bāb X. The liver, fol. 40 *b*.

Of the last Bāb the beginning only is extant. Fol. 41 contains the latter part of

the fourth Bāb of Book I., which treats of the arteries.

Add. 16,748.

Foll. 347; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 19 lines, 4 in. long; written in fair Nestalik; dated Jumāda I, the 5th year of Bahādur Shāh, (A.H. 1123, A.D. 1711). [WM. YULE.]

اختيارات بديعي

A work on materia medica.

Author: 'Alī B. ul-Ḥusain ul-Anṣārī, known as Ḥājī Zain ul-'Attār, على بن الحسين الانصاري المشتهر بجاجي زين العطار
امداد حمد بي عد و اعداد سپاس بي
قياس مبدعي را

Zain ud-Dīn 'Alī, who traced his pedigree to 'Abd Ullah Anṣārī, was born A.H. 730, in Shīrāz, where his father, Jamāl ud-Dīn Ḥusain, a physician of Iṣfahan, had settled A.H. 715. He stood high in the favour of Shāh Shuja' (who reigned A.H. 760—786), and was during sixteen years in constant attendance upon him. He died A.H. 806, leaving, besides the present work, the following medical treatises: Miftāḥ ul-Khazā'in, Tuḥfat ul-Mulūk, and Risālah dar Ṣifāt i Mardān u Zanān. See a notice on his life written by his son in Or. 165, fol. 108.

The Ikhtiyārāt i Badī'ī is so called from Badī' ul-Jamāl, the name of the princess to whom it is dedicated. The date of composition, which is found in some copies, as Add. 6001 and 17,950, and in Haj. Khal., vol. i. p. 197, is A.H. 770.

The work is divided into two books (Maḳālat). The first contains the simple medicaments in alphabetical order, fol. 3 b. The second, which treats of compound medicaments, fol. 298 b, comprises sixteen chapters (Bāb), treating of as many different kinds of preparations, as follows: المفردات

المعاجين ٣ الجوارشات ٤ الاطريفلات ٥ المرهيات
٦ الاشرية والردوب ٧ اللعوقات ٨ السفوفات ٩ الطبوبات
١٠ الاقراص ١١ الابرجات ١٢ الشيفاقات ١٣ الترياقات
١٤ السنونات ١٥ الادهان ١٦ المراهم

See R. Seligmann, Ueber drei seltene Persische Handschriften, p. 24, Stewart's Catalogue, p. 109, Leyden Catalogue, vol. iii. p. 277, De Jong, Catal. Bibl. Acad. Reg., p. 227, and Copenhagen Catalogue, p. 13.

Add. 7711.

Foll. 253; 10 in. by 6 $\frac{3}{4}$; 22 lines, 5 in. long; written in Nestalik; dated Jumāda II., A.H. 832 (A.D. 1429). [Cl. J. Ricu.]

The same work.

Copyist: ابو مسلم بن حسن سلطان الدست
بيضاى

Foll. 251—53 contain Ibn Sīnā's poem on the soul (see the Arabic Catalogue, p. 402, xiii.), with a version in Persian verse, and an Arabic commentary.

Add. 17,950.

Foll. 286; 11 $\frac{1}{4}$ in. by 7; 21 lines, 4 $\frac{3}{4}$ in. long; written in Nestalik; dated Sha'bān in the 26th year of the reign (of Aurangzib), A.H. 94 (i. e. 1094, A.D. 1683).

The first Maḳālat of the same work, with copious marginal corrections.

Add. 6001.

Foll. 151; 12 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$; 26 lines, 5 $\frac{3}{8}$ in. long; written in Nestalik; dated A.H. 1109 (A.D. 1697-8).

The first Maḳālat of the same work.

Add. 23,559.

Foll. 270; 9 $\frac{1}{2}$ in. by 6; 17 lines, 3 $\frac{5}{8}$ in. long; written in Nestalik, apparently in India, in the 17th century.

[ROBERT TAYLOR.]

The first Makālat of the same work.

Foll. 266—270 contain a fragment on various kinds of soil and of water, designated by their Hindū names.

Copyist : حافظ محمد حسين ولد محمد علي

Add. 17,957.

Foll. 77; 9 in. by 6; 11 lines, $2\frac{3}{8}$ in. long; written in fair Nestalik; dated Lahore, Rabi' 1., in the fourth year of the reign, without designation of the sovereign; probably of the 17th century.

[EDWARD GALLEY.]

The second Makālat of Ikhtiyārāt i Badī'i, treating of compound medicaments. At the end is added a chapter on some Hindu preparations called Pāk, ترکیب هندی پاکات, foll. 76 b—79.

Copyist : جانمحمد

Add. 17,948.

Foll. 136; $12\frac{1}{2}$ in. by $9\frac{1}{2}$; 11 lines, $4\frac{3}{4}$ in. long; written in Nestalik; dated Sūrat, A.H. 1222 (A.D. 1807).

جامع الفاظ عیسوی

A dictionary of drugs, written in four columns, comprising the names found in the Ikhtiyārāt i Badī'i, with their Arabic, Persian, and Hindustani equivalents.

It was compiled, as stated at the end, in Sūrat, A.H. 1222, for a Doctor Pudget (?) داختر پوجیت. See the Arabic Catalogue, p. 459 b.

Egerton 1010.

Foll. 422; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 11 lines, 3 in. long; written in Shikastah-āmīz, apparently in the 18th century.

کفایهٔ مجاهدیه

A manual of medicine.

Author: Manṣūr B. Muḥammad B. Aḥmad منصور بن احمد بن يوسف بن الياس

Beg. شکر و سپاس مر خالق را که در خلقت انسان

The work has been lithographed, with the title of کفایه منصورى, in Lucknow, A.H. 1290. The author is evidently the same as that of the treatise of anatomy already described, p. 467 b, who there calls himself Manṣūr B. Muḥammad B. Aḥmad. In a portion of the preface, which is omitted in the present copy, but is found in the next, as well as in the Lucknow edition, he dedicates the present manual to a sovereign to whose court he had been attracted by the wide-spread fame of his justice and liberality, and whose titlature bears a close resemblance to that which precedes the name of Pir Muḥammad in the author's other work. The proper name of that prince, which is wanting in Add. 19,003, is supplied by the lithographed edition, in which it reads

مجاهد السلطنة والدين سلطان زين العابدين

The king thus designated is probably Sultān Zāin ul-'Ābidin of Kashmir, who lived at about the same time as Mirzā Pīr Muḥammad, having reigned from A.H. 826 to 877, and is described as a generous patron of arts and science. His conquest of Tibet and Panjāb is amply sufficient to justify, in Oriental parlance, the epithet of "second Alexander," اسکندر ثانی, bestowed upon him by the author. That epithet has been mistaken for a proper name by A. Stewart, who describes the work, p. 107, as "dedicated to Sekunder Shāh the Second, of Dhely, A.D. 1300." It has led the authors of the Leyden Catalogue, vol. iii. p. 276, to the equally unfounded conclusion, that the prince to whom it is

applied could be no other than 'Alā ud-Dīn Muḥammad Shāh Khilji, who reigned A.H. 695—716.

The work is divided into two Fanns, the first of which treats in two parts (Kism) of theoretical and practical medicine, and the second, of ailments and medicaments. They are subdivided as follows:—Fann I. Kism I. Theoretical medicine, comprising four Maḳālahs, viz., 1. substantial elements of health, اسباب ماوى صحت, *i. e.* constituent parts of the body and its organs, fol. 9 *a.* 2. Apparent conditions of health, اسباب صورى صحت, *i. e.* temperaments and faculties, fol. 27 *a.* 3. Efficient causes of health, اسباب فاعلى صحت, such as air, motion, sleep, food and drink, evacuation, age, habits, etc., fol. 32 *a.* 4. Various condition and accidents of the body, and their symptoms, fol. 50 *a.* Kism II. Practical medicine, in five Maḳālahs, viz., 1. Preservation of health and general treatment, fol. 70 *b.* 2. Local diseases, in twenty Bābs, fol. 100 *b.* 3. Fevers, fol. 258 *b.* 4. Diseases of the external parts, fol. 280 *b.* 5. Animal poisons, fol. 310 *b.* Fann II., comprising two Maḳālahs, viz. 1. Simple aliments and drugs, fol. 332 *a.* 2. Compound aliments and medicaments, fol. 349 *a.*

Add. 19,003.

Foll. 187; 7½ in. by 4¼; 13 lines, 2⅔ in. long; written in Nestalik, apparently in the 18th century.

The first portion of the same work, ending with Bāb 4 of Maḳālah 2, Kism II., and corresponding to foll. 1—146 of the preceding copy.

Egerton 1011.

Foll. 103; 9 in. by 6¾; 17 lines, 5½ in. long; written in a cursive and rude character, apparently in the 18th century.

رجوع الشيخ الى صباه فى القوة على الباه

A translation of the Arabic work which bears the above title, and which treats of the means of increasing, or restoring, the virile powers.

Translator: Muḥammad Sa'īd uṭ-Ṭāḫib B. Muḥammad Ṣāḍiq ul-Iṣḫānī, محمد سعيد الطيب ابن محمد صادق الاصفهاني

Beg. الحمد لله الذى خلق الانسان من ماء معين ثم جعلناه

The translator says that, the above Arabic work, which he ascribes to Aḥmad B. Yūsuf ush-Sharīf, being the best treatise written on the subject, he had translated it at the request of Sayyid Jābir. The version is divided, like the original, into two parts (Juz'), each of which comprises thirty chapters. The present copy breaks off in the twenty-second chapter of Part II.

Hāji Khalīfah, who mentions the work without author's name, vol. iii. p. 349, says that it had been translated into Turkish for Sultan Salīm in A.H. 940.

Add. 17,951.

Foll. 372; 12 in. by 7; 29 lines, 5 in. long; written in Nestalik, apparently in the 16th century.

معدن الشفاء سكندر شاهى

A treatise on Indian medicine.

Author: Bhuvah B. Khavāṣ Khān, بهوه بن خواصخان

Beg. حمد خدايى را كه بچكمت بالغه و قدرة كامله

Miyān Bhuvah, or Bhūvah, son of Khavāṣ Khān, is mentioned by Nizām ud-Dīn Aḥmad in the Ṭabaḳāt i Akbarshāhī, Add. 6543, foll. 124, 132, 135, and, after him, by Firishtah, vol. i. pp. 330, 345, 350, as one of the greatest Amirs of the reign of Sikandar Shāh Lodi (A.H. 894—923). He is designated, like his father, by the title of Khavāṣ Khān, and is

described in one place as Lord of the Chamber *حجاب خاص*, and in another as Chief Justice *میر عدل*. Having incurred the displeasure of Sultan Ibrāhīm, the successor of Sikandar Shāh, he was cast into prison, soon after that king's accession in A.H. 923, and was put to death two years later. His name, which is written *بہوہ* in the best MSS. of the above quoted works, has been changed to *بہورہ* in the Bombay edition of *Firishtah*, and to *Bhoory* in Briggs' translation, vol. i. pp. 566, 594, 597. Compare the extracts from *Mush-tāki* in Sir H. Elliot's *History of India*, vol. iv. p. 451, notes, and p. 544.

It appears from the preface that the author, having represented to Sikandar Shāh that Greek medicine was not suitable to the constitution of the natives of India, obtained His Majesty's assent to the composition of the present treatise, which was compiled and translated from Indian, *i. e.* Sanscrit, works enumerated in the text, A.H. 918.

The preface, and an extract from the work, have been published, with a German translation, by Dr. Haas, *Zeitschrift der D. Morg. Gesellschaft*, vol. xxx. pp. 630—642, and an account of the work, from a Hamburg MS., which contained neither title nor author's name, will be found in Dietz's *Analeccta Medica*, p. 171. See also Stewart's Catalogue, p. 108, and Mehren, *Copenhagen Catalogue*, p. 10.

Contents: *Muḥaddimah*. Definition of medicine, its value, and its origin, fol. 6 *a*. *Bāb I*. Introduction to therapeutics, *مقدمات در علاج*, or, in Sanscrit, *Sūtra Sthān*, in thirty-two chapters (*Faṣl*), fol. 7 *b*. *Bāb II*. Structure of the human body, and anatomy of its several parts, *Sārīrak Sthān*, in nine chapters, fol. 68 *b*. *Bāb III*. Diagnosis and treatment of diseases, *Nidān u Chikitsā Sthān*, in eighty-seven chapters, fol. 90 *a*.

The work is stated in the endorsement, fol. 5 *a*, to be commonly known as *طیب سکندری*.

A full table of contents is prefixed, foll. 2—4. The latter part of the MS., foll. 364—372, is in a late handwriting, although the subscription is dated *Shāhjahānābad*, *Ṣafar*, A.H. 1089.

The name of *Miyān Bhuvah* seems to point to a Hindu extraction, and, if he was, as he pretends in the preface, the real author of the *Ma'dan ush-Shifā*, he must have been well versed in the Sanscrit treatises from which that work is compiled. His identity, however, with the Hindu *Miṣra Bhāva*, author of the *Bhāva Prakāṣa* (see *Aufrecht*, *Bodleian Catalogue*, p. 309), which Dr. Haas, *l. c.* p. 641, considers possible, is more than doubtful. The title of *Khān*, which belonged to him, and to his father before him, suffices to show that both were Muslims. It is, moreover, quite impossible to suppose that a fierce *Muḥammadan* zealot and ruthless persecutor of the Hindus, as *Sikandar Shāh* is known to have been, could have conferred the highest offices of state upon men of Hindu faith.

Add. 16,745.

Foll. 646; 11 in. by $6\frac{1}{2}$; 20 lines, $4\frac{1}{8}$ in. long; written in *Nestalik*; dated *Zullhijjah*, A.H. 1079 (A.D. 1669). [W.M. YULE.]

The same work, slightly imperfect at the beginning, with a table of contents, foll. 1—4.

Copyist: محمد عارف ولد شیخ یحیی ساکن اودہ

Add. 18,680.

Foll. 877; $10\frac{3}{4}$ in. by $6\frac{1}{4}$; 17 lines, $3\frac{5}{8}$ in. long; written in *Nestalik*, with *Unvān* and ruled margins, probably in the 17th century. [J. HADDON HINDLEY.]

The same work, with a table of contents, foll. 1—7.

In identical notes written on the first and last pages it is stated by *Muḥammad Vajih*

ud-Dīn, that he had purchased the MS. from the Masjid Akbarābādī on the 6th of Zul-hijjah, A.H. 1171.

Add. 16,746.

Foll. 371; $10\frac{1}{2}$ in. by $6\frac{3}{4}$; 21 lines, 5 in. long; written in Nestalik, apparently in the 18th century. [WM. YULE.]

The same work, slightly imperfect at the end, and wanting the rubrics.

Add. 17,947.

Foll. 230; $9\frac{3}{4}$ in. by $6\frac{3}{4}$; 21 lines, $4\frac{5}{8}$ in. long; written in Nestalik; dated Muḥarram, A.H. 1060 (A.D. 1650).

دستور العلاج

A treatise on therapeutics.

Author: Sulṭān 'Alī Ṭāḥib Khurāsānī,
سلطان علی طیب خراسانی

Beg. سیاس و ستایش حضرت علیمی را که نسخه
بی ستم

The author states in the preface that he composed this work in A.H. 933, and that he had previously spent forty years in the study and practice of the medical art in Khorasan and Māvarā un-Nahr, and especially at Samarkand, in the service of Abu 'l-Manṣūr Kūchūnījī Khān (the Uzbek Khān, commonly called Kūchūm Khān, who reigned from A.H. 916 to 936; see p. 104 *a*). It was written at the request of another prince, Abu l-Muzaffar Maḥmūd Shāh, who had called the author to the seat of his government, ولایت اجفی, and had been cured by him of a dangerous illness.

It is divided into the following two books (Maḳālah): I. Local diseases, in twenty-five chapters (Bāb), fol. 6 *b*. II. General diseases, in eight Bābs, fol. 170 *b*. A table of contents is prefixed, foll. 1—4.

The same work is mentioned in Stewart's

Catalogue, p. 107, where it is stated to have been dedicated to "Abu Sa'īd Bahādur Khān, Emperor of the Moghuls, A.D. 1334" (*i.e.* A.H. 734—5), and in the Leyden Catalogue, vol. iii. p. 277, where the same erroneous statement is repeated. The Dastūr ul-'Ilāj has been lately lithographed, together with the introduction described under the next number, in the Hindu Press, Dehli, without date.

Add. 17,946.

Foll. 143; $11\frac{1}{4}$ in. by $6\frac{1}{4}$; 15 lines, 4 in. long; written in large Indian Nestalik; apparently in the 18th century.

مقدمه دستور العلاج

An introduction to the preceding work, by the same author.

Beg. جواهر حمد و ثنا خدا برا عزوجل که حکیم حاذق

This work is dedicated to Abu 'l-Ghāzī Sulṭān Abū Sa'īd, whom the author had attended for twenty years. It is stated to have been written subsequently to the Dastūr ul-'Ilāj, and as a complement to it. It is divided into sixteen chapters (Bāb), treating of hygiene, of the definition of medicine, health and disease, pulse, crisis, etc. It is described, with the preceding work, in the Leyden Catalogue, vol. iii. p. 277.

Abu Sa'īd, son of Kūchūnījī, was raised to the Khanship after his father's death, A.H. 936, and reigned till A.H. 939; see p. 104 *a*, and Erskine, History of India under Baber, vol. ii. p. 99.

Add. 26,310.

Foll. 129; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; 15 lines, $3\frac{3}{4}$ in. long; written in cursive Indian Nestalik, apparently in the 18th century.

[WM. ERSKINE.]

A pharmacopœa ترابادین, in which compound medicaments are described in alphabetical order.

Author: Muzaffar B. Muḥammad ul-Ḥusainī nsh-Shifā'ī, مظفر بن محمد الحسينى الشفائى

Beg. الحمد لله العليم الحكيم والصلوة على من اوتى الحكمة

The author, who was a poet as well as a physician, is mentioned by his townsman and contemporary, Taḳī nd-Dīn, of Kāshān, in his *Tazkirah*, where he is stated to have died A.H. 963. See Sprenger, *Oude Catalogue*, p. 22.

A Latin translation has been published by Father Ange de St. Joseph, of Toulouse, Carmelite monk and missionary, under the title of "Pharmacopœa Persica," Paris, 1681. The work is mentioned in Stewart's *Catalogue*, p. 110, No. xxiii., Munich *Catalogue*, p. 135, Copenhagen *Catalogue*, p. 15, and by De Joug, *Catal. Codd. Orr. Aead. Regiæ*, p. 232.

Add. 23,560.

Foll. 311; 11¼ in. by 7½; 23 liues, 4½ in. long; written in fair Shikastah-āmiz; dated Zuhijjah, A.H. 1099 (A.D. 1688).

[ROBERT TAYLOR.]

I. Foll. 2—98. A manual of medicine, ascribed in the heading رسالة بنود حكيم عماد الدين محمود to Ḥakīm 'Imād ud-Dīn Maḥmūd.

Beg. الحمد لله . . . اما بعد بدانکه آدمى مرکبست ازین جسد

The author, who in some of his works calls himself Maḥmūd B. Mas'ūd, was a native of Shīrāz, and a near kinsman of a celebrated physician of the same city, Kamāl nd-Dīn Ḥusain, who died A.H. 953 (*Tuḥfah i Sāmi*, fol. 49). The author of the 'Ālam Ārāi mentions him, Add. 16,684, fol. 43, among the great scholars who lived about the close of the reign of Shāh Ṭahmāsp, *i.e.* A.H. 984. He says that he was an eminent medical writer as well as a skilled physician, and that, after being attached for some time to the service of 'Abd Ullah Khān Istājlu,

gouverneur of Shirvan, he had been transferred by order of Shāh Ṭahmāsp to Mashhad. Ḳāzī Nūr Ullah had in his youth studied under him the medical works of Mir Ghiyāṣ ud-Dīn Maṣṣūr, a renowned philosopher of Shīrāz, who died A.H. 948; see *Majalis ul-Mūmiūn*, Add. 23,541, fol. 381.

The work, which has no preface, is divided into uncteu chapters (Faṣl) of very unequal length, as follows: I. Preliminary notices, fol. 2 *b.* II.—xvi. Anatomy and diseases of the following parts of the body:—head, eye, ear, nose, mouth, throat, breast, heart, stomaeh, liver, gall-bladder and milt, kidneys and bladder, bowels, geuital parts, and joints, fol. 5 *a.* xvii. Tumours, nleers, etc., fol. 13 *b.* xviii. Fevers, fol. 14 *b.*

Faṣl xix., which forms the main portion of the work, is subdivided into two sections (Ḳism), viz. 1. Aliments and drinks, fol. 20 *a.* 2. Simple and compound medicaments, classed according to their effect and the diseases for which they are used, fol. 46 *a.*

II. Foll. 98 *b.*—214. An Arabic treatise on compound medicaments, entitled المركبات الشاهيه, and ascribed in the heading قرادادين حكيم عماد الدين محمود to the same writer (see Arabic *Catalogue*, p. 633 *a.*).

In the preface the author states that he had applied himself from his childhood to the study of the standard medical works under his father and other physicians, and had carried ou for nearly twenty years the practice of the healing art, when he repaired to the court of Shāh Ṭahmāsp, to whom he offered the present work. He adds that he was engaged upon the composition of a manual of medicine (probably the preceding treatise), which he had then brought down to the chapter treating of the anatomy of the tongue.

Foll. 215—218 *a.* contain various medical recipes.

III. Foll. 218—262.

خفي علائي

A manual of medicine.

Author: Amīr Sayyid Isma'īl B. ul-Ḥasan B. ul-Ḥusain ul-Jurjānī, امير سيد اسمعيل بن الحسن بن الحسين الجرجاني

الطهد لله . . . اما بعد چنین کوید امير سيد اسمعيل

The author states in the preface that, after he had completed the *Zakhrāh* i Khwārazmshāhī (see p. 466 *b*), he had been told by a prince whose name will be given further on, that a handy compendium of that voluminous work would be very desirable, and that he had, in compliance with that wish, written the present abridgment. He had given to it the name of *Khafī*, or "hidden," because it was written in two volumes of oblong shape, which could be conveniently carried by the owner in his boots. The second part of the title, 'Alā'ī, is apparently derived from 'Alā ud-Daulah, one of the titles of the prince above mentioned. The author's patron is styled امير سپهسالار اجل سيد عالم عادل بهاء الدين عمدة الاسلام علاء الدولة ضياء المله . . . نظام المعالي قزل ارسلان ولي العهد ابو المظفر اتسز بن خوارزمشاه حسام امير المومنين, and in an earlier copy, Add. 27,261, written A.H. 814, امير سپهسالار بهاء الدين عمدة الاسلام علاء الدولة و الدين ضياء الامه . . . نظام المعالي قزل ارسلان ابو المظفر اتسز بن خوارزمشاه حسام امير المومنين

If قزل ارسلان may be taken as an honorific epithet, and اتسز as the prince's real name, it would follow that the work was written in the reign of Muḥammad Khwārazmshāh, A.H. 491—522, and for his successor, Atsiz, who was then commander of the army and heir apparent, a conclusion confirmed by the date which is assigned to the *Khafī* 'Alā'ī in Stewart's Catalogue, p. 106, viz. A.D. 1113, *i. e.* A.H. 506—7. It is also stated in the preface of the *Aghrāz*, as quoted by Haj.

Khal., vol. i. p. 368, that the present compendium was dedicated to Atsiz B. Khwārazmshāh.

The *Khafī* 'Alā'ī consists of two parts, treating severally of theoretical and practical medicine. They are subdivided as follows. Part I., in two *Maḳālāhs*, viz., 1. Preservation of health, in sixteen *Bābs*, fol. 219 *a*. 2. Diagnosis of disease, in seven *Bābs*, fol. 232 *b*.

Part II., comprising the following seven *Maḳālāhs*:—1. Advice to physicians, fol. 238 *a*. 2. Treatment of local diseases, in eighteen *Bābs*, fol. 238 *b*. 3. Fever, measles, and smallpox, fol. 257 *a*. 4. Tumours, sores, and wounds, fol. 260 *a*. 5. Fractures, bruises, and dislocations, fol. 261 *b*. 6. Treatment of the hair and of the skin diseases, fol. 261 *b*. 7. Antidotes, fol. 262 *a*.

IV. Foll. 262—264. Extract from the *انتخاب كتاب جامع الفوائد يوسفی* *Jāmi' ul-Favā'id* i Yūsufi,

Yūsufi is the *Takhalluṣ* of Yūsuf B. Muḥammad, a physician of Herat, who lived under Bābar and Humāyūn. His medical works are the following: *Favā'id* i Akhyār, written A.H. 913, *Ḳaṣidah* fi Ḥifẓ *Ṣiḥhat*, *i. e.* a poem on hygiene, dedicated to Bāhar, A.H. 937, *Riyāz* ul-Adviyah, written for Humāyūn, A.H. 946, *Tlāj* ul-Amrāz, a versified treatise of therapeutics, and the above work, *Jāmi' ul-Favā'id*, which is a commentary on the preceding. See Fleischer, Leipzig Catalogue, p. 511, Kraft's Catalogue, p. 148, Stewart's Catalogue, p. 112, Leyden Catalogue, vol. iii. pp. 279, 280, Haj. Khal., vol. ii. p. 564, and *Mélanges* Asiatiques, vol. v. p. 261. It is doubtful whether he may be identified with the author of the well known manual of epistolary composition called *Badā'i' ul-Inshā*, or *Inshā* i Yūsufi, which in the *Khulāṣat* ul-Inshā, Or. 1750, fol. 158, is ascribed to Ḥakīm Yūsufi, Munshī of Humāyūn.

V. Foll. 264 *b*—311.

موجز کمی

A manual of medicine, without author's name.

Beg. جنین کو بد جامع این مختصر کہ چون پیر شدم

The author states, in a short preamble, that, feeling his memory weakened by age, he had compiled this short compendium from the most esteemed Arabic and Persian works, and had given it the name of *Mūjiz Kummi* because its small size would allow of its being carried in the sleeve (*Kumm*). The following Persian works are mentioned as sources: هدایة الاحوینی و کفایة احمد فرج و ذخیره خوارزمشاهی و کتاب الاعراض و حقی علائی و غیر آن. The last three were written by Sayyid Ismā'il Jur-jānī in the early part of the sixth century of the Hijrah (see p. 467 *a*).

The work is divided into thirty-eight chapters (*Bāb*), subdivided into sections (*Faṣl*), all of which are enumerated at the beginning. The chapters are as follows: i. Treatment of infants, fol. 266 *b*. ii. Signs of the temperament, fol. 268 *a*. iii. Seasons, *ib.* iv. Properties of various articles of food, fol. 268 *b*. v. Perfumes, fol. 270 *a*. vi. Garments, *ib.* vii. Bathing, *ib.* viii. —xxx. Local diseases and their treatment, in the customary order, fol. 270 *b*. xxxi. Fevers, fol. 296 *b*. xxxii. Tumours, fol. 302 *a*. xxxiii. Sores, fol. 303 *a*. xxxiv. Skin diseases, fol. 303 *b*. xxxv. Treatment of the hair and skin, fol. 305 *b*. xxxvi. Bleeding and eupping, fol. 308 *a*. xxxvii. Pulse, fol. 309 *a*. xxxviii. Urina, fol. 310 *a*.

Add. 18,543.

Foll. 385; 10½ in. by 6; 15 lines, 4 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated Rabi' I, A.H. 1002 (A.D. 1593).

[J. H. STERNSSCHUSS.]

جامع الجوامع

A treatise on materia medica.

Author: Afzal B. Yahyā Jilānī, افضل بن

یحیی جیلانی

حمد و ثنائی بی پایان آفریننده را که بطائف حکمت خود

The author's name is found, as above, in the preface, fol. 2 *b*; but it is written by a second hand, and over an erasure. In the following subscription, which is in the same handwriting as the text, the transcriber, Muḥammad Ḥusain B. Ziyā ud-Dīn ul-Jur-jānī, calls the author Kamāl ud-Dīn Afzal: فارغ شد از تسوید این نالیف شریف و جمع و تحریر منیف در علم ابدان بعنوان اطول از مصنفات عالیحضرت امجد اجل کمال الدین افضل محمد حسین بن ضیاء الدین الجرجانی در روز شنبه هیجدهم ماه ربیع الاول سنه اثنی و الف

The work is dedicated to Abul-Muzaffar Shah 'Abbās (*i.e.* 'Abbās I., who reigned A.H. 996—1038).

Contents: Introduction (*Muḥaddimah*), treating, in fourteen sections (*Fa'idah*), of medicaments, their degrees, preparation, and use, in general, fol. 3 *b*. Maḳālah i. Simple drugs, arranged according to the Abjad, fol. 20 *a*. Maḳālah ii. Various kinds of compound medicaments, in twenty-four sections (*Bāb*), fol. 279 *a*. Maḳālah iv. Diseases of the skin and their treatment, in twenty-four chapters (*Faṣl*), fol. 356 *b*.

Add. 23,557.

Foll. 304; 11¾ in. by 7¾; 25 lines, 5½ in. long; written in Nestalik; dated Shamākhī, Shīrvān, Ramazān, A.H. 1121 (A.D. 1709).

[ROBERT TAYLOR.]

1. Foll. 2—274.

تحفة المومنین

A work on materia medica.

Author: Muḥammad Mūmin Ḥusainī, محمد

مومن حسینی

سجائك اللهم يا قدوس ويا طبيب النفوس Beg.

The author says in the preface that, having inherited the experience gathered by his father Mīr Muḥammad Zamān Tanakābunī Dailamī, and his ancestors, and having himself practised the medical art according to their method, he had been induced to compile the present work by the inaccuracies which he had noticed in the then current pharmacopœa, *Ikhtiyārāt i Badi'ī* (p. 469 a). He had based it on the most trustworthy authority on the subject, viz. the book entitled *ملا يسع الطبيب جهله* (see the Arabic Catalogue, p. 632), and commonly called *Jāmi' Baghdādī*, to which he had made copious additions, gathered from the *Jāmi'* of Ibn Baiṭār, the *Tazkirat Uli-l-Albāb* of Dā'ūd ul-Anṭākī, the *Mughnī*, the *Shāmil*, the *Kāmil ul-Adviyah*, the *Jāmi' ul-Adviyah* of Amin ud-Daulah, etc., and, lastly, from several works of Indian physicians, such as Bāhar, Charak, Sat Jog, Fīrūzshāhī, Bhojdev, Susrut, and others. He adds, in conclusion, that, as his father and grandfather had been court-physicians to the Safavi sovereigns, and as he had himself attended the present ruler, Shāh Sulaimān (A.H. 1077—1105), he had adorned his page with the exalted name of the last-named sovereign.

The work comprises two main divisions, the first of which contains five chapters called *Tashkhīṣ*, and the second, which is termed *Dastūrāt*, consists of three parts (*Ḳisim*), as follows:—

Tashkhīṣ 1. On the reason of the divergence of the opinions of physicians respecting the nature, properties, and doses, of drugs, fol. 3 b. *Tashkhīṣ* 2. On the qualities of simple drugs and aliments in general, and their preparation, fol. 5 b. *Tashkhīṣ* 3. Nature and properties of simple drugs and aliments, in alphabetical order, fol. 9 b. *Tashkhīṣ* 4. On the treatment of poisons,

fol. 192 b. *Tashkhīṣ* 5. On weights, fol. 197 a.

Dastūrāt. *Ḳisim* I. Manipulation of simple drugs, in five sections (*Ṭarīḳ*), fol. 198 b. *Ḳisim* II. Manipulation of compound medicaments, in twenty-four chapters (*Bāb*), fol. 208 b. *Ḳisim* III. Treatment of diseases.

As the last-named part is wanting in the present and other known copies, it appears probable that it never was written. The fifth section (*Ṭarīḳ*) of *Ḳisim* I. has been transposed in the present copy; it is found at the end of *Ḳisim* II., foll. 262—274.

The author's *Nisbah* Tanakābunī is derived from Tanakābun, a Buluk of the district of Āmul, which is sometimes joined to Gīlān (see the *Zeitschrift der D. Morg. Gesellschaft*, vol. xxi., pp. 242, 245), and which appears to have been his birth-place. He quotes occasionally some local names of animals or plants as current in the dialect of Tanakābun. On the other hand, his acquaintance with the medical works and the simples of India shows that he had been living a considerable time in that country.

The *Tuḥfat ul-Mūminin* has been printed in Delhi, A.H. 1266, and in Isfahan, A.H. 1274. It is mentioned in Stewart's Catalogue, p. 108, the Copenhagen Catalogue, p. 13, the Munich Catalogue, p. 134, and the Ouseley Collection, No. 402.

II. Foll. 276—304. A treatise on therapeutics, with the heading: رساله حكيم علاء الدين بن هبة الله سبزواری در معالجات امراض بدن
Author: Muḥammad 'Alā ud-Dīn B. Hibat Ullah Sabzavāri, called Ghīyāṣ ul-Ṭabīb, محمد علاء الدين بن هبة الله سبزواری المدعو بغياث الطبيب

Beg. الحمد لله الذي خلق الانسان و جعله اشرف مواليد الاركان

The work, which was compiled, as stated in the preface, at the request of some friends, from the standard works on the subject,

is divided into fourteen chapters (Bāb), according to the organs affected. The author gives his name, as above, at the end, stating that the treatise was completed in Rābi' I., A.H. 871.

Copyist: ابن محمد رضا محمد تقی الرازی

On the first page of the MS. is a note, stating that it was purchased by Mīr Muḥammad Hādī ul-Ḥusainī, of Kāzvin, in the town of Shamākhi.

Add. 17,953.

Foll. 433; 9½ in. by 5¼ in.; 22 lines, 3¾ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 18th century.

Another copy of the تحفة الومنین

Foll. 360—433, comprising the latter portion of the work, from the beginning of Tashkhīṣ 4 to the end of Kīsm II., are in a later hand.

Add. 16,747.

Foll. 382; 12 in. by 8¼ in.; 27 lines, 5¾ in. long; written by several hands, in Indian Nestalik; dated Rajab, the third year of 'Alamgīr II. (A.H. 1170, Ad. 1757).

[WILLIAM YULE.]

The same work.

Add. 6642.

Foll. 531; 10 in. by 6¼ in.; 17 lines, 4 in. long; written in Nestalik, apparently early in the 18th century. [J. F. HULL.]

The preface and the first three chapters (Tashkhīṣ) of the same work.

Add. 26,308.

Foll. 103; 12¼ in. by 7; 23 lines, 5½ in. long; written in cursive Indian Nestalik, apparently in the 18th century.

[W. M. ERSKINE.]

A portion of the same work. It contains Kīsm I. of the Dastūrāt, with the exception of its last section, Ṭarīḫ 5, and the whole of Kīsm II. The 24th chapter of the latter, which treats of the diseases of birds of chase and their treatment, has a separate heading, باز نامه, and a preface not found in other copies.

Add. 26,311.

Foll. 187; 8½ in. by 6½ in.; 15 lines, 4¼ in. long; written on European paper, about the close of the 17th century. [W. M. ERSKINE.]

A dictionary of simple drugs, extracted from the Tuḥfat ul-Mūminīn, Tashkhīṣ 3, and written in tabulated form, with the addition of the Latin, and, in a few cases, of the French, equivalents.

On the first page is impressed a seal with the name وبتال کیونت (Vital Guyonnet?).

Egerton 1006 and 1007.

Two uniform volumes, containing respectively 256 and 257 foll.; 10¼ in. by 6; 20 lines, 4¼ in. long; written in Nestalik; dated Jumāda I., A.H. 125 (for 1125 = A.D. 1713).

طب الاکبر

A treatise on the symptoms of diseases and their treatment, translated from the Arabic work entitled شرح اسباب و علامات (written for Mīrzā Ulugh Beg by Nafīs B. Tvāz Kirmānī; see the Arabic Catalogue, p. 224).

Translator: Muḥammad Akbar, called Muḥammad Arzānī, B. Mīr Ḥājī Muḥim, اکبر عرف محمد ارزانی بن میر حاجی مقیم

Beg. صحیح ترین کلامی که مشام ناطقه دانش آیین را

Mīr Muḥammad Akbar, better known as Shāh Arzānī, lived in India, where his medical works are in high repute. It is stated

in the Yādgār Bahādūrī, Or. 1652, fol. 96, that he first applied for instruction to Sayyid 'Alavī Khān, a well known Shīrāz physician, who had come to the court of Aurangzīb A.H. 1115 (see the Mir'āt Afītabnumā, fol. 132, and the Oude Catalogue, p. 157), and that, on his refusal, he betook himself to Shīrāz in order to study medicine there. The dates of his works, however, range, as far as they can be ascertained, from A.H. 1112 to 1130. In the latest of them, Qarābādīn i Qādirī, the author gives the following list of his previous compositions: Ṭibb un-Nabī, translated from Jalāl ud-Dīn Suyūṭī, Ṭibb ul-Akbar, Mufarriḥ ul-Qulūb, Mizān ut-Ṭibb, Ta'arīf ul-Amrāz, and Mujarrabāt i Akbarī.

Muḥammad Akbar says in his preface that, after completing the usual course of studies, and making himself acquainted with medicine, he had selected the "Sharḥ Asbāb va 'Alāmāt" (whose author he does not name) for translation, as the best treatise on that science. He had omitted, however, in his version some superfluous arguments of the original work, and had made useful additions to it from the following books: Qānūn, Ḥāvi, Akṣarā'i, Sadīdī, Mūjiz, Zakhīrah (see p. 466), Kifāyah i Mujāhidīyyah (see p. 470), and others. The work was completed, he adds, in the year expressed by the above title, with deduction of the weak letters (ل and و), *i. e.* 1122—10=A.H. 1112, and at the time when 'Alamgīr, after subjugating the Deccan, "had washed the blood-stained spears of his victorious armies in the waters of the Kishnah."

After the capture of Sattārah and of the fortress of Parlī, Aurangzīb crossed the swollen stream of the Kishnah, or Kistnah, with great difficulty and considerable loss, in the month of Ṣafar, A.H. 1112. See Ma'aṣīr 'Alamgīrī, p. 429. The same event is placed by Khāfī Khān, vol. ii. p. 473, in A.H. 1111.

The Ṭibb ul-Akbar comprises seven-and-

twenty chapters (Bāb) on local and general diseases, and an appendix (Khātimah) on compound medicaments and technical terms. It has been repeatedly printed in the East, Calcutta, 1830; Dehli, A.H. 1265; Bombay, A.H. 1264, 1275, and 1279; Teheran, A.H. 1275; and Luekuow, A.H. 1289. See Stewart's Catalogue, p. 110, and Fleischer, Dresden Catalogue, No. 345.

Add. 17,949.

Foll. 45; 12 in. by $8\frac{1}{4}$; 25 lines, $6\frac{1}{4}$ in. long; written in Nestalik; dated Sha'bān, A.H. 1155 (A.D. 1742).

میزان الطب

A manual of medicine by the same Muḥammad Akbar.

الحمد لله . . . اما بعد العبد المجانی محمد ارزانی

The author states at the beginning that he had written this short manual for the use of his own children and other students. It comprises the following three Maḳālahs: i. On symptoms, and the four qualities of heat, cold, moisture, and dryness, fol. 2 b. ii. On simple and compound medicaments, ib. iii. On diseases and their treatment, fol. 10 a.

The work has been printed in Calcutta, A.D. 1836, Cawnpore, 1874, and Lueknow, without date. See Stewart's Catalogue, p. 111, and Ouseley's Collection, No. 400.

A leaf appended to the present volume contains a short notice on the Pārsī work, entitled شارستان چهار چمن, written by the Bihdīn Bahrām Farhād in the time of Akbar.

Add. 17,954.

Foll. 113; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 15 lines, 4 in. long; written in Nestalik; dated Sha'bān, A.H. 1221 (A.D. 1806).

مجردات اكبرى

A treatise on compound medicaments by the same author.

Beg. الحمد لله الذي هدانا الى الصراط المستقيم والصلوة

The author, having written down on loose slips such recipes as he had obtained from experienced physicians, found it necessary to reduce them to order for his own convenience. Hence grew the present work. It is divided into a number of chapters (Bāb), in which the medicaments are arranged under the various diseases for which they are used.

A table of contents is prefixed to the present copy, and another is appended to it. The latter is said to have been transcribed from the author's autograph.

ديارام قوم كايته ماتهو :

The Mujarrabāt i Akbarī has been printed in Lucknow, A.H. 1280, and in Bombay, A.H. 1276. See Stewart's Catalogue, p. 110, and the Copenhagen Catalogue, p. 11.

Add. 17,952.

Foll. 880; 9¼ in. by 5½; 15 lines, 3¼ in. long; written in Indian Nestalik; dated A. 1159 of Yadaḡird, Jumādā I., A.H. 1204 (A.D. 1789).

قرايدين قادري

A treatise on compound medicaments, by the same author.

Beg. ثنائى كه شايان جناب مستطاب حضرت الهى

The author states in the preface, after enumerating his previous works, that he had commenced the present in A.H. 1126, and that he had given it the name of Ḳarābādīn i Ḳādirī, because he was a disciple of the most holy Sayyid 'Abd ul-Ḳādir Jilānī (*i. e.* a member of the Kādirī order). In the chapter on China root, fol. 832, A.H. 1130 is mentioned as the current year.

The work is divided into three-and-twenty Bābs, in which medical preparations are described under the diseases for which they are intended. In each Bāb they are arranged in alphabetical order.

The Ḳarābādīn i Ḳādirī has been printed in Bombay, A.H. 1277, and in Dehli, A.H. 1286. See Stewart's Catalogue, p. 110, xx.

Add. 26,309.

Foll. 9; 7 in. by 4¼; 11 lines, 2¾ in. long; written in small Shikastah-āmīz in the early part of the present century. [WM. ERSKINE.]

Author: Firūz B. Mullā Kā'ūs, فيروز بن ملا كاوس

Beg. برارباب طبایع واذهان سليمه واصحاب عقول

A short tract in defence of the inoculation of the smallpox.

The tract was written, shortly after the introduction of inoculation in Sūrāt, with the object of refuting the religious objections which Dastūr Barzūrjī, a Pārsī of Rustam-pūrah, had raised against the practice. It contains some Zend and Pehlevi texts in the original character.

Mullā Firūz is known as the editor of the Desatir, published in Bombay, 1818, and the author of a treatise on the intercalary year of the Parsis, Bombay, 1828; see Zenker, vol. i. p. 108.

FARRIERY AND FALCONRY.

Add. 14,057.

Foll. 90; 8¼ in. by 5¾; 13 lines, 4¼ in. long; written in a rude Indian Shikastah-āmīz, apparently in the 19th century.

I. Foll. 3-60.

ترجمه سالهوتر

A treatise on farricry, translated from the Sanscrit work known as Sālīhotra.

Translator: 'Abd Ullah B. Şafī, عبد الله بن صفی

الحمد لله الذي خلق الافراس على احسن الصورت.

'Ahd Ullah states, in a short preamble, that he had, in the reign of Sultān Almad Vali ul-Bahmanī, and by his order, translated into Persian the Sālīhotra from the original of Durgarāsī, son of Sargarāsī, بنده ضعيف وحقيف عبد الله بن صفی بر فرمان شاه جهانپناه از درك راسی بن سركراسی ساكن قصبه المله ترجمه سالهوترا فارسی کرده

He adds that the work was written in the city of Kulbargah. The date of composition which follows is, in the present copy, defectively written "A. H. . . . hundred and ten," سنه عشر مایه سنه الهجریه. The same work is dated in Stewart's Catalogue, p. 96, A.D. 1407 (A.D. 810). As, however, Almad Shāh Vali Bahmanī reigned from A.H. 825 to 838, that date cannot be correct.

Contents: Preface and table of chapters, fol. 3 *b*. Legendary account of the creation of the horse, which is said to have been originally endowed with wings, fol. 4 *b*. Defects of the horse, in fifty-two chapters, (Faṣl) fol. 5 *a*. Good points of the horse, in thirteen chapters, fol. 22 *a*. Signs of the age of horses, fol. 26 *a*. Diseases of the horse, with their treatment, and management of the horse, fol. 29 *b*.

The treatise is illustrated with a great number of coloured drawings of a rather rude style of execution.

Sālīhotra is the traditional inventor of the veterinary art. He is stated in the introductory chapter to have been instructed by his father, Aspastī اسپستی, in the knowledge and management of horses, while in the next following work he appears as a Brahman, the master of Susruta. The same name, however, is defined by Abul-Fazl, in the *Ā'in i Akbarī*, vol. ii. p. 144, as applying to the art itself, and it has come to be used as a common designation of the works in which

it is set forth. See Weber, Verzeichniss der Sanskrit Handschriften, p. 291, Elliot, Bibliographical Index, p. 263, and History of India, vol. v. p. 574.

II. Foll. 61—73. A treatise, without title, on the same subject.

Beg. الحمد لله رب العالمین . . . سلطان غیاث الدنیا والدين

In the opening lines the Sultan Ghiyāṣ ud-Din Muḥammad Shāh B. Maḥmūd Shāh Khiljī is mentioned as the reigning sovereign, and the 21st of Muḥarram, A.H. 953, سنه ثلاث, as the date of composition. As Ghiyāṣ ud-Din B. Maḥmūd, king of Mālva, who is here meant, reigned from A.H. 873 to 906, the above date is obviously wrong; it is probably a clerical error for A.H. 883.

The work is divided into twelve chapters (Bāb), subdivided in sections (Faṣl), and enumerated at the beginning, as follows:

1. Breeds of various countries, fol. 62 *a*. 2. Mode of choosing horses, fol. 62 *b*. 3. Omens derived from the motions of horses, fol. 63 *a*. 4. Colours of horses, ib. 5. Their hlemishes, fol. 63 *b*. 6. Their limbs, fol. 65 *b*. 7. Diseases and remedies, fol. 66 *b*. 8. Bleeding, fol. 69 *a*. 9. Diet and food, fol. 69 *b*. 10. Fattening, and treatment of sores, fol. 71 *b*. 11. How to know the age of horses by their teeth.

In the body of the work, however, the last chapter is replaced by the two following:

11. On various remedies, fol. 73 *a*. 12. On lucky and unlucky marks in horses, fol. 73 *b*.

A fuller copy of the same work, with the title of *Ḳurrat ul-Mulk*, will be found among the Elliot MSS., Or. 1697, art. ii. See also Elliot, Bibliographical Index, p. 263.

III. Foll. 74—89. Treatise on the diseases of horses and their treatment, imperfect at the beginning and end.

Prefixed to the volume is an English letter written by "Tirmal Rāo, son of Rāo Bahadoor

Venkut Rāo, principal Śudr Ameen of Dharwar," on sending the work to the Rev. John Wilson, D.D., president of the Bombay branch of the Royal Asiatic Society. It is dated Dharwar, 20th August, 1840.

Add. 16,854.

Foll. 122; 8 in. by 5. [WILLIAM YULE.]

I. Foll. 3—74; 15 lines, $2\frac{1}{8}$ in. long; written in neat Nestalik on gold-sprinkled paper, with gold-ruled margins, in the 17th century.

A treatise on farriery, translated from the Sanserit, with a preface by Kwājah 'Abd Ullah, entitled 'Abd Ullah Khān Bahādūr Firūz Jang, خواجه عبد الله المحطاب بعبد الله خان بهادر فیروز جنگ

Beg. اسپ فکرت چو زین کند دانا
به که کوید نخست حمد خدا

'Abd Ullah Khān says that the sages of India had written of old, on the knowledge of the horses and their maladies, a treatise in the Sanserit tongue, consisting of 16,000 Slokas. Most people being ignorant of that language, he called together, in the reign of His exalted Majesty, Shāhjahān, some Pandits well versed in Sanserit, and had that work, there designated as *سالموتر اسپان*, translated into Persian. He adds that the original copy in his possession had been found, with other Hindu books, in some chests captured by him after defeating the rebel Amar Singh, Rānā of Chitor.

'Abd Ullah Khān had been sent against the Rānā by Jahāngīr in the fourth year of the reign (A.H. 1018); but Amar Singh did not make his submission until A.H. 1023. 'Abd Ullah Khān died A.H. 1054, at the age of seventy years. See Ma'āshir ul-Umarā, Tazkirat ul-Umarā, and Elliot's History, vol. vi. pp. 335—9.

Contents: Introduction, treating of the creation of the horse and of its colours, partly

abridged from a Persian Faras Nāmah, written in the time of Maḥmūd Ghaznavī, fol. 6 *b*. Knowledge of horses, and of their good and bad signs, in twelve Bābs, fol. 13 *a*. Diseases of the horse, and their treatment, in thirty-eight Bābs, fol. 33 *b*. This copy contains three coloured drawings of horses.

An English translation of 'Abd Ullah Khān's version has been published by Joseph Earles, Calcutta, 1788. See also Sir H. Elliot, Bibliographical Index, p. 264, note, and Mehren, Copenhagen Catalogue, p. 16, no. xxxix.

II. Foll. 75—121; 16 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik; dated Ramazān, A.H. 1098 (A.D. 1687).

The same work.

Beg. الاختتام بکرمه العمیمه والاعتصام بحبله الجسیمه

This copy wants the preface and introduction; it begins with a short statement that the work had been translated from the Indian into the Persian language in A.H. 926. But in spite of this, and other minor discrepancies, the substantial identity of the two versions is fully established by their general verbal agreement, especially in the Persian verses frequently inserted in the text.

Add. 7716.

Foll. 47; 6 in. by $3\frac{3}{4}$; 18 lines, $2\frac{3}{8}$ in. long; written in Naskhī, apparently in the 18th century. [Cl. J. RICH.]

مضممار دانش

A treatise on farriery.

Author: Nizām ud-Dīn Aḥmad, نظام الدین احمد

Beg. سیاست بقیاس خداوند جهان را که ابلق لیل و نهار

The author is called in the heading of another copy, Add. 23,562, Mīrzā Nizām, son of Mullā Śadrā.

It appears from the preface that this treatise was compiled from earlier works by order of Shāh 'Abbās II. (A.H. 1052—1077). Reference is made, fol. 45 *a*, to a census of the Shāh's horses taken A.H. 1067, and, as it is stated further on that four years had elapsed since then, it follows that the date of composition is A.H. 1071.

Contents: Muḳaddimah. Creation and domestication of the horse, fol. 3 *b*. Marḥalah I. Its good and bad qualities, and other things relating to the knowledge of horses, in nine Bābs, fol. 6 *b*. Marḥalah II. Rules concerning the rearing of horses and the running of races, in nine Bābs, fol. 21 *b*. Marḥalah II. Treatment of the diseases of the horse, in nine Bābs, fol. 31 *a*. Khātimah, on the horses of the Shāh, and on amulets, fol. 44 *b*.

Add. 8989.

Foll. 87; $7\frac{1}{4}$ in. by $4\frac{3}{4}$; 12 lines, 3 in long; written in Naskhi, apparently in the 17th century.

Another copy of the same work, wanting a few lines at the beginning.

Add. 23,562.

Foll. 92; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 21 lines, $3\frac{1}{2}$ in. long; written in Naskhi; dated Sha'bān, A.H. 1213 (A.D. 1799). [ROBERT TAYLOR.]

I. Foll. 1—48. The same work.

II. Foll. 49—67. Another treatise on farriery, with the heading رساله فرسنامه

Author: Ḥazīn, حزين

Beg. سواران مضمار بندي و سرانكند كي را چه مجال

The author, who has been already mentioned, p. 372 *b*, says that he had composed in his youth, and in his native place, an extensive work on farriery, and that, unable to procure a copy of it in India, where he was residing, he had now written what he calls a mere sample of his former work.

The earlier Faras Nāmah here referred to is mentioned by Ḥazīn in his memoirs, Balfour's edition, p. 97. It was written in Isfahan about A.H. 1127.

The present treatise comprises nine sections termed Iḥulyah, on the knowledge of horses and their diet, and ten chapters (Faṣl) on the diseases of horses and their treatment.

III. Foll. 67—90. A treatise on zoology, with the heading رساله در خواص الحيوان, by the same Shaikh Ḥazīn, who here calls himself Muḥammad B. Abī Ṭālib uz-Zāhidī Jilānī, surnamed 'Alī, ابن ابی طالب الزاهدی جیلانی محمد المشتهر بعلی

Beg. سياس بى قياس كه مدارك او هام

This tract is called in another copy, Or. 207, II., Tazkirah i Ṣaidiyyah.

Contents: Mukaddimah. Legal precepts concerning hunting and the slaying of animals, fol. 67 *b*. Bāb I. Account of some animals of land and sea, arranged in alphabetical order, fol. 72 *b*. Bāb II. Origin of animal life and its nature, fol. 88 *a*. Bāb III. Senses and faculties of animals, fol. 89 *b*.

IV. Foll. 90—92. A short tract on the weight of coins and on legal measures in Khorasan, with the heading: رساله در اوزان

مئقال و درهم و دينار و غيره

Author: the same Ḥazīn, who here calls himself 'Alī B. Abī Ṭālib ul-Jilānī, علی بن ابی طالب الجیلانی

Beg. الحمد لله . . . وبعد انقر فقرأ باب الله

Add. 23,563.

Foll. 169; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 17 lines, $3\frac{3}{8}$ in. long; written in Naskhi, dated Sha'bān, A.H. 1246 (A.D. 1830). [ROBERT TAYLOR.]

A transcript of the preceding MS.

Add. 23,561.

Foll. 100; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 12 lines, $3\frac{3}{4}$ in. long; written in Nestalik, apparently in the 19th century. [ROBERT TAYLOR.]

خیل نامه

A treatise on farriery, without author's name.

Beg. حمد بپید و مدح بیعد حضرت حکیم علی الاطلاق را

It is divided into two books (Kitāb), the first of which treats of the knowledge of horses and of their training, in forty chapters, and the second, of the diseases of the horse and their treatment, in sixty chapters.

The work is noticed by Fluegel in the Vienna Catalogue, vol. ii. p. 553, where the contents are fully stated.

Add. 7715.

Foll. 80; $7\frac{1}{2}$ in. by 5; 12 lines, $3\frac{3}{8}$ in. long; written in Nestalik, with gold-ruled margins; dated Baghdād, Ramazān, A.H. 1204 (A.D. 1790). [CL. J. RICH.]

The same work.

Add. 19,528.

Foll. 63; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 14 lines, $3\frac{5}{8}$ in. long; written in Nestalik, apparently in the 19th century. [SIR THO. PHILLIPS.]

A portion of the same work, extending from the second chapter of book I. to the twenty-ninth of book II.

Or. 374.

Foll. 77; $6\frac{3}{4}$ in. by 5; 16 lines, $3\frac{1}{2}$ in. long, written in enrsive Persian Naskhi, probably in the 13th century.

[GEO. WM. HAMILTON.]

A treatise on falconry, without author's name.

It is imperfect at beginning and end. What is now the first leaf of the original MS., fol. 6, contains the end of a table of contents, showing that the work comprised 135 chapters (Bāb), and the beginning of Bāb I, which is as follows:

باب اول بدانکی این شکره چون پیدا شد روایت

میکنند از نصر بن لیث و از مهدی بن اهرم گفتند دیده ایم کتاب بهرام بن شاپور و استادان بابل و چنان یاد کرده بودن در کتاب که یافتم کتاب خاقان اعظم ملک ترک و ذکر کرده بود در کتاب که من چنان مهوش شکره بودم تا خواستم که کتاب سازم در شکره و ازان یادگار باشد از من

This first chapter contains a legendary account of an ancient work from which the present treatise purports to be derived. Written by the sages of the town of Balnās (شهر بلناس), it passed, in the time of Alexander and Aristotle, to Alexandria, and subsequently to Antioch. When the empress Helen and her son Constantine, wishing to force a new religion on their people, resolved to burn the contents of the royal library, it was rescued with some other books, and conveyed to Baghdād (*sic*), where it was translated into Syriae. Hearing of its existence, the Khāḡān of the Turks, who was passionately fond of falconry, sent for it, and had it translated by a learned Turk of Pāriyāb i Marv, پاریاب مرو. Then follow various traditions relating to the invention of hawking, which is ascribed in turn to king Demetrins, to Shāpūr B. Salm, to Abul-Ḥariṣ Mu'āviyah, to a Roman emperor called نساوس, and to Constantine.

The following chapters, Bāb 2—30, foll. 13 b—35, treat of various kinds of birds of prey, the names of which are given in Persian, Arabic, Turkish and Greek, of their selection and training, and of their appearance in a state of health. The remaining chapters treat of the diseases to which they are liable, and of their treatment. The present copy breaks off before the end of Bāb 131.

Among authorities occasionally adduced are Ghīṭrīf B. Ḳndāmah, described as living at the court of Hārūn al-Rashid, Mahdī B. Alram, the Khāḡān of the Turks, and Khalīf of Māvārā nn-nahr, a contemporary of the author.

It may be noticed as a dialectic peculiarity that the third person of the plural is generally written without the final *د*, as *بودند* for *بودند*, so as to become identical in form with the infinitive.

Foll. 2—5 contain a short preamble and a table of chapters, written apparently in the 17th century. On the first page is written the title *صيدیه*, and on the fly-leaf *باز نامه*. The passage above quoted shows that *شکاره*, the common designation of hunting birds, is there applied to the work itself.

For Oriental works on falconry, see Hammer Purgstall, *Falknerklee*, bestehend aus drei ungedruckten Werken über die Falknerci, Pesth, 1840.

Egerton 1013.

Foll. 108; 9 in. by $5\frac{1}{4}$; 13 lines, $3\frac{1}{2}$ in. long; written in Indian Nestalik; dated Rabi 'L, the thirtieth year of the reign (probably of Muḥammad Shāh, *i.e.* A.H. 1161, A.D. 1748).

باز نامه

A treatise on falconry.

Author: Muḥibb 'Alī, surnamed Khān Khāṣ Maḥallī B. Nizām ud-Dīn 'Alī Marghulānī, *صحب علی الملقب بخان خاص محلی ابن نظام الدین علی مرغلانی*

Beg. *بسم الله الرحمن الرحيم طایر فرخنده حی قدیم*

Muḥibb 'Alī Khān, son of Nizām ud-Dīn 'Alī Khalifah, prime minister of Babar, was raised to the Khanship in the first year of Akbar's reign, and died as governor of Dehli, A.H. 989. See Erskine, *History of India under Baber*, vol. i. p. 385, *Ma'āshir ul-Umarā*, fol. 448, *Tazkirat ul-Umarā*, fol. 87, and Bloehmann, *Ain i Akbari*, p. 420.

The author states that he was nearly sixty years old at the time of writing, and that, having from his youth upwards accompanied illustrious monarchs on the chase, he had

acquired considerable experience. He dedicates the work to Akbar, whose skill and prowess in the hunting field he praises at great length.

The work is divided into sixty-one chapters (Bāb), a full table of which is given in the preface.

Contents: Preface, fol. 2 *b*. Preecepts of the law relating to the chase, fol. 9 *b*. Qualifications of a perfect huntsman (Mīr Shikār), fol. 12 *b*. Capture and breeding of hawks, fol. 13 *a*. How to select hawks and other kinds of hunting birds, fol. 20 *a*. Signs of health and disease, fol. 24 *a*. Directions relating to hunting in general, and to the diet and training of the different kinds of hunting birds, fol. 26 *b*. Diseases of hawks, and their treatment, fol. 68 *b*. Snares and decoys, fol. 87 *b*. Selection and training of panthers, *بوز*, fol. 101 *a*.

Egerton 1012.

Foll. 124; $9\frac{3}{4}$ in. by $5\frac{1}{2}$; 21 lines, $3\frac{1}{4}$ in. long; written in Indian Shikastah-Āmīz, apparently in the 17th century.

باز نامه

A treatise on falconry.

Author: Bahādur, *بهادر*

Beg. *باز طبعم خواهش پرواز کرد
پرزدن لاجبین دل آغاز کرد*

Bahādur is the poetical surname assumed by the author in a versified preamble, foll. 1—5, containing eulogies on 'Abd ul-Qādir Jīlānī, on his own spiritual guide, Mīr Muḥammad Ashraf, and on the reigning sovereign, Aurangzib. He states in the next-following prose preface, that he had undertaken the present work at the urgent request of Ja'far Beg, whom he calls his master in the craft, *اوستاد*, and of his own brothers, Lal Beg and Ḥabīb Ullah, adding

further on that he had written it in the town of Baskar *بِسْكَر*, *Ṣūbāb* of Berār Bālāghāth, in the 25th year of the reign of 'Alamgīr, corresponding to A.H. 1091. It must be observed, however, that in the poetical preamble, fol. 5 *a*, mention is made of the capture of Sanbhā, which took place A.H. 1101.

The work is divided into forty-three chapters (*Bāb*), a list of which is given at the end of the preface, fol. 8. The first thirty-nine treat very fully of the training of hawks and other hunting birds, and of their employment in the chase. Then follow—*Bāb XL*. Diseases of hunting birds, in sixty-eight sections (*Faṣl*), fol. 84 *b*. *Bāb XLI*. Their treatment, in as many sections, fol. 93 *b*. *Bāb XLII*. Miscellaneous instructions, in four sections. The present copy breaks off before the end of the fourth section of this last *Bāb*.

ALCHEMY AND CABALISTIC.

Add. 17,956.

Foll. 127; 12¼ in. by 8¼; 10 lines, 5½ in. long; written in large Indian Nestalik; dated August, A.D. 1807.

A treatise on alchemy ascribed to Tankulūshāh the Great, *کتاب تنکلو شاه کبیر*

اینست کنج کهر شاهی که در بیان فضه است
و در کنج کهر بیان ذهب است

It is divided into sections bearing the following titles: *مفاتیح اسرار سبعه*, *هفت کنج کهر*; *مفاتیح الکنوز*, *مصابیح الانوار*, *انوار سبعه*, *سبعه*.

For an account of that mythical sage, more commonly known as an astrologer, see Chwolsohn, *Ueberreste der altbabylonischen Literatur*, p. 130, and Gutschmid, *Zeitschrift der D. M. Gesellschaft*, vol. xv. p. 79.

Copyist: شیو لعل ولد سندر لعل قوم ناکر

Add. 17,966.

Foll. 259; 10 in. by 5¼; 15 lines, 3¼ in. long; written in a cursive Indian Naskhī, apparently in the 18th century.

I. Foll. 7—101.

هفت احباب

“The seven friends,” a treatise on alchemy.

Beg. *حمد لنا قیومی را که عجز عقول ذرات ادم*

The author of the preface, who calls himself Ḥamīd ud-Dīn Nāgorī, states that the work was the joint production of himself and six friends, each having contributed one of the seven parts (*Bāb*), of which it consists, in the following order:

- i. Ḥamīd ud-Dīn Nāgorī, fol. 12 *b*.
- ii. A Hindu Jogī, originally called Gyān, who is stated to have been brought over to the Muslim faith by the six others, and to have taken the name of Sa'ādātmand, fol. 23 *b*.
- iii. Shaikh Sulaimān Mandu'ī, fol. 51 *b*.
- iv. Mīr Sayyid Muḥammad Hāshim Bukhārī, fol. 62 *b*.
- v. Mīrān Sayyid Ṭayyib Audhī, fol. 76 *a*.
- vi. Shaikh Naṣir ud-Dīn Nārnolī, fol. 76 *a*.
- vii. Maulānā Muḥammad Ṣādiq Multānī, fol. 81 *b*.

The above names are those of Indian Shaikhs who lived in very different periods, as Ḥamīd ud-Dīn Nāgorī, who died A.H. 643, Shaikh Sulaimān Mandu'ī, who died A.H. 944, and Mīr Sayyid Ṭayyib of Bilgrām, who died A.H. 1066; see *Ri'yāz ul-Aulī'yā*, Or. 1745, foll. 109, 131, and Or. 1804, fol. 38. Their connection with the present work is evidently fictitious.

Bāb ii. contains a long piece in Hindi verse, with Persian glosses. *Bāb iv*. which has been transferred to the end, foll. 100—101, is imperfect.

II. Foll. 102—119. An alchemical tract, treating especially of the tincture of metals, written, as stated in the heading, by Abu Alī Sinā for Khwājah Ḥusain *بهدل* [*sic*].

چنین کوید خواجه ابو علی سینا رحمة الله عليه
که میان من و میان خواجه ابو الحسن مشهدی

This is apparently a translation of Ibn Sīnā's Arabic treatise on alchemy, written for Abul-Ḥasan Sahl B. Muḥammad us-Sahlī, and mentioned by Ibn Abi Uṣaibī'ah, A.D. 7350, fol. 127 *b*, رسالة الى الشيخ ابي الحسن . سهل بن محمد السهلي في الكيمياء. Compare Wüstenfeld, Geschichte der Arabischen Aertzte, p. 72, no. 39.

III. Foll. 119 *b*—129 *b*. Short alchemical extracts, with a passage of Akhlāk i Naṣirī, relating to philosophy and its divisions.

IV. Foll. 131—254.

تحفة الملوك

A Hindustani treatise on medicine and magic, without author's name.

Add. 7713.

Foll. 237; $7\frac{1}{4}$ in. by 5; 19 lines, $3\frac{5}{8}$ in. long; written in a fair Naskhī, probably in the 13th century. [CL. J. RICH.]

A treatise on the construction of the cabalistic squares called اوفاق, in which the numbers added up in any direction produce the same total, and of some other arithmetical figures, with numerous diagrams.

The work is divided into a Muḥaddimah, five chapters (Bāb), and a Khātimah. The headings of the Bābs are as follows:

- ۱ در ذکر وفق مجرد وشرایط وضع ان . Fol. 3 *a*.
۲ در ذکر وفق قام وانج مناسب انست . Fol. 126 *a*.
۳ در ذکر شطری از نوادر وغرایب اوضاع اعداد . Fol. 165 *a*.
۴ در وضع اسماء والقاب وانج در اعداد ان بود . Fol. 177 *b*.
۵ در وضع اعداد وفق در اشکال مثلث ومدور . Fol. 228 *b*.

This copy wants the preface, a portion of the introduction, and all but a few lines of the Khātimah, which treats of the virtues of the above figures.

A spurious beginning, written by a later

hand, ascribes the work to Abu-Ma'shar Balkhī.

On the last page is found the date Rajab, A.H. 608, ۶۰۸ سنه رجب شهر السبت در تاریخ probably copied from the original subscription of the MS.

Add. 23,582.

Foll. 30; $6\frac{1}{2}$ in. by 4; 12 lines, $2\frac{1}{2}$ in. long, written in Naskhī; dated Rajab, A.H. 1225 (A.D. 1810). [ROBERT TAYLOR.]

فال نامه

A book of divination, in which certain predictions or omens are arranged under the names of five and twenty prophets.

Beg. بدانکه این فال نامه ایست که استادان
قرارداده باسامی جناب پیغمبران

Foll. 26—30 contain some verses by Valshī and Sa'dī, transcribed by 'Alī Rizā, surnamed Mirzā Bābā, Nūrbakhshī Shīrāzī.

ARTS AND GAMES.

Add. 16,853.

Foll. 190; $7\frac{1}{4}$ in. by $4\frac{3}{4}$; 15 lines, $3\frac{1}{2}$ in. long, written in Nestalik, with 'Unvān and ruled margins, apparently in the 16th century. [WM. YULE.]

آداب الحرب والشجاعة

A treatise on the art of war.

Author: Sharif Muḥammad [B.] Maṣūr [B.] Sa'id etc., Qurayshī, surnamed Mubārakshāh, commonly called Fakhr Mudabbir, شریف محمد منصور سعید . . . قریشی ملقب بمبارکشاه

معروف بفخر مدبر

Beg. حمد و ثنای بی نهایت و سپاس و ستایش
بی غایة ان صانع را

The author, who in the preface traces his

genealogy up to Abu Bakr, mentions incidentally, fol. 99 *b*, as his maternal ancestor, the Amīr Bilkātigīn, "who succeeded to the Great Chamberlain Alptigīn as king of Ghaznīn, where he reigned four years (A.H. 359—362), and was the father-in-law of Sultan Yamīn ud-Daulah Maḥmūd Ghāzī." (See Raverty's *Ṭabaqāt i Nāṣiri*, p. 73, notes, and Elliot's *History*, vol. ii. p. 267, note, and p. 479).

Relating, in another passage, fol. 186 *a*, a marvellous instance of recovery from a deadly wound, the author states that it had come under his observation in Multān, fifteen years after the defeat of Khusrau Shāh by 'Alā ud-Dīn Ghūri (A.H. 550; see Kāmil, vol. xi. p. 108), he being at the time (*i.e.* about A.H. 565) a mere youth كودكى, while in the preface he describes himself as old and infirm. Several other references to Multān make it probable that it was his native place.

He dedicates the present work to the Pādishāh of Islām, Shams ud-Dunyā wad-Dīn Abul-Muzaffar Ītātmish us-Sultān, Nāṣir Amīr ul-Mūminīn (who ruled the empire of Dehli from A.H. 607 to 633), and calls himself the least of his servants.

The work is divided into thirty-four chapters, which are enumerated in the preface, foll. 9, 10. The following table, written by Major Yule on the fly-leaf, gives a fair idea of the contents:—

Chapters 1 to 4. On the regal character and duties, fol. 12 *b*. 5. On the choice of ministers, fol. 51 *b*. 6. Intercourse with foreign states by ambassadors, fol. 56 *b*. 7. On counsel, and avoiding the extremity of war, fol. 66 *a*. 8. On horses, their qualities and use, fol. 71 *a*. 9. On their marks; on breaking in for the saddle, fol. 76 *b*. 10. On discovering the age of horses by inspecting their teeth; on food and medicine, fol. 87 *a*. 11. On the arms and armour of cavalry,

fol. 96 *b*. 12. On reviewing an army, and preservation of order, fol. 109 *b*. 13. On encampments and changing of ground, fol. 112 *a*. 14. On guards, rounds, videttes and spies, fol. 115 *a*. 15. On night attacks, fol. 118 *a*. 16. On placing ambushes, fol. 119 *b*. 17. On the choice of a field of battle, fol. 123 *b*. 18. On arranging the several descriptions of troops, fol. 126 *b*. 19. Order of battle, fol. 129 *a*. 20. On coming to action, and attention of commanders of corps, fol. 131 *a*. 21. On engaging battle, fol. 133 *b*. 22. On public worship in front of the enemy, fol. 138 *b*. 23. On the courtesies of the field, fol. 141 *b*. 24. On the unity and composition of an army, fol. 146 *b*. 25. On religious wars, fol. 151 *a*. 26. On plunder, fol. 154 *b*. 27. On the siege of fortified places, fol. 159 *a*. 28. On the efficacy of the prayers of the pious in an army, fol. 166 *b*. 29. On the omens of victory, fol. 172 *b*. 30 and 31. On rewards and punishments, fol. 176 *a*. 32. On gymnastic exercises and military weapons, fol. 180 *a*. 33. On the fact that, whether you flee like a poltroon, or face the enemy like a hero, you will not die till your day come, fol. 185 *a*. 34. On certain maxims which it equally behoves the sovereign, subject, and soldier, to attend to, fol. 188 *b*.

The MS. breaks off before the end of the last chapter.

The work contains a great number of historical anecdotes, relating principally to the Ghaznavis.

Add. 26,306.

Foll. 62; 6¼ in. by 4¼; 17 lines, 2½ in. long; written in small Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [W^M. ERSKINE.]

هدایت الرامی

A treatise on archery, in twenty-seven chapters (Bāb).

Author: Muḥammad Bndha'ī, commonly called Sayyid Mir 'Alavī, محمد بدہی عرف سید میر علوی

Beg. حمد وثنای مر خدایرا جل و علا آن توانای کہ

It is dedicated to 'Alā nd-Dnnyā wad-Dīn Abn-l-Muẓaffar Ḥusain Shāh, who reigned in Bengal, according to Ferishtah, from A.H. 904 to 927; see Briggs' translation, vol. iv. p. 349, and Marsden, Nnmismata, p. 577.

There are some drawings in the margins of foll. 17, 18, representing archers in Indian costume drawing the bow in various attitudes. There are also some notes and additions in the margins. See Bibliotheca Sprenger., No. 1940.

Egerton 1031.

Foll. 55; 8 in. by 5 $\frac{3}{4}$; 15 lines, 3 $\frac{3}{4}$ in. long; written in Indian Nestalik; dated Ṣafar, A.H. 1200 (A.D. 1785.)

The same work.

Egerton 793.

Foll. 211; 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$; 13 lines, 3 $\frac{1}{2}$ in. long; written in Indian Nestalik; dated Sha'bān, A.H. 1194 (A.D. 1780).

A treatise on music, translated from a Hindū work ascribed to Ahobal اہوبل.

Translator: Ranshan Zamīr, روشن ضمیر

Beg. سرود اثر امود و اثر سرود نمود زمزمہ حمد کار ساز

The translator calls himself a born slave of Pādishāh 'Ālamgīr (A.H. 1068—1118). The title of the original work is uncertain; it appears in three different forms, viz. بارجاتک, fol. 2 a, مارچانک, fol. 51 a, and مارچانک, in the subscription. It is not stated whether it was a Sanscrit or Hindī work. The technical terms are Sanscrit, but several Hindi Dohrahs are introduced.

VOL. II.

The treatise is divided into three parts, as follows: 1. Giti-kānda, گیت کاند, fol. 3 b. 2. Vāda-kānda, باد کاند, fol. 97 b. 3. Nriṭya-kānda, نرت کاند, fol. 149 b.

Add. 16,662.

Foll. 119; 10 $\frac{1}{2}$ in. by 7; 17 lines, 5 in. long; written in large Nestalik; dated Zul-ka'dah, A.H. 1205 (A.D. 1791).

[WM. YULE.]

I. Foll. 1—94. Zauzanī's Commentary on the Mu'allaqāt; see the Arabic Catalogue, p. 479.

II. Foll. 95—119.

رسالہ تخلصندیہ

A work on agriculture, treating chiefly of the culture of fruit-trees, flowers, vegetables and grains, as practised in India.

Author: Aḥmad 'Alī B. Muḥammad Khalīl, of Jaunpūr, احمد علی بن محمد خلیل جونپوری

Beg. شکر و سپاس بیرون از اندازه قیاس صانع را

The author says, in a short preface, that this treatise had been abridged in A.H. 1205, from the works designated as کتاب شیجرہ نہال by and نسخه کتب باداورد من مصنفات امان اللہ الحسینی by Amān Ullah ul-Ḥusainī (i.e. Khānzamān, who died A.H. 1046; see Add. 5554).

Add. 17,960.

Foll. 55; 8 $\frac{3}{4}$ in. by 5; 17 lines, 3 $\frac{1}{2}$ in. long; written in Indian Nestalik, apparently in the 18th century.

مجموعۃ الصنایع

A collection of useful secrets and curious recipes for making artificial pearls and jewels, preparing various inks and dyes, engraving stones, dissolving and oxidizing metals, making artificial flowers, illuminating books, etc., without author's name.

Beg. *حمد و سياس بديع الاساس حضرت صانعى را*.
It contains forty-two chapters (Bāb), subdivided into one hundred and forty sections (Faṣl).

According to Stewart's Catalogue, p. 97, the work was written by Zain ul-'Abidin in the reign of Aurangzib. But a Turkish version, which appears to have been written about A.D. 1655 (A.H. 1065), is described in the Vienna Catalogue, vol. ii. p. 525.

Add. 17,959.

Foll. 175; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 13 lines, $3\frac{1}{8}$ in. long; written in Indian Nestalik, in the latter half of the 18th century.

خلاصة الماكولات والمشروبات

A cookery-book, without author's name.

Beg. *زخوان فضل خود فرمان نواله
مكن بر مطبخ غيرى حواله*

After an introduction treating of the rites and observances to be attended to before eating, the author gives, foll. 20, 21, a table of the forty chapters (Bāb) comprised in the book. Another title, viz. *خوان الوان نعمت*, is found in the heading of a full table of contents prefixed to the volume by another hand, foll. 2—9. A frequent use of Hindi words shows that the work was written in India. It was completed, as stated at the end, in A.H. 1179; but it is not clear, whether the date relates to the composition, or to the present copy.

Add 16,856.

Foll. 63; 10 in. by 6; 10 lines, $2\frac{7}{8}$ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated Rabi' I., A.H. 1021 (A.D. 1612). [W.M. YULE.]

A treatise on the game of chess, abridged from an Arabic original.

Author: Muḥammad B. Ḥusām ud-Daulah,
محمد بن حسام الدولة

Beg. *سياس بسى قياس نثار حضرت معبودى كه
بدستيارى*

The Arabic work entitled *كتاب المنجى في علم الشطرنج*, by Muḥammad B. 'Umar Kajinā محمد شهربار ربع مسكون قهرمان سلاطين عهد و زمان, is stated in the preface to be the most useful treatise on chess. As there was, however, only one copy of it in the land, and that an incorrect one, it appeared desirable to make an abridged version of it in Persian, and the author performed that task by the order of a sovereign who is designated by such titles as *حضرت همايون* شهریار ربع مسکون قهرمان سلاطین عهد و زمان, but whose proper name does not appear.

It is divided into fourteen chapters (Bāb), as follows:—1. The companions of Muḥammad and their disciples have played at chess, fol. 7 *a*. 2 and 3. Proofs of the lawfulness of the game, and its advantages, fol. 9 *a*. 4. Inventor of the game; multiplication of the squares, fol. 13 *b*. 5. Etymology of the terms of the game, fol. 17 *b*. 6. Polite rules to be observed in playing, fol. 22 *a*. 7. Advice to players, fol. 24 *a*. 8. How to tell the issue of a game, fol. 31 *a*. 9. Opening of the game, fol. 33 *b*. 10. On some ingenious games on the chess board, fol. 36 *a*. 11. Positions *منصوبها*, or chess-problems, fol. 41 *a*. 14. On playing without looking at the board, fol. 62 *a*.

The present copy is defective. Of Bāb 9 the first three lines only are extant. The latter part of Bāb 11, and the whole of Bābs 12 and 13, are wanting. The last two are also omitted in the table of chapters at the end of the preface.

An abstract of the work has been given by Mr. Bland in his "Persian Chess," London, 1850, pp. 18—25. The title above mentioned حضرت همایون "the august Majesty" was taken by him for a proper name, and led to the statement that the treatise had been compiled for the emperor Humāyūn.

Sloane 4095.

Paper roll; 16 in. by 5½; written in plain Naskhi, apparently in the 18th century.

Explanation of some technical terms, designating various kinds of ornamental buildings, such as ایوان, طنبی, دیر, etc.

PHILOLOGY.

LEXICOGRAPHY.

Persian Dictionaries.

Or. 1262.

Foll. 101; 11¼ in. by 7; 23 lines, 4¼ in. long; written in fair Indian Shikastah-āmiz; dated Zul-Ḥijjah, A.H. 1102 (A.D. 1691).

اداة الفضلا

A dictionary of words and phrases used by the standard Persian poets.

Author: Kāzī Khān Badr Muḥammad Dihlavī, called Dhār wāl, قاضی خان بدر محمد دهلوی العروف بدهاروال

حمد و ثناء باتصی الحد والغایات وماوراء الوصف والعبارات

This work is noticed by Blochmann, p. 7 of his learned "Contributions to Persian Lexicography," *Journal of the Asiatic Society of Bengal*, vol. xxxvii, pp. 1—72, a work which will be constantly referred to in the following pages. See also Stewart's Catalogue, p. 131.

The author had studied the Persian poets, as he states in the preface, under Kāzī Burhān ud-Dīn, known as Dahānah, and under

Shaikh-Zadah 'Ashīq (the author of a dictionary quoted in the *Farhang i Jahāngīrī*) He compiled in the present lexicon the matter contained in the following works:—*Farhang Nāmāh*, by Fakhr Kavvās (mentioned by Firishtah, vol. i. p. 214, as one of the poets of the reign of 'Alā ud-Dīn Khilji, A.H. 695—716; he is called, in the *Farhang i Jahāngīrī*, Maulānā Mubārak Shāh Ghaznavī; see Blochmann's list of sources, p. 4, No. 61), *Risālat un-Naṣīr* (ib., No. 19; Haj. Khal. vol. iii. p. 450), *Risālat i Asadī Tūsi* (No. 2), *Dastūr ul-Afāzil* (No. 17), *Lisān ush-Shu'arā* (No. 46), and *Favā'id i Burhānī u Firdausī* (No. 40). To the above he added other words, names of kings and countries, etc., collected by him in the *Dīvāns*, as well as poetical phrases used by Khāḫānī, Anvarī, Fāriyābī, Firdausī, Sa'dī, and other classical poets.

In A.H. 812 (or, according to Stewart and Blochmann, A.H. 822) he set out from Jaunpūr to the end of kissing the threshold of the illustrious prince Qadr Khān B. Dilāvar Khān, خان اعظم و خان معظم مسند عالی وزارت, whose fame as a munificent patron of learning had spread far and wide, and he made use of this *Farhang Nāmāh* as an introduction to His Highness.

Dilāyar Khān, the founder of the Ghūrī dynasty in Mālvah, had taken up his residence in the city of Dhār, from which the author's surname, Dhārvāl, is evidently derived. His son Alp Khān reigned, under the name of Hūshang, from A.H. 808 to 838. Another son, Qadr Khān, was in possession of the province of Chanderī (Thornton's Chandhairce), which, on his demise, was added to the dominions of Hūshang. See *Tārīkh Muḥammadi*, Or. 137, fol. 428, and *Firishtah*, vol. ii. p. 462.

The *Adāt ul-Fuzalā* is divided into two parts (Kism), viz. Kism I., containing single words arranged in alphabetical order, according to the first and second letters of each, fol. 5 b. Kism II., containing compounds and poetical phrases, arranged according to the initial and final letters, fol. 77 b.

The copyist states at the end that his MS. had been written by a blundering scribe, and that he had corrected it to the best of his ability.

Foll. 1—3 contain an extract on Persian particles, and foll. 97—101 a glossary of Arabic phrases in the *Gulistān*.

Add. 7678.

Foll. 285; 7¼ in. by 4¼; 19 lines, 2⅔ in. long; written in small Naskhi, apparently in the 17th century. [Cl. J. Rich.]

شرفنامهء احمد منیری

A Persian dictionary.

Author: Ibrāhīm Kivām Fārūkī, ابراهیم قوام فاروقی

Beg. بنام خداوند هستی به است
سراغاز هر نامه را که هست

A prologue in verse contains a panegyric on a celebrated Shaikh, Sharaf ud-Dīn Aḥ-

mad Munyarī, in whose honour the above title was given to the work. It concludes with a prayer that the author may be accounted one of the dwellers in that saint's holy shrine, and may never be removed from it.

Sharaf ud-Dīn Aḥmad B. Yaḥyā Munyarī, so called from his native place, Munyar, a village in Bihār, went to Dehli in quest of Nizām ud-Dīn Auliya, but, finding him dead (Nizām died A.H. 725), became a Murīd of Shaikh Najib ud-Dīn Firdausi, who gave him the investiture of the Chishti order. He spent the latter part of his life in the city of Bihār (Thornton's Behar), where he died A.H. 782, and where his tomb became the resort of the devout. His letters (*Stewart's Catalogue*, p. 42) are much admired, as well as his discourses, collected under the title of *Ma'dan ul-Ma'anī* (see *Mélanges Asiatiques*, vol. v. p. 458). Notices on his life will be found in *Mir'āt ul-'Ālam*, fol. 113, *Akhbār ul-Akhyār*, fol. 97, *Ā'im i Akbarī*, vol. ii. p. 219, and *Blochmann's translation*, p. 48, note.

It may be inferred from the above that the author lived in the city of Bihār. The time of composition is indicated by a quatrain, with which, according to *Blochmann's* full account, l. c., pp. 7—9, the work concludes, and in which *Abul-Muzaffar Bārbak Shāh* is mentioned as the reigning sovereign. *Bārbak Shāh* reigned in Bengal, according to *Ṭabaqāt i Akbarshāhī* and *Tārīkh i Firishtah*, vol. ii. p. 580, A.H. 862—879. See also *Marsden, Numismata*, p. 572.

The *Sharaf-Namah* is divided into several Bābs, each of which contain words beginning with the same letter. They are subdivided into *Faṣls* according to the final letters. The pronunciation of words is stated at length, and their meaning illustrated by copious quotations of the poets, from *Firdausi* to *Ḥāfiẓ*. The author often adduces his own verses, and prefixes to each Bāb

a *Ḳaṣīdah* of his composition. *Turkī* words are given at the end of each *Faṣl*.

The work, which is frequently called, from the name of its author, *Farhang i Ibrāhīmī*, is quoted in *Tuḥfat us-Sa'adat* (see below, p. 493 *b*) and later dictionaries. Copies are mentioned in the *Munich Catalogue*, p. 103, and the *Mélanges Asiatiques*, vol. iii. p. 494. See also *Haj. Khal.*, vol. v. p. 325.

The present copy contains little more than the first half of the work, ending with the letter *ص*.

Or. 265.

Foll. 161; 9 in. by $5\frac{1}{4}$; 19 lines, $3\frac{1}{2}$ in. long; written in small and neat *Naskhī*, apparently in the 17th century.

[GEO. WM. HAMILTON.]

I. Foll. 2—60. *Adāt ul-Fuzalā* (see p. 491 *a*).

This copy wants the first page, the dedication to *Ḳadr Khān*, and *Ḳism II*.

II. Foll. 62—161.

مجلد العجم

A Persian dictionary.

Author: 'Aṣim Shu'aib 'Abdūsī, عاصم شعیب عبدوسی

Beg. درر غرر سیاس و جواهر زواهر بیقیاس

Requested by some friends to collect into one book all the words, *Pārsī*, *Pchlevī*, *Rūmī*, *Nabaṭī*, or *Turkī*, necessary to a complete understanding of the poets, the author composed the above work, and presented it, A.H. 899, to a *Vazīr* called 'Alī Akbar, and entitled *Dā'ud Khān*, son of the *Vazīr 'Imād ul-Mulk*, جناب وزارت مآب خداوندزاده . . . ناظم مناظم امور وزارت عالم معالم رسوم صدارت . . . برکزیده درگاه داور ثانی حیدر علی اکبر المعروف بدادرخان [داود خان] ابن ملک ملوک الشرف افتخار الوزرای عماد الملک ادام الله دولتهما

The work is stated in the preface to be

divided into two parts (*Ḳism*). The first, which comprises single words and compounds, arranged according to the initial and final letters, is alone extant in the present copy. It is slightly imperfect at the end, breaking off in the compounds the first term of which is *یک*. The words are illustrated by copious poetical passages headed *نظیر*, but without the authors' names. The meaning is frequently explained by Indian equivalents.

This is no doubt the work designated as *Farhang i 'Aṣimī* in the *Farhang i Jahāngīrī* (*Blochmann*, No. 34).

Add. 7683.

Foll. 198; 9 in. by $5\frac{1}{2}$; 23 lines, $3\frac{1}{4}$ in. long; written in small *Nestalik*, apparently in the 16th century. [Cl. J. RICH.]

تحفة السعادت

A Persian dictionary.

Author: Maḥmūd B. Shaikh *Ziyā* محمود بن شیخ ضیا

Beg. ابتدا می کنم بنام حکیم کوست محیی العظام وهی رویم

The author begins with a prologue in verse, containing eulogies on the reigning sovereign, *Sultān Sikandar* (*Sikandar Lodī*, A.H. 894—923), and on his patron and benefactor, *Khwājagī Shaikh Sa'īd*, also called *Sa'īd ud-Dīn*. He then states that he had hitherto cultivated poetry, and composed pieces of every kind, mostly in praise of the last personage, but that he had been prevailed upon by some friends to compile the present lexicon, which he completed on the tenth of *Ṣafar*, A.H. 916, and presented to the patron aforesaid.

He enumerates in the preface the following sources:—*Zamīr* (*Blochmann*, No. 33), *Dastūr* (probably *Dastūr ul-Afāzil*, No. 17), *Farhang i Fakhr i Ḳavvās* (see p. 492 *a*), *Zuḫfān Gūyā* (No. 21), *Dastūr ul-Fuzalā* (No. 18),

Adāt ul-Fuzalā (p. 491 *a*), Sharḥ i Makhzan, Farhang i Kūzī Zahir (No. 41), Farhang i Ibrāhīmī (*i. e.* Sharaf Nāmah i Munyarī, p. 492 *a*), Husainī (No. 16), and 'Ajā'ib (No. 36). For Arabic words he made use of the Šurāḥ, Dastūr, Khulāṣah, Naṣīb ul-Vildān, and Tajain.

The dictionary is divided, according to the initial letters, into two and twenty Bābs, and each Bab is divided into two sections (Faṣl), the first of which contains the single words, arranged according to the final letters, and the second, the compound words and phrases, in the same order. There are no poetical quotations.

Surūrī, who states that he made use of the Tuḥfat us-Sa'adat for the second edition of his dictionary, calls the author Maulānā Maḥmūd B. Shaikh Ziyā ud-Dīn Muḥammad. It is, no doubt, the work mentioned by Firishtah, vol. i. p. 346, under the title of Farhang i Sikandarī, as written in the reign of Sultan Sikandar. See also Blochmann's list of sources, No. 10.

On the last page of the present copy is a note stating that it was purchased A. H. 1003 by one Paramānand in Sirhind.

Or. 261.

Foll. 395; 12½ in. by 6¼; 21 lines, 4⅓ in. long; written in Nestalik; dated Rajab, A. H. 1118 (A. D. 1706).

[Geo. Wm. Hamilton.]

مويد الفضلاء

A Persian dictionary.

Author: Muḥammad B. Lād, محمد ابن لاد

Beg. محامد متواتره و مداح متکاثره مردادار

The author states that he had combined in his lexicon the entire matter of the Sharaf Nāmah (see p. 492 *a*), and of the Kunyat uṭ-Ṭālibīn (Blochmann, No. 42), a work of that most learned master of the science, entitled Kāzīshah, تالیف قدوة الفاضلین امام السالکین استاذ علام ابن باب قاضیه خطاب

Besides the above works he enumerates the following sources: for Arabic words the Šurāḥ and Tāj, and for those of Fārs, Samarqand, Māvarā un-Nahr, Turkistān, etc., Lisān ush-Shu'arā (No. 46), Adāt ul-Fuzalā (p. 491 *a*), Dastūr ul-Afāzil (No. 17), Zufān Gūyā (No. 21), Mavā'id ul-Favā'id (No. 64), Sharḥ i Makhzan ul-Asrār, Ṭibb i Ḥaḳā'iq ul-Ashyā, Farhang i 'Ilmi 'Alī Begī (Nos. 35 and 37) and Fakhr Qavvās (p. 491 *b*). A supplement تكمه treats of the numerals, arithmetical notation, and Persian grammar.

The words are grouped in books (Kitāb) according to the initial letters, and, in each kitāb, in Bābs, according to the final letters. Each Bab is subdivided into three sections (Faṣl), containing respectively the Arabic, Persian, and Turkish words.

The Mu'ayyid ul-Fuzalā is described by Blochmann, l. c., p. 9, who calls the author Muḥammad B. Shaikh Lād, of Dehli, and assigns to the work the date of A. H. 925, without, however, stating his authority. It is mentioned as a work of great merit in the preface of Madār ul-Afāzil (p. 496 *a*). See also Stewart's Catalogue, p. 132.

The present copy wants the supplement.

Add. 23,575.

Foll. 152; 7¼ in. by 5; 17 lines, 3 in. long; written in Nestalik; dated Rabi' II., A. H. 1020 (A. D. 1611). [Robert Taylor.]

تحفة الاحباب

A Persian glossary.

Author: Ḥāfiẓ Aubahī, حافظ اوبهیی

Beg. فضلائی فصیح زبان و فصحاى بلیغ بیان

The author, so called from Aubah, a village near Herat (Muḥjam, vol. i. p. 137), was led to compile this work by noticing the neglect into which the ancient poets had fallen in his

day, because many of the words used by them had become obsolete. It is dedicated to a Vazir of Khorasan وزیر ملک خراسان, whose proper name does not appear, and the date of its completion, A.H. 936, is stated in a versified chronogram at the end :

شد رقم تاریخ اتمامش به اتمام الكتاب

From a connection alluded to, in the verse immediately preceding the above, between the title of the work and the name of the Vazir before mentioned, it becomes probable that the latter was Ḥabib Ullah, apparently the same to whom the Ḥabib us-Siyar is dedicated.

The words are arranged according to the initial and final letters, and are sometimes illustrated by poetical quotations.

The Tuḥfāt ul-Aḥbāb is quoted in the Farhang i Jahāngīrī and in the Majma' ul Furs. See Blochmann, No. 9, and Mélanges Asia-tiques, vol. ii. p. 439.

Add. 8990.

Foll. 97; 7 in. by $3\frac{1}{2}$; 14 lines, 2 in. long; written in a small and neat Nestalik, apparently in the 16th century.

The same work.

The latter portion of this copy, foll. 62—97, was written in Ispahan, Rajab, A.H. 1226 (A.D. 1811).

Add. 5611.

Foll. 330; 14 in. by $10\frac{1}{4}$; 21 lines, $7\frac{1}{4}$ in. long; written in Nestalik; dated Zulḥijjah, A.H. 1106 (A.D. 1695).

كشف اللغات والاصطلاحات

A dictionary of Persian and Arabic words, especially intended to explain the figurative language of the Sufis.

Author: 'Abd ur-Raḥīm B. Aḥmad Sūr,

عبد الرحيم بن احمد سور

الحمد لله . . . اما بعد حمد و صلوة ميكويد
اضعف العباد وادم الفقرا

The author desired, as he states in the preface, to free himself of the importunate questions which his friends, brothers, and sons, were ever putting to him, as to the meaning of Sufi phrases. While reading with his son, Shaikh Shihāb, the Dīvān of Kāsim i Anvār, he found that many words were wanting, both in the Farhang of Shaikh Ibrāhīm Kivām (p. 492 *a*), and in that of Shaikh Muḥammad B. Shaikh Lād (p. 494 *a*), and was obliged to look for them in the Ṣurāḥ, the Tājain, and the Kanz ul-Lughāt, all of which, however, he found also deficient. This induced him to compile the present dictionary, in which he omitted for brevity's sake the words in common use. The contents are arranged in Babs and Faṣls, according to the initial and final letters. The words of Persian origin are marked with a ف.

It has been noticed by Blochmann, l. c., pp. 9, 10, that the author had been personally acquainted with the preceding lexicographer, Muḥammad B. Lād, and must consequently have lived in the tenth century of the Hijrah. His work is quoted in the Farhang i Jahāngīrī, written A.H. 1017, under the name of Farhang i Shaikh 'Abd ur-Raḥīm Bihārī. The statement of Haj. Khal., vol. i. p. 214, that the Kashf ul-Lughāt was written about A.H. 1060, can therefore be dismissed. Copies are noticed by Fleischer, Dresden Catalogue, No. 347, in the Copenhagen Catalogue, p. 25, Munich Catalogue, p. 107, and the Ouseley Collection, No. 390. An edition, now very rare, was printed in Calcutta, about 1840.

Add. 5612.

Foll. 577; 10 in. by $6\frac{3}{4}$; 17 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with ruled margins, apparently in the 17th century.

[NATH. BRASSEY HALLED.]

The same work.

Add. 9993.

Foll. 567; 10 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$; 18 lines, 4 $\frac{1}{2}$ in. long; written in Nestalik, apparently in the 17th century.

The same work, with marginal additions. The MS. bears a Persian seal with the name of Henry George Keene, dated 1802.

Add. 15,100 and 15,101.

Two uniform volumes; foll. 338 and 343; 10 in. by 6 $\frac{3}{4}$; 18 lines, 5 in. long; written in two columns in Nestalik, apparently in the 18th century.

The same work.

Add. 6643.

Foll. 522; 12 in. by 8 $\frac{1}{4}$; 19 lines, 5 $\frac{1}{4}$ in. long; written in large Indian Nestalik; dated Bā'idpūr, Hūgli, Jumāda II., A.H. 1185 (A.D. 1771). [J. F. HULL.]

مدار الافاضل

A Persian dictionary.

Author: Ilaḥdād Faiẓī B. Asad ul-'Ulamā' Allāh Dad [sic] فیضی بن اسد
Alī Shīr Sirhindī, العلماء علی شیر سرهندی

Beg. مدار افاضل روزگار و مختار اخبار نکته گذار

The author, who has been already mentioned, p. 253 *a*, states in the preface, that he had compiled the Arabic words from the *Ṣurāḥ*, *Muhazzib ul-Asmā*, *Tājain* and its commentaries, *Niṣāb uṣ-Ṣibyān* (Blochmann, No. 65), and *Ḳunyāt ul-Fityān* (No. 43), the Persian words from the *Zufān Gūyā* (No. 21), *Adāt ul-Fuzalā* (p. 491 *a*), *Tabakhturī*, *Ḥall i Lughāt ush-Shu'arā* (Blochmann, p. 7), *Sharaf Nāmāh i Ibrāhīmī* (p. 492 *a*), and two modern works, highly praised by the author, viz., *Tuḥfat us-Sa'ādat i Sikandari* (p. 493 *b*), and *Mu'ayyid ul-Fuzalā* (p. 494 *a*).

The words are arranged according to the initial and final letters, and are marked with

a ع, a ف, or a ت, according as they are of Arabic, Persian, or Turkish origin. The author frequently quotes verses, sometimes his own. A *Khātimah*, foll. 514—522, treats of the meanings of single letters in Persian.

The *Madār ul-Afāzil* is extensively noticed by Blochmann, l.c., pp. 10, 11. The chronogram *عام فیض عام*, or A.H. 1001, which, as stated there, gives the date of composition, is not found in the present copy, which, however, according to the criterion indicated by Blochmann, should be accounted a good MS. See also Stewart's Catalogue, p. 131, and the Munich Catalogue, p. 109.

Add. 16,750.

Foll. 497; 13 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$; 25 lines, 4 $\frac{5}{8}$ in. long; written in Naskhī; dated Kākūrī, province of Lakhnan, A.H. 143 (for 1043 = A.D. 1633-4). [WM. YULE.]

فرهنگ جهانگیری

A Persian lexicon, containing all the words of Persian origin, with copious poetical quotations.

Author: Jamāl ud-Din Ḥusain Injū B. ابن فخرالدین حسن جمال
Fakhr ud-Din Ḥasan, الدین حسین انجو

Beg. انکه بر لوح زبانها حرف اول نام اوست

Mir Jamāl ud-Din Injū belonged to a Sayyid family of Shirāz. Having left his native city for India, he repaired, after some stay in the Deccan, to the court of Akbar, whose service he entered in the thirtieth year of the reign (A.H. 993—4), and by whom he was sent to the Deccan, A.H. 1013, to negotiate the marriage of Prince Dāniyāl with the daughter of 'Ādil Shāh. He rose to high military commands under Jahāngīr, who conferred upon him the government of Bihār, and later on, A.H. 1027, the title of 'Azud ud-Daulah. He was pensioned off

A.H. 1030, and died some years later in Agrah. His life, extracted from the Ma'āshir ul-Umarā, is given with a translation by Blochmann, l. c., pp. 65—70, and Ain i Akbari, translation, p. 450.

The author says in his preface that, having from early youth upwards devoted himself to the study of the poets, he had found many words and phrases either wanting, or imperfectly rendered, in existing dictionaries. He therefore began to write down for himself the rare words which he met with, and had been for nearly thirty years engaged on that labour when, having been called in Zulka'dah, A.H. 1005, to the presence of Akbar, who then held his court in Srinagar, Kashmir, and had been told of the author's learning, he had received His Majesty's commands for the compilation of the present work. The task, however, was not completed until Akbar had passed away, and been succeeded by Jahāngir, after whom the work was named. The date of its completion, A.H. 1017, is fixed by the chrouogram زهی فرهنگ نورالدين جهانگیر. The author revised it, however, to the end of his life. It is stated in the Tūzuk i Jahāngirī, p. 359, that he presented a copy to Jahāngir in the 18th year of the reign (A.H. 1032).

The preface contains an alphabetical list of forty-four dictionaries or glossaries consulted for the present work. That list has been reproduced, with some additions, by Blochmann, l. c., pp. 4—7.

An introduction (Muḥaddimah), divided into twelve sections (Ā'im), foll. 4—18, treats of the extent of ancient Persia, of the Persian language and its dialects, the letters used in Persian, the affixes, suffixes, inflections, and the mode of expressing numbers with the fingers. The dictionary proper, foll. 19—423, is divided into twenty-four Bābs, corresponding to the letters used in Persian, with this peculiarity, that the leading letters in the arrangement are in

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the first instance the second of each word, and then the first. The appendix (Khātimah), contains the following five special glossaries, called Dar, and similarly arranged: 1. Metaphors and poetical phrases, fol. 423 *b*. 2. Compound words, fol. 461 *a*. 3. Words containing any of the letters peculiar to Arabic, fol. 481 *a*. 4. Zand and Pāzand words, fol. 482 *a*. 5. Foreign words, mostly proper names, fol. 489 *a*.

Copyist: سعد الله ولد شيخ فاضل

The Farhang i Jahāngirī has been lithographed in Lucknow, A.H. 1293. See Blochmann, l. c., pp. 12—15, Stewart's Catalogue, p. 129, Copenhagen Catalogue, p. 24, and Munich Catalogue, p. 105.

Add. 26,128.

Foll. 606; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 19 lines, 3 $\frac{3}{4}$ in. long; written in neat Nestalik; dated Ramazān, A.H. 1033 (A.D. 1624). [WM. ERSKINE.]

The same work, without the Khātimah.

Add. 6645.

Foll. 598; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 21 lines, 3 $\frac{3}{4}$ in. long; written in fair Nestalik, with two 'Unvāns and ruled margins; dated Shāh-jahānābād, Ramazān, A.H. 51 (*i. e.* 1051, A.D. 1641); partly stained and discoloured by damp. [J. F. HULL.]

The same work.

The copyist, Muḥammad Fāzil B. Munshī Mūsā, says at the end that the MS. from which this copy was taken had been corrected, for the main part, by the author's own hand.

Add. 5647.

Foll. 618; 10 $\frac{1}{2}$ in. by 7; 21 lines, 3 $\frac{3}{4}$ in. long; written in Naskhi, with gold-ruled margins; dated Kashmīr, Rajab, A.H. 1065 (A.D. 1655). [NATH. BRASSEY HALHED.]

The same work.

Copyist: احمد بن شاه محمد الشيرازي الحسيني

Add. 7682.

Foll. 366; 11 in. by $7\frac{1}{4}$; 21 lines, $4\frac{7}{8}$ in. long; written in fair Nestalik, with gold-ruled margins; dated Muḥarram, A.H. 1095 (A.D. 1683). [Cl. J. RICH.]

The same work, without the Khātimah.

This copy was written for the Vazīr of Kāndahār by Ḥasan B. Muḥammad.

Add. 16,749.

Foll. 292; $11\frac{1}{2}$ in. by $7\frac{1}{2}$; 27 lines, $5\frac{1}{8}$ in. long; written in Nestalik, with ruled margins; dated Agrah, Rabi' I., A.H. 1090 (A.D. 1679). [WM. YULE.]

The same work, without the Khātimah.

Add. 25,858.

Foll. 508; $12\frac{1}{4}$ in. by $7\frac{1}{4}$; 23 lines, $4\frac{3}{8}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [ADAM CLARKE.]

The same work.

Add. 23,573.

Foll. 464; 12 in. by $6\frac{1}{2}$; 23 lines, $4\frac{1}{4}$ in. long; written in Nestalik, apparently about the close of the 17th century.

[ROBERT TAYLOR.]

The same work, wanting the fifth section of the Appendix.

The latter portion of the volume, foll. 292—464, is written by a later hand, and dated Zuhjijah, A.H. 1195 (A.D. 1781).

Add. 25,859.

Foll. 593; $12\frac{1}{4}$ in. by $7\frac{1}{2}$; 23 lines, $5\frac{3}{8}$ in. long; written in fair Nestalik, in two columns; dated Calcutta, October, 1815.

[WM. CURETON.]

The same work.

This copy was written by Shaikh Aṣālat 'Alī Bihārī for Captain Thomas Roebuck.

Add. 7681.

Foll. 313; 10 in. by 7; 17 lines, 4 in. long; written in Nestalik; dated Shavvāl, A.H. 1057 (A.D. 1647). [Cl. J. RICH.]

مجمع الفرس

A Persian dictionary.

Author: Muḥammad Kāsim B. Ḥājī Muḥammad Kāshānī, poetically styled Surūrī, محمد قاسم بن حاجی محمد کاشانی المختص بسروری
 Beg. ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند هنرور

The author is not to be confounded with another Surūrī (Muṣṭafā B. Sha'bān), a commentator of the Gulistān, who lived in Turkey, and died A.H. 969 (Arabic Catalogue, p. 479). He is mentioned by his townsman and contemporary, Taqī ud-Dīn Kāshī, Oude Catalogue, p. 26, among the poets of Kāshān. "He was," says Taqī, "the son of a shoemaker, had so prodigious a memory as to know upwards of thirty thousand verses by heart, and wrote, besides the present work, a glossary to Nizāmī and other poets. Surūrī's habitual residence was Isfahan, where he was seen by Pietro della Valle, A.H. 1032 (see Ouseley's Collection, No. 389). He left it for India, where he stayed some time, in the reign of Shāhjahān, and died on his way from thence to Mecca. See Mirāt ul-'Ālam, fol. 484, and Riyāz ush-Shu'arā, fol. 217. It will be seen further on (p. 500 b) that he had reached Lahore as early as A.H. 1036.

Surūrī states in the preface that, after a diligent study of the classical poets, and an eager search after Persian glossaries, he had at last succeeded, A.H. 1008, in collecting the following sixteen works: Sharaf Nāmāh i Aḥmad Munyarī (p. 492 a), Mi'yār i Jamālī, by Shams Fakhri (Blochmann, No. 58, Haj. Khal., vol. vi. p. 640), Tuḥfāt ul-Aḥbāb (p. 494 b), Risālah i Ḥusain Vafā'i (No. 14),

Risālah i Abu Maṣṣūr 'Alī B. Aḥmad Asadī Ṭūsī (No. 2), Risālah i Mirzā Ibrāhīm B. Mirzā Shāh Ḥusain Iṣfahānī (No. 56), Risālah i Muḥammad Hindūshāh (No. 53), Mu'ayyid ul-Fuzalā (p. 494 *a*), Sharḥ Sāmī fil-Asāmī i Maidānī (No. 27), Risālah i Abu Ḥafṣ Sughdī (No. 1), Adāt ul-Fuzalā (p. 491 *a*), Jāmi' ul-Lughāt, in verse, by Niyāzī Ḥijāzī (No. 11), and four other anonymous treatises. Compiling all these, he condensed their substance in the present work, eliminating Arabic and common Persian words, and adding examples from the poets. The preface concludes with a dedication to Shāh 'Abbās (A.H. 996—1038).

The words are arranged according to their initial and final letters. A short appendix, foll. 310—313, contains metaphorical phrases, in alphabetical order.

A full account of the Majma' ul-Furs, or Farhang i Surūrī, more especially of its second edition, which will be noticed further on, is given by Blochmann, l.c., pp. 12 and 16—18. See also Haj. Khal., vol. v. p. 325, Stewart's Catalogue, p. 130, Uri, p. 290, the Vienna Catalogue, vol. i. p. 101, the Leyden Catalogue, vol. i. p. 96, the Munich Catalogue, p. 104, and Mélanges Asiatiques, vol. iv. p. 498, vol. v. p. 238.

Add. 26,129.

Foll. 380; $9\frac{3}{4}$ in. by $5\frac{1}{2}$; 21 lines, $3\frac{3}{8}$ in. long; written in Nestalik; dated Rajab, A.H. 1078 (A.D. 1667). [WM. ERSKINE.]
The same work.

Add. 23,574.

Foll. 236; 11 in. by 7; 18 lines, $4\frac{5}{8}$ in. long; written in Nestalik; dated Muḥarram, A.H. 1081 (A.D. 1670). [ROBERT TAYLOR.]
The same work.

Harleian 111.

Foll. 368; 10 in. by $4\frac{3}{4}$; 25 lines, $2\frac{5}{8}$ in. long; written in Nestalik; dated Shavvāl, A.H. 103 (for 1030, A.D. 1621).

An enlarged edition of the same work.

In a preface prefixed to that of the first edition, and beginning: بر ضمیر اکسیر تاثیر، مطالعه کنندگان که چشمه، the author states that he had perused in A.H. 1028 (not A.H. 1038, as stated by Blochmann), the Farhang of the noble and illustrious Navvāb Shāh Jamāl ud-Dīn Ḥusain Īnjū (p. 496 *b*), brought from India in that year, and had added some of its words and observations to his own dictionary. He had read also in the same year the Shāmil ul-Lughah, a Persian dictionary explained in Turkish, by Karā-Ḥiṣārī (p. 513 *a*), and the Tuḥfat us-Sa'ādat (p. 493 *b*). He adds that his work having for some time past been submitted to a thorough revision, the present edition is far more trustworthy, as well as more complete, than the first.

The following is written on the fly-leaf: "Shamel Lagatt, or Persiau Dictionary, written 43 yeeres since, to this yeere 1636." The writer had evidently taken the defective date of this copy, 103, to stand for 1003 = A.D. 1593, a date which, being anterior to the time of composition, is obviously wrong. If 103 be meant for 1030, and it does not appear to admit of any other reading, the present MS. must have been written two years after the completion of the second edition.

Or. 263.

Foll. 476; $10\frac{1}{4}$ in. by 5; 25 lines, $2\frac{3}{4}$ in. long; written in Nestalik, apparently about A.H. 1036 (A.D. 1626).

[GEO. WM. HAMILTON.]

Another copy of the enlarged edition.

On the first page is a Persian note stating that the preface of the second edition, the

marginal notes, and some poetical pieces by Surūrī, written on the last page, are all in the author's handwriting. At the bottom of the last page is actually found the following somewhat mutilated subscription, which, if genuine, would show that Surūrī had written the above verses in Lahore, A.H. 1036: نمقته بتاریخ ثامن . . . عشر سنه ۱۰۳۶ وانا مواف هذا الكتاب وناظم هذه الابيات محمدا . . . المعاني سروری كاشانی . . . لاهور صانها الله . . .

Add. 16,751.

Foll. 866; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 21 lines, 3 $\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [WM. YULE.]

برهان قاطع

A dictionary of the Persian language, including words borrowed from the Arabic and other languages.

Author: Muḥammad Ḥusain, poetically styled Burhān, B. Khalaf ut-Tabrizī, ابن خلف التبریزی محمد حسین المختص ببرهان

Beg. اي راهنما بهر زبان در افواه
يزدان و کرسطوس و تانکری و اله

The author states that he had compiled in the present dictionary the entire substance of the Farhang i Jahāngīrī, Majma' ul-Furs of Surūrī, Surmah i Sulaimānī, and Šihāḥ ul-Adviyah by Ḥusain ul-Anṣārī (No. 24 and 32), and that he had, for brevity's sake, omitted poetical quotations and superfluous matter. He dedicates his work to Sultan 'Abd Ullah Ḳuṭubshāh B. Ḳuṭubshāh (who reigned in Golconda from A.H. 1035 to 1083), and fixes the date of its completion, A.H. 1062, by the following chronogram, کتاب نافع برهان قاطع

Contents: Nine Fā'idahs, or preliminary observations, on the Persian language, its letters, particles, and orthography, fol. 2 b. Twenty-eight Guftārs, comprising the dic-

tionary proper, in which the words are arranged according to the first, second, and third letters, as in European dictionaries, fol. 12 b. Guftār 29, or supplement, containing seventy-one words, mostly foreign words and proper names, fol. 862 b.

The Burhān i Ḳāfi' has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834. A Turkish translation has been printed in Constantinople, A.H. 1214, and in Bulak, A.H. 1251. It has been entirely incorporated by Prof. J. A. Vullers into his Lexicon Persico-Latinum. See Blochmann, l. c., pp. 18—20, Stewart's Catalogue, p. 435, and the Munich Catalogue, p. 107.

Add. 26,130.

Foll. 735; 11 $\frac{1}{2}$ in. by 7; 19 lines, 4 $\frac{1}{4}$ in. long; written in Nestalik, with ruled margins; dated Ramaẓān, A.H. 1135 (A.D. 1723). [WM. ERSKINE.]

The same work.

Add. 7000.

Foll. 843; 9 in. by 7; about 14 lines, 6 $\frac{1}{2}$ in. long; written on paper water-marked 1815, and on one side of the leaves only, by the Rev. John Haddon Hindley, and by him inscribed: "Historical vocabulary of proper names of places, countries, and eminent persons, etc. etc., from the Borhan Katea."

Add. 5555.

Foll. 303; 11 $\frac{3}{4}$ in. by 8; 21 lines, 5 $\frac{3}{8}$ in. long; written in cursive Indian Nestalik; dated Jumāda I., A.H. 1129 (A.D. 1717). [CHARLES HAMILTON.]

فرهنگ رشیدی

A Persian dictionary.

Author: 'Abd ur-Rashīd B. 'Abd ul-Ghafūr

ul-Ḥusainī ul-Madanī ut-Tatavī, عبد الرشيد بن عبد الغفور الحسيني المدني التتوي
ستایشی که آرایش سرنامه سخن و پیرایش
Beg.

Mullā 'Abd ur-Raschīd, who was born in Tattah of a family of Medinah Sayyids, is known as the author of an Arabic dictionary, entitled *Muntakhab ul-Lughāt* (p. 510 *a*), which he dedicated to Shāhjahān A.H. 1046. He is mentioned in the *Hamishah Bahār*, *Oude Catalogue*, p. 122, among the poets of that period. A chronogram which he composed on the second *Julus* of Aurangzib shows that he was still alive in A.H. 1069. See 'Ali Shīr, *Add.* 21,589, fol. 488, who quotes several of his poetical pieces, and says that his two works, known as *Rashīdī 'Arabī* and *Rashīdī Pārsī*, bear ample testimony to his profound erudition.

The author observes in the preface that the *Farhang i Jahāngirī* and the *Farhang i Surūrī*, although the best existing Persian lexicons, had the following four blemishes: 1. Prolixity and redundance of poetical quotations. 2. Want of accuracy in defining the meanings and pronunciation of words. 3. Insertion of Arabic and Turkish words as Persian. 4. Wrong entries of mis-spelt words; the last especially observable in *Surūrī*. The present work, he adds, had for its object to combine the matter of those two dictionaries, to eliminate superfluous quotations, and non-Persian words, and to supply a more accurate definition of the meaning and spelling of words. The date of its completion, A.H. 1064, is conveyed by the chronogram, یاد فرهنگ رشیدی مقبول

An introduction (*Muḥaddimah*), treating of Persian grammar, occupies fol. 4 *a*—13 *b*. The dictionary proper, arranged on the same plan as the *Burhān i Kāfī*, fills the rest of the volume. A *Khātimah*, announced in the preface, is wanting in the present and other known copies.

Blochmann speaks very highly of the *Far-*

hang i Rashīdī, which he terms the first critical dictionary, and gives the most important portion of the preface in the original with a translation, i.e., pp. 20—24. The same scholar promoted and superintended the edition of the work in the *Bibliotheca Indica*, Calcutta, 1875, to which is appended a notice on the author. The *Muḥaddimah* of the *Farhang i Rashīdī* has been edited by Dr. Splieth under the title of "*Grammaticæ Persicæ præcepta ac regulæ*," Halle, 1846. It is also the foundation of the Persian grammar of 'Abd ul-Vāsī' Hānsavī. It is mentioned in *Stewart's Catalogue*, p. 130.

Add. 7001.

Foll. 193; 9 in. by $7\frac{1}{4}$; about 20 lines; written on one side only of paper water-marked 1814, by J. Haddon Hindley.

A Persian glossary, containing rare words, proper names, and metaphorical phrases, without preface, title, or author's name.

Beg. ایلیا بکسر یکم و سوم قبیلده پبیئینان

It is found to consist of extracts from the *Farhang i Rashīdī*.

Or. 264.

Foll. 152; 9 in. by $5\frac{1}{4}$; 17 lines, 3 in. long; written in *Shikastah-āmīz*, about the close of the 18th century.

[GEO. WM. HAMILTON.]

چراغ هدایت

A poetical glossary.

Author: Sirāj ud-Dīn 'Alī, poetically surnamed *Arzū*, سراج الدین علی آرزو تخلص

Beg. اما بعد حمد واضع جمیع لغات و صلوات بر اقصم

Sirāj ud-Dīn 'Alī Khān, a well-known Persian and Hindustani poet, born in Akbarābād, A.H. 1101, traced his origin to Shaikh Kamāl ud-Dīn, a nephew of the famous saint

Naṣir ud-Dīn Chirāgh i Dihlī. He proceeded, A.H. 1132, to Dehli, where he found a powerful patron in Mu'taman ud-Daulah Iṣhāk Khān, and, after him, in his son Najm ud-Daulah. He made himself conspicuous by his bold criticisms on Shaikh Ḥazin, published in a pamphlet entitled "Tanbīh ul-Ghāfilīn, and wrote, A.H. 1164, a Tazkirah called Majma' un-Nafā'is. In A.H. 1168 he settled in Lucknow, where he received a pension from Shujā' ud-Daulah, and died shortly after, on the 23rd of Rabi' II., A.H. 1169. His life is found in the Khizānah 'Āmirah, Or. 232. See also Sprenger, Oude Catalogue, p. 132, Garcin de Tassy, Littérature Hindouī, vol. i. p. 69, and Blochmann, l.c., pp. 25—28.

The author states that this work, which forms, as it were, a second part (Daftar) to his Sirāj ul-Lughah, or glossary of the ancient poets, contains those words and phrases used by modern poets, which are not found in the Farhang i Jahāngīrī, Surūrī, Burhān i Kāfī, or other dictionaries. They are of two kinds, viz. : 1. Difficult words, not generally understood in India; 2. Words or phrases, the meaning of which is known, but the correctness of which is questioned. Both are given in one series, alphabetically arranged according to the usual plan.

The Sirāj ul-Lughah was written A.H. 1147. The date is fixed by a chronogram, quoted by Blochmann, l.c., p. 26.

The Chirāgh i Hidāyat is printed in the margins of the lithographed edition of Ghiyāṣ ul-Lughāt, published by Naval Kishor Kānpūr, 1874.

Or. 259.

Foll. 704; 12 in. 1y 8; 17 lines, 4 $\frac{3}{4}$ in long; written in Nestalik; dated January, A.D. 1836. [Geo. Wm. Hamilton.]

بهار عجم

A dictionary of the words and idioms

used by the Persian poets, ancient and modern, with copious examples.

Author: Tekchand Bahār, تیکچند بہار

Beg. سپاس و ستایش داننده را کہ ہر یکی از افراد انسان

Rāi Tekchand, poetically styled Bahār, was a Khatri of Dehli. See Gulzār Ibrāhīm, fol. 29, Garcin de Tassy, Littérature Hindouī, vol. i. p. 100, and Sprenger, Oude Catalogue, p. 211. Little is known of his life beyond what he tells us in his preface, two draughts of which, partly identical, are found in the present copy, foll. 2—4, 6—7. From his childhood to his fifty-third year, which he had reached at the time of writing, he had devoted himself to the study of Persian poets and their idioms, and was indebted for much of his knowledge to two accomplished scholars, viz. Maulānā Shaikh Abulkhair Khair Ullah, whom he refers to in his work as خیر المحدثین, and Sirāj ud-Dīn 'Alī Khān Ārzū (see p. 501 b), whom he quotes under the title of سراج المحققین. While engaged on the compilation of his dictionary, in which he had spent fifteen (in the second draught "twenty") years, he had written a treatise on letters جواهر الحروف (lithographed in Kānpūr, A.H. 1267), and another on verbs نوادر المصادر (lithographed in Dehli, A.H. 1272).

The date of completion of the present work is then expressed by the chronogram یادگار فقیر حقیق بہار با ده سال 1152 + 10 = A.H. 1162. The author explains further on his abridged references to his authorities, namely the two scholars above mentioned, Shaikh 'Alī Ḥazin, the Sirāj ul-Lughah (p. 502 b), Mulḥakāt i Burhān i Kāfī, and the commentary of Abul-Ḥasan Farāhānī upon the Kaṣīdahs of Anvarī. He concludes with an extensive list of the poets and glossaries from which the matter of his lexicon is derived.

Of modern works he had used, as stated in the second draught of the preface, only the

Tanbih ul-Ghāfilin, (sec p. 502*a*), and a Mukhtaṣar by Mir Muḥammad Afzal Sabit (died A.H. 1150 or 1152; Oude Catalogue, p. 150). But after completing his first edition, he had had access to the Muṣṭalahāt ush-Shu'arā of Vārastah, a treatise of Anand Rām Mukhlis (died A.H. 1164; Oude Catalogue, p. 159), and another without author's name.

This mention of Vārastah's work, which was not written before A.H. 1180 (see the next number), gives a date to the second preface. It must have been penned by the author in that very year, and therefore shortly before his death.

Between the two draughts above mentioned is found a preface written by Indarman, who calls himself a pupil of Tekchand, to an abridged edition made by him in A.H. 1180, upon the rough copy left by the author at his death.

The Bahār i 'Ajam is described by Blochmann as "one of the grandest dictionaries ever written by one man." His notice on the author and his works will be found, l. c., pp. 28—30. The work has been used by Thomas Roebuck for his additions to the Burhān, and by Professor Vullers in his Lexicon; see the preface, p. vii. It has been lithographed in Dehli, 1853, under the title of مصطلحات بهار عجم. See the Journal of the Asiatic Society of Bengal, vol. 22, p. 404, and Bibliotheca Sprenger., No. 1537.

Or. 262.

Foll. 232; 11 in. by 6 $\frac{3}{4}$; 19 lines, 4 $\frac{3}{8}$ in. long; written in Nestalik; dated Muḥarram, A.H. 1245 (A.D. 1829).

[GEO. WM. HAMILTON.]

I. Foll. 3—203.

مصطلحات الشعراء

A poetical glossary, dealing especially with words and phrases peculiar to the modern poets of Iran, with examples.

Author: Vārastah, وارسته

Beg. بسم الله مجربها ميخوانم و سفينه كاغذين

Vārastah was a native of Lahore. His original name was, according to the preface of Roebuck's edition of Burhān Kāfi, p. 12, Siyāl Kotī Mal. His anthology entitled جنگ رنگارنگ is noticed by Sprenger, Oude Catalogue, p. 146.

The author states in a short preamble that, finding in existing dictionaries no sufficient explanation of poetical phrases, he had been engaged during fifteen years in collecting the materials of this work from linguists of the land of Iran, زبان دانان ايران ديار, and had begun to write it in the year for which the above title is a chronogram, i.e. A.H. 1180. He then gives a list of the authorities to which he occasionally refers by abbreviations, among which is found, besides some known glossaries, a work entitled محاوره دانان ايران, the author of which is not named. Vārastah's work follows the usual alphabetical arrangement.

The Muṣṭalahāt ush-Shu'arā is mentioned by Tekchand as one of the works of which he became possessed after completing the first edition of the Bahār i 'Ajam. See Blochmann, l. c., p. 30.

II. Foll. 203—206.

تجديس خط

A versified treatise by Jāmī (sec. p. 17*a*), containing such Arabic words, as by a slight change in their punctuation assume different meanings.

Beg. بعد توحيد وصفات خالق شام و سحر

This tract has been edited by Francis Gladwin in the Persian Moonshee, and by J. H. Hindley, London, 1811. It has been printed in Calcutta, 1818, and 1826.

III. Foll. 206—209. A treatise on Izāfat, by Muḥammad Ṣāhib Kādirī, with the heading: نسخه اضافات از تصنيف حضرت حافظ: غلام محمد صاحب قادری

IV. Foll. 211—231.

نصاب الصبيان

A versified Arabic Persian vocabulary.

Author: Abu Naṣr Farāhī, ابو نصر فراہی

Beg. ہی کوید ابو نصر فراہی

Badr ud-Dīn Abu Naṣr Farāhī wrote, according to Haj. Khal., vol. ii. p. 559, a poetical version of the Jāmi' uṣ-Ṣaghīr of Shaibānī, in A.H. 617. His vocabulary is a popular school-book, which has been published in Calcutta, 1819, and frequently reprinted in India and in Persia. See Blochmann, l. c., p. 7, Haj. Khal., vol. vi. p. 346, Fleischer, Leipzig Catalogue, p. 333, Flügel, Vienna Catalogue, vol. i. p. 112, etc.

Or. 260.

Foll. 724; 11¼ in. by 6½; 19 lines, 4¼ in. long; written in Nestalik; dated Ṣafar, A.H. 1258 (A.D. 1842).

[GEO. WM. HAMILTON.]

غیاث اللغات

A Persian dictionary.

Author: Muḥammad Ghiyāṣ ud-Dīn B. Jalāl ud-Dīn B. Sharaf ud-Dīn, محمد غیاث الدین بن جلال الدین بن شرف الدین

Beg. صراح لالی بیان و صحاح جواهر تبیان

The author, who describes himself as an inhabitant of Muṣṭafā-ābād, commonly called Rāmpūr, Parganah of Shāhābād, Lucknow, states that he had been engaged fourteen years, in the midst of his avocations as a teacher, and other literary labours, upon the compilation of this work, which was completed A.H. 1242. Its object, he says, is to explain all the necessary words, whether of Arabic, Persian, or Turkish origin, as well as the metaphorical phrases and scientific terms, which occur in the standard works of Persian literature commonly read in India.

This is, according to Blochmann, l. c., p. 30, eminently "the student's dictionary,"

as the most useful for the reading of classical authors. It has been printed in 1847 by one Mir Ḥasan from a MS. corrected by the author. A lithographed edition, dated Kānpūr, A.D. 1874, contains the Chirāgh i Hidāyat in the margins.

Add. 26,316.

Foll. 32; 10¼ in. by 5½; 13 lines, 3¼ in. long; written in Nestalik, in the 19th century.

[WM. ERSKINE.]

منتخب اللغات دنکینی

A Persian glossary.

Author: Muḥammad Ṣādiq Kātib Bahbahānī, محمد صادق کاتب بہہانی

Beg. سیاسی بیقیاس وستایش ابدیت اساس

The work takes its name from Jonathan Duncan, امین الماک ممتاز الدولہ جان تہین دنکین (Resident at Benares, 1790—4), for whom it was written. The author remarks in the preface that the people of Bahbahān, and the husbandmen of Isfahan, Shūshtar, and Dahdasht, had preserved much ancient Persian in their vernacular, and he professes to have drawn the contents partly from the storehouse of his memory, partly from Persian dictionaries.

There is, however, nothing original in the work; it is transcribed, with a change in the arrangement, from the Farhang i Jahāngīrī. The present copy breaks off at the word چنگ.

Sloane 2743.

Foll. 18; 8¼ in. by 5¾; about 15 lines, 3¼ in. long; written in Nestalik, apparently in the 17th century.

A Persian vocabulary.

Beg. در احکام دانستن انشا و املائی کہ ضرورست

It was written, as stated in a short preface, at the request of a young student called Naurūz Beg Baghdādī. It consists of

two parts, the first of which contains common Persian words in alphabetical order, without any interpretation; the second, Arabic words explained in Persian.

Arabic-Persian Dictionaries.

Or. 18.

Foll. 112; 7 in. by 5; 10 lines, $2\frac{3}{4}$ in. long; written in Naskhi, apparently in the 14th century. [J. L. RENOARD.]

مصادر

A dictionary of Arabic verbs, explained in Persian.

Author: Al-Kāzī Abu 'Abd Illāh ul-Ḥusain B. Aḥmad uz-Zūzanī, القاضى أبو عبد الله الحسين بن أحمد الزوزنى

The author died A.H. 486 (see the Arabic Catalogue, p. 755).

Beg. الحمد لله على سوانغ آلائه المسابقة

The verbs are arranged in several classes, according to the vowel of the media in the past and future tenses. Each class is again subdivided into regular *سالم*, concave *اجوف*, defective *ناقص*, and reduplicate *مضاعف* verbs, the arrangement in each section being alphabetical, according to the last radical. The verbs are given under the form of the *Maṣdar*, or verbal noun.

See Fleischer, Leipzig Catalogue, p. 331, where the contents are specified, Dorn, St. Petersburg Catalogue, p. 203, the Vienna Catalogue, vol. i. p. 105, the Upsala Catalogue, p. 9, and the Munich Catalogue, p. 111.

Add. 26,133.

Foll. 84; 10 in. by $7\frac{1}{2}$; 13 lines, $4\frac{3}{4}$ in.

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long; written in Naskhi and Nestalik, apparently in India, early in the 19th century.

[W. M. ERSKINE.]

The same work, without the preface.

In spite of some discrepancies, the text agrees in the main with the preceding copy.

In the subscription the work is termed *تاج المصادر*

Or. 1174.

Foll. 190; $10\frac{1}{2}$ in. by 7; 5 lines, $4\frac{1}{2}$ in. long; written in large Naskhi, with all the vowels, dated Rajab, A.H. 864 (A.D. 1460).

[ALEXANDRE JABA.]

مقدمة الادب

Introduction to the study of Arabic.

Author: Maḥmūd B. 'Umar uz-Zamakhsharī, محمود بن عمر الزمخشري

Beg. الحمد لله الذى فضل على جميع الالسنه لسان العرب

Zamakhsharī, the well-known author of the *Kashshāf*, was born in Zakhmashar, a village of Khwārazm, A.H. 467, and died A.H. 538. See his life and works in Ibn Khallikān, de Slane's translation, vol. iii. p. 321.

The author states in the preface that he had received the commands of the noble Amīr, the Isfahsālār Bahā ud-Dīn 'Alā ud-Daulah Abul-Muẓaffar Atsuz B. Khwārazmshāh (who afterwards reigned from A.H. 522 to 551; see pp. 475 *a*, 467 *a*) to write for the Amīr's library a copy of his work, *Muẓaddimat ul-Adab*, which had already been favourably received, and had circulated far and wide.

The work is divided into five parts (*Kism*) as follows:—1. Nouns. 2. Verbs. 3. Particles. 4. Inflexion of the nouns. 5. Inflexion of the verbs. The Preface and the first two of the above parts have been edited

with an Arabic index by J. G. Wetzstein, Leipzig, 1850. See also Haj. Khal., vol. vi. p. 76, Uri, p. 233, Pusey, p. 186, Fleischer, Leipzig Catalogue, p. 332, the Vienna Catalogue, vol. i. p. 96, and the Upsala Catalogue, p. 11.

The present copy contains only the preface and part I, which gives the nouns (including adjectives, numerals and pronouns) classed according to subjects. The contents correspond to pp. 1—85 of the lithographed edition. The Arabic is accompanied throughout by a Persian and a Turkish version, written in two separate lines under the text, by the same hand, but in a smaller character, and marked with all the vowels. In some places Greek equivalents have been added.

Copyist: أحمد بن يوسف بن عيذل بن ابراهيم بن يعقوب النكدي

Foll. 184—190, written by the same hand, do not belong to Zamakhshari's work. They contain tables of the Arabic pronouns combined with prepositions, Persian pronouns and adverbs, and some Turkish notes on Persian grammar and on the calendar.

Or. 1175.

Foll. 206; 9 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 11 lines, 4 $\frac{1}{4}$ in. long; written in large Naskhi with vowels, probably in the 16th century.

[ALEXANDRE JABA.]

كتاب التعليل

An Arabic vocabulary explained in Persian.

Author: Ismā'il B. 'Alī B. Ishāq, إسماعيل بن علي بن إسحاق

Beg. الحمد لله الذي زين العالم بالعلماء واطهر نور العلم

The author, who is not otherwise known, defines his work, in a short Arabic preamble, as a compendium which will be to students an indispensable introduction to a knowledge of Arabic, and divides it into three parts

(kism) as follows: القسم الاول في المصادر القسم الثاني في الاسماء القسم الثالث في الحروف

Part I., containing the verbal nouns, fol. 5 *a*, is subdivided, according to the various forms of the Maṣdar, into twenty-three chapters (Bāb), in each of which the verbs are alphabetically arranged under the first radical. Part II., fol. 97 *a*, contains the nouns arranged under the following heads: 1. parts of the body, 2. crafts and tools, 3. food and drink, 4. animals, 5. heaven and earth, and, in each class, in alphabetical order. Part III., fol. 206 *a*, contains a few particles.

Each word is followed by its Persian equivalent, written with all the vowels, and Turkish glosses are added in a smaller character between the lines. From the archaic spelling of the Persian, in such words as آنج, داذن, شذن etc., this copy appears to have been transcribed from an early MS.

In a Turkish note on the fly-leaf the writer ascribes the work to al-Birūnī, evidently confounding it with the تعليل باحالة الوهم mentioned by Haj. Khal., vol. ii. p. 324.

Add. 26,136.

Foll. 45; 12 in. by 7; 9 lines, 3 in. long; written in fair Nestalik; apparently in the 17th century.

[WM. ERSKINE.]

نصاب الصبيان

A versified Arabic Persian vocabulary (see p. 504 *a*).

Add. 26,137.

Foll. 34; 8 in. by 4 $\frac{1}{2}$; 14 lines, 2 $\frac{3}{4}$ in. long; written in Nestalik, apparently in the 18th century.

[WM. ERSKINE.]

The same work, slightly imperfect at the beginning.

Add. 7435.

Foll. 438; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 23 lines, 3 $\frac{1}{4}$ in.

long; written in Naskhi; dated Jumādā I., A.H. 1122 (A.D. 1710). [Cl. J. Rich.]

الصرح من الصحاح

An abridged recension of the *Ṣiḥāḥ*, or Arabic Lexicon, of al-Jauharī (see the Arabic Catalogue, pp. 227, 467), with the addition of the Persian equivalent to each word.

Author: Abul-Faḥl Muḥammad B. 'Umar B. Khālīd, called Jamāl ul-Ḳurashī, ابو الفضل محمد بن عمر بن خالد المدعو بجمال القرشي

قال الفقيهير الى مولاه الغني عما سواه الواثق بالتمتالي

After duly praising the original work, the author states, in an Arabic preface, that he had succeeded, after a long search, in discovering at last in the Madrasah named after the *Ṣāhib Burhān ud-Dīn Mas'ūd*, in Kāshghar, a corrected copy of the same in four thick volumes, from which the present abridgment was made. It was completed, as stated at the end of some copies, A.H. 681.

According to *Tārīkh i Rashīdī*, Add. 24,090, fol. 248, the author gives in his Additions to the *Ṣurāḥ* ملحقات صراح an account of the learned men of Balāsāghūn, and states that his father was one of the *Ḥāfiz*, or traditionists, of that city.

The *Ṣurāḥ* has been printed in Calcutta, 1812, and in Lucknow, A.H. 1289. See also Haj. Khal., vol. iv. p. 101, Stewart's Catalogue, p. 133, Uri, p. 237, and the Leyden Catalogue, vol. i. p. 101.

Add. 5643.

Foll. 452; 14 $\frac{3}{4}$ in. by 9; 21 lines, 5 $\frac{1}{2}$ in. long; written in fair Nestalik; dated June 1779.

The same work.

It is stated at the end that this copy had been transcribed from the MS. of Mr. (Sir Charles) Wilkins, and collated with the original.

Add. 26,138.

Foll. 40; 8 $\frac{3}{4}$ in. by 5; 13 lines, 3 $\frac{1}{4}$ in. long; written in Nestalik, apparently in the 17th century. [Wm. ERSKINE.]

عقود الجواهر

An Arabic-Persian vocabulary in verse, arranged, like the *Niṣāb us-Ṣubyān*, by order of subjects.

Beg. الحمد لله مبدع البدايع ومنشى الصنايع

In a short prose preface, the author, who calls himself رشيد الدين القوي عبد الجليل بن عمر الوطاطى (a name bearing a suspicious resemblance to that of the celebrated poet Rashid ud-Dīn Muḥammad B. 'Abd ul-Jalīl Vaṭṭāṭ, who died A.H. 578), says that this work consists of fifty sections (*Ḳiṭ'ah*) and 578 Baits, and that it was intended as an offering to the library of Mirzā Ulugh Beg Chalabī, son of the Sultan Muḥammad [B.] Bayazīd B. Murād B. Ūrkhān B. 'Uṣmān (*i.e.* Muḥammad I., who reigned from A.H. 816 to 824).

An enlarged recension of the same work, comprising fifty-one *Ḳiṭ'ahs* and 650 Baits, is mentioned by Haj. Khal., vol. iv. p. 239, as ascribed to Rashid Vaṭṭāṭ, and dedicated to Sultan Murād B. Muḥammad Khān (A.H. 825—855).

Add. 7440.

Foll. 317; 10 $\frac{1}{4}$ in. by 7 $\frac{1}{4}$; 24 lines, 4 $\frac{3}{4}$ in. long; written in Naskhi; dated Shavvāl, A.H. 961 (A.D. 1554). [Cl. J. Rich.]

كنز اللغات

An Arabic dictionary explained in Persian.

Author: Muḥammad B. 'Abd ul-Khālīḳ B. Ma'rūf, محمد بن عبد الخالق بن معروف

Beg. جواهر كنوز لغات حمد و ستایش نثار بارگاه حضرت متكلى

The author states in the preface that, as a knowledge of Arabic, the language of the

Coran and the tradition, was incumbent on all Muslims, and, as the best dictionary, the *Şihāh*, was written in Arabic, and therefore available only to Arab readers, he had been induced to write the present work, containing the most important words of the language and all those which occur in the Coran. It was compiled from the *Şihāh*, *Mujmil*, *Dustūr*, *Maşādīr*, *Ikhtiyārāt i Badīfī*, *Lughāt ul-Kur'an*, and *Sharḥ i Nişāb* (see the Arabic Catalogue, p. 469 *b*). The preface concludes with a dedication to Sulṭān Muḥammad, and a eulogy upon his son and heir apparent, Mirzā 'Alī.

It is stated in the *Jahān-Ārā*, Or. 141, that the *Kanz ul-Lughāt* was written for Kār Giyā Sulṭān Muḥammad, who reigned in Gilān from A.H. 851 to 883. His son, Kār Giyā Mirzā 'Alī, who succeeded him, was put to death by his brother A.H. 911. The latter is the prince to whom a history of Tabaristān by 'Alī Rūyānī was dedicated. See Schir-Eddin's *Geschichte von Tabaristan*, edited by Dr. Dorn, Vorwort, pp. 9—11, Text, p. 4, and Aly Ben Schems-Eddin's *Chanisches Geschichtswerk*, Vorwort, pp. 6—13.

The words are arranged according to the initial and final letters. The *Kanz ul-Lughāt* has been lithographed in Persia, A.H. 1283. See Haj. Khal., vol. v. p. 256, Stewart's Catalogue, p. 135, the St. Petersburg Catalogue, p. 202, and the Munich Catalogue, p. 109.

Add. 23,571.

Foll. 258; 11½ in. by 8; 23 lines, 5½ in. long; written in Nestalik; dated Muḥarram, A.H. 1059 (A.D. 1649). [ROBERT TAYLOR.]

The same work.

Add. 23,572.

Foll. 303; 7½ in. by 5; 17 lines, 3½ in.

long; written in Nestalik; dated Verāmin, Rabī' II., A.H. 1111 (A.D. 1699).

[ROBERT TAYLOR.]

The same work.

Copyist: ابن حاجی عبد الصمد محمد قاسم الرازی

Add. 7443.

Foll. 132; 10 in. by 6¾; 15 lines, 4 in. long; written in large Naskhi, in the village of Sāvukh Balāgh, قریه ساوخ بلاغ; dated Shawvāl, A.H. 1076, and Sha'bān, A.H. 1083 (A.D. 1664 and 1672). [Cl. J. Rich.]

I. Foll. 1—119.

خلاصة اللغات و تفسير المشكلات

A vocabulary of Arabic words used in Persian composition, but not generally understood.

Author: Ismā'il B. Luṭf-Ullah ul-Bā-kharzī, اسماعیل بن لطف الله الباخزی

Beg. الحمد لله الذى انزل القرآن العربى اوضح للجمع و البيانات

The words are arranged, according to the initials, in eight-and-twenty books (*Kitāb*). Each book is subdivided into three Bābs, according to the vowel which accompanies the initial.

This is probably the work mentioned as *Khulāṣah* among the sources of the *Tuḥfat us-Sā'adat*; see p. 493 *b*. A copy is noticed in the *Mélanges Asiatiques*, vol. iii. p. 493.

II. Foll. 120—123. A short alphabetical vocabulary of difficult Persian words, without author's name.

Beg. این رساله ایست در معرفت لغت فرس که در میان مردم مشکست

III. Foll. 124—130. A short vocabulary, giving the Persian equivalents of Arabic words and phrases used in epistolary composition, without alphabetical arrangement.

Beg. اما بعد بدانکه این الفاظ اختیار کرده اند که در ترسلات بکار آید

Add. 16,752.

Foll. 263; 11 in. by $6\frac{1}{2}$; 29 lines, $4\frac{1}{4}$ in. long; written in Nestalik and Shikastah, apparently in the 18th century.

[WM. YULE.]

I. Foll. 1—220. Mu'ayyid ul-Fuzalā (see p. 494 a).

An Appendix (Tatimmah), treating of arithmetical notations and some points of Persian grammar, foll. 216 *b*—220 *b*, is imperfect at the end.

II. Foll. 222—263. Khulāṣat ul-Lughāt, the work described in the preceding MS., art. I.

In this copy a short anonymous preamble has been substituted for the original preface.

Add. 6959.

Foll. 66; $7\frac{3}{4}$ in. by $6\frac{1}{4}$; about twelve lines a page; written by the Rev. J. Haddon Hindley on paper water-marked 1806.

Tajnis i Khaṭṭ, by Jāmī, the work described p. 503 *b*, with an English translation and an alphabetical index.

Add. 5554.

Foll. 358; $15\frac{1}{2}$ in. by 9; 25 lines, $5\frac{1}{4}$ in. long; written in fair Nestalik in the first half of the 17th century.

[CHARLES HAMILTON.]

چهار عنصر دانش

A large dictionary of the Arabic and Persian languages.

Author: Amān Ullah, entitled Khānah-Zād Khān Firūz Jang, son of Mahābat Khān, entitled Khān-Khānān, Sipahsālār, B. Mir Muḥammad Ghayūr, زاده امیر محمد غایور خان فیروز جنگ ولد مہابتخان الخطاب بخانخان سپہسالار بن میر محمد غایور

Beg. نازنین شہادی کہ از خلوتکده قدس و آرامگاہ معنی

Amān Ullah Ḥusainī, son of the famous Mahābat Khān Zamānah Beg, served with distinction under Jahāngīr and Shāhjahān. He obtained the title of Khānahzād Khān, by which he designates himself in the present work, together with the post of Deputy-Governor of Kābul, in the seventeenth year of the former's reign (A.H. 1031—2); but he is better known under the title of Khānzamān, which was conferred upon him at the accession of Shāhjahān, A.H. 1037. He played a prominent part in the Deccan wars against Sāhū, and died as Governor of the Bālaghāt, A.H. 1046. He left a general history, a Majmū'ah called Ganj i Bādāvard (see p. 489 *b*), and a Dīvān of great merit, in which he takes the poetical surname of Amānī. See Ma'āshir ul-Umarā, fol. 180, Tazkirat ul-Umarā, fol. 45, and the Oude Catalogue, p. 109. The above notices do not mention either the present dictionary, or Amān Ullah's medical work, Umm ul-'Ilāj (Egerton 1008).

After dilating upon the merits of the reigning sovereign, Jahāngīr, the author states that, as the emperor was ever eager to promote learning, and especially the science of language, he had conformed with his desire by compiling from the most esteemed works a dictionary comprising all the important words, either Persian or Arabic, as well as metaphorical phrases and medical terms.

The preface is followed by a statement of the contents of the four parts, termed 'Unṣur, of which the work consists, with some preliminary remarks belonging to each of them, foll. 2—17. In the case of the second 'Unṣur this introduction is of considerable extent. It comprises a list of sources and an account of the Persian language and grammar, the whole of which is textually copied without any acknowledgment from the Farhang i Jahāngīrī, with the only difference that the word دانش has

been substituted for آئين in the headings of the twelve sections which it comprises. The latter work having been dedicated to the same Jahāngir less than twenty years before, this is a remarkably bold plagiarism.

The contents of the four 'Unşurs are stated to be as follows: i. An Arabic dictionary, compiled from the Kāmūs, Şurāh, Kanz ul-Lughat (p. 507 *b*), Kashf ul-Lughat (p. 495 *a*), and some treatises not specified. ii. A Persian dictionary. iii. Metaphorical phrases, Zend and Pāzend words, with some Turki and Hindi words. iv. Medical terms.

The first, and only extant, 'Unşur occupies the rest of the volume, foll. 17 *b*—358. It is a very full Arabic dictionary, in which the spelling of the words is accurately determined and their meanings explained in Persian. It is divided into Bābs and Faşls, in which the words are arranged according to their final and initial letters. The margins are filled with copious additions.

The MS. is endorsed سراج اللغت شاهجهانی. On the first page is a note stating that it had come into the possession of Zuhūr ud-Din Muḥammad Shirāzi ul-Kurashī, A.H. 1068. At the end is a seal with the still earlier date A.H. 1057.

Add. 5556.

Foll. 314; 11½ in. by 8; 21 lines, 5 in. long; written in Nestalik, apparently in the 17th century.

[CHARLES HAMILTON.]

منتخب اللغات شاهجهانی

A dictionary of Arabic words in common use, explained in Persian.

Author: 'Abd ur-Rashīd ul-Ḥusainī ul-Madani ut-Tatavi, عبد الرشيد الحسيني المدني اصلا ستايش و سپاس مالک الملکی کہ تذکار

آلای بی احصای (see p. 500 *b*)
ستایش و سپاس مالک الملکی کہ تذکار

The preface contains a long panegyric on

Shāhjahān, to whom the work is dedicated, with versified ephrograms composed by the author for the emperor's birth and accession. 'Abd ur-Rashīd states further on that he had compiled the present work from the most esteemed lexicons, such as the Kāmūs, the Şiḥāh, and the Şurāh, and he enumerates nine blemishes noticeable in earlier dictionaries, from which it was exempt.

The date of composition is expressed, in a versified ephrogram found at the end of the next copies, by the words منتخب بی بدیل *i.e.* 1092—46 = A.H. 1046. The words are arranged according to the initial and final letters.

The Muntakhab ul-Lughāt, also called Rashīdī 'Arabī, has been frequently printed in India, Calcutta, 1808, 1816, 1836, Lucknow, 1835, and A.H. 1286, Bombay, A.H. 1279. See Stewart's Catalogue, p. 135, and Ouseley's Collection, No. 386.

Add. 6644.

Foll. 330; 9¾ in. by 6; 19 lines, 3¾ in. long; written in Nestalik, with ruled columns, probably in the 17th century.

[JAMES GRANT.]

The same work.

This copy has a lacune extending from the word وقبة to ميطان.

Egerton 1022.

Foll. 249; 14¼ in. by 8½; 19 lines, 4¾ in. long; written in Shikastah-Amiz; dated Faizābad, Zulḡa'dal, A.H. 1229 (A.D. 1814).

The same work.

Add. 16,753 and 16,754.

Two uniform volumes; foll. 471 and 392; 15¼ in. by 9; 29 lines, 5½ in. long; written in Nestalik, apparently in the latter half of the 18th century.

[WM. YULE.]

قادیوس

A Persian translation of the *Ḳāmūs*, or Arabic Thesaurus, of al-Firūzābādī; see the Arabic Catalogue, p. 469.

Translator: Muḥammad Ḥabīb Ullah,
محمد حبیب الله

Beg. حمد و نیایش کوناگون معروض حضرت علمیم
و علامی

After dwelling on the importance of a knowledge of Arabic, and on the superiority of the *Ḳāmūs*, in point of comprehensiveness, to all other dictionaries, Muḥammad Ḥabīb Ullah states that in his translation he had followed as much as possible the renderings of the *Ṣurāḥ*, *Kanz ul-Lughat*, *Taj ul-Maṣādir*, and *Muntakhab ul-Lughat*; that, unlike the author of the *Ṣurāḥ*; he had left no word of the original untranslated, and, lastly, that he had added in many cases words or meanings omitted by the author. This is followed by a full notice on the life of al-Firūzābādī, extracted from as-Sakhāwī's work, *الضوء اللامع*, and other sources, and by a detailed explanation, in the form of questions and answers, of some difficult points in the method adopted in the *Ḳāmūs*.

The translator says that he had completed his work in A.H. 1147, در سنه یکهزار و یکصد
; و چهل و هفت هجری

تاریخ زبیر سال ان پییر خرد
ماه رمضان بود بکفت ای علام

he gives a somewhat later date, viz. A.H. 1149. He adds, in conclusion, that, as the original work had been submitted to the inspection of Timūr, it was meet that its translation should be honoured by a glance of the best of his descendants, the reigning emperor, Muḥammad Shāh Pādishāh Ghāzī.

An earlier Persian translation of the *Ḳāmūs*, by 'Abd ur-Raḥmān B. Ḥusain, A.D. 1618 (A.H. 1027), is mentioned in Stewart's Catalogue, p. 134.

Add. 16,755.

Foll. 687; 10 $\frac{1}{4}$ in. by 6; 20 lines, 4 $\frac{1}{8}$ in. long; written in cursive Indian Nestalik, apparently in the 18th century.

[WM. YULE.]

The first volume of the preceding work, ending with the letter ط.

Turki-Persian Vocabularies.

Add. 6646.

Foll. 52; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 15 lines, 3 in. long; written in Nestalik, apparently in the 18th century.

[JAMES GRANT.]

A Turkī (Oriental Turkish) vocabulary, explained in Persian.

Author: Faḡl Ullah Khān, فضل الله خان

Beg. سبحان الله هرگاه انصح عرب و عجم

The author designates himself as a cousin *عموزاده* of Saif Khān, of the lineage of Chākū, and one whose forefathers had been attached for fourteen generations to the service of the house of Timūr. He states that he had written this work by order of the reigning emperor (Aurangzīb), and for the use of the Shāhzādah.

Saif ud-Dīn Maḥmūd, commonly called Faḡr Ullah, was the second son of Tarbiyat Khān, who came from Tūrān to India, and became Bakhshī of Shāhjahān. He was a descendant of Amīr Chākū, one of the Amīrs of Timūr. Having deserted the imperial army under Rājah Jaswant, to pass into the ranks of the rebel Aurangzīb (A.H. 1068), he was rewarded by the latter with the title of Saif Khān, and appointed successively governor of Dehli, of Kashmīr, and Bihār. He died as governor of Ilāhābād, A.H. 1095. See *Tazkirat ul-Umarā*, fol. 50, and *Ma'aṣīr ul-Umarā*, fol. 312.

Contents: Introduction, treating of Turkī suffixes, fol. 2 a. Bāb i. Verbs, arranged

according to the first letters, fol. 5 *b*. Bāb II. Nouns, arranged according to the initial and final letters, fol. 12 *b*. Bāb III. Miscellaneous words, viz. numerals, parts of the human body, names of animals, of Turkish tribes, etc.

The work has been printed, at the request of Sir Wm. Ouseley, with an improved arrangement and some additions, by 'Abd ur-Rahīm, Calcutta, A.H. 1240.

Add. 16,759.

Foll. 94; 9¼ in. by 5½; 9 lines, 3¼ in. long; written in large Nestalik, with 'Unvān and gold-ruled margins, in the 18th century.

[WM. YULE.]

الفاظ جلیه فی بیان لغات ترکیه

A Turkī vocabulary and grammar, explained in Persian.

Author: Khwājah Ṭayyib Bukhārī Naḡshabandī, خواجه طیب بخاری نقشبندی,

Beg. حمدی که اوراق احداق بصایر اولو الابصار از ملاحظه

A preface, written partly in Persian, partly in Arabic, and partly in Turkī, the last two with interlinear Persian version, contains a panegyric, in prose and verse, on the reigning emperor, Nāṣir ud-Dīn Muḥammad Shāh Pādishāh Ghāzī (A.H. 1131-1161), to whom the work is dedicated.

The treatise is divided into fifty chapters (Faṣl) and an appendix (Khātimah). The first twenty-five chapters, fol. 14 *b*, contain Turkī words classed according to subjects, with the Persian equivalent written under each. The last twenty-five, fol. 35 *b*, treat of Turkī grammar. The Khātimah, fol. 85 *b*, contains a hundred moral sentences ascribed to Turkish Shaikhs, with interlinear Persian version.

Egerton 1021.

Foll. 495; 10½ in. by 6¼; 16 lines, 3⅝ in.

long; written in Nestalik, apparently in India, in the 17th century.

A vocabulary of Turkī verbs, explained in Persian, imperfect at beginning and end.

The verbs are arranged in alphabetical order. Each verb is completely conjugated in tabular form, and constitutes a Faṣl, occupying two pages. The Persian equivalent is written under each inflexion.

The MS. begins in the middle of the verb آدورماق, the twelfth Faṣl, and breaks off in the first line of the verb بیماق.

Or. 404.

Foll. 110; 11½ in. by 6; 17 lines, 4 in. long; written in Nestalik, dated Pūth (District of Mirath), Rabī' I. A.H. 1253 (A.D. 1837). [GEO. WM. HAMILTON.]

I. Foll. 9—27. A Turkī grammar explained in Persian, entitled in the subscription فواید ترکی.

Author: 'Ashūr Beg, son of Niyāz Beg B. عاشور بیگ ولد نیاز بیگ ابن دوست بیگ

Beg. الحمد لله الذى خلق الانسان واعطى له اللسان

The author says in a short preamble that he had written this short manual at the request of some students desirous of learning the colloquial Turkī.

II. Foll. 28—68. Familiar dialogues in Turkī and Persian, entitled in the subscription کتاب صحاورۃ الاتراك.

Beg. فصل در بیان کلام مرکب ترکی یاد دهانیدن.

They were written, as stated at the beginning, for the use of the author's pupil, Navvāb Mīr Muḥsin Khān, who, although acquainted with the vocabulary, was not able to speak the language.

III. Foll. 69—79. Fragment of a Turkī poem in Maṣnavī rhyme, the hero of which is Ilūmān B. Ḳaifūr.

IV. Foll. 80—92.

زبدة الاسماء التركیة

A Turkī-Persian vocabulary.

Beg. باب فی بیان اسماء الاشياء المختلفة فی لسان الاتراك

It is divided into nine Faṣls, under the following heads: 1. Heaven and earth. 2. State. 3. Arts and trades. 4. Names of relationship. 5. Parts of the body. 6. War and arms. 7. Names of animals. 8. Miscellaneous words. 9. Numerals. In each of the above sections the words are in alphabetical order.

V. Foll. 93—110.

نصاب قطبيه

A versified Turkī-Persian vocabulary.

Author: Kalimat Ullah, commonly called Khwājah Pādishāh, son of Khwājah Raḥmat Ullah B. Khwājah Ni'mat Ullah, مشهور كلمة الله بجواجه بادشاه ولد جواجه رحمت الله ابن جواجه نعمت الله

Beg. أوغان و تنکری و ایزی خدا ورق یافراغ

It was written, as stated in a prose preface, by desire of a prince of royal blood, Mirzā Ḳuṭb ud-Dīn, and consists of 274 distichs.

The Turkī words are marked with a ت written over them in red ink, their Persian renderings with ف.

Persian-Turkish Dictionaries.

Add. 7684.

Foll. 110; 9½ in. by 7; 9 lines, 4 in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

شامل اللغت

A Persian-Turkish dictionary.

Author: Al-Ḳarā-Ḥiṣārī, القراحصاری

VOL. II.

Beg. حمد بى حد و ثناء بى عد مر ان عالمى را كه آدم صفى

The words are arranged in Bābs according to the final letters, and in sub-sections called Nau' according to the initials. The latter are again sub-divided according to the vowel of the initial. The Turkish equivalent is written in a smaller character above each word.

In a copy described by Aumer, Munich Catalogue, p. 117, the author is called Ḥasan B. Ḥusain 'Imād, of Ḳarā-Ḥiṣār, and the work dedicated to Sultan Bāyazīd B. Muḥammad B. Murād, who reigned from A.H. 887 to 918. The Lughat i Ḳarā-Ḥiṣārī is one of the sources of Ni'mat Ullah (p. 514 b), and of the second edition of Surūrī (p. 499 b).

The present copy wants a few lines at the end. On the first page is a note stating that the writer had purchased the MS. A.H. 1134 (A.D. 1722).

Harl. 5494.

Foll. 49; 8 in. by 5¾; 7 lines about 3½ in. long; written in Naskhi, with all vowels, A.H. 1062 (A.D. 1652).

تحفة شاهدي

A Persian-Turkish vocabulary, in Maṣnavī verse.

Author: Shāhidī, شاهدى

Beg. بنام خالق وحى و توانا
قدیم و قادر و بینا و دانا

The author, who describes himself as a Maulavī, and a native of Maghlah in the province of Mantashā, states in a poetical prologue that he had written this vocabulary in imitation of the Tuhfah i Ḥusāmī, which he had read in his childhood with his father Khudā'ī, and by the help of which he had been able to understand the Maṣnavī without a master.

Shāhidī, whose proper name was Ibrāhīm,

M

son of Khudā'ī Dadah, lived in Brusa, as Shaikh of the Maulavis. He is the author of several Maṣnavis and a Divān. He died A.H. 957. See Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii. p. 258.

The date of composition is fixed at the end, fol. 48 *a*, by the following chronogram:

قَدِّى سندن شاهدهى نو يادكار

which gives A.H. 920. This disposes of the attempted identification of the author with another Shāhidī, 'Abd ul-'Azīz Chalabī, who died A.H. 1021. See the St. Petersburg Catalogue, p. 428, the Gotha Catalogue, p. 39, and the Munich Catalogue, p. 39.

The *Lughat i Shāhidī*, as the work is commonly called, is a popular school-book, on which several commentaries have been written. See Haj. Khal., vol. vi. pp. 598—9. It has been described by Fleischer, *Dresden Catalogue*, No. 221, Kraft, No. 22, and Flügel, *Vienna Catalogue*, vol. i. p. 135.

In a portion of the present copy, foll. 6—31, English equivalents have been written under the text in a hand-writing of the 17th century. On the first page is written "Brian Braxton his Book, 1652."

Other copies will be described in the Turkish Catalogue.

Add. 7887.

Foll. 79; 7 in. by 4; 23 lines, 2 $\frac{3}{4}$ in. long; written in small Nestalik, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—71.

دقائق الحقائق

A treatise on the distinctions existing between Persian synonyms, explained in Turkish, and illustrated by numerous quotations from the standard poets.

Beg. سپاس بی قیاس خدای بی همتایه که
کلزار بدایع

The work is dedicated in a short preamble

to Ibrāhīm Pāshā, the Vazīr of Sulaimān. The author, not named in this copy, is, according to Haj. Khal., vol. iii. p. 232, Aḥmad B. Sulaimān, called Ibn Kamāl Pāshā.

This celebrated poet, philologist, and historian, son of a Pāshā of the time of Muḥammad II., accompanied Sultan Salim, as Kāzī 'Askar, in the conquest of Egypt, and was promoted under Sulaimān to the dignity of Muftī. He died in Constantinople, A.H. 940 (not 941, as stated by Hammer). The date is fixed by contemporary chronograms, as مات الفخیر and هذا مقام احمد. See Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii. pp. 205—211.

The work has been subsequently arranged in alphabetical order, under the title of ترتیب الدقائق; see Haj. Khal. vol. iii. p. 232, and the Vienna Catalogue, vol. i. p. 133. An abstract of the contents has been given by Hammer, *Mines de l'Orient*, vol. iii. p. 47. See also the Leyden Catalogue, vol. i. p. 99, Vienna Catalogue, vol. i. p. 130, and Upsala Catalogue, p. 19.

II. Foll. 72—79.

رسالة التعريب من التعجيم

An Arabic tract on the alteration of foreign words introduced into Arabic, by the same author.

Add. 7680.

Foll. 236; 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$; 21 lines, 4 in. long; written in Naskhi, apparently in the 18th century. [Cl. J. Rich.]

A Persian dictionary explained in Turkish.

Author: Ni'mat Ullah B. Aḥmad B. Kāzī Mubārak ur-Rūmī, نعمت الله بن احمد بن قاضی مبارک الرومی

Beg. حمد بی قیاس و شکر با اساس آن مالک
بی همتای را

The work is called in the subscription

لغة نعمة الله. Haj. Khal., who mentions it under *نعمة الله*, vol. vi. p. 362, states that the author died A.H. 969.

It was compiled, as stated in the preface, from the following works: 1. *Uḡnūm i 'Ajam* (a Persian Turkish Lexicon; see Uri, p. 291, No. 108). 2. *Qāsimah i Luṭf Ullah Ḥalīmī* (Haj. Khal. reads *قائمة*; see vol. iv. p. 503. The author died A.H. 928; see the Petersburg Catalogue, p. 431). 3. *Vasilah i Maḳāṣid* (written by Maulavī Rustam about A.H. 903; see the Vienna Catalogue, vol. i. p. 197). 4. *Lughat i Qarā-Ḥiṣārī* (see p. 513*a*). 5. *Ṣiḥāḥ i 'Ajam*, in two recensions, one early and short, the other later and enlarged (by Hindūshāh Nakhjavānī; see Haj. Khal., vol. vi. p. 91, and the Leyden Catalogue, vol. i. p. 100).

The author adds that he had explained every word, even the most usual, as he was writing for ordinary readers, *برای عوام الناس*.

The work is divided into the three following parts (Kism):—I. Verbs, fol. 3 *a*. II. Particles and flexion, fol. 17 *a*. III. Nouns, fol. 22 *b*. In the first and third of the above parts the words are alphabetically arranged in Bābs according to the initials. Each Bab is subdivided into three sections according to the accompanying vowel.

The *Lughat i Ni'mat Ullah* has been described by Fleischer, Dresden Catalogue, No. 182, and by Dorn, Petersburg Catalogue, p. 427. See also the Vienna Catalogue, vol. i. pp. 132, 137, and the Leyden Catalogue, vol. i. p. 101.

Add. 7679.

Foll. 176; 8½ in. by 5½; 19 lines, 3½ in. long; written in neat Nestalik, apparently in the 17th century. [Cl. J. RICH.]

مجمع اللغات

Another recension of the preceding work, with a somewhat different preface, in which the enumeration of the sources is omitted.

In the body of the work, the main difference appears to consist in the absence of numerous poetical quotations, especially from Shams Fakhri, which are found in the preceding copy.

Add. 7686.

Foll. 197; 8 in. by 5¾; 7 lines, 3½ in. long; written in Naskhi, apparently in the 17th century. [Cl. J. RICH.]

The same work abridged, and written in tabular form.

This copy wants the preface, the latter part of Kism I., and the whole of Kism II., but the last lines.

Add. 7687.

Foll. 21; 8¾ in. by 5½; 23 lines, 3½ in. long; written in small Naskhi, about the beginning of the 19th century. [Cl. J. RICH.]

تحفة هبى

A versified vocabulary containing the most usual Persian words explained in Turkish.

Author: Vahbi Sunbul-Zādah, *وهبى سنبل زاده*.

Beg. *حمد بي حد او كرم فرمايه*
كه انك نعمتي در بي غايه

The author, whose proper name was Muḥammad B. Rashīd, left his native town, Mar'ash, for Constantinople, and was sent by Sultan 'Abd ul-Ḥamīd on an embassy to the Persian court. He has left a *Divān* which was completed A.H. 1222. See Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. iv. pp. 554—73.

It appears, from a prologue in Turkish verse, that he wrote the present work, after a long residence in Persia, and especially in Shīrāz, for his son Luṭf Ullah, and dedicated it to the Grand Vazīr Ibrāhīm Pāshā.

The date of composition is expressed in a

versified chronogram at the end by the line,

بمحمد الله بو زيبا تحفده وهي تمام اولدى

which gives A.H. 1196.

The *Tuhfah i Vahbī* has been printed in Constantinople, A.H. 1213, and has been often reprinted there and at Bulak. See Flügel, *Vienna Catalogue*, vol. i. p. 143.

Miscellaneous Dictionaries.

Add. 18,889.

Foll. 71; $9\frac{1}{2}$ in. by 6; 13 lines, 4 in. long; written in fair Nestalik; dated Nāgpūr, Rabi' I., A.H. 1215 (A.D. 1800).

شمس البیان فی مصطلحات هندوستان

A Hindustani glossary, alphabetically arranged, in which the words and phrases used by the *Rekhtah* poets of Dehli, and imperfectly understood in other parts of India, are explained in Persian, and illustrated with copious quotations.

Author: Mirzā Jān, poetically surnamed *Tapish*, مرزا جان متخلص بطیش

Beg. بعد تحمید حضرت سمن افروز که زبان انسان را

Muhammad Isma'il, familiarly called Mirzā Jān, of Dehli, was the son of a native of Bukhārā, and a descendant of Sayyid Jalāl ud-Dīn Bukhārī. He began life as a soldier, and was attached to the service of prince Jahāndār Shāh. He lived later in Murshidābād and Calcutta, and acquired some fame as a Hindustani poet. In the *Divān i Jahān*, written by Benī Narāyan A.D. 1814 (A.H. 1229), he is mentioned as still alive. See Garcin de Tassy, *Histoire de la Littérature Hindouï*, vol. i. p. 502, and Sprenger, *Oude Catalogue*, p. 297.

The author states in the preface that he had written the present work in Murshidābād, A.H. 1298, at the request of Navvāb Amīr ul-Mulk Shams ud-Daulah Aḥmad 'Alī Khān Bahādur Zulfakār Jang.

Royal 16, B. III.

Foll. 23; $12\frac{1}{2}$ in. by 8; a volume of miscellaneous contents. [THOMAS HYDE.]

Foll. 7—9; 12 in. by $7\frac{1}{2}$; about 33 lines, $4\frac{1}{2}$ in. long; written by a European hand, apparently in the 17th century.

A short rhymed vocabulary, containing familiar Arabic and Persian words and short sentences, explained in Hindustani.

Beg. خالق باری سرجنهار واحد ایک برا کرتار

It is commonly called, from its beginning, *Khālīq Bārī*, and is ascribed by popular tradition to Amīr Khusrau. It has been lithographed in Lucknow. See Sprenger, *Journal of the Asiatic Society of Bengal*, vol. xxi. p. 519, and *Biblioth. Sprenger.*, No. 1003.

Royal 16, B. XIII.

Foll. 41; $10\frac{1}{2}$ in. by $6\frac{1}{4}$; 18 lines, $3\frac{3}{4}$ in. long; written in Nestalik, on English paper, in the 17th century. [THOMAS HYDE.]

I. Foll. 2—32. An alphabetical vocabulary containing Persian verbs conjugated through their main forms, with the Hindustani equivalent written under each.

Beg. آمدن آمده بیاید می آید خواهد آمد

آونا آیا آوی آوتاھی آویکا

It is called in the subscription کتاب آمدن

II. Foll. 33—41. A list of common Persian words arranged by order of subjects, with interlinear Hindustani translation.

Add. 5661, A.

Foll. 50; $9\frac{1}{4}$ in. by 6; 13—15 lines; written in two columns, in the 18th century. [N. B. HALHED.]

A Bengali-Persian vocabulary, arranged according to the Sanscrit alphabet.

Or. 399.

Foll. 274; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 17 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik; dated Rajab, A.H. 1234 (A.D. 1819).

[GEO. WM. HAMILTON.]

عجائب اللغات

A Hindustani Pushtu dictionary, explained in Persian.

Author: Bahyār, son of Hāfiz ul-Mulk Hāfiz Raḥmat Khān Bahādur, الهميار ولد حافظ الملك حافظ رحمت خان بهادر

Beg. الحمد لله . . . بعد ستايش جناب كبريای
جل وعلى

The author, a son of the celebrated Rohilla chief, Hāfiz Raḥmat (see p. 212 *b*), states in the preface, that, by constant intercourse with the Afghans who flocked to India during his father's rule, he had acquired a familiar acquaintance with the language. At the death of Hāfiz Raḥmat in A.H. 1188, the Afghans were scattered far and wide. After being confined with his brother, during eight months, in Ilāhābad, he was released, upon the death of Shujā' ud-Daulah, and repaired to Lucknow. Three years later he settled with his younger brothers, who knew the language but imperfectly, in Bareli; and, although he frequently visited his elder brother, Navvāb Maḥabbat Khān, in Lucknow, he had lost, from want of practice, much of his native tongue. When, however, Maḥabbat Khān, who was the head of the family, died in A.H. 1223, the author, seeking some occupation to divert his mind in his bereavement, began collecting all he could remember of the language, and compiled the present work, in order to preserve to his children and other Afghans growing up in India the precious heirloom of the national speech. He adds that the work represents mainly the dialect of the Sarabhan tribe, to which he belonged.

Several versified chronograms, by the author's son Muḥammad Ibrāhīm Khān and others, give A.H. 1228 as the date of completion.

The work is divided into an introduction treating of Pushtū grammar, fol. 4 *b*, and twenty-eight Bābs, which form the dictionary proper, and begin at fol. 11 *b*.

The Hindustānī and Pushtū words, distinguished by the letters *ز* and *پ* written over each, are combined into one alphabet, and arranged according to the first and second letters. The Persian and Arabic equivalent is added to each, and all the Pushtū words are spelt at full length.

The present work has been mentioned by Major Raverty in his "Remarks on the Origin of the Afghans," Journal of the Asiatic Society of Bengal, vol. 23, p. 571. Another Afghan grammar and dictionary, entitled Riyāz ul-Maḥabbat, was written A.H. 1221, for Sir Ch. Barlow, by the author's brother, Maḥabbat Khān. See Sprenger, Zeitschrift der D. M. G., vol. xvi. p. 785, and Dr. Dorn's Afghan Grammar. The contents of both works have been incorporated by Major Raverty in his "Dictionary of the Pukhto," London, 1860; see the preface, p. 21.

Add. 12,266.

Foll. 488; 15 in. by 9 $\frac{1}{2}$; 15 lines in a page; written in Nestalik, on English paper, about the close of the 18th century.

A Persian-Maghī dictionary.

Maghī, *مگھی*, is the language of the Maghs, or inhabitants of Arracan. The Persian words are taken, with their explanations, from the Farhang i Jahāngirī, the arrangement of which is generally preserved. The Maghī words are written opposite, both in the original (Burmese), and in the Persian character.

An "Ex-Libris" on the cover shows that the MS. belonged to John Murray, after-

wards Sir John M'Gregor Murray, Bart., who attained the rank of Lieutenant-Colonel in the East-India Company's service in 1787. See above, p. 409, note.

Harleian 342.

Foll. 90; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; about 20 lines; written by a European hand, in the 16th century.

I. Foll. 3—72. An alphabetical English-Persian vocabulary, giving, in three columns, the English words, and the Persian equivalents in both the English and original characters, with some remarks on the Persian verb.

At the end is written: "John Banggam his Booke."

II. Foll. 73—78. Some Persian verbs fully conjugated, with the English equivalents.

III. Foll. 79—86. An English-Persian vocabulary, arranged by order of matters, in three columns. Most of the spaces reserved for Persian equivalents have been left blank.

IV. Foll. 87—89. The Lord's prayer in Persian, in the English and original characters. The same in Hindustani, in the English character.

Sloane 2924.

Foll. 123. Miscellaneous papers by Engelbert Kämpfer. The following is Persian:—

Foll. 1—41; $6\frac{3}{4}$ in. by $4\frac{1}{4}$; 18 lines. A Persian vocabulary, written by Kämpfer (probably A.D. 1684—8), containing familiar words and short sentences, arranged by order of subjects, in the original character and Latin transcription, with the German or Latin equivalents.

Sloane 2919.

Foll. 87; $8\frac{1}{4}$ in. by 5; from 21 to 23 lines; written by Engelbert Kämpfer, about the close of the 17th century.

"Het ontwerp van de Persianse Nomenclatour."

A Dutch-Persian vocabulary, arranged by subjects. It is written in three columns, containing the Dutch, the Persian, and the Dutch transcription of the latter. Some classes have been left unfinished. At the end are some notes on Persian grammar, foll. 79—87.

Or. 443.

Foll. 597; 13 in. by $8\frac{1}{4}$; from 20 to 23 lines; written in fair Nestalik, by a European hand, about A.D. 1785.

[Bequeathed by MRS. L. ROBERTS.]

"Specimen of a Vocabulary, Persian and English, compiled by [Major] R. E. R[oberts], comprising at least six thousand words, which do not appear in any printed dictionaries, and numerous additional senses," etc.

The character of the work may be judged from the following specimen, taken from the beginning:—

آب Abhorrence, aversion, ancestors, fathers, broth, refusal, denial, with.

ابدان Bodies; fit, proper.

Prefixed is an autograph letter written by Sir Wm. Jones to Major Roberts, Khānpūr, and dated, Hugli, 26 Oct., 1785, informing him that his supplement to the Persian dictionaries had been communicated by the writer to the Asiatic Society at Calcutta, and encouraging him to continue his labours.

Roger E. Roberts, who had entered the East India Company's service in 1767, attained the rank of Lieutenant-Colonel in 1794, and retired in 1797. He held for some time the office of Persian interpreter to the governor of Bengal. See the Journal of the Royal Asiatic Society, vol. xiii. p. 115.

Add. 6999.

Foll. 518; 9 in. by $7\frac{1}{4}$; loosely written by

the Rev. John Haddon Hindley, on paper water-marked 1815.

"Historical Vocabulary, from Richardson's Dictionary" (also from Castellus and Meninski), containing proper names of men and places in Persian, with English explanations; to which are added some extracts from Abulfaraj, Peecke, etc. in Latin and Arabic.

GRAMMAR.

Persian Grammar.

Add. 7691.

Foll. 111; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 12 lines, $3\frac{1}{8}$ in. long; written in fair Nestalik, with 'Unvān, ornamental headings, and gold-ruled margins, probably about the close of the 17th century. [Cl. J. RICH.]

A treatise on orthoepy and penmanship, without title.

Author: Abul-Kāsim B. Muḥammad Rizā, ابو القاسم بن محمد رضا, Majlis-Navīs i Naširī, مجلس نویس نصیری

Beg. الحمد لله الذى استنسمع لالواح قلوبنا نسخة عرفان وحدائيقه

The author, who calls himself a born servant of the Shāh, states that his grandfather, his paternal uncle, and his father, having severally written books on surnames, on the rules of letter-writing, and on poetry, در باب القاب و شعر, he had chosen for his subject in the present treatise orthography, the rules of correct diction, and penmanship.

It is divided into a Muḥaddimah and four Maḳālahs, as follows:—Muḥaddimah. Letters proper to Arabic, Persian, and Turkish, fol. 2 *b*. Maḳālah I., in two Bābs, viz. orthography, املا, and rules of correct speech قواعد سخنورى in Persian, fol. 4 *b*. Maḳālah II. Orthography and rules of correct speech in Turkish, fol. 38 *b*. Although this section

deals principally with Oriental Turkish, or, as it is called here, Jaghatāi, the forms of the Kizilbāshī and Rūmī dialects are frequently noticed. Maḳālah III., in three Bābs: 1. Meanings of the single letters, according to the teaching of the Imāms, fol. 49 *b*. 2. Arabic orthography, fol. 62 *a*. 3. Rules of correct speech in Arabic, fol. 76 *a*. Maḳālah IV. On penmanship, in eight Bābs, viz.: 1. Creation of the kalam, fol. 86 *b*. 2. Invention of the art of writing, fol. 87 *b*. 3. Writing implements, fol. 90 *a*. 4. Various writings and characters, fol. 95 *a*. (The latest of the celebrated penmen here mentioned is Mir 'Imād).^a 5. How to cut the kalam, fol. 99 *a*. 6. How to teach and practice penmanship, fol. 102 *b*. 7. Ligature and proportion of the letters ترکیب و کرمی, fol. 106 *a*. 8. How to correct writing, fol. 109 *b*.

In a Persian note written on the first page, and dated A.H. 1117, the writer calls this work رساله دوران, and appears to take "Davarān" as meaning scribes (Davar = Dabīr?), for he adds a wish that the work may prove useful to the eminent scribes of the period, دوران نمایان عرصه روزگار.

Egerton 1023.

Foll. 94; $10\frac{3}{4}$ in. by $6\frac{3}{4}$; 19 lines, $4\frac{1}{4}$ in. long; written in Nestalik, in the latter half of the 18th century.

جامع القواعد

A treatise on Persian grammar and prosody.

Author: Muḥammad Kūlī, poetically surnamed Muḥibb, محمد قلی المتخلص بحیب

Beg. بهار پیرای گلستان تصانیف و نزهت انزای

^a Mir 'Imād of Kāzvin, a Nestalik writer of great repute, lived in Ispahan under Shāh Abbās I. (A.H. 996—1038). He was assassinated at the instigation of the Shāh, to whom he was hateful as a Sunni, and had given personal offence. See Riyāz ush-Shu'arā, fol. 312, and Oude Catalogue, p. 59.

The author states that he had compiled this treatise, at the request of some friends, from the standard works of the masters, adding the results of his own observation, so that it might facilitate the study to beginners, and be also useful to proficient scholars. He completed it, as stated in a rhymed epilogue, at the beginning of the reign of Shah 'Ālam, and in the year expressed by the words *قانون سخنوران*, *i.e.* A.H. 1174.

It is divided into six books (*Maḩālah*), as follows: i. Letters and parts of speech, fol. 4 *b*. ii. Various forms of the infinitive, and formation of the past and future, fol. 6 *b*. iii. Conjugation, fol. 13 *b*. iv. Meanings of the detached letters, and their permutation, fol. 19 *b*. v. Syntax and derivation, fol. 36 *a*. vi. Containing two *Bābs*, viz., 1. Prosody, *عروض*, fol. 45 *a*. 2. Rhyme, fol. 84 *a*.

On the first page is a note written by a former owner, Aḩmad 'Alī Khān, who states that he had been long searching for that rare and excellent work. He calls the author Muḩammad ḩuli Khān.

Add. 25,863.

Foll. 134; 8 $\frac{3}{4}$ in. by 6; 13 lines, 3 $\frac{1}{2}$ in. long; written in Nestalik; dated Rabi' I., A.H. 1229 (A.D. 1814). [W.M. CURETON.]

The same work.

Add. 10,462.

Foll. 77; 9 in. by 7 $\frac{1}{2}$; 10 lines, 3 $\frac{3}{4}$ in. long; written in fair Nestalik, on English paper; dated Sha'bān, A.H. 1243 (A.D. 1828).

قانون نصیری

A treatise on Persian grammar, illustrated with numerous quotations from the poets.

Author: Ṣafdar 'Alī, صفدر علی

Beg. حمد بیحد و شکر بیعد حکیمی را سزاست که
برای عرایس

The author wrote it, as stated in the preface, for the use of his pupil, Mirzā Muḩammad Naṣir, son of 'Alī Beg Khān Ṣāḩib, in whose honour he gave it the above title.

It is divided into five *Bābs*, as follows: i. Construction of Persian nouns, *Izāfat*, and composition, fol. 2 *b*. ii. Pronouns, detached and attached, fol. 9 *b*. iii. Prefixed particles, fol. 25 *a*. iv. Affixed particles, fol. 44 *b*. v. Figures of speech, fol. 55 *b*.

Add. 8914.

Foll. 77; 7 in. by 4 $\frac{1}{4}$; 12 lines, 2 $\frac{3}{4}$ in. long; written in Nestalik; dated Zulḩa'dah, A.H. 1217 (A.D. 1803).

نهر الفصاحت

A treatise on correct and elegant diction in Persian.

Author: ḩatīl, تتیل

Beg. قرانه سنجی عندلیب قام در بهارستان

Mirzā ḩatīl, who has been already mentioned, p. 64 *b*, wrote this work, as stated in the preface, at the request of Mir Muḩammad ḩusain, the eldest son of his friend, Mir Amāu 'Alī, as a complement to his previous work *Shajarat ul-Amānī*.

In the preface of a later composition, *Chār Sharbat*, Mirzā ḩatīl states that the present work was written A.H. 1214, eight years after the *Shajarat ul-Amānī*.

The *Nahr ul-Faṣāḩat* is divided into ten chapters termed *Mauj*, or Waves. Its object is chiefly to correct ungrammatical or unidiomatic phrases current in the Persian of India. The last chapter contains some models of epistolary composition.

The work has been printed in Calcutta, 1822, and in Lucknow, 1843. See *Bibl. Sprenger*, No. 1569, and *Blochmann*, *Journal of the Asiatic Society of Bengal*, vol. 37, p. 32.

Egerton 1029.

Foll. 62; 9 in. by 4 $\frac{1}{2}$; 14 lines, 3 $\frac{1}{4}$ in.

long; written in Shikastah-āmīz; dated Ramazān, A.H. 1220 (A.D. 1805).

The same work.

Add. 16,756.

Foll. 68; $8\frac{1}{4}$ in. by 5; 17 lines, about 3 in. long; written in a cursive Indian character, late in the 18th century. [WM. YULE.]

I. Foll. 2—21.

آمد نامه بدیع

A treatise on Persian grammar.

Author: Sukhrāmdās, son of Nilkanth B. Bhagwatīdās Kāyath, سکهرامداس ولد نیکنکنته ابن بهکوئییداس کایته

منت بی پایان مر خالقی را که بنی نوع انسان را

The author, who describes himself as a Kānūngo of the Parganah Silak, Lakhnau, compiled this work, as he states in the preface, in order to help children of his caste to acquire the necessary knowledge of Persian. The rules are illustrated by copious quotations from the poets.

This copy breaks off in the 11th Faṣḥ, which contains paradigms of the conjugation.

II. Foll. 22—68. A treatise on Persian grammar.

Author: Nizām ud-Dīn Aḥmad, نظام الدین احمد

Beg. . . . اما بعد فیقول العبد الضعیف النجیف بدان اسعدک الله تعالی فی الدارین که کلمه لفظی است برای معنی مفرد

This work, which follows the method of Arabic grammarians, is divided into three parts (Bahṣ), treating severally of the verbs, fol. 22, the nouns, fol. 31, and the particles, fol. 49. Some references to the Hindustāni language and to Indian works, as the Farhang i Jahāngīrī, Farhang i Rashīdī, etc., show

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that it was written in India. It was completed, as stated at the end, in A.H. 1188.

It is endorsed الجیز الاول من نسخه مجمع البحرین a title which is not found in the text.

Add. 17,965.

Foll. 59; $5\frac{1}{4}$ in. by $3\frac{1}{2}$; about 13 lines in a page; written about A.D. 1700.

[EDWARD GALLEY.]

A sketch of Persian grammar, written on opposite pages in French and Persian, with the double title عنصراهی زبان فارسی, and "Rudiments, ou Grammaire Française Persienne."

On the fly-leaf is the name of "P. Jaque Villotte," probably the author, and at the top of the second page "Mission Julf. Soc. Jes."

Jacques Villotte, a Jesuit missionary, the author of a Dictionarium Latino-Armenium, resided in Persia, principally at the Jesuit establishment of Julfah, Ispahan, from 1689 to 1708. He died in 1743.

Add. 7002.

Foll. 218; 10 in. by 8; written by John Haddon Hindley, on paper water-marked 1802.

Short passages from various poets, illustrating points of Persian grammar or idiom, with English translations and occasional remarks. They are apparently extracted, for the most part, from Lumsden and Gladwin. The volume is inscribed by the compiler: "Selections from Persian Poetry, etc., illustrative of inflexion, syntax and prosody."

Arabic Grammar.

Add. 16,758.

Foll. 78; $8\frac{1}{2}$ in. by 6; 9 lines, $3\frac{1}{4}$ in. long; written in Naskhī, in Sikrī, apparently in the 16th century. [WM. YULE.]

I. Foll. 1—54. A treatise on Arabic inflexion, commonly called, from the author's title, *Şarf i Mir*, صرف مير

Beg. بدان اسعدك الله تعالى في الدارين كه كلمات لغة عرب برسه قسم است

Mir Sayyid Sharif Jurjānī, born A.H. 740 in Tāghū, a village belonging to Astrābād, obtained access in A.H. 779 to Shāh Shujā', then encamped in Kaşr i Zard, who took him to Shirāz, and appointed him as teacher in the Dār ush-Shifā. When Timūr took Shirāz, A.H. 789, Sayyid Sharif was transferred by him to Samarḳand, and stayed there to the end of the conqueror's life, engaged in teaching and in frequent academical disputes with his great rival in learning, Sa'd ud-Din Taftāzānī. He then returned to Shirāz, where he died A.H. 816, at the age of seventy-six. His numerous works, mostly written in Arabic, have become favourite text-books in Muḥammadan schools. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 89, Majālis ul-Mūminīn, fol. 375, and S. de Sacy, Notices et Extraits, vol. x. pp. 4—12.

The present work, mentioned by Hāj. Khal., vol. ii. p. 304, under the title of *تصرف السيد الشريف*, is a popular school-book in India. It has been printed in a collection of grammatical tracts published in Calcutta, about 1805, pp. 122—164, and lithographed in Lucknow, A.D. 1844, and A.H. 1288.

The first leaves of the present copy are disfigured by holes. The latter portion, foll. 48—54, written by another hand, is dated A.H. 1089 (A.D. 1678).

II. Foll. 55—78. An Arabic treatise on grammar, known as *العزى*. See the Arabic Catalogue, p. 473.

Add. 25,862.

Foll. 56; 8½ in. by 5; 9 lines, 2¾ in. long; written in Nestalik, apparently about the close of the 17th century. [W.M. CURETON.]

A tract on Arabic inflexion, without title.

Beg. الحمد لله . . . بدان عليك الله تعالى كه كلمات عرب سه قسم بود فعل اسم حرف

The author's name, Sayyid 'Alī Akbar, and the date of his death, A.H. 1091, are recorded in the following verses, written at the end by the same hand as the text, and ascribed to Navvāb Baḳir Khān :

کنج علم و شرع و دین چون کنج زیر خاک شد
قدسیان را بر فلک زین غم کر بیان چاک شد
خامه تقدیر زد بر سال تاربخش رقم
سید والا علی اکبر شهید بساک شد

The margins and the intervals between the lines are crowded with notes written in a minute character.

This tract has been lithographed in the press of Naval Kishor, with the title *فصول اکبری*. See Bibliotheca Sprenger., No. 1069, where the author is called Akbar 'Alī.

Add. 25,861.

Foll. 72; 8 in. by 4½; 23 lines, 2½ in. long; written in small Naskhi; dated Rabī' I, A.H. 1120 (A.D. 1708). [W.M. CURETON.]

A treatise on Arabic syntax *محو*, without title.

Author: Bahā ud-Din Muḥammad ul-Ḥusaini ul-Mukhtārī un-Nā'ini, بهاء الدين محمد

الحسيني المختاری النابنی

Beg. الحمد لله ذی العز والجلود والكرم مالك الملك خالق العالم

The author describes his work as a compendious manual written for some beginners who came to him for instruction. It is divided as follows: Muḳaddimah, on the meaning of *محو*, fol. 2 a. Maḳālah i., *ib.*, subdivided into fourteen Faḣs. Maḳālah ii., fol. 25 a, treating of grammatical agents, and similarly subdivided. Lastly a Khātimah, which, although mentioned in the preface, is not found in the body of the work.

Copyist: محمد صالح ابن وليخان محمد ابادی

Add. 23,576.

Foll. 129; 6¼ in. by 4; 19 lines, 3¼ in. long; written in small Nestalik, apparently in the 16th century. [ROBERT TAYLOR.]

An extensive Persian commentary on the Kāfiyah, or Arabic grammar of Ibn Ḥājib; see the Arabic Catalogue, p. 230.

The MS. is imperfect at the beginning and at the end. It contains neither title, nor author's name; but it is endorsed شرح شافیه بر کافیه

The first page begins thus: زبرا که جزء لفظ مرکب دلالة کند بر جزء معنی پس لفظ و معنی وی مرکب باشد

Add. 26,134.

Foll. 67; 7½ in. by 4¾; 5 lines, 2¾ in. long; written in Naskhi; dated Jumāda I., A.H. 1068 (A.D. 1658). [WM. ERSKINE.]

پنج گنج

"The five treasures," a treatise on Arabic accidence تصريف, without author's name.

Beg. الحمد لله على ما خلق الانسان وانطق له اللسان

The work consists, according to the preface, of five Bābs, each of which contains five Faṣls. Bab i., treating of the conjugation of the regular verb, is here omitted, the reader being referred for its contents to the author's مصادر (i.e., according to a marginal note, the opening chapter of his treatise entitled مصادر), which deals with the same subject.

Bab ii., which alone is extant in this copy and in two others, Add. 5566, iv., and Add. 16,757, iii., comprises the following five Faṣls: 1. Classes of verbs, fol. 4 b. 2. Verbs with a Hamzah, fol. 8 a. 3. Verbs with a weak letter, fol. 11 b. 4. Reduplicate verbs, fol. 55 b. 5. Ta'lilāt, or rules relating to the permutation of letters, fol. 61 b.

The margins contain copious notes extracted from various commentaries.

The Pauj Ganj occupies pp. 38—112 of a collection of grammatical tracts printed in Calcutta, about 1805, and beginning with the Mizān i Ṣarf. It is called in the subscription تصريف. It has been lithographed in Lucknow, 1844; see Bibliotheca Sprenger., No. 1070.

Add. 26,135.

Foll. 33; 10 in. by 7; 9 lines, 4½ in. long; written in Nestalik, in Sūrat, early in the 19th century. [WM. ERSKINE.]

قوانین صرف

An elementary treatise on Arabic flexion, by questions and answers.

Beg. الحمد لله رب العالمين . . . بدان اسعدك الله في الدارين که چند قوانین علم تصريف که صبیانرا ضبط آن لابد و ناچار است

The author, whose name does not appear, states in a short preamble that he had written this manual for his brother's son, برای برادر زاده 'Aṭā Ullah B. Muḥammad Zārif, عطاء الله بن محمد ظريف

This is probably the work described as "a grammar in questions and answers by 'Aṭā Allah, printed in Calcutta, 1244." See Bibliotheca Sprenger., No. 1060.

Add. 5566.

Foll. 81; 9 in. by 6; 15 lines, 3¾ in. long; written in cursive Nestalik; dated Shavvāl, A.H. 1187 (A.D. 1773).

I. Foll. 1—7. A treatise on the conjugation of the regular verb in Arabic, without author's name.

Beg. الحمد لله . . . بدان اسعدك الله تعالى في الدارين که جمله افعال متصرفه و اسماء متمکنه بر سه گونه است ماضی و مستقبل و حال

In the subscription the work is called میزان. It has been printed with the title میزان صرف

in a collection of grammatical treatises printed in Calcutta about A.D. 1805, and has been lithographed in the Muḥammadi press, A.H. 1258.

II. Foll. 8—15. A treatise on the various classes of Arabic verbs and on their secondary forms.

Beg. الحمد لله . . . بدان اسعدك الله تعالى في الدارين که جمله افعال متصرفه از روی ترکیب حروف اصلي بردو گونه است ثلاثی و رباعی

This treatise, called in the subscription منشعیه, follows the preceding, with the same title, in the above editions.

III. Foll. 16—17. A short tract on the secondary forms of the Arabic verb, in Maṣ-ṣnavī verse.

Beg. ما که میکوییم توحید رحیم
باد مقبول صمد واحد علیم

The author's name is stated to be found in the initial letters of the first five hemistichs, which give Mubāarak.

IV. Foll. 18—41. Panj Ganj; see above, p. 523 *a*.

V. Foll. 42—49. A treatise on the laws of permutation which apply to the Arabic irregular verbs.

Author: Zahir B. Maḥmūd B. Mas'ūd ul-'Alavī, ظہیر بن محمود بن مسعود العلوی

Beg. الحمد لله الهوصوف بالتصرف المنعوت بالتحقیف

This tract occupies pp. 113—122 in the above mentioned Calcutta collection, where it is called, in the subscription, زبده.

VI. Foll. 50—81. دستور المبتدی, a treatise on the same subject, by questions and answers.

Author: Şafī B. Naşir, صفی بن نصیر

Beg. الحمد لله الذى يصرف الاحوال ويخفف الاثقال

The author wrote it, as he states in the

preface, for his son, Abul-Maḥārim Ismā'īl, as a sequel to the Panj Ganj (p. 523 *a*), which the latter had read through.

Add. 16,757.

Foll. 70; $7\frac{1}{2}$ in. by $4\frac{3}{4}$; 9 lines, $3\frac{1}{8}$ in. long; written in Nestalik, early in the 19th century. [WM. YULE.]

I. Foll. 2—11. The Mizān; see above, Add. 5566, *r*.

II. Foll. 12—31. The Munsha'ib; see *ib.* *ii*.

III. Foll. 32—61. The Panj Ganj; see p. 523 *a*.

IV. Foll. 62—70. On the laws of permutation in irregular verbs; see Add. 5566, *v*.

On the first page is written: "In the handwriting of my most excellent friend Aiz ud Deen Khan. Wm. Yule, Farrukhabad."

Add. 26,132.

Foll. 77; $8\frac{3}{4}$ in. by $6\frac{3}{4}$; from 6 to 13 lines, $4\frac{1}{2}$ in. long; written in Nestalik and Naskhi, apparently in India, in the 19th century.

[WM. ERSKINE.]

I. Foll. 2—24. A treatise on the conjugation of the regular Arabic verb, with tabular paradigms.

Beg. الحمد لله . . . بدان اسعدك الله تعالى في الدارين که جمله افعال بنی آدم بر چهار نوع است ماضی و مستقبل وامر و نهی

II. Foll. 25—48. A treatise on the conjugation of the regular Arabic verbs in their several classes, and of their secondary forms, with the heading: هذا الاوزان في علم الصرف

Beg. الحمد لله . . . بدان اسعدك الله تعالى في الدارين که جمله افعال بنی آدم از روی تعدد حروف بر دو نوع است ثلاثی و رباعی

In an English title, written by Erskine on the fly-leaf, the first of the above tracts is

called "Destur al Aml," the second "Amal al Serf."

III. Foll. 49—77. Sarf i Mir; see above, p. 522 *a*.

Add. 26,131.

Foll. 68; 8½ in. by 6; 11 and 19 lines, about 4 in. long; dated A.H. 1196 and 1204 (A.D. 1782 and 1790). [WM. ERSKINE.]

I. Foll. 2—30. Sarf i Mir; see above, p. 522 *a*.

II. Foll. 31—68. A treatise on the conjugation of the regular and irregular Arabic verbs.

Beg. الحمد لله . . . بدان اسعدك الله تعالى في الدارين كه اين كتابيست در بيان صرف افعال و عمل آن

It is divided into two Bābs treating severally of the trilateral and quadrilateral verbs. Each is subdivided into two Faṣls, on the simple and secondary forms. The paradigms are given in tabular form.

The title "Dustoor Moobteda" has been written by Erskine on the first page.

PROSODY.

Add. 16,760.

Foll. 89; 7½ in. by 5; 15 lines, 2½ in. long; written in fair Nestalik; dated A.H. 1206 (A.D. 1791—2). [WM. YULE.]

معیار الاشعار

An extensive treatise on prosody and rhyme in Arabic and Persian poetry, without author's name.

Beg. الحمد لله حمد الشاکرین والصلوة . . . این مختصریست در علم عروض و قوافی شعر تازی و پارسی

It is divided into a Muḩaddimah and two Fanns, as follows:—Muḩaddimah, in three Faṣls. Definition of poetry, fol. 2 *b*. Variety of metres and rhymes in different languages, fol. 5 *a*. Arts connected with poetry, fol. 5 *b*.

Fann i. Component parts of the feet and their modifications, fol. 6 *b*. The metres, fol. 34 *a*. Fann ii. Rhyme, in ten Faṣls, fol. 69 *a*.

Mufti Muḩammad Sa'd Ullah, who edited the above work, with his own commentary entitled میزان الانکار, A.H. 1264, and again, in a revised edition, in the press of Naval Kishor, A.H. 1282, ascribes it to the celebrated Naṣir ud-Dīn Ṭūsī (born A.H. 597, died A.H. 672; see p. 441 *b*, where A.H. 692 is an error of the press), and states in a biographical notice of the presumed author, that the Mi'yār ul-Ash'ār had not received the final revision of Naṣir ud-Dīn, and had not, therefore, become a popular school-book like his other works.

We are not told, however, on what authority that attribution rests, and it may be noticed that no such work is mentioned in the extensive list of the writings of Naṣir ud-Dīn given by the author of the Majalis ul-Mūminin.

The last two pages of the present copy do not belong to the original work; they are taken from the corresponding part of the treatise of Jāmī; Bloehmann's edition, pp. 6 and 7.

Add. 16,808.

Foll. 68; 8½ in. by 4¾; 13 lines, 2¾ in. long; written in neat Nestalik, apparently in the 17th century.

I. Foll. 1—48. A treatise on Persian prosody.

Author: Saifī, سیفی

Beg. الحمد لله الذي جعل علم العروض میزان الاشعار

Maulānā Saifī, of Bukhārā, also called 'Arūzī, on account of his mastery in prosody, was a poet of note. He left in early life his native place for Herat, where he stayed some years, in the reign of Sultān ḩusain, under the patronage of Mir 'Alī Shīr. Having subsequently returned to his country, he was appointed preceptor to Bāisunghar Mīrzā,

with whom he remained three years. After that prince's violent death, he retired to Bukhārā, where he spent the rest of his life. See Ḥabīb us-Siyar, vol. iii., Jnz 3, p. 593, and Haft Iklim, fol. 593. Mir 'Alī Shīr states in his Majālis, Add. 7669, fol. 32, that Saifi was addicted to intemperate habits, which he had however lately renounced.

Bāisunghar Mirzā, second son of Sulṭān Maḥmūd Mirzā, and grandson of Sulṭān Abū Sa'īd, was placed on the throne of Samarḳand after his father's death, in A.H. 900, at the age of eighteen years. Driven from thence by Bābar, A.H. 903, he was put in possession of Ḥiṣār by an Amir of his father, Khusrau Shāh, by whom he was shortly after treacherously murdered, A.H. 905. See Erskine, History of India under Baber, pp. 92, 142, and Memoirs of Baber, pp. 33 and 72. Saifi died, therefore, some time after A.H. 905. The date 99, which is assigned to his death in the Ātashkadāh, is probably to be read A.H. 909.

The date of composition, A.H. 896, is expressed in a Rubā'ī at the end by the following line: بنویس که هست فیضها ناربخش

The treatise of Saifi, commonly called عروض سبغی, has been edited with an English translation by H. Bloehmann, under the title of "Prosody of the Persians," Calcutta, 1872. It is mentioned by Haj. Khal., vol. iii. p. 419, under العروض فی الرساله. See Bibliotheca Sprenger., No. 1572, and King's College, Cambridge, No. 207.

II. Foll. 49—52. Mnemonic verses, containing examples of the Persian metres, followed by their scansion.

Beg. هزج را کر تمام ارکان همی خواهی ازو مکذر

III. Foll. 52 *b*—55. A short tract on the feet used in Arabic metres and their modifications.

Beg. بدانکه ارباب صناعت عروض بذائی اصول
اوزان شعرا بر سه گونه نهاده اند

IV. Foll. 55 *b*—57. On various kinds of composition, in prose and verse.

Beg. کلام منشور سه قسم است مرجز و مسجع و عاری

V. Foll. 58—62. On the feet, and their various modifications.

Beg. فصل در بیان انکه ارکانی که بجز اوزان مرکب
است منحصر در هشت ارکانند

This tract contains frequent references to the work of Saifi.

VI. Foll. 63—68. A treatise on rhyme in Persian poetry, by Jāmi (see p. 17 *a*).

Beg. بعد از تبیین هموزون ترین کلامی که قافیه سنجان

The work, which has no title, is designated in the preface by the words مختصر بست وافی. It has been edited by Bloehmann, with an English translation, in the Prosody of the Persians, pp. 75—86. Haj. Khal. mentions the work, without author's name, under the title الرساله الوافیة فی علم القافیه, vol. iii. p. 425.

Add. 7433.

Foll. 123; 7 in. by 4½; 12 lines, 3 in. long; written in Nestalik Shikastah-āmiz; dated Sha'bān, A.H. 1129 (A.D. 1717).

[Cl. J. Rich.]

I. Foll. 113—116. A short tract on the component parts of the feet, and on the sixteen metres used in Persian, without author's name.

Beg. بدانکه بنای شعر بر اسباب و اوتاد و فواصل است

Each metre is illustrated by a distich containing its name, and followed by its scansion.

II. Foll. 117—123. A treatise on rhyme, illustrated by Persian verses.

Beg. این رساله ایست در بیان حدود قافیه و
حروف و حرکات آن

For the rest of the contents, see the Arabic Catalogue, p. 242.

INSHA,
OR, THE ART OF COMPOSITION.

Add. 16,841.

Foll. 493; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 17 lines, 3 $\frac{1}{8}$ in. long; written in fair Nestalik, apparently in the 17th century. [WM. YULE.]

رسائل الاعجاز

A treatise on elegant prose-writing, with copious examples, consisting of official documents of the period, and of the author's own letters.

Author: Amīr Khusrau, of Dehli, امير خسرو دهلوی (see p. 240 *b*).

Beg. هذا الكتاب بفضل الله ذي الكرم
انشأت مسجرا لصيد الجن والنسم

After verbose panegyrics on Sultan 'Alā ud-Dīn Muhammad (A.H. 696—716), and his son and successor, Kūṭb ud-Dīn Mubārak Shāh (A.H. 717—721), the author describes at great length nine different styles of Persian prose, to which he adds a tenth, his own, as far superior to all. He states, at the end, that the work was completed A.H. 719. It contains, however, some of the author's earliest compositions, especially in the last section, which includes letters dated A.H. 680 and 682.

The treatise consists of five books (Risālah), divided into chapters termed Khaṭ, which are again subdivided into sections called Harf. The Risālahs are as follows: i. في المفردات والمركبات, containing ten Khaṭs, fol. 22 *b*. ii. في المركبات من المكتوبات, containing nine Khaṭs, fol. 85 *b*. iii. في اللطائف, containing two Khaṭs, fol. 263 *b*. iv. في البدائع من المعنويات, containing five Khaṭs, fol. 317 *a*. v. في السوابق من المنشآت, containing six Khaṭs, fol. 410 *b*. Epilogue, fol. 484 *a*.

The latter part of Risālah vi. (Add. 16,842, foll. 471 *b*—506 *a*) is wanting. In the first part of the volume are found some marginal notes and corrections.

A note on the first page states that the MS. had been purchased, in A.H. 1184, by Rāi (afterwards Mahārājah) Tiket Rāi, the Oude Minister.

The work is commonly known as Iḡāz i Khusravī. A short account of it will be found in Elliot's History of India, vol. iii. p. 566. Some extracts of historical interest are given in Persian by Nayyir Rakhshān (see p. 446 *b*) in Or. 1940, foll. 15—36. Others, translated for Sir H. Elliot by a Munshi, will be found in Add. 30,772, foll. 217—254. The first Risālah has been lithographed in Lucknow, 1865, and the entire work in the same place, 1876.

Add. 16,842.

Foll. 544; 10 in. by 5 $\frac{3}{4}$; 17 lines, 3 $\frac{1}{4}$ in. long, in a page; written in cursive Nestalik; dated Burhānpūr, from Ramazān, A.H. 1081, to Jumāda I., 1082 (A.D. 1670—1).

[WILLIAM YULE.]

The same work. The several sections begin as follows:—Preface, fol. 1 *b*. Risālah i., fol. 17 *b*. ii., fol. 84 *b*. iii., fol. 272 *b*. iv., fol. 327 *b*. v., fol. 507 *b*. In the last there is a lacune extending from the first Harf of Khaṭ 4 to the end of the book. The epilogue is also wanting. Foll. 1—24 have been supplied by a later hand.

Add. 22,706.

Foll. 86; 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$; 20 lines, 3 $\frac{1}{2}$ in. long; written in neat Nestalik, apparently in the 16th century. [SIR JOHN CAMPBELL.]

مناظر الانشا

A treatise on the art of literary composition.

Author: Maḥmūd B. Shaikh Muḥammad Gilānī, محمود بن شیخ محمد کیلانی

A life of 'Imād ud-Dīn Maḥmūd, commonly called Khwājah Maḥmūd Gāvān, written by 'Abd ul-Karīm Hamadānī, is given in substance by Firishtah, Bombay edition, vol. i. p. 694, Briggs' translation, vol. ii. p. 511. Born in Gilān, where his forefathers had held the post of Vazīr, he spent his early life in travelling as a merchant through various countries, and having reached the Deccan at the age of forty-three years, was taken into the service of 'Alā ud-Dīn Bahmanī, who sent him, A.H. 860, at the head of an army to Tilinga. Humāyūn Shāh conferred upon him, after his accession, A.H. 862, the office of Vakīl, with the title of Malik ut-Tujjār. He discharged the functions of Vazīr under the reign of Nizām Shāh (A.H. 865—867), and of his successor Muḥammad Shāh, who gave him the title of Khwājah i Jahān. Maḥmūd was put to death, on an unjust accusation, by the last king, A.H. 886. His surname is said to be derived from Kāvān قاون, his native town in Gilān; but an anecdote, quoted by Firishtah, proves that in India it was pronounced Gāvān گاون.

Maḥmūd Gāvān was celebrated no less for his literary talent than for his boundless liberalities. He left a collection of letters entitled Riyāz ul-Inshā (Or. 1739; called Rauzat ul-Inshā by Firishtah) and a Divān. See Firishtah, Bombay edition, vol. i. pp. 653, 655, 663, 672 and 692, Briggs' translation, vol. ii. pp. 448—511.

The author is mentioned as one of the celebrated men of Gilān by his contemporary, 'Abd ur-Razzāk, Maṭla' us-Sa'dain, fol. 380, who calls him Maḥmūd Kāvān قاون, of Rasht, son of Khwājah Jalāl ud-Dīn, and who, writing A.H. 875, says that he was known throughout the world as Malik ut-Tujjār, and was then wielding supreme sway in the kingdom of Kulbargah.

The work is divided into an Introduction (Muḥaddimah), two books (Maḥāmah), and a Khātimah, as follows:—Muḥaddimah. On the nature and object of the science of Inshā, *i. e.* the art of literary composition, and on the figures of speech, in eight chapters, (Faṣl), fol. 5 *a.* Maḥāmah 1. On the different kinds of composition, in verse and prose, and on the rules to be observed in the selection of words in writing, fol. 27 *b.* Maḥāmah 2. On the various styles of epistolary composition, and on its rules, fol. 60 *b.* Khātimah. On orthography, fol. 82 *a.*

The contents are more fully described by Hammer, in the Wiener Jahrbücher, vol. 62, Anz. Blatt, p. 16, and by Flügel, in the Vienna Catalogue, vol. i. p. 237. See also Haj. Khal., vol. v. p. 138, and Hammer, Redekünste Persiens, p. 412.

This copy wants the first page. A table of contents by a later hand is found on the fly-leaf, on which is also written, "John N. N. Campbell, Tabreez, 1831."

Add. 25,865.

Foll. 244; 12½ in. by 8½; 30 lines, 5⅔ in. long; written in Nestalik, in the town of Banūr, district of Silhrind, قصبه بنور من اعمال, dated Muḥarram, A.H. 1020 (A.D. 1611). [WM. CURETON.]

مخزن الانشا

A treatise on the art of epistolary composition.

Author: Ḥusain B. 'Alī ul-Kāshifī, حسین بن علی الکاشفی (died A.H. 910; see p. 9 *b.*).

Beg. حمد خداوند سرانیم تحسنت

The preface, which begins with considerations on the value of the art of writing in general, and especially in its application to correspondence, contains eulogies on the reigning sovereign, Abul-Ghāzī (Sulṭān Ḥusain), and on the author's noble patron, Muḥarrab ul-Ḥazrat Mir 'Alī Shīr, for whom

the work was written. It is stated at the end to have been completed on the fourth of Jumāda II., A.H. 907. The date is ingeniously expressed in a rhymed chronogram by the following line:

سال و روز و مه اتمام نوشت
بچهارم ز جمیع المثنائی

The work is divided as follows: 'Unvān. What a secretary (Kātib) must know, fol. 4 *a*. Ṣaḥīfah I. Forms of address, خطابیات, fol. 4 *b*. Ṣaḥīfah II. Forms of answer, جوابیات, fol. 107 *b*. Ṣaḥīfah III. On the various matters which have to be stated, fol. 127 *b*. Khātimah. Forms of prayer used in letters, fol. 233 *b*. Each part contains a great variety of forms of expression tabularly arranged.

See Haj. Khal. vol. v. p. 466, and Krafft's Catalogue, p. 23. An Arabic and Persian Inshā entitled Ṣaḥīfah i Shāhi, also by Ḥusain Kāshifī, has been lithographed in Lucknow. See Bibliotheca Sprenger., No. 1580.

Add. 6608.

Foll. 140; 9¼ in. by 5; 15 lines, 3¼ in. long; written in Nestalik; dated Jumāda II., A.H. 1087 (A.D. 1676). [J. F. HULL.]

بدائع الانشا

Forms of letters.

Author: Yūsufī, یوسفی.

Beg. زینت عنوان هر نامه نامی و زیور دیباچه

In the Khulāṣat ul-Inshā, Or. 1750, fol. 158, a work written A.H. 1102, the author of this manual is called Maulānā Ḥakīm Yūsufī, Munshī of Humāyūn. This would make it probable that he was identical with the physician Yūsuf B. Muḥammad, of Herat, who used also the poetical surname Yūsufī, and lived under Bābar and Humāyūn; see p. 475 *b*.

The author states in a short preamble

VOL. II.

that he had compiled this manual for his son Rafī ud-Din Ḥusain and other students.

The date of its completion is obtained by doubling the numerical value of its title, $470 \times 2 = \text{A.H. } 940$, as expressed in the following chronogram:

تکرار کنی جو نام اورا یکبار
شک نیست که ره بری بسال اتمام

The letters are arranged according to the rank and class of the persons addressed, and, in the latter part, according to subjects. This popular work, commonly known as Inshāi Yūsufī, has been lithographed in the Hindu Press, Dehli, without date. It is described in Bibliotheca Sprenger., No. 1603, as compiled in 1086.

Add. 18,884.

Foll. 134; 9½ in. by 5¼; 13 lines, 3½ in. long; written in Nestalik; dated Zulkā'dah, A.H. 1235 (A.D. 1820).

The same work.

Add. 16,846.

Foll. 94; 8½ in. by 5; 11 lines, 2¾ in. long; written in Nestalik; dated Lucknow, Ṣafar, A.H. 1206 (A.D. 1791). [WM. YULE.]

The same work, somewhat abridged.

The first page bears the stamp of General Claud Martin (see p. 2 *a*).

Add. 7692.

Foll. 43; 7 in. by 4; 8 lines, 2½ in. long; written in Shafī'ā'i; dated Shavvāl, A.H. 1087 (A.D. 1676). [Cl. J. Rich.]

A collection of royal letters, headed کتاب

ترسل منصورى

Author: Manṣūr B. Muḥammad B. 'Alī,

منصور بن محمد بن علی

Beg. حمد ستایش بقیاس مالک الملکی را که

انشاء موجودات

The author says that he had collected here for the use of students some letters composed by the ministers of the present period, مکتوبی چند از انشاء امضاء ابن زمان. The letters, written in an extremely involved character, and wholly destitute of diacritical points, appear to have been written in the name of Shāh Tahmāsp and 'Abbās I. A few of them bear dates, viz. A.H. 954, 961, 971, 972, and 1032. This copy appears to contain a portion only of the work described as انشای فارسی in Krafft's Catalogue, p. 28, where the author is called Maṣṣūr B. Muḥammad 'Alī, of Shīrāz.

Royal 16, B. xxiii.

Foll. 17; $8\frac{1}{2}$ in. by $4\frac{3}{4}$; 15 lines, 3 in. long; written in Nestalik; dated Rabi' II., A.H. 1077 (A.D. 1666). [THOMAS HYDE.]

Models of familiar letters addressed to relations, friends, and officials of inferior rank.

Author: Ḥadīkī, حدیقی

Beg. بعد از انشای حمد و ثنای حضرت آفریدگار
که جمله موجودات را

The work was written in India. The date A.H. 1077, which is found at the end of one of the letters, fol. 16 *a*, as well as in the subscription, probably denotes the time of compilation.

Add. 26,140.

Foll. 53; $8\frac{1}{2}$ in. by 7; 9 lines, 4 in. long; written in Indian Shikastah-Āmīz, apparently about the beginning of the 19th century.

[WM. ERSKINE.]

دشاه هرکرن

Forms of letters.

Author: Harkarn, son of Matlurādās Kanbū Multānī, متھرا داس کنبو ملتانی

Beg. بعد از حمد و ثنای حضرت ایزد متعال

The author states, in a short preamble, that he had compiled this work at the urgent request of some friends with whom he held converse in Mathurā, and whose plea was that he had been some time Munshī to Navvāb I'tibār Khān, and that he had spent a life in the exercise of that profession.

I'tibār Khān, a eunuch, who had been early attached to the service of Jahāngīr, was appointed Šūbahdār of Akbarābād in the 17th year of the reign (A.H. 1031—32), and died about two years later; see Ma'a-šīr ul-Umarā, fol. 32, and Tazkirat ul-Umarā, fol. 4.

The work is divided into seven Bābs, and comprises models of letters and of various kinds of official documents. It has been edited, in text and translation, by Francis Balfour, Calcutta, 1781, and reprinted in 1831. It has been also lithographed in Lahore, 1869. See Mackenzie Collection, vol. ii. p. 136, the Leyden Catalogue, vol. i. p. 175, the Copenhagen Catalogue, p. 28, and the Munich Catalogue, p. 124.

Add. 8913.

Foll. 46; $8\frac{1}{2}$ in. by 5; 6 lines, 3 in. long; written in large Nestalik, apparently in the 18th century.

ضوابط الانشا

A short manual on letter-writing.

Author: Sayyid 'Alī Naḳī Khān B. Sayyid Ḥishmat 'Alī, سید علی نقی خان بن سید حشمت علی

Beg. الحمد لله . . . اما بعد جنین کوید احقر العباد
سید علی نقی خان

The author, who describes himself as an inhabitant of Sāndī (a town near Shāhābād, Oude), gives, in seven sections, called Zābi-ṭah, various forms of epistolary phraseology,

graduated according to the rank of the person addressed. A summary, in tabulated form, occupies foll. 43—45.

Add. 16,857.

Foll. 34; 7½ in. by 4¾; 7 lines, 2½ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Rajab, A.H. 1213 (A.D. 1799). [WM. YULE.]

The same work.

CALLIGRAPHY.

Add. 26,139.

Foll. 40; 6 in. by 4¼; 15 lines, 2½ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [WM. ERSKINE.]

I. Foll. 2—18.

رسم الخط

A treatise in verse on the rules of Persian penmanship, in six characters, viz. *Şulş*, *Tauķi*, *Muḥakkaḳ*, *Naskh*, *Raiḥān*, and *Riķā*.

Author: *Majnūn*, مجنون

Beg. *بیا ای خاتمہ انشای رقم کن*
بذام کاتب لوح و قلم کن

The author, who here designates himself by his poetical surname *Majnūn*, is better known under his proper name, *Maulānā Mir 'Alī ul-Kātib*, as one of the most accomplished Nestalik writers. *Mir 'Alī*, son of *Maḥmūd*, poetically surnamed *Rafīķi*, and born of a family of Herat Sayyids, grew up in Mashhad, but spent part of his life in *Bnkhārā*. He lived at the court of 'Abd Ullah Khān Uzbek (a son of *Kūchkuṅji*; he was raised to the Khanship A.H. 946, and died six months later; see p. 103 *b*), and taught that prince's son, *Mūmin Khān*. See the *Tazķirah i Khaṭ* by *Rāķim*, Or. 471, fol. 61, and Or. 235, fol. 11—13, where the present work is called *قواعد خطوط سبعة*

and is stated to have been written for *Shah-zādah Sultān Muzaffar*.

Mir 'Alī Kātib died, according to the *Mir'at ul-'Ālam*, fol. 460, A.H. 924. That date, however, which is also given by *Bloehmann* (*Ain i Akbari*, p. 102, notes) is evidently too early. A contemporary writer, *Sām Mirzā* states, fol. 45, that *Mir 'Alī* repaired from Khorasan to *Māvarā un-Nahr* in A.H. 945, when his eye-sight had already been impaired by age; and a chronogram composed by *Mir 'Alī* on the erection of a Madrasah in *Bukhārā* A.H. 942, and quoted by *Rāķim*, Or. 471, fol. 62, shows that he was then residing in that city. Other authors refer his death to A.H. 951 and 957. See *Dorn*, *Mélanges Asiatiques*, vol. ii. p. 43.

It must be noticed, however, that *Khwānd Amīr*, who mentions *Maulānā Majnūn*, son of *Kamāl ud-Dīn Maḥmūd Rafīķi*, as a calligrapher and poet who lived in the reign of *Abul-Ghāzi Sultān Ḥusain*, does not identify him with *Mir 'Alī Kātib*, the first of Nestalik writers, to whom he devotes a separate notice under the reign of *Shāh Ismā'il*. See *Ḥabīb us-Siyar*, vol. iii., Juz 3, p. 350, and Juz 4, p. 118.

The author says in the preamble that he had put here in verse the teachings of his father *Maḥmūd ur-Rafīķi*, who had been his instructor both in penmanship and poetry. The title and the date of composition, A.H. 909, are given in the following distich:

چو از رسم خطش تاریخ دادم
ازانش نام رسم الخط نهادم

The work is dedicated to *Sultan Muzaffar* (probably an Uzbek prince), who is described as a "rose on the rose-bush of *Chingīz Khān*,"

کلی از کلبن چنگیز خانی

II. Foll. 18 *b*—36.

خط و سواد

A treatise on the rules of the character called *Naskh u Ta'lik*, by the same author.

Beg. *حمد و سپاس استادى را كه كاتب لوح و قلم بچون*

The author refers in the preface to the preceding work.

III. Foll. 36—40. A treatise in verse on the same subject, *رساله وضع نسخ و تعليق*, and apparently by the same author.

Beg. *از وضع خط نسخ و تعليق
بشود سخنى ز روى تحقيق*

The relative proportions of the letters, expressed by various numbers of dots, are shown by figures in the margin.

This is probably the work ascribed to Mīr Ali in Krafft's Catalogue, p. 5, No. xii.

Or. 235.

Foll. 52; 8 $\frac{3}{4}$ in. by 6; 11 lines, 4 in. long; written in Nestalik; dated A.D. 1863.

[GEO. WM. HAMILTON.]

A treatise on calligraphy, with notices on the penmen who have attained eminence in the divers varieties of the Persian character.

Author: Rāḳim Ghulām Muḥammad, writer of seven *Ḳalams*, or characters, *راقم غلام محمد هفت قلمى*

Beg. *اى قطعه لطف زير مشق كرم*

The author's name occurs incidentally in his notice on Muḥammad Ḥafīz Khān, fol. 41 *b*. He mentions himself as one of the disciples of that calligrapher, who had served under Muḥammad Shāh as *Dāroghah* i *Yasāvalān*, and who died in Dehli, A.H. 1194. That date is fixed by a chronogram of the author's composition in which he uses Rāḳim as his *Takhalluṣ*.

Khalifah Ghulām Muḥammad Rāḳim, of Dehli, is mentioned in the *Tazkirah* of Ḳasim, written A.H. 1221. He had proceeded to Lucknow about A.H. 1209, but had subsequently returned to Dehli, where he was then studying medicine. See the *Oude Catalogue*, p. 280. Several passages of the present work show that the author lived in Luck-

now in the time of Aṣaf ud-Daulah. Of the various dates given in the biographical notices the latest is A.H. 1228.

This treatise, which is called in the subscription *رساله خوشنويسى*, contains an account of various characters, and instructions, in prose and verse, as to the choice of a reed, the preparation of ink, etc. But it is chiefly taken up by notices on eminent calligraphers, which are brought down to the author's time, and include several of his pupils. The arrangement, which was originally chronological, has been much disturbed in the present copy, which appears to have been transcribed from a MS. in which some leaves were missing and others transposed.

Or. 471.

Foll. 92; 10 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$; 11 lines, 4 in. long; written in Nestalik, in the 19th century.

[GEO. WM. HAMILTON.]

I. Foll. 2—21. Syllabaries showing all possible combinations of letters, with some writing models.

II. Foll. 22—27. Rules for the correct writing of every letter of the alphabet, in *Maṣnavī* rhyme.

Beg. *بالاى الف سه نقطه بايد*

They are due, according to the following subscription, to the pen of Rāḳim (see the preceding number):

*تمام شد رساله خوشنويسى فقير راقم بعجالة بطريق مسوده
قلمى نمود*

III. Foll. 28—54. Calligraphic specimens in various characters, including figures of animals made up of letters. On fol. 39 *a* is found the signature of Rāḳim under his proper name, *Maulavī Ghulām Muḥammad*.

IV. Foll. 56—92. Notices on celebrated penmen, from the earliest period to A.H. 1239, with the heading: *مسوده تذكرة خط و خوشنويسان از ابتدای تا زمان اخر سنه ۱۲۳۹*

Author: Rāqim, راقم

Beg. حمدی که قلم از تحریر ان قاصر است

The contents are to some extent identical with those of the preceding MS. The present copy is also incomplete and out of order.

King's MS. 445.

Foll. 70; 9 in. by 6½; 7 lines, 4 in. long; fairly written, with gold-ruled margins; dated

Ramazān, A.H. 1209, Mareh, A.D. 1795.

"Seven alphabets with the combinations of all the letters in each. Written at Calcutta, on the 68th year of his age, by Sha Azceez Ullah of Boehara, Moonshy to Sir John Murray, Bart." (See p. 409, note.)

Contents: Nestalik, fol. 3. Shikastah-Āmiz, fol. 13. Shikastah Pur, fol. 22. Sha-fī'ī, fol. 29. Şulş, fol. 38. Tuğhrā'ī, fol. 49. Naskh, fol. 60.

POETRY.

Add. 21,103.

Foll. 297; 13½ in. by 10½; 29 lines, 8¼ in. long; written in Naskhi, in six columns, ruled with red ink, probably in the 13th century. [H. STEINSCHUSS.]

شاهنامه

Author: Firdūsi, فردوسی

Beg. بنام خداوند جان و خرد
کزین برتر اندیشه بر نکذرد

Firdūsi's great epic has been edited by Turuer Macan, Calcutta, 1829, and, with a French translation, by Jules Mohl, Paris, 1829-1878. A third edition, based on the preceding, was commenced by Professor J. A. Vullers, Leyden, 1876. Eastern editions, lithographed in Bombay, 1849, Cawnpore, 1874, Teheran, A.H. 1267, etc., are reprints of the text edited by Macan.

Firdūsi's original name was Abul-Kāsim Ḥasan, or, according to the preface of Bāi-sunghar, and later writers, Manşūr. He was born in Shādāb, near Tūs, some time after

A.H. 320, and spent thirty-five years on the composition of the Shāhnāmāh, which he wrote partly in Tūs, partly at the court of Sultan Maḥmūd in Ghaznīn, and completed, as stated at the end, in A.H. 400, when he was nearly eighty years of age. Firdūsi died in his native town, A.H. 411, or, according to others, A.H. 416.

The earliest extant account of Firdūsi is probably that of Aḥmad B. 'Umar un-Nizāmi ul-'Arūzi us-Samarqandī, who states that he visited the poet's tomb A.H. 510. It is quoted at length in Ibn Isfandiyār's History of Ṭabaristān (see p. 202 a), Add. 7633, foll. 185-188. Other notices will be found in the two Persian prefaces contained in some MSS. of the Shāhnāmāh, and in the following works:

Tarikh Guzidah, fol. 242; Jāmi's Bahāristān, fol. 59; Tazkirah i Daulatshāh, fol. 25 (translated by S. de Saey, Notices et Extraits, vol. iv. p. 130, and by Vullers, Fragmente über die Religion des Zoroaster); Ḥabīb us-Siyar, vol. ii., Juz 4, p. 22; Haft Iklim, fol.

290; *Majālis ul-Mūminīn*, fol. 522; *Riyāz ush-Shu'arā*, fol. 332, and *Ātashkadāh*, p. 77. See also the English and Persian prefaces of Macan's edition; the introduction of Mohl's edition; Hammer, *Schöne Redekünste Persiens*, p. 50; Ouseley, *Notices of Persian poets*, p. 54; Wallenbourg, *Notice sur le Schahnamé*, Vienna, 1810; Görres, *Heldenbuch von Iran*, Berlin, 1820; J. Atkinson, *Soolrab*, a poem, Calcutta, 1814, and "the *Shah Nāmāh of Firdausi*," London, 1832; Starckenfels, *Kej-Kawus in Masenderan*, Vienna, 1841; A. F. von Schaack, *Heldensagen*, 1851; Sprenger, *Oude Catalogue*, p. 405, and Ethé, *Firdusi als Lyriker*, *Sitzungsberichte der Bayerischen Akademie*, 1872, p. 275, and 1873, p. 623.

The archaic spelling of the present copy, as *ذ* for *د* and *کی* for *ک*, as well as the antique form of the writing, assigns to it a very early date. The last leaf has been supplied by a hand of the 16th century; but the subscription, which professes to have been copied from the original MS., and states that it had been written A.H. 675 (A.D. 1276—7), is probably correct. The first six leaves, and four in the body of the volume, foll. 49—52, are due to the same later hand.

Foll. 1—3 contain a list of the early kings of Persia and a preface to the *Shāhnāmāh*, which begins thus:

سیاس و آفرین خدایرا که این جهان و آن جهان آفرید

This preface is found in copies anterior to the recension of the *Shāhnāmāh* completed for Mirzā Bāisunghar (see p. 77 *b*), A.H. 829, and may therefore, in contradistinction to the preface of the latter, be called the older preface. It is designated by Mohl, p. xv., note, as preface No. 2, and it has been translated by M. de Wallenbourg in his "Notice sur le *Schahnamé*."

The number of distichs, in the present copy, amounts to little more than 50,000.

On the fly-leaf is the following note, written by the Rev. H. Sternschuss: "Ob-

tained it about 1848 at Shiraz from a Parsee who brought it from Yezd at my request."

Or. 1403.

Foll. 513; 10½ in. by 6½; 27 lines, 5 in. long; written in four gold-ruled columns, in small Nestalik, with two 'Unvāns and gold headings; dated Ramazān, A.H. 841 (A.D. 1438). [JULES MOHL.]

The same poem.

The learned translator of the *Shāhnāmāh*, who frequently refers to this copy as his MS. No. 5, describes it as follows: "Un autre, fort ancien, est remarquable en ce qu'il offre un excellent exemple de l'état où était le texte avant la révision faite par ordre de Bāisangher Khan." See Mohl's Preface, pp. xvi., xxix., xxxvi., notes, and lxxxv.

Contents: The older preface, fol. 2 *b*. (It has lost two leaves after fol. 3. The text, although agreeing in the main with other copies, shows an addition probably made in India: towards the end of Firdūsi's life, fol. 5 *a*, it is stated that, when fleeing from the wrath of Maḥmūd, he had taken refuge in India, and that the king of Dehli, after keeping him some time as an honoured guest, sent him *bāek* with rich presents to Tūs).

An account of the early kings of Persia, with tables of the dynasties, fol. 5 *a*, (wanting a leaf after fol. 5).

An alphabetical glossary of the obsolete words occurring in the *Shāhnāmāh*, fol. 7 *a*.

The *Shāhnāmāh*, consisting of about 51,200 distichs, foll. 10 *b*—513 *a*.

The last section differs considerably from the printed texts. It omits the verses in which Firdūsi states that he was nearly eighty years of age, and had spent thirty-five years on the composition of the poem; and it gives a much earlier date for its completion, namely A.H. 384, instead of A.H. 400, as follows:

سر آمد کذون قصه یزدکرد
بمآه سفندار مه روز ارد
زهجرت شده سیصد از روزگار
جو هشتاد و چار از برش بر شمار

A later date is found in an epilogue, consisting of thirty-three Baits, which follows the ordinary conclusion without any break, and is not found in other copies. It begins thus:

جو شد اسپری داستاں بزک
منخذهای ان خسروان سترک
بروز سیم شنیدی جاشنگاه
شده بچ ره بچ روزان زماه
که تازیش خواند صحرم بزم
که از ارجمندیش ماه حرام
اگر سال نیز ارزوت آمدست
نهم سال و هشتاد باسیصدست

The writer relates how, after completing this great history, on the 25th of Muḥarram, A.H. 389, he had been invited by a governor, Aḥmad B. Muḥammad Abu Bakr Ispāhānī by name, who received him in his residence, in Khān Lanjān, خان لجان, liberally supplied all his wants, and refused to listen to his slanderers. He concludes by expressing his unbounded gratitude to the governor's youthful son, who had saved his life by dragging him by the hair out of the raging waters of the Zarrīn Rūd رود زرین, into which he had accidentally fallen.

Khāulanjān is mentioned by Sam'ānī and Yāqūt as a town of the province of Ispahan. It is, according to the Kāmil, vol. viii. p. 367, nine Farsakhs distant from that city. Ouseley states in his Travels, vol. iii. p. 17, that Linjān is the name of a district watered by the Zindah-rūd, some distance above Ispahan.

The above epilogue is followed by a rhymed colophon in the same metre, transcribed from an earlier MS., which is stated to have been written for a noble personage called Khwājah

'Alī Shāh, and to have been completed on the tenth of Muḥarram, A.H. 779.

This volume contains ninety-five miniatures in Persian style, each of which occupies about a third of the page.

Add. 18,188.

Foll. 500; 13 $\frac{3}{4}$ in. by 9 $\frac{1}{2}$; 25 lines, 5 $\frac{3}{4}$ in. long; written in fair Nestalik, in four gold-ruled columns, with gold headings, and a rich 'Unvān; dated Jumādā II., A.H. 891 (A.D. 1486).

The same poem, without preface.

The number of distichs may be roughly estimated at about 45,500.

The volume contains seventy-two miniatures, in fair Persian style, occupying about half a page each.

Copyist: غیاث الدین بن با یزید صراف

Add. 15,531.

Foll. 543; 13 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$; 25 lines, 5 $\frac{1}{4}$ in. long; written in neat Nestalik, in four gold-ruled columns, with rich 'Unvāns and gold headings; dated Zulhijjah, A.H. 942 (A.D. 1536).

The Shāhnāmah, to which is prefixed the following:—

1. An introduction, written in a flowery style, treating of the relative merits of prose and poetry, and concluding with a wordy encomium of the Shāhnāmah, fol. 3 *b*.

Beg. سپاس بی قیاس و حمد بجد و شکر بی فکر

2. The older preface, in a recension, which differs materially from the text of other copies, fol. 4 *b*—9 *b*.

The text, which comprises about 52,000 Baits, is divided into two parts. The second, which has an 'Unvān of its own, fol. 265 *b*, begins with the reign of Luhrāsp (Maean, p. 1030).

This volume contains three whole-page miniatures, enclosed in rich borders, at the beginning, fol. 2 *b*, 3 *a*, 10 *a*, and forty-five

smaller, all in good Persian style. On the fly-leaf is written: "To Maria Graham, from her affectionate friends James and Catherine Mackintosh, Tarala Library, Bombay, 27th Jan., 1810. This MS. belonged to Chiragh Ali Khan, said to have been one of the ablest ministers that Persia ever had, who died a few months ago at Teheraun."

Add. 27,257.

Foll. 540; 18 $\frac{3}{4}$ in. by 11 $\frac{1}{2}$; 25 lines, 6 $\frac{7}{8}$ in. long; written in fair Nestalik, in four columns, profusely ornamented with rich 'Unvāns, ornamental borders, and illuminated headings, probably in the 16th century; bound in embossed and gilt leather.

[Sir JOHN MALCOLM.]

The Shāhnāmāh, with the preface of Bāisunghar, foll. 2 *b*—14 *a*, which begins thus:

افتتاح سخن آن به که کنند اهل کمال

This preface, which was written for Mirzā Bāisunghar in A.H. 829, has been printed almost entirely in Macan's Persian introduction to the Shāhnāmāh, pp. 11--61.

The number of Baits in the present copy is not much in excess of 48,000.

This fine volume, which contains fifty-five whole-page miniatures, in good Persian style, was probably executed for some princely personage; but it bears now only private seals of modern date, such as those of Muḥammad Mahdi, A.H. 1110, and Sayyid Murtaẓā ul-Ḥusainī, A.H. 1153. It passed into the hands of Edward Galley, A.D. 1783, and was purchased by Sir John Malcolm in 1805.

Add. 27,302.

Foll. 622; 19 in. by 12; 25 lines, 5 $\frac{3}{8}$ in. long; written in fair Nestalik, in four columns, ornamented and bound precisely in the same manner as the preceding; dated A.H. 994 (A.D. 1586).

The Shāhnāmāh, with a preface.

The doxology of Bāisunghar's preface

occupies two illuminated pages, foll. 2 *b* and 3 *a*. But the preface itself, foll. 3 *b*—7 *a*, which begins thus:

سپاس و ستایش مرخدایرا عزوجل که خدای هر دو
جهانست

is quite distinct from either of those which have been already mentioned. Beginning with an account of Maḥmūd's first attempts to obtain a poetical version of the Book of Kings, it is chiefly taken up with a short and legendary life of Firdūsī, who is called Abul-Ḥāsim Ḥasan B. 'Alī, and is said to have had a younger brother, Ḥusain B. 'Alī. It contains the celebrated satire on Maḥmūd (Macan, vol. i. p. 63, Mohl's preface, p. 88), and ends with an account of the deposition of Ḥasan Mimandī, and of the present which the penitent Maḥmūd sent too late to the slighted poet. A list of the ancient kings of Persia is appended.

The poem consists, in the present copy, of upwards of 56,000 Baits.

Copyist: زین العابدین الکاتب

The volume contains fifty-two whole-page miniatures, in fair Persian style.

On the first page is a Persian note, dated Rabi' II., 1248 (September, 1832), in which the writer states that he was sending this book as a souvenir to the English Prime Minister وزیر مختار دولت علیه انگلیس (Earl Grey). The writer's seal bears the name of Muḥammad Ḥusain, *i.e.* Ḥājī Muḥammad Ḥusain, Amīn ud-Daulah, the second minister of the Persian court (see p. 392 *b*, notes).

Add. 5600.

Foll. 585; 12 $\frac{1}{4}$ in. by 8; 25 lines, 4 $\frac{1}{8}$ in. long; written in a small and neat Nestalik, in four gold-ruled columns, with rich 'Unvāns and ornamental headings, apparently in the 16th century; bound in glazed and painted covers. [N. BRASSEY HALHED.]

The Shāhnāmāh, with a version of the

older preface, foll. 2 *b*—7 *b*, which differs in some parts from the text of Add. 21,103.

The total number of distichs amounts to about 51,000.

The volume contains ninety miniatures, each of which occupies the larger part of a page. They are executed in the best Indian style, and are signed by different artists. The names of *Qāsim*, *Kamāl*, *Shimāl*, *Banwārī*, and *Bhagwatī*, recur frequently.

On the first page is a Persian note stating that this *Shāhnāmāh* had been bestowed by His late Majesty *Jahāngīr* on the least of his servants, *Hāhvīrdī Chelah*, in the 8th year of the reign (A.H. 1022), and had been presented by the latter to his brother *Khawājah Muḥammad Rashīd*. On the opposite page are found the seal and signature of *Muḥammad 'Arif*, son of the last named *Muḥammad Rashīd*, and those of some later owners.

Hāhvīrdī, a Turk, who traced his origin to the *Saljūqs*, entered in early life the service of *Sulṭān Parvīz*, and afterwards that of *Jahāngīr*, with whom his skill in hunting soon made him a great favourite. He rose in the reign of *Shāhjahān* to high military commands; but was put to death by Prince *Shujā'* in the 32nd year of the reign. See his life in *Ma'āshir ul-Umarā*, Add. 6567, fol. 50 *b*, and *Tazkirat ul-Umarā*, Add. 16,703, fol. 14 *b*.

Add. 7724.

Foll. 471; 13 $\frac{3}{4}$ in. by 8 $\frac{3}{4}$; 27 lines, 5 $\frac{1}{4}$ in. long, in a page; written in Nestalik, in four gold-ruled columns, with 'Unvān; dated *Rabi' I.*, A.H. 1021 (A.D. 1612).

[Cl. J. Rich.]

The *Shāhnāmāh*, with the preface of *Bāisunghar*, foll. 1 *b*—11 *a*, the first two pages of which have been restored by a later hand, as well as foll. 135—6, 192—3, 236—7, 319—342.

VOL. II.

The number of distichs in this copy is not much over 48,000.

The volume contains ten whole-page miniatures in Persian style, most of which are somewhat rubbed and discoloured.

Copyist: محمد مومن بن کمال الدین

Add. 16,761.

Foll. 525; 11 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$; 25 lines, 4 $\frac{1}{4}$ in. long; written in small Nestalik, in four gold-ruled columns, with rich 'Unvāns and illuminated headings; dated *Zulḥajja'dah*, A.H. 1023 (A.D. 1614). [Wm. Yule.]

The *Shāhnāmāh* with the older preface, foll. 1 *b*—7 *a*.

To the ordinary conclusion of the poem are added some verses, partly taken from the satire on *Sultan Maḥmūd*.

The total number of distichs does not exceed 48,000.

This volume contains forty miniatures, in good Persian style, each of which occupies the greater part of a page.

Copyist: ابن حسین محمد زمان خاتون ابادی

Add. 27,258.

Foll. 660; 14 $\frac{1}{4}$ in. by 9 $\frac{1}{2}$; 25 lines, 4 $\frac{1}{2}$ in. long; written in Nestalik, in four gold-ruled columns, with 'Unvāns; dated *Ramaḥān*, A.H. 1037 (A.D. 1628).

[Sir John Malcolm.]

The *Shāhnāmāh*, with the preface of *Bāisunghar*, foll. 1 *b*—11 *a*.

The poem is divided into four parts, each with a separate 'Unvān. The first ends with the fight of *Rustam* and the *Dīv Akvān* (*Macan's* edition, p. 753), fol. 243 *a*; the second with the reign of *Kaikhusrāu* (*ibid.* p. 1030), fol. 366 *b*; the third with the reign of *Kuhād* (*ib.* p. 1617), fol. 529 *b*; and the fourth completes the poem.

The text is perhaps the longest, or most interpolated, in existence. The total number

of distichs is, according to a calculation entered on the first page, 61,266.

This copy is mentioned by M. Mohl in his preface, p. 82, as the main source of the text published by Lumsden, Calcutta, 1811.

The MS. contains sixty-three miniatures, in fair Persian style, each occupying half a page or more.

Copyist: *نظام بن میر علی*

Add. 4943.

Foll. 283; 12½ in. by 7½; 25 lines, 4½ in. long; written in Nestalik, in four columns, with a 'Unvān; dated Rabī' I., A.H. 1054 (A.D. 1644).

The latter half of the Shāhnāmāh, corresponding to pp. 1155—2096 of Macan's edition.

On the first page is written: "Presented by Claud Russell, Esq., Oct. 5, 1781."

Add. 6609.

Foll. 611; 11 in. by 7½; 25 lines, 4¾ in. long, in a page; written in Nestalik, in four gold-ruled columns, with several rich 'Unvāns, apparently in the 17th century. It is partially injured by damp and torn.

[J. F. HULL.]

The Shāhnāmāh, in about 48,000 distichs.

Prefixed to the poem are:—1. The older preface, in a fuller recension than in Add. 5600, fol. 1 *b*. 2. An extract from a work on general history, with tabulated lists of the early kings of Persia, fol. 8 *a*. 3. A short alphabetical glossary of obsolete words, beginning *باب الف في لغة الپهلوی*, fol. 10 *b*.

The poem, which begins on fol. 13 *b*, is divided into two parts, the first of which closes with Daḳīḳī's apparition to Firdūsī in a dream (Macan's edition, p. 1065), fol. 338 *a*.

Single leaves are missing after fol. 30

(Macan, pp. 46—48) and after fol. 583 (ib. pp. 1679—1681).

Five miniatures, in Indian style, more or less defaced, which have been inserted, foll. 61, 81, 219, 398, 446, once belonged to other MSS. The same leaves contain portions of older texts.

This copy was written by Haidar Muḥammad Tabrizi for an officer called Mirzā 'Ivaz Beg Salmānī. Of the date of transcription the last figure only, 8, is legible. An 'Ivaz Beg, afterwards 'Ivaz Khān, held a military command at Kābul in the first year of Shāhjāhan (A.H. 1037—8), and died A.H. 1050; see Tazkirat ul-Umarā, fol. 70 *b*, and Maāṣir ul-Umarā, fol. 377 *b*.

At beginning and end is impressed the seal of Sayyid Jalāl 'Ālamgīrshāhī (*i.e.* an Amīr of Aurangzīb's reign), with the date A.H. 1088.

Add. 6610.

Foll. 311; 13 in. by 8½; 25 lines, 4¾ in. long; written in Nestalik, in four gold-ruled columns, with a 'Unvān, probably in the 17th century.

[J. F. HULL.]

The first half of the poem (Macan's edition, pp. 1—1065), with forty-seven half-page miniatures, in a second-rate Indian style.

Add. 18,804.

Foll. 358; 14 in. by 9¾; 20 lines, 5½ in. long; written in Nestalik, in four gold-ruled columns, with 'Unvāns; dated Parganah of Rājūr, Rabī' I., and Rajab, A.H. 1131 (A.D. 1719).

The latter half of the Shāhnāmāh, divided into two volumes, corresponding to pp. 1028—1587 and 1588—2096 of Macan's edition.

The concluding section contains some verses of the satire on Maḥmūd.

The MS. was written, as stated in the subscriptions, for a man of rank called Ajagat Singh *مهنته احوکت سنکه جيو*, by Khalil Ullah, surnamed Haft-Kalamī. It contains ninety-seven miniatures, in fair Indian style, a few of which only are whole-page.

Add 25,797.

Foll. 131; 11½ in. by 8½; 25 lines, 6½ in. long; written in Nestalik, in four columns, apparently early in the 18th century.

[W. M. CURETON.]

The first quarter of the Shāhnāmāh (Maeen's edition, pp. 1—552).

The MS. is dated in the fourth year of the reign, probably that of Bahādur Shāh, A.H. 1121—2.

Copyist : میان شیخ خلیل الله

Egerton 682—685.

Four uniform volumes, containing respectively foll. 198, 185, 157, and 142; 16½ in. by 9¾; 23 lines, 6¼ in. long; written in Nestalik, in four columns; dated Kundapili (Condapilly, district of Masulipatan), Rabī L, A.H. 1202 (A.D. 1788); bound in embossed leather covers.

[ADAM CLARKE.]

The Shāhnāmāh, in about 58,500 distichs.

The first two volumes contain the first half of the poem, corresponding to pp. 1—1030 of Maeen's edition, the third corresponds to pp. 1030—1595, the fourth to pp. 1595—2096, and has the satire on Sultan Maḥmūd, in a recension which differs considerably from the printed texts.

Prefixed to the first volume is an English notice on Firdūsī, extracted from Jos. Champion's "Poems of Ferdosi," Calcutta, 1785.

Copyist : علی اکبر واد محمد محسن ذکی الحسينی

Add. 26,143.

Foll. 272; 12 in. by 9; 25 lines, 5 in.

long; written in Nestalik, in four columns, apparently in the 18th century.

[W. M. ERSKINE.]

The first half of the Shāhnāmāh (Maeen's edition, pp. 1—982).

Add. 25,798.

Foll. 201; 11½ in. by 7½; 17 lines, 4½ in. long; written in Nestalik, apparently in the 17th century.

[W. M. CURETON.]

منتخب شاهنامه

An abridgment of Firdūsī's Shāhnāmāh, consisting of copious extracts from the poem, connected by a prose narrative.

Author: Tavakkul Beg, son of Tūlak Beg,

توکل بیگ ولد تولک بیگ

Beg. *حد بیغایت و ثنای بی نهایت مر حضرت*

کبریای واجب الوجودرا

It appears from the preface that in the 26th year of Shāhjahān's reign, or A.H. 1063, the author was sent by Princee Dārā Shikūh, then Šūbahdār of Kābul, to Ghaznīn, as a confidential agent and news-writer, *امین* and that he wrote the present compilation at the request of the governor of that place, Shamsūr Khān.

Shamsūr Khān Tarīm, whose original name was Muḥammad Ḥayāt, had entered the imperial service in the first year of the reign of Shāhjahān. He was appointed Thānahdār of Ghaznīn in A.H. 1060, and retained that post till A.H. 1069, when he was transferred by Aurangzīb to the command of Kābul. See Maāšir ul-Umarā, fol. 357, and Taḡkirat ul-Umarā, fol. 59.

The author is called in another copy, Add. 5619, Tavakkul Muḥammad, son of Tūlak Muḥammad ul-Ḥusaiū. The work is designated by the above title in three copies; in others it is called *Khulāṣah i Shāhnāmāh* (Add. 6611, 27,269), *Tārīkh i Dīlkushāi*

Shamshirkhānī (Or. 371, Add. 5619), and *Tārikh i Shamshirkhānī*. The history is brought down to the reign of Ardashir Bābagān. The work concludes with a dry enumeration of that king's successors, and a notice on the *Shāhnāmāh* and Firdūsi's life, extracted from the older preface.

The *Shamshirkhānī* is the original of the work published by J. Atkinson, "The *Shāhnāmāh* of Firdausi," London, 1832. It is mentioned in Stewart's Catalogue, p. 20, Mohl's preface, p. 79, Ouseley's *Travels*, vol. ii. p. 540, and the Copenhagen Catalogue, p. 540.

Or. 371.

Foll. 232; $13\frac{3}{4}$ in. by $8\frac{1}{4}$; 17 lines, $5\frac{1}{4}$ in. long; written in large Nestalik, with 'Unvān and gold-ruled margins; dated Sha'bān, A.H. 1155 (A.D. 1742).

[GEO. WM. HAMILTON.]

The same work.

By some mistake of the transcriber the first three pages of the notice on Firdūsi, which are found in their proper place, fol. 227 *b*, have been also written at the beginning of the volume, where they are followed, without any apparent break, by the preface Tavakkul Beg.

This volume contains seventy-six miniatures, in Indian style, each occupying about one third of a page.

It was transcribed by محمد الصافييل, for Mi-yān Sukhan-Fahm Jiv.

Egerton 1105.

Foll. 263; $9\frac{1}{4}$ in. by 5; 15 lines, $2\frac{7}{8}$ in. long; written in Nestalik, at Murshidābad, about the beginning of the 18th century.

[ADAM CLARKE.]

The same work.

Copyist: محمد رضا بيك ولد محمد عارف بيك
ابن عادل بيك بدخشي

Add. 6939.

Foll. 722; 13 in. by 8; written by the Rev. J. Haddon Hindley, on paper water-marked 1811.

A transcript of the preceding MS., with an English translation.

Add. 7725.

Foll. 157; $9\frac{1}{4}$ in. by $5\frac{1}{2}$; 20 lines, $3\frac{3}{4}$ in. long; written in a cursive Indian character; dated Rabi' I., A.H. 1198 (A.D. 1784).

[Cl. J. RICH.]

The same work.

Copyist: باسو لعل منشى ولد بارهمل

Add. 6611.

Foll. 270; $9\frac{1}{2}$ in. by $7\frac{1}{4}$; 13 lines, 5 in. long; written in a cursive Indian character, with ruled margins; dated Zulka'dah, A.H. 1212 (A.D. 1798).

[J. F. HULL.]

The same work.

This copy does not contain the life of Firdūsi, but ends with an extract from the satire on Maḥmūd, foll. 268 *b*—270 *a*.

Add. 27,269.

Foll. 270; $11\frac{1}{4}$ in. by 7; 15 lines, 4 in. long; written in Indian Nestalik, in the 18th century.

The same work, ending also with an extract from the satire on Maḥmūd.

On the fly-leaf is written: "From His Highness the Nabob of the Carnatic, to John Macdonald Kinneir."

Add. 5619.

Foll. 214; 10 in. by $6\frac{1}{2}$; 17 lines, 4 in. long; written in Nestalik, in the 18th century.

[N. BRASSEY HALHEB.]

The same work, without the life of Firdūsi.

Add. 6949.

Foll. 19; 9 in. by $7\frac{1}{4}$; written by the Rev. John Haddon Hindley.

A transcript of the first six folios of the preceding MS.

Add. 24,415.

Foll. 160; $10\frac{1}{2}$ in. by 7; 17 lines, $4\frac{1}{2}$ in. long, in a page; written in Indian Nestalik, at Vellore, A.D. 1804. [Sir JOHN MALCOLM.]

The same work. At the end, and by another hand, is added a second and different recension of the satire on Maḥmūd.

Copyist: محمد تیبو ولد احمد حسين خان مرحوم

The above shows that the MS. was written after the death of the transcriber's father, Aḥmad Ḥusain Khān, which, according to a versified chronogram written on the fly-leaf, took place in Zulhijjah, A.H. 1218 (April, 1804). A note, in the hand of Dr. John Leyden, states that he perused it in November, 1804.

Royal 16 B. XIV.

Foll. 118; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 19 lines, $4\frac{1}{4}$ in. long; written in Nestalik; dated in the month of Shahrivar of the year 1040 of Yazdagird (A.D. 1671). [THO. HYDE.]

شاهنامهء نثر

An abridgment of the Shāhnāmāh in prose.

Beg. سپاس بیتیاس مرایزد بیچون بی مثل بی نمون

It appears from the preface that the author, a Parsee, wrote this abstract by desire of Captain Aungier,* کبیتان مستر انجین, who had no mind to read the bulky poem.

It may be noticed that the episode of Barzū, which does not belong to Firdūsī's

work, is treated here at some length, foll. 70 a—79 a.

At the end are some verses in the epic metre, in which the author records the presentation of his book to Mr. Aungier, and the reward he obtained from him.

On the fly-leaf is found the following note: "This is a most excellent booke and not to be gotten here amongst them. I got it from our worthy President, Mr. Aungier. The learned Herbud was very loath I should part with it before he had taken a copy of it, but it could not be done, our ships being soe near their departure."

From this it would appear that the MS. contains the original draft, and that the scribe, who in the subscription calls himself Khwursḥīd, son of Isfandiyyār, an inhabitant of the town of Nausarī, was the author himself.

This MS. is described by Sir Wm. Ouseley in his Travels, vol. ii. p. 540. See the same scholar's Oriental Collection, vol. i. pp. 218, 359, and vol. ii. p. 45, Hyde, Historia Religionis Persarum, p. 319, and Mohl, Preface to the Shāhnāmāh, p. 79.

Add. 6938.

Foll. 171; 13 in. by 8; written by the Rev. J. Haddon Hindley, on paper water-marked 1812.

A transcript of the first portion of the preceding MS., foll. 1 b—95 b, with an English translation extending to the first three quarters of the text.

Add. 7664.

Foll. 72; $8\frac{1}{2}$ in. by $6\frac{1}{2}$; 11 lines, $3\frac{3}{8}$ in. long; written in large Nestalik; dated A.H. 1222 (A.D. 1807). [Cl. J. RICH.]

دره چهار پاره

An abridgment, in prose, of Firdūsī's account of the Pishdādis.

* Mr. Aungier was President in Surat, where he died in 1677. See Bruce's Annals of the East India Company.

Author: Farīdūn B. Muḥammad Kaṣim
 فریدون بن محمد قاسم،
 حلالتخور مازندرانی

Beg. چون در سنه هزار دو بیست شانزده هجری

For this composition we are indebted to the curious taste of Fath 'Alī Shāh, who, as is quaintly stated in the preface, being extremely fond of the Shāhnāmāh, gave, in A.H. 1216, the order to turn it into prose. The task was divided, the Kayānis devolving on Mirzā Muḥammad Riḏā Tabrizī, the Ashkānis on Mirzā 'Isā Farāhāni, the Sāsānis on Mirzā 'Abd ul-Vahhāb Iṣfahāni, and the Pishdādīs on the present writer.

The above title, written at the top of the first page, apparently applies to the aggregate of the four versions.

The present copy breaks off in the account of Kāvah's rising against Zahhāk (Macan's edition, p. 36).

Add. 24,095.

Foll. 16; 16 in. by 11½; 29 lines, 5¼ in. long; written in fair Nestalik, in four gold-ruled columns, apparently in the 17th century.

شهریار نامه

Fragments of the Shahriyār-Nāmāh.

Author: Mukhtārī, مختاری

This is one of several poems written in imitation of Firdūsi, and engrafted as episodes on the Shāhnāmāh. Its hero is Shahriyār, son of Barzū, the son of Suhrāb, and consequently great-grandson of Rustam. The scene of his adventures is laid in India.

The title and the author's name are found in the concluding lines, which are as follows:

بسر شد کنون نامه شهریار
 بتوفیق یزدان پروردگار
 شها شهریارا سرا سرورا
 نکهدار تخت و جهان داورا

چو فرودیم داستانی بکوی
 بکشتم باقبال فرهنگ جوی
 سه سال اندرین رخ بر داشتیم
 سخن آنچه بد هیچ نکذاشتم
 بنظم اوریدم باقبال شاه
 شهی شهریاران وظل اله
 که تاجت فروزنده چون هور باد
 زتیمغت جهان جمله پر نور باد
 کل باغ و بستان محمود شاه
 جهانجوی بخشنده مسعود شاه
 چو مختاری ان باور داستان
 بنام تو گفت ای شه رانستان
 گرم هدیه بخشی در این بارگاه
 به پیش بزرگان با عز و جاه
 شوم شاد و افزون شود چاه تو
 همان مدح کویم بدرگاه تو
 وگر هدیه ندهی ایبا شهریار
 نرتجم که هستی خداوندگار
 زبان من از هجو کوتاه باد
 همیشه ثنا کوی این شاه باد
 ز فردوسی اکنون سخن یاد دار
 که شد بر سر رزم اسفندیار

It will be seen from the above that Mukhtārī wrote the Shahriyār Nāmāh, in the space of three years, by order of Mas'ūd Shāh, not from his own invention, but from a narrative which he had to put into verse. The poet concludes by claiming the reward to which he was entitled, but adds, in evident allusion to Firdūsi's diatribe against Maḥmūd, that, even should none be vouchsafed, he will never think of resorting to satire. The last couplet is a transition which leads back to a passage of the Shāhnāmāh, in which Isfandiār is described as going forth to battle.

The king, who is called in the above verses "the rose of the garden of Maḥmūd," is

apparently Mas'ūd, the son and successor of the great Maḥmūd Ghaznavī. Mas'ūd wrested the throne from his brother Muḥammad in A.H. 422, and was himself expelled from his realm by the Saljūqs, A.H. 432.

There is, however, no record of a poet called Mukhtārī at that period. The earliest poet known by that surname is Sirāj ud-Dīn 'Uṣmān B. Muḥammad, of Ghaznīn, who first used 'Uṣmān as his Takhalluṣ, and adopted towards the end of his life that of Mukhtārī. He was in great favour with Sultan Ibrāhīm B. Mas'ūd, who reigned from A.H. 451 to 481 (see the Kāmil, vol. x. pp. 3, 110), lived afterwards in Kirmān, at the court of Arslān Shāh B. Kirmān Shāh (A.H. 494—536; Jahānārā, fol. 97), and died in Ghaznīn, according to Taḳī, Oude Catalogue, p. 16, A.H. 554, or, as stated in the Ātashkadah, Add. 7671, fol. 59, A.H. 544. Mukhtārī is said to have excelled in every kind of poetry. He is mentioned with high praise by Sanā'ī, who calls him his master. Notices of Mukhtārī will be found in Daulatshāh's Tazkirah, fol. 48, and Hammer's Redekünste, p. 104, Haft Iklim, fol. 137, and Riyāz ush-Shu'arā, fol. 405.

If the Shahriyār-Nāmāh is to be ascribed to this poet, the Mas'ūd Shāh for whom it was written can be no other than Mas'ūd B. Ibrāhīm, who was, not the son, but the great-grandson, of Maḥmūd, and reigned from A.H. 481 to 508 (see the Kāmil, vol. x. pp. 111, 353).

It must be remarked, however, that no mention of a similar poem is to be found in the notices on Mukhtārī above quoted.

The first and longest of the three fragments included in this volume, foll. 1 a—11 a, begins with the single combats in which Farāmurz (Rustam's son) engages, first with Raiḥān, a black giant, and then with the chief of the Indian army, who turns out to be his grand-nephew Shahriyār. After mutual recognition they part, Farāmurz returning to Irān, and Shahriyār proceeding

to the palace of Farānak, Queen of Sarandīb, whom he enjoins to release her captive Arzang. She feigns submission, but treacherously causes Shahriyār to fall into a well, in which she keeps him in durance.

In the meanwhile Arjāsp, the king of Turān, who was besieging Luhrāsp in the city of Balkh, dispatches the Div Arhang, son of Pūladvand, with an army to Sistān. Zāl, in the absence of Rustam, then far away in Khāvar land, sends his second son Zavārah to oppose the Div, and, after a first encounter in which the latter is worsted, marches forth himself, and puts him to flight.

The next fragment, foll. 12, 13, which probably belongs to an earlier part of the poem, relates the arrival of Zāl at the court of King Salomon. The latter tests the wit of Zāl by means of a riddle relating to the twelve sons of Jacob, and his strength by a fight with a Demon called Ahriman.

Fol. 14 contains the end of the poem, and concludes with the lines quoted above.

The last two leaves of the volume, foll. 15 and 16, contain two detached fragments of the Shāhnāmāh, both relating to Isfandiyār. In the first he enters the brazen fortress, and slays Arjāsp (see Macan's edition, pp. 150—1); in the second he claims the crown from his father Gushtāsp (ib. pp. 1163—5).

Twelve out of the above sixteen folios have on one side whole-page miniatures, in a good Indian style of the 17th century.

Add. 6941.

Foll. 197; 9 in. by 7½; 22 lines, about 3 in. long; written by the Rev. J. Haddon Hindley on paper water-marked 1811.

سام نامه

A poem written in imitation of the Shāhnāmāh, and treating of the exploits of Sām,

son of Narīmān, and his love adventures with the Chinese princess Parīdukht.

Author: Khwājū, خواجه

Beg. سپاس ان خدای ایزد رهنمای
که از کاف و نون کرد کیتی بپای

The author gives his name towards the end, in the following distich, fol. 197 *a*:

سراجام خاجو شدش نامه ختم
که فردوسیش هست شهنامه ختم

and describes his poem, in the next-following lines, as a rivulet from the sea of Firdūsī, to whom he is like an atom to the sun, and a drop to the ocean.

The poem begins with a short doxology and an extensive passage of the Shāhnāmāh, relating to the court held by Minūchihhr after his accession, and his allocution to Sām, the Pahlavān (Macan's edition, pp. 95, 96). The original composition begins, fol. 6 *a*, with Sām's setting out on a hunting expedition. The concluding sections relate how Sām, after slaying the emperor of China, and seating the Vazīr's son, Kamartāsh, on his throne, proceeds with Parīdukht to the land of Khāvar, and returns from thence to the court of Minūchihhr. The narrative is not drawn from national tradition, but from individual fancy, and has all the features of a Persian fairy tale of the modern type.

Professor Spiegel has given in the *Zeitschrift der Morgenländischen Gesellschaft*, vol. iii. pp. 245—261, an analysis of the Sām Nāmāh, from a MS. belonging to the East India Library, in the subscription of which the author is called Khwājū Kirmānī. This is the name of a well-known poet, who died about A.H. 745, and whose works will be mentioned further on. This identification is confirmed by the substance of the Sām Nāmāh, which, as remarked by Spiegel, agrees to some extent with that of the Humāi Humāyūn, a poem undoubtedly due to Khwājū Kirmānī. It must be observed,

however, that the biographical notices of the latter poet make no mention of the Sām Nāmāh.

Jules Mohl gives a short account of the Sām Nāmāh, without naming the author, from a complete copy in his possession, which contained 11,000 distichs. See the preface to the Shāhnāmāh, p. 59. Another copy, containing 30,000 distichs, is mentioned by Sprenger, *Oude Catalogue*, p. 594. See also Aumer, *Munich Catalogue*, p. 7.

The present copy contains no more than 4200 distichs. It has been transcribed from a MS. dated the tenth of Rajab, A.H. 1084.

In an English notice, prefixed to the volume by J. H. Hindley, the work is described as "the first historical poem of the Shah Namu by the celebrated Abool Kausim Firdoosee of Toos."

Or. 346.

Foll. 275; 8 in. by 5; about 15 lines, 3¼ in. long; written in a cursive Indian character, probably in the 18th century.

[Geo. WM. HAMILTON.]

Another copy of the same poem, wanting both beginning and end.

It begins in the midst of the account of the first meeting of Sām with the princess Parīdukht (*Add.* 6941, fol. 8 *b*.)

The text differs considerably from that of the preceding copy. It is more copious, and contains much additional matter. The latter part deals with Sām's warlike deeds in the Maghrib, and comes abruptly to an end after his victory over 'Auj the 'Adite, king of Tanjah, when the latter sends a message to his mother Khātūrah, imploring the aid of her witchcraft against his foe.

The poet's name occurs in the following verse, fol. 85 *a*:—

سراینده خواجهی مویذ نوا
چنین کرد از مساه بیمهر یاد

The corresponding verse in the preceding copy, fol. 99 *b*, is,

سخن کوی دهقان فرخ نواد

The present MS., in its imperfect state, contains upwards of 8000 distiehs.

It bears the stamps of the kings of Oude.

Add. 24,093.

Foll. 222; 10½ in. by 6; 15 lines, 2¾ in. long; written in neat Nestalik, in two gold-ruled columns, with 'Unvān; dated Muharram, A.H. 1055 (A.D. 1645); bound in neatly painted covers. [WM. II. MORLEY.]

یوسف و زلیخا

Yūsuf and Zulaikhā, a poem.

Author: Firdūsī, فردوسی

Beg. بنام خداوند هر دو سرای
که جاوید باشد بهر دو سرای

It is stated in Bāisunghar's preface to the Shāhnāmah (Macan's Persian preface, p. 55, and Add. 7724, fol. 10), that Firdūsī composed this poem in Baghdād in order to ingratiate himself with the Khalif, who saw with displeasure the praises bestowed in the Shāhnāmah upon heathenish kings. Macan asserts, however, in the English preface, p. 52, and on the authority of a copy of the Yūsuf u Zulaikhā in his possession, that Firdūsī "wrote it at the instigation of the governor of Irak."

The prologue of the present copy makes no mention of the latter personage; but it contains a short panegyric on a prince, designated in the heading as "Sovereign of Islamism," پادشاه اسلام, by which is meant, no doubt, the reigning Khalif, al-Kādir Bilah (A.H. 381—442). In the next-following section Firdūsī says, in evident allusion to the Shāhnāmah, that he had hitherto sung the fabulous deeds of ancient kings, but that

now, that old age held him tight in its claw, مرا سخت بگزینت پیروی بچینک, he turned to a truer and more holy theme.

The Yūsuf u Zulaikhā is mentioned by 'Ali Kūli Khān in the Riyāz ush-Shu'arā, fol. 332, and by Luṭf 'Ali Khān in the Atash-kadah, p. 82. Both allow that it is worthy by its style of the great master; but the former takes objection to its metre, as one unsuited to any but heroic subjects, while the latter remarks that it shows a genius enfeebled by age and grief. See also Mohl, preface to the Shāhnāmah, pp. 42, 46, Ouseley's Biographical Notices, p. 91, Stewart's Catalogue, p. 55, Haj. Khal., vol. vi. p. 519, and Sprenger, Oude Catalogue, p. 407. Two lithographed editions of the poem are mentioned in the Filhrist i Kutub, or list of books issued from the press of Naval Kishor, p. 61.

Copyist: نصر الله كاتب ابن مرحومي مغفوري ملا
طاهر بکری

Further down, and in the same handwriting, is a note dated the ninth of Rabī' I., A.H. 1055, stating that the MS. had been collated and corrected in the town of Patnah by Mullā Kāsim and Kāzī 'Abd ul-Majid Sivistanī.

The number of Baits in the present copy scarcely exceeds 6500, while the MSS. of T. Macan and Sir Gore Ouseley are said to contain 9000. Pencilled notes in the margins show that the late owner, W. H. Morley, had compared it with the former of those MSS., and had found important differences.

The following notice on the fly-leaf is signed by the last-named scholar, and dated 1840: "This poem was for a long time supposed to be lost. There are but four MSS. of it now known to exist—one in the library of the College of Fort William in Bengal; a second in the collection of N. Bland, Esq., which is probably copied from the last, and was purchased at Major Macan's sale; a third in the library of the Royal Asiatic

Society, which is correct, but imperfect at the beginning and the end; and the present MS., which is more correct than Mr. Bland's MS., and more copious than either that or the MS. of the Royal Asiatic Society."

Prefixed to the volume is a short note signed Kazimirski, from which it appears that the MS. owes its elegant binding to Ḥasan 'Alī Khān, the Persian ambassador at the French court, to whom it had been lent.

Or. 330.

Foll. 109; $6\frac{3}{4}$ in. by $4\frac{1}{4}$; 8 lines, $2\frac{1}{4}$ in. long, in a page; written in large Nestalik, with gold-ruled margins, apparently in the 18th century. [Geo. Wm. Hamilton.]

رباعیات عمر خیام

Quatrains of 'Umar Khayyām, arranged in alphabetical order.

Beg. آمد مسخری ندانم ز پیمانده ما
کای رند خراباتی دیوانده ما

The author, who calls himself in his Arabic works Abul-Faṭḥ 'Umar Ibn Ibrāhīm al-Khayyāmī, is no less celebrated as mathematician and astronomer, than as the writer of the witty, often cynical, epigrams called Rubā'iyāt.

Nizām ul-Mulk, who was born A.H. 408, states in a passage of his Vaṣāyā (see p. 446 a), which has been quoted at length in the Rauzat uṣ-Ṣafā, vol. iv. p. 61, abridged in Ḥabīb us-Siyar, vol. ii., Juz 2, p. 69, and translated by S. de Sacy, Notices et Extraits, vol. ix. p. 143, that Ḥakīm 'Umar Khayyām of Nishāpūr, was of the same age as himself, and had attended with him the lessons of the Imām Muwaffaq in that city. When Nizām ul-Mulk was raised by Alp Arslān to the office of Vazīr, he bestowed upon his former schoolmate a pension of 1200 tūmāns. In the reign of Malak, Shāh 'Umar Khayyām

came to Marv, and soon reached the highest station to which a man of science can attain.

'Umar Ibn Ibrāhīm al-Khayyāmī is mentioned in the Kāmil, vol. x. p. 67, as the first of the astronomers who were summoned by Malak Shāh in A.H. 467 to institute astronomical observations, and he was the editor of the Zīj in which they were recorded; see Haj. Khal., vol. iii. p. 570. According to Daulat Shāh he also enjoyed the favour of Sultan Sanjar, who used to give him a seat by his side on the throne. 'Umar Khayyām is stated to have died in Nishāpūr, A.H. 517. See Hyde, De Religione Veterum Persarum, Oxon., 1700, p. 498, Oude Catalogue, p. 464, and Vienna Catalogue, vol. i. p. 496.

His treatise on algebra has been published, with a French translation, by F. Woepecke, Paris, 1851. The quatrains have been edited in Teheran by Sanjar Mirzā, A.H. 1278. The same text has been reproduced with a few additions, and accompanied with a French version, by J. B. Nicolas, Paris, 1867. Some select Rubā'is, 101 in number, have been rendered in English verse by Edward Fitzgerald, London, 1859, 1872 and 1879, others in German, by A. F. von Schaek, Stuttgart, 1878.

Notices on 'Umar Khayyām are to be found in Daulatshāh, Or. 469, fol. 110, Haft Iqlīm, fol. 312, Riyāz ush-Shu'arā, fol. 155, and Ātashkadah, p. 124. See also the Calcutta Review, No. 59, Reinaud, Géographie d'Aboulféda, préface, p. 101, Hammer, Redekünste, p. 80, and Jahrbücher, vol. 66, Anzeigeblatt, p. 29, Garein de Tassy, Journal Asiatique, 5^e Série, vol. ix. p. 548, and Sédillot, ib., vol. ii. p. 323.

The present copy contains 423 quatrains, and ends with No. 400 of M. Nicolas' edition.

The last three pages contain some verses composed by Shāh 'Alam Pādishāh during his captivity. On the fly-leaf is a seal bearing the name of 'Abd ul-Majīd Khān, with

the date 1143; also a note stating that the MS. is in the handwriting of Mir Abul-Hasan.

Or. 331.

Foll. 92; $4\frac{1}{2}$ in. by $2\frac{1}{2}$; 12 lines, $1\frac{3}{4}$ in. long; written in small Nestalik, with gold-ruled margins, dated Kūl كوله, Ramazān, A.H. 1033 (A.D. 1624).

[GEO. WM. HAMILTON.]

Another copy of the Rubā'iyāt, slightly imperfect in the beginning, and containing 540 quatrains. The first is No. 11 of M. Nicolas' edition, the last, No. 426.

A modern title on the fly-leaf, رباعيات سرمد, wrongly ascribes the work to Sarmad, a later poet, also renowned for his Rubā'īs. This Sarmad was a Jew, born at Kāshān, and whose original name was Sa'īd. He embraced Islamism and went to India, where he led the life of a Faḳīr. He incurred the displeasure of Aurangzib, who put him to death shortly after his accession (A.H. 1068), on the charge of infidelity. See Riyāz ush-Shu'arā, fol. 220 b., Mirāt ul-'Ālam, fol. 483 b., Atashkadah, p. 204, and the Oude Catalogue, pp. 96, 112.

Add. 27,318.

Foll. 57; $9\frac{1}{2}$ in. by 5; 17 lines, $2\frac{1}{2}$ in. long; written in small Nestalik, in two gold-ruled columns, with 'Unvān, apparently in the 16th century. [DUNCAN FORBES.]

ديوان ابو الفرج روني

The Divān of Abu'l-Faraj Rūnī.

سپهر دولت ودين آفتاب هفت اقليم
ابو المظفر شاه مظفر ابراهيم

Abul-Faraj B. Mas'ūd Rūnī was, according, to 'Aufī (Oude Catalogue, pp. 5 and 308), born and educated in Lahore. He is also mentioned among the natives of that city in the Haft Iklim, fol. 14, and his Nisbah is

derived, according to Badāonī, Muntakhab ut-Tavārikh, vol. i. p. 37, from Rūn, an ancient village, now ruined, of the district of Lahore, a statement confirmed by the Farhang i Jahāngiri and the Burhān i Ḳāṭi', which call Rūn a town of Hindustan. The Atashkadah, however, p. 122, derives it from Rūnah, in Dasht i Khāvarān, while the Riyāz ush-Shu'arā, fol. 5, and the Khulāṣat ul-Afkār, fol. 5, place the poet's native town Rūn in Sistān, owing apparently to a confusion with an earlier poet of the same name, Abul-Faraj Sijzī, or Sijistānī, who lived under the Amīr Abu 'Alī Simjūr in the fourth century of the Hijrah; see Daulatshāh, Or. 469, fol. 28, and Hammer, Redekünste, p. 45.

Abul-Faraj Rūnī lived in the latter part of the fifth century, under Sultan Ibrāhīm Ghaznavī, and his son and successor Mas'ūd B. Ibrāhīm, to both of whom several pieces of his Divān are addressed. Sultan Ibrāhīm succeeded to his brother Farrukh-zād A.H. 450 or 451, and died, according to the Kāmil, vol. x. p. 110, and the Rauzat uṣ-Ṣafā, vol. iv. p. 43, A.H. 481, or, as stated in the Ṭabakāt i Nāṣiri, Nizām ut-Tavārikh, and Guzidah, A.H. 492. Mas'ūd, who succeeded immediately to his father, reigned till A.H. 508.

If the latter, and more probable, date for the accession of Mas'ūd be adopted, the statement of the Mirāt ul-'Ālam that Abul-Faraj Rūnī died A.H. 482 is necessarily incorrect, for he addresses Mas'ūd B. Ibrāhīm in several poems as the reigning sovereign.

Abul-Faraj has been highly praised and imitated by Anvarī, and other poets of a subsequent period. A contemporary poet, Mas'ūd i Sa'd i Salmān, prides himself, in a verse quoted in the Haft Iklim, on being his pupil.

The Divān is not alphabetically arranged. It consists almost entirely of Ḳaṣīdahs, which are in praise of the two sovereigns above-mentioned, of the Vazīr 'Abd ul-Ḥamid

(who held that office, as stated in Ḥabīb us-Siyar, vol. ii. Juz 4, p. 32, during the latter part of Ibrāhīm's reign), of the Ṣadr ul-Islām, Maṣṣūr B. Sa'īd, and other dignitaries of the court of Ghaznīn. At the end, foll. 51—57, are found some *Ḳiṭāhs* and *Rubā'is*; among the former, a piece on a palace *ṭasr* belonging to the above-named poet, Mas'ūd i Sa'd, and the latter's answer in praise of Abul-Faraj.

Egerton 701.

Foll. 201; 8½ in. by 4¾; 16 lines, 2¼ long; written in a small and neat Nestalik, in two gold-ruled columns, with two 'Unvāns; dated Ramazān, A.H. 1008 (A.D. 1600).

[ADAM CLARKE.]

دیوان مسعود سعد سلمان

The *Divān* of Mas'ūd B. Sa'd B. Salmān.

شاد باش ای سپهر آینه دار که کشادی جو آینه اسرار

'Aufi says that Mas'ūd was born in Hamadān, while in the *Tazkirah* of Daulatshāh and the *Ātashkadah* he is called a native of Jurjān. Both statements are contradicted by the poet himself, who says in the following lines, fol. 162, that the envious can only reproach him with being a youth and a native of "this city":

بچه کنایه دگر نمیدانند
جز آنکه مارا در این شهر مولد و منشاست
اکر بر ایشان سحر حلال بر خوانم
جز این نکوبند آخر نه کودک و درناست

The poem contains a eulogy on Maḥmūd Saif ud-Dīn, the son of Sultan Ibrāhīm, and was apparently composed in the royal residence, Ghaznīn. After rising to a position of high rank at the Ghaznavi court, Mas'ūd incurred the displeasure of Ibrāhīm, who suspected him of plotting with his son, prince Saif ud-Dīn Maḥmūd, and sent him a

prisoner, A.H. 472, to the hill-fort of Nāi. There Mas'ūd underwent a long period of captivity in the life-time of Ibrāhīm, and again during the reign of his successor, Mas'ūd B. Ibrāhīm. After his final release he adopted a religious life, and died, according to Nizāmī 'Arūzī, quoted in *Riyāz ush-Shu'arā*, A.H. 515, or, as stated by Taḳī Kāshī, A.H. 525.

Daulatshāh gives under the name of Mas'ūd B. Sa'd B. Salmān (Or. 469, fol. 39, and *Redekünste*, p. 42) the life of a poet who lived at the court of Minuchihir B. Ḳāhūs (A.H. 409—424). He has evidently confounded, with his usual inaccuracy, Mas'ūd with his father, Sa'd B. Salmān. The two lives are curiously blended into one in a notice prefixed to the present copy of the *Divān*, foll. 1—6.

Notices on Mas'ūd i Sa'd will be found in the *Haft Iklim*, fol. 416, *Riyāz ush-Shu'arā*, fol. 407, *Badāonī's Muntakhah*, vol. i. p. 36, *Ātashkadah*, p. 147, *Suhbat ul-Murjān*, Or. 1761, fol. 98, *Haft Āsmān*, p. 19, and *Khulāṣat ul-Afkār*, fol. 282. The story of his chequered life has been told at some length by Dr. Sprenger, *Journal of the Asiatic Society of Bengal*, vol. xxii. pp. 442—4, and by N. Bland, *Journal Asiatique*, 5^e Série, vol. ii. pp. 356—369.

'Aufi's statement regarding three *Divāns* left by Mas'ūd, namely in Arabic, Persian, and Hindī, is confirmed by Amīr Khusrau in his preface to the *Ghurrat ul-Kamāl*, Add. 21,104, fol. 175 *a*.

The present *Divān*, which is not alphabetically arranged, consists chiefly of *Ḳaṣīdahs* in praise of three sovereigns of the Ghaznavi dynasty, viz. Ibrāhīm, Mas'ūd B. Ibrāhīm, and Bahrām Shāh, who reigned, according to the *Kāmil*, vol. x. p. 356, vol. xi. p. 124, from A.H. 512 to 548. Others are addressed to prince Maḥmūd, son of Ibrāhīm, to the poet's master Ahul-Faraj Rūnī, and to some dignitaries of the court

of Ghaznīn. Several pieces contain the author's laments on his protracted captivity.

The latter part of the volume contains a Maṣnavī, fol. 149 *b*, some Marṣiyahs, fol. 174 *a*, Muḳaṭṭa'āt, fol. 182 *b*, and Ruba'iyāt, fol. 193 *a*.

An extract from this Divān is mentioned in the Munich Catalogue, p. 8.

Add. 7793.

Foll. 244; 7 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$. [Cl. J. RICH.]

I. Foll. 1—164; 14 lines, 2 $\frac{3}{8}$ in. long; written in Nestalik; dated Ramazān, A.H. 1005 (A.D. 1597).

Another copy of the preceding Divān, containing about two thirds of the poems found in the last, but in a different order.

The first Kaṣidah, which begins thus:

جداكانه سوزم زهر اختری

is found at fol. 67 of the preceding MS.

II. Foll. 165—244; 12 lines, 2 $\frac{3}{8}$ in. long; written in Nestalik; dated Ḥaidarābād, Ramazān, A.H. 1021 (A.D. 1612).

Another copy of the Divān of Abu 'l-Faraj Rūnī (see p. 547 *a*).

The contents are nearly the same as in the first copy, but the arrangement is somewhat different.

Copyist: محمد مقیم بن امیری الاسترابادی

Add. 16,777.

Foll. 386; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 15 lines, 3 $\frac{1}{2}$ in. long; written in fair Nestalik, with gold-ruled margins; dated A.H. 1076 (A.D. 1665).

[WM. YULE.]

حديقة الحقیقه

The "Garden of Truth," a poem on ethics and religious life.

Author: Sanā'ī, سنائی

Beg. ای درون پروری برون آرای
وی خرد بخش بخشد بخشای

Abul-Majd Majdūd B. Adam Sanā'ī was, as he states in the present poem, fol. 372, در چه مولد مرا زغزنین است, a native of Ghaznīn, and lived in the reign of Bahrām Shāh (A.H. 512—548). A great part of the fourth book is devoted to a panegyric on that prince and a description of his court. The Ḥadiqah was completed; as stated in the concluding lines, A.H. 525:

شد تمام این کتاب در مه دی
که در آذر فکند اورا پی
بانصد و بیست و چار فته ز عام
بانصد و بیست و پنج کشته تمام

Some copies however have A.H. 535. The former date is adopted by Jāmī, Nafahāt, p. 693, who adds that Sanā'ī died in the same year. See also Ḥabib us-Siyar, vol. ii., Juz 4, p. 33, Haft Iqlīm, fol. 132, Majālis ul-Ushshāḳ, fol. 53, Majālis ul-Mūminīn, fol. 300, Haj. Khal., vol. iii. p. 40, Haft Āsmān, p. 20, and Riyāz ush-Shu'arā, fol. 201. Jāmī's statement is fully confirmed by a preface preserved in Or. 358, and noticed further on. Taḳī Kāshī, in spite of his usual accuracy, places Sanā'ī's death in A.H. 545 (see the Oude Catalogue, p. 558), and Daulatshāh, a very unsafe guide, in A.H. 576. The former is followed by the Ātashkadah, fol. 53, and the latter by Hammer, Redekünste, p. 102, and by Ouseley, Biographical Notices, p. 184.

Khvānd Amir points out, i.e., the glaring anachronism committed by Jāmī, who represents Sanā'ī as composing in his youth poems in praise of Sultan Maḥmūd, who died A.H. 421. The author of the Khulāṣat ul-Afkār states, fol. 105, without quoting his authority, that Sanā'ī was born A.H. 437.

Ḥakīm Sanā'ī, as the author is generally called, is the earliest of the great Sufi poets. The greatest of all, Jalāl ud-Dīn Rūmī, refers to him as his master in spiritual

knowledge, and his Ḥadīkah is one of the favourite text books of the sect. It is divided into ten books (Bāb), the contents of which are stated in the Jahrbücher, vol. 65, Anzeigehlatt, pp. 1—5. See also Stewart's Catalogue, p. 57, the Oude Catalogue, p. 557, the St. Petersburg Catalogue, p. 326, the Munich Catalogue, p. 7, and the Vienna Catalogue, vol. i. p. 498.

At the end of the poem, fol. 384 *b*, is found an epilogue written in the same metre. It is addressed to the Imām Burhān ud-Dīn Ahul-Ḥasan 'Alī B. Nāṣir, surnamed Bir-yāngar, الملقب ببریان کر, a doctor of Ghaznīn, who was then staying in Baghdād. The author beseeches him, for old friendship's sake, to state fairly his opinion on the preceding poem, and to shield him from the malignant aspersions of some ignorant pretenders in Ghaznīn.

On the first page of the present copy is found the seal of Sulṭān-Muḥammad, a servant of Pādīshāh 'Alamgir, with the date 1080.

Add. 25,329.

Foll. 298; $7\frac{3}{4}$ in. by $4\frac{3}{4}$; 15 lines, $2\frac{3}{8}$ in. long; written in small Nestalik, with gold headings; dated Ṣafar, A. H. 890 (A. D. 1485). [ADAM CLARKE.]

The same work, wanting the latter part of the epilogue.

On the first page is the Persian seal of Archibald Swinton, dated A.H. 1174.

Or. 358.

Foll. 317; $6\frac{3}{4}$ in. by $3\frac{3}{4}$; 17 lines, 2 in. long; written in small Nestalik, in two gold-ruled columns, with two 'Unvāns, apparently in the 16th century. [GEO. WM. HAMILTON.]

The same poem.

This copy contains two prefaces in prose. The first, foll. 2 *b*—12 *a*, which begins thus: الحمد لله الخبير بخفيات الضمائر البصير بخبيات السراير

is due to Muḥammad B. 'Alī Raḳḳām, who calls himself the humblest of Sanā'ī's disciples. He states that the present sovereign, Yamīn ud-Daulah Bahrāmshāh B. Mas'ūd, informed of the holy life of Sanā'ī, had offered him a post at his court, but that the latter, who had led for forty years a life of retirement and poverty, had begged leave to retain his independence. As a token of his gratitude for the Sultan's acquiescence, Sanā'ī began to write for him the present work, to which he gave the title of حدیقة الحقیقة والشرعة والطریقة. While he was yet engaged upon its composition, some portions were abstracted and divulged by certain ill-disposed persons, and the author determined to complete it without further delay. The writer of the preface had made, by order of Bahrāmshah, a fair transcript of the few thousand lines of which it consisted, when the poet's soul took its flight to a better world. The preface concludes with a rhymed table of the ten hooks of the Ḥadīkah.

This preface is mentioned by Haj. Khal., vol. iii. p. 40, who calls the writer Muḥammad B. 'Alī ur-Raffā. See also the Vienna Catalogue, vol. i. p. 498.

The second preface, foll. 12 *b*—15 *a*, which is by Sanā'ī himself, and begins: سیاس ستایش مبدعیست که بسخن پاک سخن دان و سخن کوی را

is imperfect in the end. Sanā'ī says that, while he was immersed in sadness at the thought that he should depart from this world without leaving any good work behind, he had been accosted by a loving friend, Aḥmad B. Mas'ūd Mustaufī, who endeavoured to comfort him, and, probably, suggested to him the composition of the Ḥadīkah. But here the preface breaks off after the sixth page.

The last four leaves of the MS. have been supplied by a later hand.

The first page bears the seal of Shāh 'Ināyat Ullah, with the date A.H. 1178.

Add. 16,778.

Foll. 301; 10 in. by $5\frac{1}{4}$; 17 lines, $2\frac{1}{2}$ in. long; written in Nestalik; dated A.H. 1040 (A.D. 1631). [WM. YULE.]

The same work, with marginal notes and additions. The date of composition in this copy is A.H. 535, which has been corrected in the margin to 525. [WM. YULE.]

Add. 26,150.

Foll. 246; 10 in. by $5\frac{1}{2}$; 19 lines, $2\frac{3}{4}$ in. long; written in Nestalik, with ruled margins and a 'Unvān, apparently in the 17th century. [WM. ERSKINE.]

The same poem, with a few marginal notes and additions in the first pages. The date of composition at the end is A.H. 535.

Add. 27,311.

Foll. 302; $8\frac{3}{4}$ in. by $4\frac{3}{4}$; 20 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with gold-ruled margins, apparently in the 16th century. [DUNCAN FORBES.]

دیوان سنائی

The *Divān* of Sanā'ī.

Beg. بس که شنیدی صفت روم و چین
خیز و بیا ملک سنائی به بین

It contains *Ḳasīdahs*, *Ghazals*, and *Rubā'īs*, without alphabetical arrangement, or any apparent system, except that the *Rubā'īs* are placed at the end, foll. 277—302. It includes some pieces in praise of *Bahrāmshāh*.

The *Divān* of Sanā'ī comprises, according to *Daulatshāh*, thirty thousand couplets. The present copy does not exceed eleven thousand.

Or. 269.

Foll. 75; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; 15 lines, $3\frac{3}{8}$ in. long; written in Nestalik, apparently in India, in the 18th century. [Geo. Wm. Hamilton.]

دیوان احمد جام

The *Divān* of Aḥmad of Jām.

Beg. ای یاد تو بر دل وزبانها افتاده جو روح در روانها

Abu Naṣr Aḥmad B. Abul-Ḥasan, surnamed *Zhandahpīl* زنده پیل, was called *Nāmaḳī* from his birth-place, *Nāmaḳ*, a village of the district of *Jām*, but his usual designation is *Shaikh ul-Islām Aḥmad i Jām*. His countryman *Jāmī* devotes to him a long notice in the *Nafahāt ul-Uns*, pp. 405—417, an abstract of which has been given by *Sprenger* in the *Oude Catalogue*, p. 323. He was born A.H. 441, adopted a religious life in his twenty-second year, brought thousands to repentance, and died in great renown of sanctity A.H. 536, a date fixed, as stated in the *Javāhīr ul-Asrār*, fol. 148, by the chronogram احمد جامی قدس سره. Although illiterate, he composed several Sufi tracts, the best known of which is entitled *سراج السائرین*. Other notices will be found in the *Majālis ul-'Ushshāḳ*, fol. 57, *Haft Iqlīm*, fol. 282, *Ḥabīb us-Siyar*, II., Juz 3, p. 71, *Riyāz ush-Shu'arā*, fol. 9, *Khulāṣat ul-Afkār*, fol. 4, and *Ātashkadalā*, p. 73.

The *Divān* comprises *Ghazals* alphabetically arranged, a few *Maṣnavis*, fol. 43 *a*, and some *Rubā'īs*, foll. 54 *a*—60 *a*. The poet calls himself mostly *Jāmī*, and, in a few places, *Aḥmad i Jām*.

The latter part of the volume contains—
1. A letter written by *Jahāngīr* to his son *Sultan Khūram* (*Shāhjahān*), when he suspected him of treasonable plots, and *Khūram's* answer, the latter in *Maṣnavi* rhyme, fol. 60 *b*.
2. A love-poem, entitled محبت نامه
سوز و کداز

Beg. الهی خنده ام را نالگی ده

The poem appears to have been written in the reign of *Akbar*, at the request of *Prince Dāniyāl*. The author designates

himself by the name of برهن زاد محبت; see fol. 71 *a*. On the first page of the volume are the stamps of the kings of Oude.

Or. 327.

Foll. 70; $7\frac{1}{2}$ in. by 4; 17 lines, $2\frac{5}{8}$ in. long; written in small Nestalik, apparently in the 16th century. [GEO. WM. HAMILTON.]

دیوان ادیب صابر

The *Divān* of Adīb Ṣābir.

Beg. ای زمین را در رخت جون آسمان فرو بها

Adīb Ṣābir, a native of Tirmīz, was one of the favourite poets of Sanjar, and his great contemporary, Anvarī, ranked him, in a verse quoted in Jāmi's *Bahārīstān*, above himself. Historians state that Adīb Ṣābir was sent by Sanjar with a friendly message to Atsiz, and retained by the latter in Khwārazm. Having frustrated by a timely warning an attempt of that crafty vassal on the life of his sovereign, he thus incurred his anger, and was drowned by his order in the waters of the Jihūn. This event is placed in the *Guzīdah*, fol. 137, and the *Rauzat uṣ-Ṣafā*, vol. iv. p. 107, before A.H. 542, and by Ṭaḳī Kāshī, *Oude Catalogue*, p. 16, in A.H. 540. Later dates are given in some *Tazkirabs*, viz. A.H. 546, in *Daulatshāh*, fol. 47, and the *Ātashkadah*, fol. 152, and A.H. 547 in the *Haft Iqlim*, fol. 248. See also Ḥabīb uṣ-Siyar, vol. ii., *Juz 4*, p. 104, *Riyāz uṣh-Shu'arā*, fol. 10, *Khulāṣat ul-Afkār*, fol. 6, Hammer, *Redekünste*, p. 121, and Sprenger, *Oude Catalogue*, p. 313.

The *Divān* consists chiefly of *Ḳaṣīdabs*; it includes also a *Tarjī'*-band, fol. 55 *a*, *Muḳatṭa'āt*, fol. 59 *b*, and *Rubā'iyāt*, fol. 68 *b*.

Some of the laudatory poems are addressed to the Sultans Sanjar and Atsiz (see foll. 23 *a*, 34 *a*, 15 *a*); but most of them are devoted to the praises of the poet's earliest patron,

Sayyid Majd ud-Din Abu 'l-Ḳāsim 'Alī B. Ja'far, Ra'īs of Khorāsān, whom, as is stated, fol. 55 *a*, Sultan Sanjar used to call his brother. The same personage is called in some of the above notices Abu Ja'far 'Alī B. ul-Ḥusain ul-Mūsavī, Ra'īs i Khorāsān.

This copy bears the stamps of the kings of Oude.

Add. 10,588.

Foll. 227; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 19 lines, 3 in. long; written in Nestalik, apparently in the 17th century.

دیوان معزی

The *Divān* of Mu'izzī.

Beg. اغاز بتوحید کن ای مرد سخن دان

کاموده بتوحید شود مرد مسلمان

Amīr Mu'izzī's original name was Muḥammad B. 'Abd ul-Malik. His birth-place is not ascertained. *Daulatshāh* names Nasā, the *Haft Iqlim*, fol. 309, *Nishāpūr*, *Ṭaḳī Kāshī* (*Oude Catalogue*, p. 16), and the *Ātashkadah*, fol. 157, *Samarḳand*. Nizāmī 'Arūzī, who knew him personally, relates, as quoted in the *Haft Iqlim*, and the *Riyāz uṣh-Shu'arā*, fol. 409, the following particulars of his life:— After the death of his father, Burhānī Samarḳandī, a poet of the court of Alp Arslān, he lived some time in obscurity, until he was introduced to the notice of Malak Sbāh by the Amīr 'Alī B. Farāmurz (a vassal of the Saljūqīs, who ruled Yazd from A.H. 443 to 488, and to whom Alp Arslān had given his sister in marriage; see *Jahānārā*, fol. 66). The king, charmed with some impromptu verses of the poet, bestowed upon him a princely reward and the surname of Mu'izzī, derived from his own title, Mu'izz ud-Dīn. Mu'izzī rose still higher under Sanjar, who conferred upon him the title and office of *Malik uṣh-Shu'arā*. He was accidentally

killed by a stray arrow from the bow of Sanjar, A.H. 542. See also *Guzīdah*, fol. 242, *Ḥabīb us-Siyar*, vol. ii., Juz 4, p. 103, *Khulāṣat ul-Afkār*, fol. 260, Hammer, *Redekünste*, p. 77, and Sprenger, *Oude Catalogue*, p. 501.

The *Divān* of Mu'izzī contains, according to the *Haft Iqlīm*, 15,000 couplets. The present copy does not exceed 8000. It consists chiefly of *Ḳaṣīdahs*, not alphabetically arranged, a few *Ghazals* and *Ḳiṭāhs*, fol. 216 *a*, and *Rubā'īs*, fol. 224 *a*.

The first and last pages have been supplied by a later hand.

Add. 16,791.

Foll. 176; $9\frac{1}{4}$ in. by $4\frac{3}{4}$; 19 lines, $2\frac{1}{2}$ in. long; written in Nestalik, with gold ruled margins and a 'Unvān; dated Ramazān, A.H. 1063 (A.D. 1653). [WM. YULE.]

دیوان رشید وطواط

The *Divān* of Rashīd Vaṭvāṭ.

Beg. ای جاه تو فراخته اعلام کبریا
صافیست اعتقاد تو از کبر و از ریا

Rashīd ud-Dīn Muḥammad B. 'Abd ul-Jalīl ul-'Umārī (*i.e.* a descendant of the Khalīf 'Umar), a native of Balkh, surnamed Vaṭvāṭ or "swallow," on account of his dwarfish size, held the post of chief secretary صاحب under two sovereigns of the Khwārazm Shāhī dynasty, viz. Atsiz (A.H. 535—551), and his son 'Il-Arslān (A.H. 551—568). The author of the *Guzīdah*, fol. 137, quotes verses composed by him on the accession of Atsiz, on his death, and on the accession of Tukush, which took place in A.H. 568. He died in his 97th year, A.H. 578, and left, besides the present *Divān*, a treatise on poetry حدائق السحر, a work entitled فوائد القلائد, and a metrical translation of the sentences of 'Alī صد کلمه. Notices on his life will be found in the *Guzīdah*, fol.

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243, *Jāmī's Bahāristān*, fol. 63, *Daulatshāh*, fol. 45, *Ḥabīb us-Siyar*, vol. ii., Juz 4, pp. 169, 174, *Haft Iqlīm*, fol. 243, *Riyāz ush-Shu'arā*, fol. 178, *Ātashkadah*, fol. 138, and *Khulāṣat ul-Afkār*, fol. 100. See also Hammer, *Redekünste*, p. 119, and Sprenger, *Oude Catalogue*, p. 541.

This *Divān* consists of *Ḳaṣīdahs* in alphabetical order. At the end are found some *Tarjī'* and *Tarkīb-bands*, fol. 136 *a*, and further on, *Muḳaṭṭa'at* and *Rubā'īs*, fol. 158 *b*. Most of the pieces are in praise of Sultan Atsiz, here called Abu I-Muḏaffar 'Alā ud-Dīn Muḥammad; a few are addressed to 'Il-Arslān, to the Vazīr 'Alā ud-Dīn Muḥammad, and some other personages of the court of Khwārazm.

Or. 283.

Foll. 130; 10 in. by $5\frac{1}{4}$; 19 lines, 3 in. long; written in Nestalik, apparently in the 17th century. [GEO. WM. HAMILTON.]

The poems of Rashīd Vaṭvāṭ, not alphabetically arranged. The first *Ḳaṣīdah*, which is the second of the preceding copy, begins thus:

بهار جانفزا آمد جهان شد تازه و زیبا
بباغ و راغ کستردند فرش حله و دیبا

This volume bears the stamps of the kings of Oude.

Add. 16,826.

Foll. 29; $7\frac{3}{4}$ in. by $4\frac{3}{4}$; 6 lines, $2\frac{3}{4}$ in. long; written in fair Naskhī, with gold and with blue ink, and in neat Nestalik, with a rich 'Unvān and illuminated borders, probably in the 16th century. [WM. YULE.]

A hundred maxims of 'Alī B. Abu Ṭālib مائة کلمه علیه عالیہ مرتصوینہ, with a paraphrase in Persian quatrains by Rashīd ud-Dīn Vaṭvāṭ. See the *Arabie Catalogue*, p. 511.

This is the work above mentioned as ترجمه صد کلمه, and edited by Fleisher in 1837. It forms the fourth part of a collection including

the sayings of the first four Khalifs, which was dedicated A.H. 559 to Sultān Shāh Abul-Ḳāsim Maḥmūd, son of ʿIl Arslān Khwārazm Shāh. See Flügel, Vienna Catalogue, vol. i. p. 125, and the Leyden Catalogue, vol. i. p. 192.

Four leaves are wanting after fol. 12.

Copyist: عبد القادر بن عبد الوهاب الحسيني

Add. 25,019.

Foll. 360; 9 in. by 5; 17 lines, 3 in. long; written in Nestalik; dated Aḥmadābād, Gujrāt, Shavvāl, A.H. 1083 (A.D. 1672).

ديوان انورى

The Divān of Anvarī.

Beg. مقدرى نه به آلت بقدرت مطلق
کند ز شکل بخارى چو کذب ارزق

Aḥḥad ud-Dīn Anvarī, the first of Ḳaṣīdah writers, was born in Mahanah (Yāḳūt's Maihanah), in the district called Dasht i Khāvarān, near Abivard, and took from his native province the poetical surname of Khāvarī, which he afterwards exchanged for Anvarī. In early life he applied himself to the pursuit of science in the Madrasah Maṣūriyyah of Tūs, but subsequently embraced the more lucrative profession of court-poet, and became a great favourite of Sultan Sanjar, to whom most of his Ḳaṣīdahs are addressed.

An incident related in the Tārīkh i Guzīdah, and repeated in the Rauzat uṣ-Safā and Ḥabīb us-Siyar, shows that he lived on to the reign of Sultan Ṭughrul B. Arslān. A conjunction of the seven planets in the third degree of Libra was expected in the month of Rajab, A.H. 581,^a and some astronomers, first and foremost of whom was Anvarī, predicted a

^a A conjunction of five planets in Libra took place, according to the Kāmil, vol. xi. p. 348, on the 29th of Jumāda II., A.H. 582.

terrific convulsion of nature, so that people fled in alarm to mountains and caves. When the dreaded day came, there was not enough wind to winnow corn or blow out a lamp. The historian remarks that the prophecy was fulfilled in another sense, for in that year Chingizkhān became the chief of his people, while the prop of the empire, Atabak Muḥammad, was laid low. However, the discomfited astronomer, finding himself the butt of satirists, retired to Nishāpūr, and afterwards to Balkh, where he spent the rest of his life. Various dates are assigned to Anvarī's death. Ṭaqī Kāshī, Oude Catalogue, p. 16, gives A.H. 587, Mir'āt ul-'Ālam, fol. 474, A.H. 592, and Daulatshah, A.H. 547. This last date is refuted by the fact recorded in the Guzīdah, and by the evidence afforded by several passages of the Divān, that the poet had survived Sanjar (see fol. 108 a).

Notices on Anvarī will be found in Jāmi's Bahāristān, fol. 62, Guzīdah, fol. 238, Ḥabīb us-Siyar, vol. ii., Juz 4, p. 103, Haft Iklim, fol. 228, Majālis ul-Mūminin, fol. 536, Riyāz ush-Shu'arā, fol. 16, and Khulāṣat ul-Afkār, fol. 11. See also Hammer, Redekünste, p. 88, and Sprenger, Oude Catalogue, p. 331.

The Divān is divided as follows: Ḳaṣīdahs, without systematic arrangement, fol. 1 a. Shorter Ḳaṣīdahs, fol. 202 b. Muḳatṭa'āt, in alphabetical order, fol. 205 a. Muḳatṭa'āt, without alphabetical arrangement, fol. 287 a. Ghazals, not in alphabetical order, fol. 295 a. Maṣnavis, fol. 333 a. Rubā'is, fol. 338 a.

The names which recur most frequently in the laudatory poems are those of Sultan Sanjar, and the Vazīr of the latter part of his reign, Nāṣir ud-Dīn Abul-Faṭḥ B. Fakhr ul-Mulk, who was a grandson of the great Nizām ul-Mulk, and died A.H. 548 (see Kāmil, vol. xi. p. 121, and Ḥabīb us-Siyar, vol. ii. Juz 4, p. 103); of Ṭughrultigin and 'Imād ud-Dīn Firūz Shāh, who both held sway in Balkh, of the Vazīr of Balkh, Ziyā ud-Dīn Maudūd B. Aḥmad 'Uṣmī, the Khwājah i Jahān Majd ud-

Dīn Abul Ḥasau'Imrānī, and Kāzī Ḥamid ud-Dīn Balkhī, the author of the Maḳāmāt.

The same Divān, alphabetically arranged, has been lithographed in Tabrīz, A.H. 1266. Copies are mentioned in Stewart's Catalogue, p. 56, Mackenzie Collection, vol. ii. p. 139, the St. Petersburg Catalogue, p. 319, the Vienna Catalogue, vol. i. p. 502, the Munich Catalogue, p. 10, and the Gotha Catalogue, p. 83.

Add. 7732.

Foll. 329; $9\frac{1}{2}$ in. by 6; 19 lines, 3 in. long; written in Nestalik, about the beginning of the 17th century. [Cl. J. Rich.]

The same Divān, in alphabetical order; containing—Ḳaṣīdahs, fol. 1 *b*. Muḳaṭṭa'āt, fol. 174. Maṣnavis, fol. 235 *b*. Ghazals (not alphabetically arranged), fol. 240 *a*. Ghazals, in alphabetical order, fol. 273. Rubā'is, fol. 309 *a*.

Beg. باز این چه جوانی و جمالست جهانرا

This beginning is by a later hand, and only imperfectly supplies the deficiency of the original MS., which has lost all the Ḳaṣīdahs in Alif but the last two. Foll. 11—31, 64—76, and 329 have been written by the same modern hand, A.H. 1200.

The margins contain some additional pieces of Anvarī, and, on foll. 126—217, the Tuḥfat ul-'Irāqain and some other poems by Khākānī, written in the same handwriting as the text, and dated Ispahan, Zulḳa'dah, A.H. 1011 (A.D. 1603).

Add. 22,381.

Foll. 259; $9\frac{1}{4}$ in. by $5\frac{1}{2}$; 15 lines, $2\frac{1}{4}$ in. long; written in small Nestalik, apparently in the 17th century.

Another copy of the Divān of Anvarī, containing Ḳaṣīdahs, fol. 1 *a*, and Muḳaṭṭa'āt, fol. 163 *a*, without alphabetical arrangement.

It wants sixteen leaves at the beginning, a few in the body of the volume, and some at the end.

Add. 5617.

Foll. 280; $10\frac{1}{2}$ in. by 6; 19 lines, 3 in. long; written in Nestalik, with gold-ruled margins and two 'Unvāns, dated Zulḳa'dah, A.H. 1087 (A.D. 1677).

[NATH. BRASSEY HALHED.]

The Divān of Anvarī, containing Ḳaṣīdahs, fol. 1 *b*, and Muḳaṭṭa'āt, fol. 195 *b*, both in alphabetical order, with the exception of the first Ḳaṣīdah, which begins:

مقدری نه بآلت بقدرت مطلق

This copy was written, as stated in the subscription, for Shams ud-Dīn Muḥammad, Vazīr of the Ṣūbah of Tatab, by 'Abd ul-Majīd Kātib Tata'ī.

Add. 16,763.

Foll. 202; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{8}$ in. long; written in Nestalik; dated the 6th year of Farrukhsiyar, A.H. 1129 (A.D. 1717).

[WM. YULE.]

قصائد انوري

The Ḳaṣīdahs of Anvarī, in alphabetical order, beginning like the preceding MS.

A curious feature of this collection is that, while consisting for the most part of authentic poems of Anvarī, it includes some Ḳaṣīdahs which are not found in the preceding copies, and which, according to what is known of the poet's life, cannot be attributed to him; for they bear internal evidence of having been composed in India, and many years after the latest date assigned to Anvarī's death. Thus we find a Ḳaṣīdah addressed to Shams ud-Dīn Īltatmish, who reigned in India from A.H. 607 to 633, fol. 60 *b*; four

poems in praise of his son Rukn ud-Dīn Firūz Shāh, who succeeded to his father, and was deposed after a reign of six months, A.H. 634, foll. 40 *b*, 42 *a*, 62 *a*, 135 *b*; one containing the name of another son of ʿĪl-tamīsh, Ghīyāsh ud-Dīn Muḥammad, who at the time of his father's death was in possession of Oude, fol. 43 *a*; lastly, three Kaṣīdahs addressed to the Vazir of ʿĪl-tamīsh and his successor, Nizām ul-Mulk Muḥammad Junaidī (see Ṭabaḳāt i Nāṣirī, Raverty's translation, pp. 613, 639), foll. 44 *a*, 46 *b*, 62 *b*.

To the first of the above poems a precise date can be assigned; for it records the reception by Shams ud-Dīn ʿĪl-tamīsh of a robe of honour sent to him by the Abbāsīd Khalīf Mustanṣir, an event which is stated by a contemporary historian to have taken place A.H. 626; see Ṭabaḳāt i Nāṣirī, translation, p. 616.

The poet, whose name does not appear, says in the following lines, fol. 45 *a*, that he had come to India from Khorasan:

مولد و منشا مبین در خاک هندستان مرا
نظم و نثرم بین که بر آب خراسان آمدست

Badāunī mentions in his Muntakhab, vol. i. p. 65, two poets who repaired from Iran to the court of ʿĪl-tamīsh, namely Nāṣirī and Amīr Rūḥanī.

Or. 362.

Foll. 153; 9 in. by 5; 15 lines, 2 $\frac{7}{8}$ in. long; written in Nestalik, apparently in the 17th century. [GEO. WM. HAMILTON.]

شرح قصائد انوری

A commentary on the Kaṣīdahs of Anvarī. Author: Muhammad B. Dā'ūd 'Alavī Shāhīyābādī, محمد بن داود علوی شادی آبادی

Beg. ستایش ییحد و نیایش بیعد مرصاع قدیمی را.

The author states in the preface that, having once recited a poem of Anvarī before the exalted throne of Sultan Nāṣir ud-Dīn,

who deigned to admit him to his assemblies, he received His Majesty's command to write a commentary upon the difficult verses of that poet. Hence the present work.

The author was apparently a native of Shādī-ābād, commonly called Mandū, the capital of Mālva, and the above-named sovereign is, no doubt, Nāṣir ud-Dīn Khiljī, who reigned in Mālva from A.H. 906 to 916. See Firishtah, vol. ii. p. 509.

The commentary does not follow the alphabetical order. The first three Kaṣīdahs commented upon are those which begin as follows: مقدری نه به آلت بقدرت مطلق, Tabrīz edition, p. 124, اگر محمول حال جهانیان نه قضاست, ib., p. 26, and خرد را دوش میکفتم که ای اکسیر, دانائی, ib., p. 197. The last is a Kīṭ'ah beginning ای رای ملک شه معظم, ib., p. 222.

Add. 25,820.

Foll. 129; 8 $\frac{1}{4}$ in. by 6; 15 lines, 3 $\frac{1}{2}$ in. long; written in cursive Nestalik; dated Sha'bān, A.H. 1232 (A.D. 1817).

[WM. CURETON.]

The same commentary, with some marginal additions.

Or. 361.

Foll. 92; 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$; 15 lines, 3 $\frac{1}{8}$ in. long; written in Nestalik, probably in the 17th century. [GEO. WM. HAMILTON.]

شرح قصائد انوری

A commentary on some Kaṣīdahs of Anvarī.

Author: Abul-Ḥasan, ابو الحسن

Beg. سپاسی که از روی کواهی خرد بر ذمه جمله افراد

Ṭāhir Nāṣirābādī, who in his Tazkirah, composed A.H. 1989, mentions Mir Abul-

Hasan, a Ḥusainī Sayyid of Farāhān, as a contemporary poet and the author of a commentary upon Anvarī, states that after staying some time in Naṣirābād, a suburb of Ispahan, Abul-Ḥasan settled in Shīrāz, where he entered the service of the governor Imām Kūlī Khān, but was eventually put to death. See Add. 7087, fol. 208, Sprenger, Oude Catalogue, p. 332, and *Mélanges Asiatiques*, vol. iv. p. 54.

The author states in a short preamble that he had confined himself to the explanation of the difficult verses and of some rare words. In conclusion he claims the readers' indulgence for what he calls the first literary attempt of his youth, and adds that the work had been circulated before he had intended to make it public.

The commentary follows the alphabetical arrangement, beginning with the first *Qaṣīdah* of the Tabrīz edition, and ending with the poem beginning *اختیار سکندر ثانی*, *ib.* p. 205.

Or. 298.

Foll. 56; 6 $\frac{3}{4}$ in. by 3; 14 lines, 1 $\frac{3}{4}$ in. long; written in small Nestalik, probably in the 16th century. [Geo. Wm. Hamilton.]

دیوان عمادی

The *Divān* of 'Imādī.

Beg. *سبحان خالقی که بیاراست از دو حرف*
این هفت قبه را که بشش روز برکشید

The best account of 'Imādī is to be found in the *Haft Iqlīm*, foll. 436—439, where he is called 'Imādī Shahriyārī, and placed among the natives of Rai, Shahriyār being the name of one of the richest *Bulūks* of that city. Some of the best authorities, we are told, identify him with 'Imādī Ghaznavī, while others hold that there are two distinct poets of that name. 'Aufī knows only one 'Imādī, whom he classes with the poets of

Ghaznīn, although the verses he quotes under his name are, in some good copies, ascribed to 'Imādī Shahriyārī. The original *Divān* of 'Imādī is lost; but about two thousand Baits have been preserved. Among the numerous pieces inserted in the *Haft Iqlīm*, several of which are found also in the present copy, are two in praise of Sultan Tughrul, the second of which contains, according to Aḥmad Rāzī, an allusion to *Kizil Arslān*. It was evidently written after Tughrul had thrown off the yoke of the *Atābaks*, as he did after the death of *Jahān Pahlavān*, A.H. 582; see the *Kāmil*, vol. ix. p. 437. The date assigned by Taḳī Kāshī, *Oude Catalogue*, p. 16, to the death of 'Imādī, namely A.H. 573, is accordingly too early.

Other notices on 'Imādī will be found in the *Riyāz ush-Shu'arā*, fol. 294, the *Khulāṣat ul-Afkār*, fol. 173, and the *Ātashkadah*, p. 102. See also Sprenger, *Oude Catalogue*, p. 439. In the first of the above works the poet is called Ḥakīm 'Imādī Ghaznavī, and described as the panegyrist of 'Imād ud-Daulah Dailamī. It is added that he was also called *Sulṭānī* and *Shahriyārī*, and that he was, according to some authors, a son of *Mukhtārī Ghaznavī* (see p. 543 *a*),—a very doubtful statement, repeated in the *Ātashkadah*.

The present collection, which contains little more than 1400 Baits, consists principally of *Qaṣīdahs*, arranged without any apparent system, with some *Ghazals*, *Qit'ahs* and *Rubā'īs*. It affords no evidence of the poet's connexion with Ghaznīn, but much of his residence in *Mazandarān* and the adjoining countries. Two *Qaṣīdahs* are in praise of Sultan Tughrul, who was the nominal sovereign of Irak from A.H. 573 to 582, and an independent ruler from the latter date to his death in A.H. 590 (*Kāmil*, vol. xi. pp. 265, 347, vol. xii. p. 70). One is addressed to *Jahān Pahlavān* (the *Atābak Muḥammad B. Ilduguz*), who reigned

A.H. 568—582 (ib. vol. xi. pp. 255, 582), and another to Tughān (*i. e.* Tughān Shāh B. Muayyad, who ruled in Nishāpūr A.H. 568—581 or 582; see *Journal Asiatique*, 4^e Série, vol. vii. p. 446).

But by far the greater number of the laudatory poems are in praise of a prince of Mazandarān called Saif ud-Dīn 'Imād ud-Daulah B. Farāmurz, who appears to have been the poet's special patron, and from whose title he took, no doubt, his Takhalluṣ 'Imādī. He is thus designated, fol. 19 *a*.

شاه فرامرز زاد دولت و دین را عماد
خسرو مازندران سایه نیک اخترى

and fol. 19 *b*.

شاه سیف الدین عماد الدوله

In a Rubā'ī composed after his benefactor's death, fol. 54 *b*, the poet wonders at his beholding laid low in the dust him who had raised him from it:

اکنون که عماد دوله در خاک آسود
از دیده من خاک شود خون آلود
در خاک نهاده چون توانم دیدن
آنرا که مرا زخاک بر داشته بود

In a poem in praise of Farāmurz, apparently the father of 'Imād ud-Daulah, the poet describes himself as a humble follower in the prince's army, fol. 10 *a*:

سرمایه داد دین فرامرز
در لشکر او کمینه مائیم

Of 'Imād ud-Daulah no record has been found. His father was perhaps the same Farāmurz, who is mentioned by Zāhir ud-Dīn, *Geschichte von Tabaristān*, p. 223, about A.H. 512, as the nephew of the reigning Iṣpahbad, 'Alā ud-Daulah 'Alī.

Another prince called 'Abd ur-Raḥmān, described as a powerful sovereign in no less than three pieces, foll. 17, 36, 37, has not been identified.

The poet designates himself throughout by the Takhalluṣ of 'Imādī; but he refers in

two passages, foll. 30 *a*, 34 *b*, to the change of that surname to Sulṭānī, as consequent upon his entering the service of Sultan Tughrul.

The first page bears the stamps of Tīket Rāi, the Oude minister, and of the kings of Oude.

Add. 25,808.

Foll. 386; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 19 lines, 2 $\frac{3}{4}$ in. long; written in fair Nestalik, with gold-ruled margins, apparently in the 16th century. [WM. CURETON.]

دیوان خاقانی

The Dīvān of Khāḳānī.

Beg. دل من پیر تعلیم است و من طفل زبان دانش

Afzal ud-Dīn B. 'Alī Najjār, or son of 'Alī the carpenter, a native of Shirvān, adopted in the first instance the poetical surname of Ḥaḳā'ikī, but received subsequently that of Khāḳānī from his master Abul-'Alā Ganjavī. His original name was, according to most biographers, Ibrāhīm. But he says himself, in the following verse, quoted in the *Haft Iḳlim*, fol. 529, that he had been called by his father Badīl, or "Substitute," because he filled the vacant place of Sanā'ī, the great mystic:

بدل من امدم اندر جهان سنائی را
از آن سبب یدرم نام من بدیل نهاد

and he adds in another place, Add. 16,772, fol. 264, that one magician (Sanā'ī) had just been buried in Ghaznī when Shirvān gave birth to another (Khāḳānī):

چون بغزنین ساحری شد زهر خاک
خاک شروان ساحری نو بر بزاد

Hence it may be inferred that he was born about A.H. 525 (see p. 549 *b*).

His life was principally spent at the court of two successive sovereigns of Shirvān, namely Khāḳān Kabīr Minūehīr, from whose title the poet's surname is derived, and his son

Akhsatān (in our MSS. Akhtashān اخششان),^a who died after a long reign in, or shortly after, A.H. 584, the year in which Nizāmī dedicated to him his *Majnūn u Lailā*. (See also Khanykov, *Bulletin de la Classe Historique*, tome xiv. pp. 353—370). Most of Khākāni's laudatory poems are addressed to Akhsatān.

Ḥamd Ullah says in the *Guzidah* that Khākāni died in Tabriz A.H. 582, and that statement has been repeated by *Daulatshāh*, fol. 76, by *Aḥmad Rāzī*, *Haft Iklīm*, fol. 529, and in the *Ātashkadah*, fol. 18. But there is in his *Divān* ample evidence that he lived on to a later period. He survived his patron Akhsatān (see Khanykov, l.c. p. 356); he composed several poems in praise of the *Ātabak Nuṣrat ud-Din Kizil Arslān*, who reigned from A.H. 582 to 587; finally, as has been noticed by *Khawānd Amīr*, *Ḥabīb us-Siyar*, vol. ii. Juz 4, p. 176, he addressed a *Ḥaṣidah* to Sultan *Tukush Khwārazm Shāh* after the taking of Isfahan, A.H. 590. The date assigned to his death in *Mir'at ul-Khayāl*, fol. 23, *Khulāṣat ul-Afkār*, fol. 78, and *Natā'ij ul-Afkār* (in the margin of *Ḥabīb us-Siyar*, l.c.), viz. A.H. 595, is probably correct.

Other notices on Khākāni will be found in *Jāmi's Baharistān*, fol. 65, *Nafahāt ul-Uns*, p. 707, *Majālis ul-Mūminin*, fol. 534, *Mir'at ul-Khayāl*, fol. 23, and *Riyāz ush-Shu'arā*, fol. 153. See also *Hammer*, *Redekünste*, p. 125, *Ouseley's Notices*, p. 157, *Sprenger*, *Oude Catalogue*, p. 461, and *Khanykov*, *Mémoire sur Khaeani*, *Journal Asiatique*, 6^e Série, vol. iv. p. 137, vol. v. p. 296, and *Mélanges Asiatiques*, vol. iii. p. 114.

The *Divān* is arranged according to subjects. The following are the principal divisions:—Poems on religious or moral topics. Laudatory poems addressed to princes, vazīrs, and men of rank, fol. 55 *b*. *Tarjīh*-bands, fol. 182 *b*. *Marāṣī*, or funeral

poems, fol. 204 *a*. Short pieces of ascetic character, epigrams, satires, etc., fol. 246.

Copies are described in the *Jahrbücher*, vol. lxvi., *Anzeigebblatt*, p. 26, the *Vienna Catalogue*, vol. i. p. 508, the *St. Petersburg Catalogue*, p. 328, etc.

Add. 16,773.

Fol. 379; 9½ in. by 5¾; 19 lines, 2¾ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [WM. YULE.]

The same *Divān*.

Add. 7726.

Fol. 310; 9¾ in. by 6; 15 lines, 1⅞ in. long, with about 30 half-lines written round the margins in continuation of each page, in neat Nestalik, with gold-ruled margins, apparently in the 16th century.

[Cl. J. RICH.]

The same *Divān*.

Add. 7727.

Fol. 329; 10 in. by 5¾; 21 lines, 3¼ in. long; written in cursive Nestalik, with gold-ruled margins, apparently in the 17th century. [Cl. J. RICH.]

The same *Divān*, slightly imperfect at the end.

Beg. نثار اشك من هرشب كهر رزست پنهانی

The first *Ḥaṣidah* of this copy is the second of the preceding MSS.

Add. 25,809.

Fol. 402; 10 in. by 5½; 19 lines, 3¾ in. long; written in cursive Nestalik; apparently in the 17th century.

[WM. CURETON.]

The same *Divān*, slightly imperfect at the end, with many marginal notes, especially in the first half of the volume.

On the fly-leaf at the end, and in a later

^a In Armenian, "Akhsartan." See *Dorn*, *Caspia*, p. 304.

hand, is written a ghazal popularly ascribed to Khākānī, beginning:

لانه رخا سمن برا سرو روان کيستى

It has been printed at the end of Dr. Forbes' Persian Grammar.

Add. 16,772.

Foll. 283; 12 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 25 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik, apparently in the 18th century. [WM. YULE.]

Another copy of the *Divān* of Khākānī, in which the *Ḳaṣīdahs* are alphabetically arranged.

Beg. جوشن صورت برون کن در صف مردان درا
دل طلب کنز دار ملکت دل توان شد پادشا

Add. 25,018.

Foll. 358; 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$; 14 lines, 2 $\frac{1}{4}$ in. long, with about 24 half-lines in the margins; written in neat Nestalik, with 'Unvāns and gold-ruled margins, apparently in the 16th century.

کلیات خاقانی

The complete works of Khākānī, namely his *Divān* and the *Tuḥfat ul-'Irākain*. The MS. is divided into the following sections, each of which has a separate 'Unvān: I. *Ḳaṣīdahs* in alphabetical order, with the exception of the first, which begins:

دل من پیر تعلیمست ومن طفل زبان دانش

II. *Muḳaṭṭa'āt* in alphabetical order, fo'. 206 *b*.

Beg. باصفوة الرحمن شافع خلقه
انى اتيتك عبد رزق عانيا

III. Ghazals in alphabetical order, with some *Rubā'īs* at the end, fol. 239 *b*.

Beg. جام می تا خط بغداد ده ای بار مرا

IV. Preface *diḅājah* of the *Tuḥfat ul-'Irākain*, fol. 296 *b*.

Beg. خبر ما اعتصم المرء بحباله الكلمة الحجز لقصور باله

The preface concludes with a dedication to the Vazīr Jamāl ud-Dīn. This was the title of Muḥammad B. 'Alī ul-Iṣṣpāhānī, who was at the head of the government of Mauṣil from A.H. 541 to 558, when he was deposed by the Atāhak Ḳuṭb ud-Dīn Maudūd. See the *Kāmil*, vol. xi. pp. 74 and 202, and Ibn Khallikān's translation, vol. iii. p. 295.

V. *Tuḥfat ul-'Irākain*, تحفة العراقيين, fol. 299 *b*.

Beg. مائيم نظاركان غمناك زين حقه سبز ومهره خاك.

The "Present to the two Iraks" is a *Maṣnavi* poem, in which the poet describes his journey from Shirvān to Mecca and his return. Its precise date is not stated; but in his ode to Ispahan (*Journal Asiatique*, 6^e Série, vol. v. p. 329) Khākānī says that he was in Mauṣil, where he stayed some time on his return journey, in A.H. 551.

An abstract of the contents has been given by Khanykov, *Journal Asiatique*, 6^e Série, vol. iv. pp. 173—179. See also the *Jahrbücher*, vol. 64, *Anzeigebblatt*, pp. 16—18, and the *Vienna Catalogue*, vol. i. p. 506. A selection from the *Tuḥfat ul-'Irākain* has been printed in Lahore, 1867.

Add. 7728.

Foll. 124; 8 in. by 4 $\frac{1}{4}$; 13 lines, 2 $\frac{1}{8}$ in. long; written in small Nestalik, with gold-ruled margins, apparently in the 16th century. [Cl. J. RICH.]

The *Tuḥfat ul-'Irākain*. See the preceding MS., art. v.

Add. 25,810.

Foll. 118; 10 in. by 6 $\frac{1}{4}$; 15 lines, 3 in. long; written in Nestalik; dated Ḥaidarābād, Decan, Muḥarram, the 20th year of 'Ālamgīr, A.H. 1088 (A.D. 1677). [WM. CURETON.]

The same work, with marginal annotations in the hand of the copyist.

Add. 23,553.

Foll. 103; $9\frac{3}{4}$ in. hy $5\frac{1}{2}$; 17 lines, $2\frac{7}{8}$ in. long, in a page; written in Nestalik; dated Rājpur, district of Kālpī, Rajab, A.H. 1096 (A.D. 1685). [ROB. TAYLOR.]

The same work, with corrections, various readings, and glosses, in the same handwriting as the text.

Foll. 2—8 *a* contain extracts from Ḥāfiẓ and other poets.

Add. 16,776.

Foll. 93; $7\frac{3}{4}$ in. hy 4; 17 lines, $2\frac{5}{8}$ in. long; written in a cursive hand, apparently in the 17th century. [WM. YULE.]

The same poem, imperfect at the beginning and wanting a few lines at the end.

It begins with ای عین حیات و عالم عین
(Add. 25,810, fol. 6 *a*).

Add. 16,775.

Foll. 116; $7\frac{1}{4}$ in. hy $4\frac{1}{4}$; 15 lines, $2\frac{1}{2}$ in. long; written in Nestalik, apparently in the 17th century. [WM. YULE.]

The same poem, with the prose preface noticed p. 560 *a*.

This copy belonged to Muhammad Shāhid, son of Raḥmat Khān Dā'ūdzaī, whose seal and signature are found on the last page.

Add. 16,774.

Foll. 114; 7 in. hy 4; 15 lines, $2\frac{1}{8}$ in. long; written in Nestalik, apparently in the 17th century. [WM. YULE.]

The same work, with marginal notes.

The prose preface, written by a later hand, occupies foll. 1 *b*—6 *b*.

Add. 25,811.

Foll. 235; $8\frac{1}{2}$ in. hy $5\frac{1}{2}$; 17 lines, $3\frac{3}{8}$ in.
VOL. II.

long; written in cursive Nestalik; dated Shavvāl, A.H. 1080 (A.D. 1670).

[WM. CURETON.]

شرح دیوان خاقانی

A full commentary on forty-four Ḳaṣīdahs from the Divān of Khāḳānī.

Author: Muḥammad B. Dā'ūd B. Muḥammad B. Maḥmūd Shādiyābādī, داود محمد بن محمد بن محمود شادآبادی

Beg. جواهر زواهر سپاس بی قیاس نثار

The author, who has been already mentioned, p. 556 *a*, says that he had acquired considerable skill in unfolding the abstruse meaning of ancient poets, and had been urged by some intimate friends to write the present commentary. The Ḳaṣīdahs selected for explanation do not follow the alphabetical order, nor the usual arrangement of other copies. The first three are those which begin as follows:

دل من پیر تعلیم است و من طفل زیاندانش
شب روان از صبح صادق کعبه جان دبدده اند
صبح خیزان بین بصدور کعبه مهمان آمده

See Add. 25,808, foll. 1, 21, 29.

Or. 363.

Foll. 357; $9\frac{1}{2}$ in. hy $4\frac{1}{2}$; 19 lines, $2\frac{7}{8}$ in. long; written in Nestalik, with gold-ruled margins, apparently in the 17th century.

[GEO. WM. HAMILTON.]

Another copy of the same commentary, including about twenty minor poems not found in the preceding.

On the first page are some seals of the reign of Shāhjahān, the earliest of which is dated A.H. 1045.

Add. 27,315.

Foll. 210; $8\frac{3}{4}$ in. hy 5; 19 lines, $3\frac{1}{4}$ in.
S

long; written in cursive Nestalik; dated Zulka'dah, A.H. 1107 (A.D. 1696).

[DUNCAN FORBES.]

A commentary on some *Ḳaṣīdahs* of Khākānī.

Author: 'Alavī Lāhijī, علوی لاهیجی.

Beg. حمدی که تصاویر مهدعان سراپرده غیبی

The author, who calls himself in the preface an old servant of Jahāngīr, says that at the time of the Emperor's accession he was staying in Mecca. After a long sojourn there he returned to India by way of Irak and Khorasan, and presented to His Majesty the above commentary, together with some *Ḳaṣīdahs* in his praise.

This preface is the only part of the work which is 'Alavī's original composition. For the commentary is simply transcribed, with some trifling alterations, and without any acknowledgment, from the preceding work. It contains, however, towards the end, some minor poems and a few verses from the *Tuḥfat ul 'Iraḳain*, which are not to be found in Add. 25,811, and which differ from the additional pieces of Or. 363.

A *Ḳaṣīdah* in praise of Jahāngīr, with which, according to the preface, the work was to conclude, is not found in the present copy.

Add. 8993.

Foll. 44; 6 $\frac{3}{4}$ in. by 3 $\frac{1}{4}$; 14 lines, 2 in. long, in a page; written in minute Nestalik, with gold-ruled margins; dated Sha'bān, A.H. 1016 (A.D. 1607).

دیوان مجیر الدین دیلقانی

The *Dīvān* of Mujīr ud-Dīn Bailakānī.

Mujīr ud-Dīn, born in Bailakān, a town of the province of Arrān, was a dependent of the Atābaks of Āzarbāijān, namely İlduguz, and his son *Ḳizil Arslān*, who is the principal object of his panegyrics. He left the latter,

however, according to the *Haft İqlīm*, fol. 543, to attach himself to Sultan Tuḡhrul. In the latter part of his life he was employed in the revenue collection in Isfahan, where he made fierce enemies by his satires. He was finally assailed in a bath by an infuriated mob, and put to death. 'Aufi, quoted in *Riyāz ush-Shu'arā*, fol. 403, states that *Ḳizil Arslān*, displeased by Mujīr's remissness in his attendance, called two rival poets, Aṣīr Akhsikātī and Jamāl ud-Dīn Ashhari, to his court, and bestowed his favour upon them.

Mujīr's death is placed by Takī Kāshī, *Oude Catalogue*, p. 16, in A.H. 594, and by the author of the *Riyāz*, l. c., in A.H. 568. As his *Dīvān* contains, fol. 27, an elegy on the death of *Ḳizil Arslān*, which took place A.H. 587, the latter date is evidently wrong.

Other notices on Mujīr will be found in *Daulatshāh*, fol. 99, *Ātashkadah*, fol. 14, and *Khulāṣat ul-Afkār*, fol. 267. See also Hammer, *Redekünste*, p. 129, and Sprenger, *Oude Catalogue*, p. 503. Amīr Khusrau, who mentions Mujīr in the preface of his *Ghurrat ul-Kamāl*, places him above Khākānī, who is generally called his master.

The present copy, which is imperfect at the beginning, contains *Ḳaṣīdahs*, which are not in alphabetical order, with a few *Ḳiṭ'ahs* and two *Rubā'īs* at the end. The first complete *Ḳaṣīdah*, probably the second of the *Dīvān*, begins thus:

مساز حجره وحدت درین مضیق خراب
که روی صبح سلامت بهاند زیر نقاب

Copyist: محمد میرک فراهی

Add. 19,498.

Foll. 115; 7 $\frac{1}{2}$ in. by 5; 14 lines, 3 $\frac{1}{4}$ in. long; written in neat Nestalik, on gold-sprinkled paper, with gold-ruled margins, probably in the 16th century.

دیوان ظهیر فاریابی

The *Dīvān* of Zahir ud-Dīn Fāryābī.

Beg. ستاره سجده برن طالع منیر ترا
زمانه بوسه زند پایه سربر ترا

Zahīr ud-Dīn Abul-Faẓl Ṭāhir B. Muḥammad, born at Fāryāb, in the province of Balkh, applied himself to the sciences, especially to astronomy, as well as to poetry. He composed in early life poems in praise of Ṭughān Shāh, who ruled in Nishāpūr from A.H. 569 to 581, and of Ḥusām ud-Daulah Ardashīr, who reigned in Māzandarān from A.H. 567 to 602 (see Ibn Isfandiyyār, Add. 7633, fol. 69). From the latter country he proceeded to the court of the Atābaks of Āzarbāijān, and lived in great honour under Muḥammad B. ʿIlduguz (A.H. 568—582), and under his brother and successor, Qizil Arslān (A.H. 582—587), whom he left to attach himself to the former's son, Nusrat ud-Dīn Abu Bakr. He ended his life in retirement, and died, according to the Guẓidah, fol. 241, in Tabrīz, A.H. 598.

He is noticed in Jāmi's Bahāristān, fol. 66, Daulatshāh, fol. 95, Ḥabīb us-Siyar, vol. ii., Juz 4, p. 127, Haft Iqlīm, fol. 245, Riyāz ush-Shu'arā, fol. 280, and Ātashkadah, fol. 144. See also Hammer, Redekünste, p. 130, Ouseley's Notices, p. 154, and Sprenger, Oude Catalogue, pp. 16 and 579.

Contents: 1. Ḳaṣīdahs in alphabetical order, fol. 1 *b*. 2. Two Tarjībānds, fol. 86 *b*. 3. Ghazals, not alphabetically arranged, fol. 90 *a*. 4. Muḳaṭṭa'āt, fol. 93 *b*. 5. Rubā'īs, fol. 110 *a*.

Copies of the Dīvān are mentioned by Kraft, p. 62, in the Upsala Catalogue, p. 102, and in Bibliotheca Sprenger., No. 1523.

The first page bears the Persian seals of Mr. Henry Vansittart, and of Mr. Charles Boddam.

Add. 7733.

Foll. 140; 6¼ in. by 3¾; 14 lines, 2¾ in. long; written in cursive Nestalik, with gold-ruled margins; dated Shavvāl, A.H. 1035 (A.D. 1626). [Cl. J. Rich.]

The same Dīvān, differently arranged.

Beg. سفیده دم که شدم محرم سرای سرور
شنیدم آیت توبوا الی الله از لب حور

This copy comprises the following classes in which the alphabetical order is not observed:—1. Ḳaṣīdahs, fol. 1 *b*. 2. Muḳaṭṭa'āt, fol. 90 *b*. 3. Ghazals, fol. 127 *b* 4. Rubā'īs, fol. 131 *a*.

Or. 268.

Foll. 188; 10½ in. by 6; 12 lines, 3 in. long; written in fine Nestalik, with 'Unvān and gold-ruled margins, apparently in the 15th century. [Geo. Wm. Hamilton.]

دیوان اذیر اخسیکتی

The Dīvān of Aṣīr Akhsikatī.

Beg. جهان بانیست پیدا بین نبهان دان
که زبر کند نیلی بدید آورد جار ارکان

Aṣīr ud-Dīn, a native of Akhsikat, a town of Farghānah, is placed by most Persian critics in the same rank of excellence as his great contemporaries, Anvarī and Khākānī. The fame of the latter attracted him to Irak, and he soon became a favourite court-poet of Sultan Arslān B. Tuḡhrul, who reigned from A.H. 555 to 571. After a time he retired to Khalkhāl, a mountainous canton of Āzarbāijān, whither he had been called by the local ruler, and where he spent the remainder of his life in seclusion. See Daulatshāh, fol. 101, and Haft Iqlīm, fol. 602. Taḳī Kāshī places his death in A.H. 608. He is noticed in the Guẓidah, fol. 239, the Riyāz ush-Shu'arā, fol. 8, and the Ātashkadah, fol. 147. See also Hammer, Redekünste, and Sprenger, Oude Catalogue, pp. 16 and 345.

The Dīvān contains Ḳaṣīdahs, arranged according to the persons to whom they are addressed, Ghazals, fol. 84 *a*, Muḳaṭṭa'āt, and some additional Ḳaṣīdahs, fol. 140 *b*. In the

first class are found poems in praise of Arslān B. Tughrul, (see foll. 9 *a*, 11 *a*, 11 *b*, 71 *b*, 73 *a*, etc.), of Kizil Arslān, son of Atābak İduguz (see fol. 63 *a*), and of 'Alā ud-Daulah Fakhr ud-Dīn Shāh, who is styled king of Kūhistān, and appears to have been the poet's special patron (see foll. 16 *b*, 18 *a*, 19 *b*, 22 *a*, etc.). The last is probably the ruler of Khalkhāl mentioned in the above notices.

Add. 7729.

Foll. 316; 7½ in. by 5; 22 lines, 3½ in. long; written in small Persiau Naskhī, in four columns, with six 'Uvāns; dated Shavvāl, A.H. 802 (A.D. 1400). [Cl. J. Rich.]

خمسۀ نظامی

The five poems of Nizāmī.

Nizāmī (Nizām ud-Dīn Abū Muḥammad Ilyās^a B. Yūsuf) is universally acknowledged as the greatest of Maṣnavī-writers, and his poems have remained to the present day the classical standards of that kind of composition. He is mentioned in the Haft Iklim, fol. 398, among the poets of Kūm; and the Ātashkadāh, fol. 102, names Tafrişh, in the province of Kūm, as the birth-place of the poet, or of his father. Nizāmī himself refers, in the Iskandar Nāmāh, to the hilly district of Kūm as his place of origin, ولی از کبستان شهر تهم. But he spent nearly the whole of his life in Ganjah, a town of Arrāu, the modern Elisabethpol, where he died in great renown for sanctity. It is said of him that he never courted the favour of kings, but that kings vied with each other for the honour of being named in his poems. His writings show, however, that, although he shunned the courts, he lavished praises with no sparing hand on those princes from whom he expected some return.

^a Nizāmī gives his proper name Ilyās in the prologue of Lailā u Majnūn, fol. 90 *b*.

Most conflicting statements have been made regarding the date of Nizāmī's death. Daulatshāh, fol. 104, gives A.H. 576, the Ātashkadāh, A.H. 586, the Jahānārā, fol. 111, A.H. 597, Haj. Khal., vol. iii. p. 176, A.H. 596, the Şubḥ i Şadiq (marginal note to Ḥabīb us-Siyar, vol. ii., Juz 4, p. 112), A.H. 602, and Taqī Kāshī, Oude Catalogue, p. 17, A.H. 606.

An ingenious attempt to reconstruct Nizāmī's life from his own writings has been made by Dr. Wilhelm Baehner, in his Memoir on the poet, published in German, Leipzig, 1871, and in an English translation, London, 1873. Although his results, owing to the insufficiency of his materials, are not free from errors of detail, it cannot be denied that he has succeeded in establishing the chronology of the poet's life and writings on a safe basis.

Of several references made by Nizāmī in various passages to his age the most precise is found in the prologue of Majnūn u Lailā, fol. 90 *a*, where he says that he counted then seven times seven years:

زان سحر سحر کردهی که زانم
مجموعهء هفت سبع خوانم

As the whole poem was written in the course of A.H. 584, it follows that the poet was born in A.H. 535.

We have, on the other hand, a contemporary record of Nizāmī's death in a short rhymed epilogue added to the second part of the Iskandar Nāmāh by an unknown person, who evidently stood in a close relation to the poet, and witnessed his last moments. It is there stated that he did not long survive the completion of that poem, and that, at the time of his death, he had reached the age of sixty-three years and six mouths. See fol. 313 *b*, Add. 25,900, fol. 317 *b*, and Sprenger's edition, p. 182:

نظامی جو این داستان شد تمام
بعزم شدن نیز بر داشت کام

نه بس روزگاری بر این بر گذشت
که تاریخ عمرش ورق در نوشت
فزون بود شش ماه ز شصت و سه سال
که بر عزم ره بر دهل زد دوال

If Nizāmī was born A.H. 535, and lived 63½ years, he must have died A.H. 598 or 599.

Besides the works above referred to Nizāmī is noticed in the *Guzidah*, fol. 243, *Bahārīstān*, fol. 66, *Nafahāt ul-Uns*, p. 708, *Ḥabīb us-Siyar*, vol. ii., Juz 4, p. 112, the *Riyāz ush-Shu'arā*, fol. 449, and *Haft Āsmān*, pp. 25—44. See also Hammer, *Redekünste*, p. 105, Ouseley's *Notices*, p. 43, and Sprenger, *Oude Catalogue*, p. 519.

The *Khamsah* of Nizāmī, which is often called *Panj Ganj*, "The Five Treasures," has been lithographed in Bombay, 1834 and 1838, and in Teheran, A.H. 1261. Copies are described in *Fleischer's Dresden Catalogue*, p. 1, the *Vienna Catalogue*, vol. i. p. 503, the *St. Petersburg Catalogue*, p. 32, the *Copenhagen Catalogue*, p. 34, and the *Munich Catalogue*, p. 10.

It contains the following poems:—

I. Fol. 1 b.

مخزن الاسرار

"The Storehouse of Mysteries," a Sufi poem, in which moral and religious maxims are illustrated by anecdotes.

Beg. بسم الله الرحمن الرحيم
هست کلید در کنج کریم

The poem is divided into twenty sections (*Maqālat*), the subjects of which have been stated by Hammer, l. c., p. 106. It was, as stated by Nizāmī in the *Iskandar Nāmāh*, the author's first composition. The prologue contains, fol. 5, a dedication to Fakhr ud-Dīn Bahrām Shāh, son of Dā'ūd, who is described as king of Armenia and Rūm.

This Bahrām Shāh, a grandson of a Saljūki

Amīr, Mangūchak Ghāzī, was the hereditary ruler of the principality of Arzanjān, and a vassal of Kīlīj Arslān (A.H. 558—578), who had given him a daughter in marriage. He died after a long reign A.H. 622. See the *Kāmil*, vol. xii, pp. 279, 312, *Jahānārā*, fol. 111, and *Haft Iqlīm*, fol. 399.

The poet refers in the same passage, fol. 6 b, to two books bearing the name of Bahrām Shāh,

نامه دو امد زدو ناموس گاه

هر دو مسجیل بدو بهرام شاه

namely, his own, and another (the *Ḥadiqah* of Sanā'i; see p. 549 a), dedicated to a sovereign of the same name, who reigned in Ghaznīn. The allusion has not been understood by Dr. Bacher, who translates, l. c., p. 20: "Two letters came to me from two renowned places," etc.

One of the following copies, Or. 1216, fol. 31, contains in the conclusion two couplets stating that the poem was completed on the 24th of Rabi' I., A.H. 559:

بود حقیقت بشمار درست

ببست و چهارم زربیع نخست

از که هجرت شده تا این زمان

پانصد و پنجاه و نه افزون بران

The same lines are given in a full notice on the *Makhzan ul-Asrār* by Aghā Aḥmad 'Alī, in the *Haft Āsmān*, pp. 53—63, and the date has been also recorded by Haj. Khal., vol. v. p. 365. Another copy, Add.19,500, has in the last line A.H. 582: پانصد و هشتاد و انزوم ازان. The correct reading is probably دو هفتاد سه or هفتاد دو, for the poem is undoubtedly anterior to the *Khusrau u Shīrīn*, dated A.H. 576. It must be noticed, however, that these verses, which are wanting in the best copies, are of very doubtful authenticity. The earlier date is, besides, highly improbable; for it can hardly be supposed that Bahrām Shāh, who died A.H. 622, had begun to reign sixty-three years before.

A safer indication of the time of composition is to be found in Nizāmi's allusion to his age in the prologue, fol. 8 *a*: درین چهل سالگی اکنون : خزان. If the poet was then about forty years old, the poem cannot have been written much before A.H. 575.

The *Makhzan ul-Asrār* has been edited by Nathaniel Bland, London, 1844, and lithographed in Cawnpore, 1869. An English translation by J. Haddon Hindley is preserved in manuscript, Add. 6961.

II. Fol. 29 *b*.

خسرو و شیرین

Khusrau and Shīrīn.

Beg. خداوند در توفیق بکشای
نظامی را ره تحقیق بنمای

In the present copy the prologue occupies only three pages, and has no dedication. But in Add. 25,900, 16,780, in the Teheran edition, and other copies, it contains extensive eulogies on the reigning Sultan Tughrul, Add. 25,900, fol. 33 *b*, on Shams ud-Dīn Abu Ja'far Muḥammad, in whom, the poet says, fol. 34 *b*, the departed soul of his mighty father, Atābak Ilduguz, اتابك الدكز, had come to life again, and thirdly, fol. 35 *a*, on Kizil Shah, قزل شه evidently meant for Kizil Arslān, the brother, and afterwards successor, of Atābak Muḥammad, whose full name could not be made to fit into the metre. The work is dedicated to the second of the above-mentioned personages, to whom the poet offers apologies for not attending his court in person.

The poem must, therefore, have been written between the accession of Sultan Tughrul B. Arslān, in A.H. 573, and the death of the Atābak Muḥammad, surnamed Jahān Pahlavān, who ruled in the Sultan's name, and died A.H. 582. The following lines in the conclusion of the poem, fol. 81 *a*, contain its precise date, A.H. 576:

گذشته بانصد و هفتاد و شش سال
نزد بر خط خودان کس چنین خال

The same reading is found in Add. 25,900, fol. 97 *b*, Add. 27,260, fol. 109 *b*, and other old copies, as well as in the Teheran edition.

In an epilogue, which must have been subsequently added, foll. 81—83, Nizāmi, after referring to the death of Atābak Muḥammad, relates how he was summoned to the presence of his successor, Kizil Arslān (A.H. 582—587), and describes the gracious reception he met there, and the favours conferred upon him by the new sovereign. He concludes with a eulogy on the heir-apparent, Nuṣrat ud-Dīn Abu Bakr B. Muḥammad.

The *Khusrau u Shīrīn* has been lithographed in Lahore, A.H. 1288. See for the contents Hammer's "Schirin, ein persisches romantisches Gedicht nach morgenländischen Quellen," Leipzig, 1809.

III. Fol. 83 *b*.

لیلی و مجنون

Lailā and Majnūn.

Beg. ای نام تو بهترین سراغاز
بی نام تو نامه کی کنم باز

The author had received, as he states in the prologue, a letter from the Shirvānshāh, requesting him to take for his next theme, after the completion of his *Khusrau and Shīrīn*, the loves of Lailā and Majnūn. He hastened to comply with the king's desire, and wrote, as he states in the introduction, fol. 88 *a*, the present poem, consisting of upwards of four thousand couplets, in the space of four months. He adds that it was completed at the end of Rajab, A.H. 584:

گاراسته شد بد بهترین حال
در سلج رجب بقی و فا دال
تاریخ عیان که داشت با خود
هشتاد و چهار بعد بانصد

Further on is found a panegyric on the above king and his presumptive heir Minūehilr.

The king's name is given in full as follows: Jalāl i Daulat u Dīn Abul-Muzaffar Akhtashān اختشان (in Add. 16,780, fol. 109, اختشان), son of Minūchīhr. This king of Shirvān, whose real name appears to have been Akhtasātān, has been already mentioned, p. 559 *a*, as the special patron of Khākānī.

The Lailā u Majnūn has been lithographed in Lucknow, A.H. 1286, and an English translation has been published by James Atkinson under the title "Laili and Majnun, a poem from the original of Nazami," London, 1836.

IV. Fol. 136 *b*.

هفت پیکر

"The seven images," a poem comprising seven tales told by the seven favourites of the king Bahram Gūr.

Beg. ای جهان دیده بود خویش از تو
هیچ بودی نبود بیش از تو

It is stated in the concluding lines, fol. 192 *b*, Add. 16,780, fol. 211 *a*, Add. 25,900, fol. 205 *a*, Or. 1363, fol. 221 *a*, that the poem was completed on the 14th of Ramazān, A.H. 593.

از بس بانصد و نود سه قران
گفتم این نامدرا جو ناموران
روز بر چارده ز ماه صیام
چار ساعت ز روز رفتنه تمام

It was composed, as stated in the prologue, fol. 139 *a*, at the desire of a sovereign called 'Alā ud-Dīn Karb [?] Arslān, the pride of the lineage of Aḡsunḡur:

عمدة الممالک علاء الدین
حافظ و ناصر زمان وزمین
شاه کرب ارسلان کشورگیر
به زالب ارسلان بتاج و سریر
نسل اقسندقیری موبد ازو
جد و ابنا کمال امجد ازو

The name is written as above in some of the earliest copies, as Add. 25,900, fol. 151 *a*, and Add. 27,260, fol. 171 *b*, کرب ارسلان, in Add. 23,547, fol. 163 *b*, and ارسلان به in Or. 1363, fol. 165 *b*. In other copies the more familiar names الب ارسلان (as in the present MS.), and قزل ارسلان, have been substituted for it. Towards the end of the chapter devoted to his praise his two sons are also mentioned. The first is called Nuṣrat ud-Dīn Muḡammad, the second Aḡmad.

No record has been found of that king, who is described by Nizāmī as giving prosperity to the fifth climate آبادان نجمین کشور از تو آبادان levying tribute on Greeks and Russians, جزیتش داده روم و روس خراج شاه of Dailam for one of his servants, شاه دیلم گاه که چاکر تست. His successful encounters with the Georgians are alluded to in the following verse, Or. 1363, fol. 166 *b*, and Or. 1578, fol. 6 *a*:

کریکیان را بطالع فرخ
هفت خوان برد با دوازده رخ

The main branch of the line of Aḡsunḡur, to which he belonged, was represented at that period by the Atābak of Maḡsil, Nūr ud-Dīn Arslān, who succeeded to his father, 'Izz ud-Dīn Mas'ūd, A.H. 589, and died A.H. 607. See the Kāmil, vol. xii. p. 191, and Ibn Khallikān's translation, vol. i. p. 174.

It has been stated by Sir G. Ouseley, Flügel, and others, that the Haft Paikar was dedicated to Kizil Arslān. But a comparison of dates suffices to disprove it; for the poem was written A.H. 593, while the Atābak died A.H. 587. Dr. Bacher's assertion that it was written for the Atābak Nuṣrat ud-Dīn is not confirmed by any of our copies.

The Haft Paikar has been lithographed in Bombay, 1849, and in Lucknow, A.H. 1290. One of the seven tales has been published

with a German translation by F. von Erdmann, "Behramgur und die Russische Fuerstentochter," Kasan, 1844.

V. Fol. 193 b.

اسکندر نامه

The Book of Alexander.

Beg. خدایا جهان باد شاهی تراست
زما خدمت اید خدائی تراست

The poem consists of two distinct parts. The first treats of the career of Alexander as a conqueror. The second describes him in the character of sage and prophet; it relates also his journeys to the end of the world and his adventures at sea. That those two parts form only one and the same poem is shown by a line at the end of the first, in which Nizāmī says that he has now completed the half of the book, جو از نیمهء نامه برداختم

The Iskandar Nāmah is frequently designated by the titles of Sharaf Nāmah and Iḳbāl Nāmah i Iskandarī. The first is taken from شرف نامه خسروان, a name applied by Nizāmī in the prologue to a poem which he once contemplated writing as a complement to the Shāhnāmah, and from another passage in the beginning of the second part (fol. 275 a, Sprenger's edition, p. 8) شرفنامه را تازه کردم نورد, in which Sharaf Nāmah designates the Iskandar Nāmah itself. The second is borrowed from this verse of the same prologue, fol. 203 a, in which the poet refers to the present work under the title of Iḳbāl i Iskandarī,

کنون بر بساط سخن کستری
ز نم کوس اقبال اسکندری

and from another passage in the epilogue of the second part, fol. 314 b, in which he designates it by the name of Iḳbāl.

Much confusion has been created by the arbitrary application of those titles by transcribers to one or the other of the two parts

of the poem. The second part has also been called Khirad Nāmah, from the word خرد with which it begins.

The prologue of the first part contains a glowing eulogy on a king designated by his title, Nuṣrat ud-Din,

جهان بهلوان نصرت الدین که هست
بر اعداء خود چون فلک جیره دست

who had desired the poem to be dedicated to him:

جو فرمان چنین آمد از شهریار
که بر نام ما نقش بند این نکار

The prince's proper name (ابو بکر) is only alluded to as one consisting of six letters:

کواه سخن نام شش حرف تست

Nuṣrat ud-Din Abu Bakr, son of Jahān Palilavan Muḥammad, succeeded to his uncle the Atābak Kizil Arslan, in Tabriz, A.H. 587, and died A.H. 607.

The date of composition, A.H. 597, is stated in the following verses quoted in the Haft Āsmān, p. 29, but which the author thinks to be of doubtful authenticity:

بگفتم من این نامه را در جهان
که تا دوراخر بود در جهان
بتاریخ پانصد نود هفت سال
چهارم محرم بوقت زوال

The same date is found in some late copies, as Add. 26,147, fol. 226, Add. 26,146, fol. 143, and Add. 25,799, fol. 176.

There can be no doubt, however, that the Iskandar Nāmah, or at all events the present recension, was written subsequently to the Haft Paikar, viz. after A.H. 593; for that poem is mentioned in the prologue, fol. 203 a, as the last of the previous compositions of Nizāmī:

جو از عشق مجنون برداختم
سوی هفت بیکر سبک تاختم

There are, however, some copies, as for instance Add. 26,144, fol. 169 b, in which

the enumeration of the former poems concludes with *Lailā u Majnūu*.

The second part of the *Iskandar Nāmāh* begins on fol. 273 *b*, as follows :

خرد هر کجا کنجی ارن بدید
ز نام خدا سازد انرا کلید

It is called in the heading *شرف نامه*. The prologue contains in the present copy, fol. 276 *b*, a pauegyric addressed to the ruler of *Mauṣil*, *Malik Kāhir 'Izz ud-Dīn Abul-Faṭḥ Mas'ūd B. Nūr ud-Dīn (Arslān)* :

طرفدار موصل بمردانکی
قدر خوان شاهان بمفرزانکی
سر سرفرازان و کردنکشان
ملک عزالدین قاهرشہ نشان
بطغرای دولت جو طغرل تکین
ابو الفتح مسعود بن نورالدین

The same verses are found in *Add. 16,780*, fol. 214 *b*, and in *Add. 6613*, fol. 267 *b*.

Nūr ud-Dīn Arslān Shāh died on the 28th of *Rajab*, A.H. 607. His son *al-Malik al-Kāhir 'Izz ud-Dīn Mas'ūd*, who was then seventeen years of age, was immediately seated on the throne. He died A.H. 615. See *Ibn Khallikān's* translation, vol. i. p. 174, vol. iii. p. 361, and the *Kāmil*, vol. xii. pp. 191, 217.

If the above lines were really written by *Nizāmī*, it follows that he was still alive at the close of A.H. 607. The death of his former patron, the *Atābak Naṣr ud-Dīn Abu Bakr*, which took place in that very year (*Ḥabīb us-Siyar*, vol. ii., *Juz. 4*, p. 127), would naturally account for his dedicating the poem to the youthful sovereign who had just been seated on the throne of *Mauṣil*; and the recurrence of the same name, *'Izz ud-Dīn Mas'ūd*, in the epilogue which will be presently mentioned, would not require any other explanation.

On the other hand, the great weight of evidence in favour of an earlier date for *Nizāmī's* death must throw some doubt on the authenticity of that dedication. It is

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wanting in most of the early copies, as well as in the printed texts, and a suspicious circumstance is that it is found on examination to be almost entirely transcribed, with the exception of the proper names, from the eulogy on *Nuṣrat ud-Dīn* prefixed to the first part of the *Iskandar Nāmāh*.

In other copies the second part is dedicated, like the first, to *Nuṣrat ud-Dīn*. The prologue contains also, fol. 273 *b*, a mournful reference to the death of *Shāh Arslān*, *i.e.* *Kizil Arslān*, the uncle and predecessor of *Nuṣrat ud-Dīn*, who died A.H. 587,

جو شاه ارسلان رفت و در خاک خفت
سخن چون توان در چنین حال گفت

and the description of a recent earthquake (*Spreuger's* edition, p. 16). We learn from the *Kāmil*, vol. xii. p. 72, that a destructive earthquake took place in *Irac* and the neighbouring countries in the month of *Rabi I.*, A.H. 590.

At the end of the second part, fol. 314 *a*, is found an epilogue addressed to a king called *'Izz ud-Dīn*,

ملک عزالدین آنکه جریخ بلند
باو داد اورنگ خود را کمند

whose proper name *Mas'ūd* is given further on, fol. 315 *a*, *جو نام شهش فال مسعود باذ*. After describing the splendours of *'Izz ud-Dīn's* court, the poet says that he sends to the king "two pearls brought up from his ocean," namely his son and his poem, here designated by the names of *Muḥbil* and *Iḳbāl*, and claims for both a favourable reception.

'Izz ud-Dīn Mas'ūd, son of *Ḳuṭb ud-Dīn Maudūd*, succeeded to his brother *Saif ud-Dīn Ghāzī* on the throne of *Mauṣil* A.H. 576, and died in *Sha'bān*, A.H. 589. See *Ibn Khallikān's* translation, vol. iii. p. 356, and *Kāmil*, vol. xii. p. 66.

Dr. Bacher looks on the above epilogue as a fragment of an earlier recension of the *Iskandar Nāmāh*, and finds its date in an incidental reference to the age of *Nizāmī's*

son, who was then seventeen years old شده هفتده ساله بدین سان که هست. As the same son is described in *Lailā u Majnūn*, A.H. 584, as a youth of fourteen, fol. 90 *b*, ای چارده ساله، *قرة العین*, the present epilogue must have been written three years later, viz., in A.H. 587, the very year in which *Kizil Arslan* was found murdered in his bed. It was apparently the unsettled state of *Azarbāijān* after the *Atābak's* death which induced *Nizāmī* to look for a new patron in the neighbouring state of *Mausil*.

Passages of later dates, however, have been mixed up with that earlier epilogue. Thus in the following verse, fol. 315 *a*, and Add. 25,900, fol. 319 *a*, *Nizāmī* says that he had reached the age of sixty years: *بشست آمد اندازۀ سال من*

In other copies, as Add. 26,144, fol. 280 *a*, Add. 17,329, fol. 367 *b*, and in the Calcutta edition, p. 182, the epilogue is addressed, as well as the prologue, to *Nuṣrat ud-Din*. In the Calcutta edition, it is stated in one of the last lines, p. 190, that the poem had been completed on the tenth day of *Ayār*, A.H. 599. The same date is found in Add. 16,782, fol. 117: *نود نه گذشته زانصد شمار*.

The first part of the *Iskandar Nāmāh* has been edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text alone has been printed in Calcutta, A.H. 1269, and lithographed editions with marginal notes have been published in Lucknow, A.H. 1282, and in Bombay, A.H. 1277 and 1292. Extracts will be found in *Franz von Erdmann's* work, "De Expeditione Russorum Berdaam versus," Casan, 1826, and in *Charmoy's* "Expédition d'Alexandre contre les Russes," St. Petersburg, 1829. See also *Spiegel*, "die Alexandersage bei den Orientalen," Leipzig, 1851, pp. 33—50.

The second part has been edited under the title of *Sikandarnāmāh i Bahri*, by *Dr. Sprenger*, Calcutta, 1852, and 1869. A short

statement of the contents will be found in *Erdmann's* work, vol. i. p. 24, and a fuller abstract in *Bacher's* Memoir, pp. 101—171. See also *Dr. Ethé*, *Alexander's Zug zum Lebensquell*, *Sitzungsberichte der Bayerischen Akademie*, 1871, pp. 343—405.

Add. 25,900.

Foll. 316; 7½ in. by 4¾; 25 lines, 2½ in. long; written in a minute and elegant *Nestalik*, in four gold-ruled columns, with illuminated borders and headings, dated A.H. 846 (A.D. 1442); bound in painted covers.

The five poems of *Nizāmī*, viz. *Makhzan ul-Asrār*, fol. 5 *b*. *Khusrau u Shīrīn*, fol. 31 *b*. *Lailā u Majnūn*, fol. 101 *b*. *Haft Paikar*, fol. 151 *b*. *Iskandar Nāmāh*, Part 1, called *Sharaf-Nāmāh i Iskandari*, fol. 206 *b*; Part 2, fol. 279 *b*.

The MS. contains twenty whole-page miniatures in Persian style, of the highest degree of finish, on foll. 1, 2, 16, 39, 42, 68, 75, 118, 112, 119, 138, 159, 171, 187, 230, 233, 244, 249, 268, 279. Four pages at the beginning are covered with rich ornamentation.

On the fly-leaf is found the last owner's name, "James R. Ballantyne, Nov. 1837."

Add. 16,780.

Foll. 326; 10¼ in. by 7; 23 lines, 4 in. long; written in neat *Nestalik*, in four gold-ruled columns, with a rich border enclosing the first two pages, five smaller 'Unvāns and ornamental headings; dated *Muharram*, A.H. 936 (A.D. 1529). [WM. YULE.]

The same poems, viz. *Makhzan ul-Asrār*, fol. 1 *b*. *Khusrau u Shīrīn*, fol. 27 *b*. *Lailā u Majnūn*, fol. 104 *b*. *Haft Paikar*, fol. 155 *b*. *Iskandar Nāmāh*, Part 1, fol. 211 *b*; Part 2, fol. 254 *b*.

The second part of the *Iskandar Nāmāh*

contains, fol. 214 *b*, the dedication to Malik Kāhīr 'Uzz ud-Dīn Mas'ūd, which has been noticed p. 569 *a*.

Copyist: ابو طاهر الکاتب

Sixteen miniatures in Persian style occupy about half a page each.

It appears from a Persian note, dated A.H. 1183, that this MS. came from a library in Kashmīr, and was given to the writer in Dehli. It bears the seal of the Oude minister, Mahārājah Tikēt Rāi.

Or. 1216.

Foll. 391; 9 in. by 5 $\frac{3}{4}$; 18 lines, 3 $\frac{1}{2}$ in. long; written in four gold-ruled columns, in small Nestalik, with five 'Unvāns and ornamented headings; dated Ramaẓān, A.H. 961 (A.D. 1554). [ALEX. JABA.]

The same poems, viz. Makhzan ul-Asrār (wanting the first three pages), fol. 1 *a*. Khusrau u Shirin, fol. 32 *b*. Lailā u Majnūn, fol. 122 *b*. Haft Paikar, fol. 186 *b*. Iskandar Nāmah, Part 1, headed شرف نامه, fol. 245 *b*; Part 2, entitled اقبال نامه اسکندری, fol. 339 *b*.

The last lines of the Makhzan, fol. 31 *a*, written in a different handwriting, apparently in the 15th century, include the date of composition, A.H. 559, mentioned p. 565 *b*. The Haft Paikar is dated A.H. 598 in the following lines, fol. 245 *a*:

از بس تا [ثا] وصاد وحا هجرت
کفتم این نامه را جو العجرت

The volume contains fifteen miniatures in Persian style, occupying about two-thirds of a page, on foll. 11, 17, 49, 57, 80, 135, 149, 160, 201, 220, 231, 279, 301, 323, and 354.

Copyist: فانی الکاتب

Add 26,144.

Foll. 282; 9 $\frac{1}{4}$ in. by 7; 21 lines, 4 $\frac{3}{8}$ in. long; written in small Nestalik, in four gold-

ruled columns, with five 'Unvāns; dated Jumāda II., A.H. 968 (A.D. 1561).

[WM. ERSKINE.]

The four following poems of Nizāmī: Makhzan ul-Asrār, fol. 4 *b*. Khusrau u Shirin, fol. 32 *b*. Lailā u Majnūn, fol. 104 *b*. Iskandar Nāmah, Part 1, endorsed Sharaf-Nāmah, fol. 160 *b*; Part 2, endorsed Khirad Nāmah, fol. 238 *a*.

In the record of the author's death, fol. 280 *a*, his age is stated to have been sixty-two years and six months,

فزون بود شش مه ز شست و دو سال

Copyist: مقصود کاتب

Add. 17,329.

Foll. 369; 9 $\frac{3}{4}$ in. by 7; 19 lines, 4 $\frac{1}{8}$ in. long; written in small Nestalik, with six 'Unvāns, and gold-ruled margins; dated Muḥarram, A.H. 994 (A.D. 1585).

The five poems of Nizāmī, viz. Makhzan ul-Asrār, fol. 1 *b*. Khusrau u Shirin, fol. 32 *b*. Lailā u Majnūn, fol. 107 *b*. Haft Paikar, fol. 169 *b*. Iskandar Nāmah, Part 1, fol. 234 *b*; Part 2, entitled Khirad Nāmah, fol. 324 *b*.

The Iskandar Nāmah is dated at the end, fol. 369 *a*, A.H. 590:

جهان بردهم روز بود از ایار
نود در گذشته ز پانصد شمار

Copyist: رمضان بن سلطان محمد مروی

Add. 27,260.

Foll. 362; 12 in. by 7; 21 lines, 4 in. long, in a page; written in a small and neat Nestalik, in four gold-ruled columns, with six rich 'Unvāns, and ornamental headings, apparently in the 16th century. Bound in gilt and stamped leather.

[Sir JOHN MALCOLM.]

The same poems, viz. Makhzan ul-Asrār, fol. 2 *b*. Khusrau u Shirin, fol. 32 *b*. Lailā

u Majnūn, fol. 113 *b*. Haft Paikar, fol. 171 *b*. Iskandar Nāmāh, Part 1, with the heading Sharaf-Nāmāh i Iskandarī, fol. 235 *b*; Part 2, fol. 292 *b*. Owing apparently to a transposition in the MS. from which this copy was taken, the latter half of the first part of Iskandar Nāmāh is followed, without any break, by the latter half of Part 2, foll. 270 *b*—292 *a*, and, *vice versa*, the former half of Part 2 by the latter half of Part 1, foll. 315—362.

There are eighteen miniatures, in good Persian style, occupying about two-thirds of a page each.

Or. 1363.

Foll. 347; $11\frac{3}{4}$ in. by $6\frac{3}{4}$; 22 lines, 4 in. long; written in fair Nestalik, in four gold-ruled columns, with six 'Unvāns and gold-headings, apparently in the 16th century.

[SIR CHARLES ALEX. MURRAY.]

The same poems, as follows: Makhzan ul-Asrār, fol. 3 *b*. Khusrau u Shirin, fol. 30 *b*. Lailā u Majnūn, fol. 106 *b*. Haft Paikar, fol. 162 *b*. Iskandar Nāmāh, Part 1, fol. 224 *b*; Part 2, fol. 310 *b*.

The volume contains twenty-nine whole-page miniatures in Persian style.

Add. 23,547.

Foll. 307; $10\frac{1}{4}$ in. by $6\frac{1}{2}$; 21 lines, $4\frac{1}{2}$ in. long; written in small Nestalik, with five 'Unvāns and gold-ruled margins, probably in the 17th century. [ROBERT TAYLOR.]

The same poems, viz. Makhzan ul-Asrār, fol. 2 *b*. Khusrau u Shirin, fol. 31 *b*. Lailā u Majnūn, fol. 107 *b*. Haft Paikar, fol. 160 *b*. Iskandar Nāmāh, Part 1 only, fol. 224 *b*.

Add. 26,145.

Foll. 375; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 21 lines, 4 in. long, in a page; written in cursive Nestalik,

in three columns; dated Rabi' II., A.H. 1042 (A.D. 1632). [WM. ERSKINE.]

The same poems, viz. Makhzan ul-Asrār, fol. 2 *b*. Khusrau u Shirin, fol. 39 *b*. Lailā u Majnūn, fol. 121 *b*. Haft Paikar, fol. 194 *b*. Iskandar-Nāmāh, Part 1, slightly imperfect at the end, fol. 273 *b*.

Add. 6613.

Foll. 300; $10\frac{3}{4}$ in. by 6; 25 lines, $3\frac{5}{8}$ in. long; written in fine Nestalik, with five double-page 'Unvāns, gold-ruled margins, and gold-headings; dated Rabi' II., A.H. 1076 (A.D. 1665). [J. F. HULL.]

The same poems: Makhzan ul-Asrār, fol. 1 *b*. Khusrau u Shirin, fol. 28 *b*. Lailā u Majnūn, fol. 90 *b*. Haft Paikar, fol. 138 *b*. Iskandar Nāmāh, Part 1, fol. 196 *b*; Part 2, fol. 264 *b*.

The MS. contains forty-one miniatures, in fair Persian style, each of which occupies about two-thirds of a page.

It was written for Tajā Mirzā Abul-Ḥasanā ابن ابراهيم محمد موخر العلم الكاتب الشيرازى, by a copyist who calls himself

Add. 25,800.

Foll. 112; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; 21 lines, $4\frac{3}{8}$ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins, probably in the 15th century. [WM. CURETON.]

This volume, which is endorsed *خمسہ شیخ نظامی*, contains only the first two poems of the Khamsah, viz. Makhzan ul-Asrār, fol. 2 *b*, and Khusrau u Shirin, fol. 31 *b*.

At the end is impressed the seal of a court librarian, *بندہ درگاہ زرقوم کتابدار*, with the date A.H. 934. The first page is covered with 'Arz-Dīdahs of the time of Aurangzib.

Add. 25,801.

Foll. 36; $12\frac{1}{4}$ in. by 8; 18 lines, $4\frac{1}{4}$ in. long; written in four columns, in fine Nes-

talik, with 'Unvān, gilt headings, and gold-ruled margins; dated Jumāda II., A.H. 865 (A.D. 1461). The broad margins are covered with designs of flowers and animals in gold and colours. [WM. CURETON.]

The Makhzan ul-Asrār by Nizāmī (see p. 565 a).

Copyist: سلطان علی المشهدی

This celebrated calligrapher died in Herat A.H. 919. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 344.

There are two miniatures in fair Persian style at the end, and two more in unfinished outline at the beginning.

Add. 16,781.

Foll. 76; 7 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$; 13 lines, 2 $\frac{3}{4}$ in. long; written in plain Indian Nestalik; dated Rabi' I., A.H. 1028 (A.D. 1619). [WM. YULE.]

The same poem.

In the concluding verses A.H. 559 is given as the date of composition (see p. 565 b).

Add. 19,500.

Foll. 168; 8 in. by 5; 7 lines, 2 $\frac{3}{4}$ in. long; written in cursive Indian Nestalik; dated Muḥarram, the 29th year of Aurangzib, A.H. 1097 (A.D. 1686).

The Makhzan ul-Asrār, with copious marginal notes.

In the concluding lines the poem is said to have been completed on the 24th of Rabi' I., A.H. 582 (see p. 565 b).

بود حقیقت بشمار درست

بیست و چهارم زربیع نخست

از سنه هجرت تا این زمان

پانصد و هشتاد دو افزون آزان

Add. 23,548.

Foll. 95; 8 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$; 12 lines, 3 in. long; written in a cursive Indian character, about the close of the 18th century.

[ROBERT TAYLOR.]

The same poem.

Add. 26,149.

Foll. 227; 9 $\frac{3}{4}$ in. by 5; 19 lines, 3 in. long; written in Nestalik, apparently in the 17th century. [WM. ERSKINE.]

شرح مخزن الاسرار

A commentary upon the Makhzan ul-Asrār.

Author: Muḥammad B. Qivām B. Rostam etc., ul-Balkhī, commonly called Karkhī,

محمد بن قوام بن رستم بن احمد بن محمود بدر حرانة [خزانة] البلیخی المعروف بکرخی

حمد و سپاس مر فتاحی را که فاتحه کتاب او

The author, who states that he had previously written glosses to the Sikandar-Nāmāh, professes to explain in the present work 1310 difficult dystichs, out of 3263 of which the entire poem consists. He appears to have lived in India, and quotes a poetical extract on Nizāmī's writings from the Badī' ul-Ḥikāyat by Mughīṣ ud-Dīn Hānsavī, whom he calls the most eminent man of the age.

According to the Oude Catalogue, p. 521, the time of composition is expressed in a versified chronogram by the words زهی شرح = A.H. 1091. The present MS. must contain an earlier recension; for it bears on the first page a note of purchase dated A.H. 1089.

The text breaks off fol. 216 b, shortly before the end of the thirteenth Maḳālat.

The next following leaves, foll. 217—229, contain miscellaneous extracts.

Add. 6966.

Foll. 82; 7 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; written by John Haddon Hindley, on paper water-marked 1806.

انتخاب از کلیات نظامی

"Instructive Apologues from Nizāmī."

This volume contains twenty short narratives, all from the Makhzan ul-Asrār, with

an English version written under the text. Another MS. by the same hand, Add. 6963, contains the English of the first eleven stories, with the same title, to which is added "by a young student."

Or. 1578.

Foll. 71; $13\frac{1}{2}$ in. by $8\frac{3}{4}$; 19 lines, 4 in. long; written in minute and elegant Nestalik, in four gold-ruled columns, with gold headings, and gilt designs on the margins; dated A.H. 952 (A.D. 1545).

[SIR HENRY C. RAWLINSON.]

Haft Paikar by Nizāmī (see p. 567 *a*).

This fine copy is the work of a known calligrapher, who signs Shāh Maḥmūd Nishāpūri, شاه محمود نیشابوری.

Shāh Maḥmūd of Nishāpūr was a pupil of his maternal uncle Mullā 'Abdī, who was himself a pupil of the famous penman Sulṭān-'Alī Mashhadī, and died about A.H. 955. Shāh Maḥmūd, who took in verse the poetical surname of Mukhlis, was still alive in A.H. 957. See *Tuḥfah i Sāmī*, fol. 76. Shāh Maḥmūd is also mentioned in the *Ā'im i Akbarī*, Blochmann's translation, p. 102.

The MS. having lost eleven leaves, viz. foll. 1, 28, 39, 40, 43, 47, 49, 51—54, which apparently contained miniatures, they have been replaced by a clever imitation of the original writing. We learn from a note on the first page, and from the subscription, that this was done A.H. 1264 by Aḥmad Khān B. 'Abd ul-Ḥusain Khān, grandson of Muḥammad Ḥusain Khān Ṣadr i A'zam Iṣfahāuī, for the owner of the MS., the deputy-governor Farhād Mirzā, son of the heir apparent.

Harleian 503.

Foll. 199; $7\frac{3}{4}$ in. by 5; 17 lines, $3\frac{1}{4}$ in. long, in a page; written in plain Nestalik about the close of the 16th century.

The first part of the Iskandar-Nāmah (see p. 568 *a*).

Add. 26,147.

Foll. 226; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in a cursive Indian character; apparently in the 17th century. [WM. ERSKINE.]

The same part, wanting about three leaves at the beginning.

Foll. 224—226 have been supplied by another hand. They contain the date of composition, بتاريخ پانصد نود هفت سال (see p. 568 *b*), and, at the end, the date of transcription, 7 Rabi' I., A.H. 1090 (A.D. 1679).

Add. 26,146.

Foll. 143; $9\frac{1}{4}$ in. by $5\frac{1}{2}$; 13 lines, $2\frac{1}{2}$ in. long, with 24 oblique lines in the margins; written in Indian Nestalik; dated Kūujari, Jumādā I., A.H. 1117 (A.D. 1705).

[WM. ERSKINE.]

The first part of the Iskandar Nāmah, with the same date of composition, A.H. 597, as in the preceding copy.

Add. 6614.

Foll. 202; 8 in. by $4\frac{1}{2}$; 17 lines, $3\frac{1}{4}$ in. long; written in Nestalik, probably in the 17th century. [J. F. HULL.]

The same part.

Some leaves at beginning and end have been supplied by a later hand.

Add. 16,783.

Foll. 162; 9 in. by $6\frac{1}{4}$; 13 lines, $3\frac{3}{4}$ in. long; written in a cursive Indian character, in the 18th century. [WM. YULE.]

The same part, wanting some leaves at the end.

Add. 26,148.

Foll. 226; $9\frac{3}{4}$ in. by $5\frac{3}{4}$; 15 lines, 3 in. long; written in a cursive Nestalik, probably in the 18th century. [WM. ERSKINE.]

The same part, wanting about five leaves at the beginning.

Add. 25,799.

Foll. 176; 10½ in. by 6½; 20 lines, 3½ in. long; written in plain Nestalik; dated Sūrat, Zulhijjah, A.H. 1227 (A.D. 1816).

[WM. CURETON.]

The same part.

This copy was written for Lieut. Rigby by Munshī Ghulām Muḥammad.

Add. 16,782.

Foll. 117; 8½ in. by 5½; 15 lines, 3¼ in. long; written in plain Indian Nestalik, probably in the 18th century. [WM. YULE.]

The second part of the Iskandar Nāmah (see p. 569 a).

Add. 7731.

Foll. 57; 7¾ in. by 5; 10 lines, 2¾ in. long; written in fair Nestalik, on gold-sprinkled paper, with 'Unvān, gilt headings, and gold-ruled margins, probably in the 16th century; bound in gilt and stamped leather covers. [Cl. J. Rich.]

خلاصة الخمسة

Select verses from the Khamsah of Nizāmī, with a short preface in prose.

Beg. بر اصحاب دولت و ارباب مکنذت واجب ولازمست

The verses are arranged under thirty-seven heads according to the religious or moral sentiments they express, and under each head in the order of the poems from which they are taken.

Copyist: محمد توام

See Bibliotheca Sprenger., No. 1476.

Add. 7730.

Foll. 48; 8½ in. by 5½; 12 lines, 3¼ in.

long, in a page; written in plain Nestalik; dated Baghdād, Šafar, A.H. 1231 (A.D. 1816). [Cl. J. Rich.]

The same work, without preface.

This copy was written for Mr. Rich by his Munshī Muḥammad 'Alī ul-Ḥasanī ul-Lārījānī.

Grenville xxxviii.

Foll. 39; 10½ in. by 6½; 12 lines, 3¼ in. long; written in a fine Nestalik, with illuminated borders on every leaf, apparently in the 17th century.

Another recension of the same work.

The table contained in the preface enumerates thirty-five chapters, which, however, are not distinguished in the body of the work.

Copyist: عماد الحسنی

Appended is a letter of Lord Clare, dated April 18th, 1831, from which it appears that the MS. had been sent to him by the Imaum Muscat.

Add. 27,270.

Foll. 158; 11½ in. by 7; 17 lines, 4½ in. long, in a page; written in Indian Nestalik, on coarse Indian paper, about A.D. 1815.

[JOHN MACDONALD KINNEIR.]

سرود خسروي

The story of Khusrau and Shirin, after the poem of Nizāmī (see p. 566 a), told in easy Persian prose, interspersed with poetical extracts, by Ghulām Ḥusain Khān Munshī, غلام حسین خان منشی

Beg. حمد صانعی که چراغ عشق و محبت در دلهای عاشقان بر افروخته

The author states in a short preface that he had written the present work at the

request of some English officers in the reign of Muḥammad 'Azīz ud-Dīn Pādīshah Ghāzi, A.H. 1230, A.D. 1815.

On the first page is written: "From Ghulam Hussein [the author] to John Maedonald Kinneir."

Add. 16,787.

Foll. 413; 9 in. by 5 $\frac{3}{4}$; 21 lines, 3 $\frac{3}{4}$ in. long; written in fair Nestalik, in four gold-ruled columns, with 'Unvāns; dated Sha'bān, A.H. 1191 (A.D. 1777). [WM. YULE.]

سته فرید الدین عطار

Six Maṣnavi poems by Farid ud-Dīn 'Aṭṭār (see p. 344 a), as follows:—

I. Fol. 3 b, منطلق الطیر, "The language of birds," an allegorical poem.

Beg. آفرین جان آفرین پاک را
آنکه جان بخشید و ایمان خاک را

The contents have been described by Hammer, Redekünste, pp. 141—154, and Jahrbücher, vol. 65, Ang. Bl. p. 5. The text has been edited by Garcin de Tassy, Paris, 1857, and lithographed in Lucknow, A.H. 1288.

II. Fol. 64 b, آلهی نامه, Ilāhī Nāmāh, a Sūfī poem.

Beg. آلهی نامه را آغاز کردم
بنامت باب نامه را باز کردم

(In other copies) در کنج سعادت باز کردم

See Sprenger, Oude Catalogue, p. 357, and Stewart's Catalogue, p. 61.

III. Fol. 144 b, اسرار نامه, "The book of mysteries."

Beg. بنام آنکه جانرا نور دین داد
خردرا در خذادانی یقین داد

See the Oude Catalogue, p. 358, the

Vienna Catalogue, vol. i. p. 510, and the St. Petersburg Catalogue, p. 332.

IV. Fol. 184 b, مصیبت نامه, "The book of affliction."

Beg. حمد پاک از جان پاک آن پاک را
که خلافت داد مشتی خاک را

See the Oude Catalogue, p. 349, the Gotha Catalogue, p. 85, and the Upsala Catalogue, p. 100, elxii., where the same work is noticed under the title of Nuzhat Nāmāh.

V. Fol. 277 b, خسرو و گل, "Khusrau and Gul," an abridgment of 'Attār's previous poem, خسرو نامه

Beg. بنام آنکه کنج جسم و جان ساخت
طلسم کنج جان هر دو جهان ساخت

See the Oude Catalogue, p. 352.

VI. Fol. 370 b, مختار نامه, "Mukhtār Nāmāh" (see p. 577 b).

Beg. ای پاکی تو منزه از هر پاکی
قدوسی تو مقدس از ادراکی

Three of the above poems, viz. Ilāhī Nāmāh, Mukhtār Nāmāh, and Manṭiq uṭ-Ṭāir, are to be found in a volume entitled Kulliyāt i Farīd ud-Dīn 'Aṭṭār, lithographed in Lucknow, 1872. They occupy respectively pp. 771—943, 946—1047, and 1050—1165.

The MS. bears the seal of Maharajah Tiket Rāi, the Oude minister, with the date 1203.

Or. 353.

Foll. 240; 13 in. by 10; 25 lines, 7 $\frac{1}{4}$ in. long, with two transversal lines in the margin; written in fair Naskhi; dated Ṣafār, A.H. 877 (A.D. 1472).

[GEO. WM. HAMILTON.]

Three poems by 'Aṭṭār, viz. :—

I. Fol. 2.

جوهر الذات

A Maṣnavi poem, treating of mystic love,

and correctly described by Hammer, *Redeküuste*, p. 154, and by Sprenger, *Oude Catalogue*, p. 351, as a rhapsody full of the most tedious repetitions.

The *Jauhar uz-Zāt* occupies pp. 2—582 in the Lucknow edition of the *Kulliyāt*. See also Stewart's *Catalogue*, p. 60, the *Vienna Catalogue*, vol. i. p. 518, and Sprenger, *Oude Catalogue*, p. 351.

The present copy wants five pages at the beginning, corresponding to pp. 2—8 of the printed text, and two pages at the end, corresponding to pp. 686—770. The deficiency at the beginning has been supplied, in appearance only, by foll. 2 and 3, written by a modern hand in imitation of the original character, and containing the beginning of the *Ilāhī Nāmāh* (p. 576 *a*, ii.).

This poem, the title of which occurs in the following line, fol. 191 *a*, *كذون عطار كفتی جوهر*, is also designated more than once by the name of *Javāhir Nāmāh*, as in this line, Lucknow edition, p. 581:

جواهر نامه گفتم از دل و جان

II. Foll. 200—234 *a*. The latter half of the *Hailāj Nāmāh*, *هیلایچ نامه*, a *Maṣnavi* poem.

The *Hailāj Nāmāh* occupies pp. 583—770 of the Lucknow edition, where it begins thus:

بنام کردگار فرد بیچون
که ما را از عدم آورد بیرون

The present fragment corresponds to pp. 686—770. The poem treats of the absorption of the soul into the Divine essence, and is a complement to the *Jauhar uz-Zāt*, in the conclusion of which it is announced. *Hailāj*, which is, according to the *Būrhān Kāfi*, a Greek word meaning "water of life," is here an arbitrary alteration of the name of the famous mystic, *Maṣnūr Ḥallāj*, whom 'Attār introduces in the prologue as the revealer of divine mysteries, and to whose inspiration

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the poem is by him ascribed. Thus we read, pp. 599 and 600:

مرا شد منکشف اسرار حلاج
نمودم نام او در عشق هیلایچ
جوابم داد من منصور حلاج
مرا نامست در آفاق هیلایچ

See "Hellaḡ Nameh," Stewart's *Catalogue*, p. 60.

III. Foll. 4—234, in the margins, and foll. 234 *b*—240, in the body of the page.

مختار نامه

A collection of *Rubā'īs* (see p. 576 *b*), with a prose-preface, foll. 2—15.

In the preface, which wants a few lines at the beginning, the author enumerates his previous works, apparently in the order of composition, viz. *Khusrau Nāmāh*, *Asrār Nāmāh*, *Manṭiḡ uṭ-Ṭair*, *Muṣibat Nāmāh*, and a *Divān*. They are designated as follows:

چون سلطنت خسروانه در عالم ظاهر کشت و اسرار
اسرار نامه منتشر شد و بزبان مرغان مقامات طیور
ناطقه ارواح را بحمل کشف رسید و مصیبت مصیبت
نامه از حد و غایت در گذشت و دیوان دیوان ساختن
بتمام داشته شد که شرح القاب هر دو منظوم بردند از
سرسوای نا منظوم ماند که جزی و علی بدان هر دو
راه یافت

He adds that the *Divān* had not yet been properly arranged, and that the six thousand *Rubā'īs* which it comprised had been reduced by him to five thousand, out of which he made, at the request of some friends, the present selection. The preface concludes with a table of the fifty sections (*Bāb*) into which the work is divided. See Sprenger, *Oude Catalogue*, p. 353.

Add. 7735.

Foll. 208; 9½ in. by 6¼; 11 lines, 3 in. long; written in fair Nestalik on gold-sprinkled paper, with 'Unvān and gold-ruled margins, probably in the 16th century.

[Cl. J. Rich.]

Mantîḡ uṭ-Ṭair (see p. 576 *a*, i.).

The volume contains nine whole-page miniatures in Persian style.

According to a note written on the first page, and dated A.H. 1117, this MS. had been the property of Allah Verdi Khān, the late Beglerbegi of Sbirvān.

Or. 1227.

Foll. 165; 6 in. by $4\frac{1}{4}$; 15 lines, $2\frac{1}{2}$ in. long; written in fair Nestalik, apparently in the 16th century. [ALEXANDRE JABA.]

The same poem.

Seven leaves at the beginning and five at the end have been supplied by later hands.

Some additional verses at the end give the date of composition, A.H. 573, as follows:

روز سه شنبه بوقت استوا
 بیستم روزی بد از ماه خدا
 پانصد و هفتاد و سه بگذشته سال
 هم ز تاریخ رسول ذوالجلال

Add. 16,788.

Foll. 149; 9 in. by $5\frac{1}{2}$; 14 lines, $3\frac{1}{2}$ in. long; written in Nestalik; dated Muharram, A.H. 1051 (A.D. 1641). [WM. YULE.]

The same work.

The date of composition at the end is A.H. 570:

پانصد و هفتاد بود این دم ز سال
 هم ز تاریخ رسول ذوالجلال

Harleian 3285.

Foll. 178; 9 in. by 6; 15 lines, $2\frac{3}{4}$ in. long; written in Indian Nestalik, apparently in the 18th century.

The same poem.

Add. 7089.

Foll. 148; $8\frac{1}{2}$ in. by 5; 12 lines, 2 in.

long, in a page, with 26 half-lines round the margins, in continuation of each page; written in Indian Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century.

Ilāhī Nāmāh (see p. 576 *a*, ii.).

The usual beginning is preceded by four couplets, the first of which is:

بنام آنکه مالکش بی زوالست
 بوصفش عقل صاحب نطق لالست

At the end are found twenty additional distichs beginning thus:

شبی یحیی معاذ ان مرد مردان

Or. 332.

Foll. 185; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; 25 lines, $4\frac{1}{4}$ in. long; written in small Nestalik, in four columns, with three 'Unvāns and gold-ruled margins; dated Balkh, A.H. 1000—1004 (A.D. 1592—1596).

[GEO. WM. HAMILTON.]

Three Maṣnavi poems by 'Attār, as follows:—

I. Fol. 2 *b*. Ilāhī-Nāmāh (see p. 576 *a*, ii.).

II. Fol. 67 *b*. Muṣibat-Nāmāh (see p. 576 *b*, iv.).

III. Fol. 150 *b*. Asrār-Nāmāh (see p. 576 *a*, iii.)

Add. 7736.

Foll. 172; $8\frac{1}{4}$ in. by 6; 15 lines, $3\frac{5}{8}$ in. long; written in Naskhi, in two columns; dated Sha'ban, A.H. 968 (A.D. 1532).

[CL. J. RICH.]

Two Maṣnavi poems by 'Attār, as follows:—

I. Fol. 2 *b*.

اشتر نامه

Ushtur-Nāmāh, or the Book of the Camel.

Beg. ابتدا بر نام حی لا یزال
صانع اشیاء ابداع جلال

The poem has in the present copy the heading *کتاب خردنامهء شیخ عطار*; but its real title occurs in the following line, fol. 21 *a*:

درگذر از ننگ و نام عمامه را
کوش کن تو رمز اشتر نامه را

It treats of mystic love, and its name is derived from a comparison of the yearning soul with the pilgrim's camel represented as longing for the Ka'bah. In the introduction 'Aṭṭār mentions some of his previous works, namely *Manṭiḳ uṭ-Ṭair*, *Muṣibat Nāmāh*, *Khusrau u Gul*, and *Ilāhī-Nāmāh*, adding that, although these had been circulated, the present work was to be kept secret. See the Oude Catalogue, p. 352, and the Leyden Catalogue, vol. ii. p. 114.

II. Fol. 130 *a*.

وصلت نامه

"*Vaṣlat-Nāmāh*, or the Book of Union," a Sufi poem.

Beg. ابتدا کردم بنام کردگار
خالق هفت و شش و پنج و چهار

The title of the poem is found in the following line, fol. 132 *b*:

کوش کن تو رمز وصلت نامه را

See the Oude Catalogue, p. 355.

Add. 6621.

Foll. 74; 12½ in. by 7¼; 25 lines, 4¼ in. long, in a page; written in four columns in small and fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 17th century. [J. F. HULL.]

مظهر العجائب

"The theatre of marvels," a Sufi poem by Aṭṭār.

Beg. آفرین جان آفرین بر جان جان
زانکه هست او آشکارا و نهان

The title of the work, which is given in the following line of the prologue, fol. 3 *a*,

این کتابم از غرایب آمد دست
مظهر سر عجایب آمد دست

alludes to 'Alī, the true "theatre of marvels," to whom the poem is dedicated:

مظهر کل عجایب حیدر است
در میان سالکان او منبر است
ختم کردم این کتب بر نام او
زانکه دارم مستیها از جام او

In the same passage the author refers the reader to several of his previous works, namely *Jauhar uz-Zāt*, *Ushtur-Nāmāh*, *Manṭiḳ uṭ-Ṭair*, *Asrār Nāmāh*, *Muṣibat-Nāmāh*, *Khusrau u Gul*, *Ilāhī-Nāmāh*, *Pand-Nāmāh*, and *Tazkirat ul-Auliya*. See the Oude Catalogue, p. 353.

This MS. has been evidently detached from a larger volume. It is folioed with Arabic figures from 77 to 149, and at the end is a separate leaf numbered 558, containing the concluding part of a poem probably due to the same author. It treats of the feelings of a true devotee, and the last section begins thus:

بعد از این انس است و هیبت ای فقیر
سالکان و طالبانرا دستگیر

The first page bears the Persian seal of Archibald Swinton, with the date 1174.

Sloane 3588.

Foll. 94; 8 in. by 5¾; 19 lines, 2¾ in. long; written in a cursive Turkish character; dater Zulhijjah, A.H. 1083 (A.D. 1673).

I. Foll. 1—24. پند نامه عطار

The "book of advice," or moral precepts in Maṣnavi rhyme, by Farid ud-Din 'Aṭṭār.

Beg. حمد بی حد آن خدای پاک را
انکه ایمان داد مشتقی خاک را

This is the most popular of the poems of 'Attār. It has been repeatedly printed in Calcutta, Lahore, Bulak, and Constantinople. It has been edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann.

II. Foll. 25—94. A Turkish commentary on the above work by Shamī. See Haj. Khal., vol. ii. p. 68.

Sloane 3264.

Foll. 221; 12 in. by 7; 12 lines, 4 in. long; written on one side of the paper, in large Naskhi, about the beginning of the 18th century.

The Pand-Nāmah of 'Attār, with a Latin translation by Salomon Negri. See the Arabic Catalogue, p. 335.

Add. 7734.

Foll. 52; 7 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; 9 lines, 3 $\frac{3}{4}$ in. long; written in Turkish Naskhi; dated Shavvāl, A.H. 1193 (A.D. 1779).

[Cl. J. Rich.]

The same work, with Turkish glosses.

Harleian 5447.

Foll. 60; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$; 15 and 17 lines, 3 in. long; written in a Turkish hand, apparently in the 17th century.

I. Foll. 1 *b*—29 *b*. The Pand-Nāmah of 'Attār (see p. 579 *b*).

II. Foll. 31 *a*—60 *b*.

A translation of the above in Turkish verse.

Beg. ابتدا کردم بنام آن کرم
مبدع کونین و سلطان قدیم

The translator, whose name does not appear, states in the introduction, fol. 32 *b*, that he had written this version in obedience to the behest of his benefactor, the Pādishāh Bāyazīd B. Sulaimān Khān.

On the fly-leaf is a short notice of the Pand Nāmah written in Latin by Salomon Negri.

Add. 6960.

Foll. 133; 10 $\frac{1}{4}$ in. by 8; 15 lines in a page; written by the Rev. John Haddon Hindley on paper water-marked 1802.

1. Foll. 5—34. The Turkish version of the Pand-Nāmah [transcribed from the preceding MS.]

II. Foll. 35—44. Collation of three copies of the Persian Pand-Nāmah, namely Harleian 5447, Harleian 5464, and Sloane 3264.

III. Foll. 45—109. The Pand-Nāmah, [transcribed from Sloane 3264], with English glosses.

IV. Foll. 110—133. Glossary to the Turkish version, and alphabetical list of words occurring in the Persian text.

Prefixed to the volume, foll. 1—4, are Sylvestre de Sacy's notices on the Pand-Nāmah and the Bulbul-Nāmah, translated into English.

Or. 473.

Foll. 361; 8 $\frac{3}{4}$ in. by 6; 17 lines, 3 $\frac{1}{4}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Rabi' II., A.H. 1007 (A.D. 1598).

[Geo. Wm. Hamilton.]

دیوان کمال اصفهانی

The Divān of Kamāl Iṣfahānī.

Beg. ای جلال تو بیانها را زبان انداخته
عزت ذاتت یقین را در کمان انداخته

Kamāl ud-Dīn Ismā'il, surnamed, on account of the fertility of his fancy, *Khallāḵ ul-Ma'ānī*, or "the great inventor of conceits," was the son of a poet of note, Jamāl ud-Dīn Muḥammad B. 'Abd ur-Razzāḵ Iṣfahānī, who died, according to Taḳī Kāshānī, A.H. 588. He was, like his father, a panegyrist of the noble Šā'id family, especially of Rukn ud-Dīn Šā'id B. Mas'ūd, the Šadr of Iṣfahān. He perished, according to Daulatshāh, in a general slaughter of the inhabitants of Iṣfahān by the Moghul army under Oktāi Kā'an, A.H. 635. His death is placed, however, by the *Mirāt ul-'Ālam*, fol. 691, in A.H. 639, and by the *Khulāṣat ul-Afḳār*, fol. 229, in A.H. 628. Other notices will be found in the *Guzidah*, fol. 242, *Bahāristān*, fol. 67, *Ḥabīb us-Siyar*, vol. ii., *Juz 4*, p. 190, *Haft Iḳlim*, fol. 356, *Riyāz ush-Shu'arā*, fol. 356, and *Ātashkadah*, fol. 80. See also Hammer, *Redekünste*, p. 156, and Sprenger, *Oude Catalogue*, p. 454.

This *Divān*, which is not alphabetically arranged, contains *Ḳaṣīdahs* and *Ḳiṭ'ahs*, fol. 2 *b*, *Ghazals*, fol. 300 *a*, and *Rubā'īs*, fol. 344 *b*.

Some *Ḳaṣīdahs* in the early part of the *Divān* are addressed to the following sovereigns: Sultan 'Alā ud-Dīn Tukush, who reigned in Irak from A.H. 590 to 596, and his grandsons Jalāl ud-Dīn (A.H. 621—628) and Ghīyāṣ ud-Dīn, the *Ātābak Sa'd B. Zingī* (A.H. 599—623), and his successor Abū Bakr B. Sa'd (A.H. 623—658), lastly the *Ispahbad Ḥasan* of *Māzandarān*. Most of the laudatory poems are in praise of the above mentioned Šadr, Rukn ud-Dīn Šā'id.

Add. 18,414.

Foll. 443; $8\frac{3}{4}$ in. by $4\frac{3}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated *Ramazān*, A.H. 1029 (A.D. 1620). [Wm. YULE.]

The same *Divān*.

Add. 7092.

Foll. 312; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 19 lines, 3 in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated *Shavvāl*, A.H. 1036 (A.D. 1627).

The same *Divān*.

This copy contains only fourteen *Rubā'īs*.

Copyist: نظام الدين قنوجی

Add. 7748.

Foll. 365; $9\frac{3}{4}$ in. by $5\frac{1}{2}$; 19 lines, $3\frac{1}{4}$ in. long; written in Nestalik, probably in the 17th century. [Cl. J. RICH.]

The same *Divān*, wanting the first page.

This copy contains a more copious text than any of the preceding. It is furnished through the first half with headings.

The last page of the MS. contains records of the birth of the owner's children, the earliest of which is dated A.H. 1043.

Or. 287.

Foll. 174; $9\frac{1}{4}$ in. by 6; 15 lines, $3\frac{3}{8}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated *Muḥarram*, A.H. 1007 (A.D. 1598). [Geo. Wm. HAMILTON.]

ديوان سيف اسفركي

Divān of Saif ud-Dīn Isfarangī.

Beg. اشك را زانرا نهم در كفهء ميزان خویش
ناپديد آيد بوقت امتحان معيار من

The poet's native place *Isfarang*, or *Isfarah*, is, according to *Amīn Rāzī*, a hilly tract nine farsangs to the south-west of *Marghinān*. As to the period in which he lived there is a wide divergence in the statements of biographers. *Daulatshāh* says that he flourished in the reign of *Īlarslūn B. Ātsiz Khwārazm Shāh* (A.H. 551—567). He is followed by the *Haft Iḳlim*, fol. 599, and

also by the authors of the *Riyāz ush-Shu'arā*, fol. 206, and the *Khulāṣat ul-Afkār*, fol. 206, who place Saif ud-Dīn's death in A.H. 573 and 583. On the other hand, *Taḳī Kāshī*, *Oude Catalogue*, p. 17, states that he was born A.H. 581 and died A.H. 666. We read in the *Ātashkadāh*, fol. 147, in agreement with the last writer, that Saif ud-Dīn of Isfārang, surnamed al-A'raj, or the lame, grew up in Khwārazm, attended in his youth the court of Sultan Muḥammad B. Tukush (A.H. 596—617), and died A.H. 666, at the age of eighty-five years. See also Hammer, *Redekünste*, p. 123, and Sprenger, *Oude Catalogue*, p. 561.

The evidence of the *Divān* is altogether in favour of the later date; for it contains poems addressed to 'Alā ud-Dīn Muḥammad Khwārazm Shāh, and designating him by the title of Sanjar, a surname which the Sultan assumed in consequence of his victory over the *Karā Khitāis*, A.H. 606 (D'Ohsson, *Histoire des Mongols*, vol. i. p. 182). There are also *Qaṣīdahs* in praise of *Nizām ul-Mulk Muḥammad B. Šālih*, who was *Vazir* to the same Sultan during the latter part of his reign, A.H. 606—613 (see *Ḥabīb us-Siyar*, vol. ii., *Juz 4*, p. 183), and of *Ḳuṭb ud-Dīn Mir 'Amīd Ḥaḥash*, who was at the head of the government of *Māvarā un-Nahr* under *Chaghatai Khān* and his successors, *Qarā Hulāgū* and *Bisū-Mungā*, A.H. 617—649 (see *Jahānkusbāi*, fol. 81, and *Ḥabīb us-Siyar*, vol. iii., *Juz 1*, p. 46).

The *Divān* contains *Qaṣīdahs* and some *Tarjī'*-bands arranged according to subjects, and a few *Rubā'īs* at the end. Copies are mentioned in the *St. Petersburg Catalogue*, p. 330, and in the *Bibliotheca Sprenger*, No. 1514.

Add. 7790.

Foll. 283; $9\frac{3}{4}$ in. by $5\frac{1}{2}$; 17 lines, 3 in. long; written in Nestalik, apparently in the 16th century. [Cl. J. Rich.]

Another collection of the poems of Saif Isfārangī, richer than the preceding, endorsed

زبدة القصاید سیف الدین اسفرنگ

Beg. شب جو بردارد حجاب از هودج اسرار من
خفته کیرد صبح را چشم و دل بیدار من

Contents: *Qaṣīdahs*, fol. 1 *b*. *Muḳaṭṭa'āt*, fol. 207 *a*. *Ghazals*, fol. 247 *a*. *Rubā'īs*, fol. 269 *a*.

Add. 7766.

Foll. 109; 10 in. by $6\frac{3}{4}$; 21 lines, $5\frac{1}{4}$ in. long; written in four columns in small Persian Naskhi; dated *Zulḳa'dah*, A.H. 863 (A.D. 1459). [Cl. J. Rich.]

کتاب کليلة و دمنه

A poetical version of the book of *Kalīlah and Dimnah*, in the epic metre, the author of which is called in the heading and in the subscription, *Aḥmad B. Maḥmūd uṭ-Tūsī*, known as *Kānī'*, *أحمد بن محمود الطوسي المشهور*, *بقانعی*

Beg. خدیسا توئی زندهء جاودان
فرزندهء ایسن سپهر روان

The work was composed for a king called *Kā'ūs*, to whom a few laudatory verses are addressed at the end of each section. He is designated as the sovereign of *Rūm*, and the worthy successor of *Kaikhusrāu* and *Kaīkubād*.

'*Izz ud-Dīn Kaika'ūs*, who is here meant, succeeded as the eldest son to his father *Kaikhusrāu*, at the time of the Moghul invasion of Asia Minor, A.H. 642, and carried on for about twenty years a fitful rule under the control of the Moghul sovereigns, and in a state of constant struggle with his brother *Rukn ud-Dīn Kīlij Arslān*, with whom he had to divide the kingdom. Ousted at last by the latter he repaired to Constantinople, and was shortly after, A.H. 662, confined by the emperor *Michael Paleo-*

logus in the castle of Enos. He was subsequently released by the Moghul Berekāi Khān, and obtained from him a principality in the Crimea, where he died A.H. 678. See Abulfaraj, *Historia Dynastiarum*, pp. 319—332, Abulfeda, vol. v. p. 11, D'Ohsson, *Histoire des Mongols*, vol. iii. pp. 92, 479, and Hammer, *Geschichte der Goldenen Horde*, pp. 174—181.

The author gives in the prologue, fol. 8 *b*, a brief account of his career. He lived, he says, in Khorasan in joy and comfort, a matchless poet sought after by all,

من آن روزها در خراسان بدم
زایام شاد و تن آسان بدم
سخن کوی مانند من کس نبود
ند کس که چو بنده من نبود

when the Moghuls overran the country, shedding blood by torrents, and drove the Khwārazm Shāh in wild flight to the sea of Māzandarān (A.H. 617). Having escaped to India, he took ship to 'Adan, and, after visiting Medina and the holy shrines of Mecca, and passing through Baghdād, he repaired to Rūm, where "in his distress his heart was rejoiced by the sight of the sovereignty of the world, Kaiḳubād" (A.H. 616—634):

دران بسی نوائی دلم کشت شاد
بدیدار شاه جهان کیقباد

He became his panegyrist, lived, thanks to his bounty, in great opulence, and composed a poetical record of the dynasty, entitled *Saljūḳ Nāmah*, the bulk of which was not much less than a camel's load. He enjoyed also the favour of Kaiḳubād's glorious successor, Kaiḳhusrau (A.H. 634—641).

The poet says in two other passages, foll. 95 *a*, 108 *a*, that he had, during forty years, celebrated the praises of three sovereigns of the house of Saljūḳ (Kaiḳubād, Kaiḳhusrau, and Kaiḳāūs), that his poems filled thirty volumes, and amounted to about three hundred thousand distichs:

که چون تیغ بران کشادم زبان
چهل سال در مدح این دودمان
چنان مدح سه شاه کسفتیم بهر
که تحسین کند برفلک ماه و مهر
همانا بود سی مجلد سخن
بمدح سلاطین بکفتار من

همانا چهل سال باشد تمام
که مداح سلجوقیان ام مدام
بمن زنده شد نام شاهان داد
چناندار کیخسرو و کیقباد
بود سی مجلد سخن بیشتر
که آنرا بشاید نوشتن بزر
که ماند ز کفتار من یادگار
بود قرب آن نیت سیصد هزار

If, therefore, the arrival of Ḳānī'ī at the court of Kaiḳubād took place, as appears probable, in A.H. 618, the composition of the present work must be placed about A.H. 658.

The author's name is preceded in the heading by the pompous titles *املح الشعرا* and in the subscription he is called *املح الشعرا و انصح الفصحا*. He was still living in Ḳūniyah A.H. 672; for he is mentioned by Afākī, the author of *Manāḳib ul-'Ārifin*, Add. 25,025, fol. 142, who calls him Amīr Bahā ud-Dīn Ḳānī'ī Malik ush-Shu'arā, as one of those who paid a last tribute to the saint Maulānā Jalāl ud-Dīn Rūmī, deceased in that year. He may be identical with a Ḳānī'ī called like him Bahā ud-Dīn Aḥmad, and also entitled Malik ush-Shu'arā, who is mentioned in the *Gotha Catalogue*, p. 68, as the author of a *Ḳābūs Nāmah*. The latter, however, is designated as *Kāzarūnī*, or native of *Kāzarūn*, while our author came from *Khorasan*.

The prologue of Ḳānī'ī treats at considerable length of the virtues and accomplishments which befit a king, of each of which the author shows his royal master to be the true

paragon. An easy transition to Nūshīrvān, the traditional pattern of a just and wise ruler, introduces, fol. 9 *b*, the main subject of the work. At his court appears an Indian envoy bringing the tribute of his country. Questioned by Nūshīrvān about a wonderful herb said to grow in India and to give eternal life to those who eat it, he explains its true nature. The herb is but an emblem of the book of wisdom which the kings of India keep as a sacred heirloom in their treasury.^a He entreats the king, however, not to betray to his master that he has disclosed his secret. Here follows, fol. 10 *b*, a detailed account of Barzūyah's mission to India, and of the means by which he succeeded in obtaining a copy of the precious book.

The work proper begins on fol. 13 *a* with the rubric *اغاز کتاب کلبله و داستان برزویه طبیب*. The first section contains the life of Barzūyah, the physician, as told by himself, and drawn up by Buzurjmīhr. The nature and arrangement of the remainder of the contents will appear from the following headings: The ox and the lion, fol. 17 *a*. Damnah and the lion, fol. 20 *a*. The lion repents killing the ox, fol. 40 *a*. The merchant's wife, the parrot, the slave, and the men of Balkh, fol. 49 *a*. The pigeon with a collar, fol. 50 *b*. The worldly friends, *دوستان ابدای زمان* (the crows and the owls), fol. 61 *b*. The ape and the tortoise, *کبکی و سنک پشت*, fol. 74 *a*. The hermit and the weasel, *زاهد و راسوا*, fol. 78 *b*. The mouse and the cat, fol. 80 *a*. The king and the bird *Ḳabrah*, *ملک و قبریہ*, fol. 83 *b*. The lion and the jackal, fol. 87 *a*. The lion, the jackal, and the huntsman, fol. 93 *a*. The hermit and the traveller, fol. 97 *a*. The dream of the king of India, fol. 97 *a*. The snake, the ape, the leopard, and the well,

^a A similar answer is recorded in the preface of Naṣr Ullah's Persian version, where it is put in the mouth of a Brahman in India. See Notices et Extraits, vol. x. p. 107.

fol. 102 *a*. The king's son and his companions, fol. 103 *a*.

The arrangement is very similar to that of the Persiau version of Naṣr Ullah. But the author does not give any information as to the original which he had followed. He merely says that he was turning prose into verse:

من انرا کزون خواهم آغاز کرد
برآرم بنظم از سر نثر کرد

Add. 27,263.

Foll. 417; 13¼ in. by 9; 17 lines, 5½ in. long; written in fair Nestalik, in four gold-ruled columns, with rich 'Unvāns and gilt headings, apparently in the 16th century. Bound in stamped leather.

[Sir JOHN MALCOLM.]

مثنوی مولانا جلال الدین رومی

The Maṣnavī of Jalāl ud-Dīn Rūmī.

Beg. *بشنو از نی جون حکایت میکند
وز جدائسها شکایت میکند*

Maulāuā Jalāl ud-Dīn Muḥammad Rūmī, the founder of the order of Darvishes called after him Maulavis, is by general consent the greatest of the Sufi poets of Persia. His life forms the main subject of Manāḳih ul-'Ārifīn (see p. 344 *b*), from which the following particulars are extracted. He was born in Balkh on the sixth of Rabī' I., A.H. 604, and died in Ḳūniyah on the fifth of Jumāda II., A.H. 672. His father, Muḥammad B. ul-Ḥusain ul-Khaṭībī ul-Bakrī (a descendant of the Khalīf Abu Bakr), commonly called Bahā ud-Dīn Valad, son of a daughter of Sultan 'Alā ud-Dīn B. Khwārazm Shāh, had acquired by his learning and his religious character so much influence in Balkh as to rouse the jealousy of the Sultan, and was obliged in consequence to leave his native city. He proceeded with

his son Jalāl ud-Dīn, who was then five years old, by way of Baghdād to Mecca, from thence to Malatīyah, where he stayed four years, and to Lāriudah, where he sojourned seven years. Subsequently, yielding to the instances of the Sultan of Rūm, 'Alā ud-Dīn Kaiḳubād, he settled in the royal residence, Kūniyah, where he died on the 18th of Rabī' II., A.H. 628.

After Bahā ud-Dīn's death Jalāl ud-Dīn received his spiritual instruction from Sayyid Burhān ud-Dīn Tirmizī, a disciple of his father, who joined him in Kūniyah in A.H. 629, and, afterwards, from a wandering Sufi, Shams ud-Dīn Tabrizī, who from A.H. 642 to his death in A.H. 645, was Jalāl ud-Dīn's constant companion, and whose name the poet adopted, as a Takhalluṣ, in his Ghazals. In the latter part of his life Maulānā was worshipped as a saint by a crowd of devoted disciples, and was treated with the utmost regard by the Moghul governor, Mu'īn ud-Dīn Parvānah, who was at that time the virtual ruler of the Saljūki empire. The only son who survived him was Bahā ud-Dīn, better known as Sulṭān Valad, born A.H. 623, who became, ten years after his father's death, the head of the Maulavis, and died A.H. 712.

Other notices will be found in Nafahāt ul-Uns, p. 530 (translated in Mines de l'Orient, vol. vi. p. 429), Daulatshāh, fol. 96, Ḥabīb us-Siyar, vol. iii., Juz 1, p. 66, Majālis ul-Mūminin, fol. 330, Haft Iḳlīm, fol. 235, Riyāz ush-Shu'arā, fol. 400, and Atashkadāh, fol. 142. See also Ouseley, Notices, p. 112, Hammer, Redekünste, p. 163, Sprenger, Oude Catalogue, p. 489, and George Rosen's Mesnewī, preface, pp. 13—26.

The Maṣnavī, or, as it is often called مثنوی معنوی, the "Spiritual Maṣnavī," is the favourite text book of the Sufis. It is a vast, and somewhat rambling, collection of moral precepts and religious reflexions, with comments on texts from the Coran, and sayings

of the Prophet, illustrated by numerous anecdotes.

Chalabī Ḥusām ud-Dīn, whom the author addresses by name in several passages of the Maṣnavī, was his favourite disciple. His proper name was Ḥasan B. Muḥammad B. Akhī Turk. He had been appointed Khalīfah after the death of Ṣalāḥ ud-Dīn Zarkūb in A.H. 657, and remained for ten years, from the decease of Maulānā to his own death, which took place A.H. 383, the acknowledged head of the order. Ḥusām ud-Dīn had no small share in the production of the poem. It was he who, having noticed with how much delight the disciples read the Maṣnavis of Sauā'ī and Farīd ud-Dīn 'Aṭṭār, suggested to his master the composition of a poem similar to the Ilāhī Nāmāh of Sanā'ī (*sic*), but in the measure of the Mantīḳ ut-Tair of 'Aṭṭār, and who, when Maulānā carried out that idea, wrote down the poem from his master's dictation, reading it aloud to him after each sitting, and correcting the text. The work was interrupted during two years, in consequence of the death of Ḥusām ud-Dīn's wife; but it was resumed, as stated at the beginning of Daftar II., in A.H. 662, and continued to the end. See Manāḳib ul-'Arifin, fol. 176.

The poem, which is divided into six books called Daftars, has been the text of many commentaries enumerated by Haj. Khal., vol. v. p. 375. It has been repeatedly printed in the East, viz. in Bombay, A.H. 1262, 1266, 1273, 1280, and 1294, in Lucknow, A.H. 1282, in Tabriz, A.H. 1264, in Bulak, with a Turkish translation, A.H. 1268, and in Constantinople, A.H. 1289. The contents have been stated by Hammer, Jahrbücher, vol. 65, Anz. Blatt, pp. 7—26. Portions have been translated into German verse by M. V. Hussard, Mines de l'Orient, vol. ii. p. 162, etc., and by George Rosen, Leipzig, 1849. A version in English verse, by J. W. Redhouse, Esq., is being prepared for publication.

In the present copy the six Daftars begin respectively on foll. 2 *b*, 69 *b*, 131 *b*, 212 *b*, 275 *b*, and 347 *b*. A rich border enclosing the beginning of the poem contains the following lines in its praise :

تا قیامت کر پی صورت روی
تا قیامت بوی معنی نشنوی
جان جاویدان اگر خواهی بخوان
مثنوی معنوی مولوی

The volume contains nineteen whole-page miniatures, in fair Persian style.

Add. 26,151.

Foll. 471; 9½ in. by 5½; 21 lines, 2¼ in. long, and 20 lines in the margin; written in Nestalik, in two gold-ruled columns, with 'Unvāns, apparently in the 16th century.

[WM. ERSKINE.]

The same poem.

This copy contains short prose prefaces to the several Daftars. Those of the first, third, and fourth are in Arabic, the others in Persian. They are to be found on foll. 2 *b*, 73 *b*, 138 *b*, 235 *b*, 304 *b*, and 383 *b*.

At the end of Daftar IV. is a subscription stating that the MS. had been written near the shrine of the holy Shāh of Ghaznī نزدیک نزدیک شاه غزنی قدس سره, by Sayyid Kabīr B. Sayyid Rājā B. Husainī.

On the first page are the Persian seal and the signature of Edward Galley.

Or. 1211.

Foll. 506; 10½ in. by 6; 27 lines, 4¾ in. long; written in a large and cursive Persian character, in two columns, probably early in the 15th century.

[ALEX. JABA.]

The Maṣnavī, with the prose prefaces. The six Daftars begin respectively on foll. 1 *b*, 80 *b*, 154 *a*, 248 *b*, 324 *b*, and 409 *b*.

Foll. 1—5, and 502—506, have been supplied by a later hand.

Or. 1364.

Foll. 313; 12½ in. by 8; 23 lines, 4½ in. long; written in small and neat Nestalik, in four gold-ruled columns, with six 'Unvāns; dated Rajab, A.H. 982 (A.D. 1574). Bound in stamped leather covers.

[SIR CHAS. ALEX. MURRAY.]

The Maṣnavī, with the prefaces, beginning respectively on foll. 3 *b*, 50 *b*, 94 *b*, 150 *b*, 197 *b*, and 254 *b*.

Add. 26,153.

Foll. 205; 11¼ in. by 6½; 17 lines, 2½ in. long, with 32 lines in the margins; written in Nestalik, A.H. 1043 (A.D. 1633).

[WM. ERSKINE.]

Daftars I.—III. of the Maṣnavī.

The MS. was written, according to the subscription, by Ilahyār for Minuehīhr Beg.

Add. 16,767.

Foll. 318; 12½ in. by 8¼; 23 lines, 4¾ in. long; written in Nestalik, in four gold-ruled columns, with six 'Unvāns; dated A.H. 1049 (A.D. 1639); bound in stamped and gilt leather.

[WM. YULE.]

The same work, with three prefaces, viz. those of Daftar II., fol. 52 *b*, Daftar V., fol. 205 *b*, and Daftar VI., fol. 258 *b*.

Egerton 1107.

Foll. 362; 14¼ in. by 9½; 21 lines, 5¼ in. long; written in cursive Indian Nestalik, in four columns; dated Jumāda II., A.H. 1077 (A.D. 1666).

[ADAM CLARKE.]

The Maṣnavī, with the same prefaces as in the preceding copy.

The copyist, Muḥammad Shafīʿ, describes himself as tutor to the son of Faridūn Beg, Vaqī'ah-Navis to Amīr Khān, Šūbahdār of Kābul.

Add. 7740.

Foll. 241; $14\frac{1}{2}$ in. by $7\frac{1}{4}$; 31 lines, $4\frac{3}{4}$ in. long; written in Nestalik, in four columns; dated Shāhjahānābād, Zulka'dah, A.H. 1077 (A.D. 1667). [CL. J. RICH.]

The Maṣnavī, with all the prefaces but that of Daftar I.

The transcriber, محمد صادق ولد نعمت الله مهنوی, states in the subscription that he had written this copy for Mir Muḥammad Vāzih, son of Irādat Khān.

At the end of Daftar IV. it is stated that the text had been corrected, A.H. 1083, on the copy of Shāh 'Abd ul-Fattāh Gujrāti, who had collated a large number of MSS.

Add. 5605.

Foll. 324; $11\frac{1}{2}$ in. by 7; 22 lines, $4\frac{1}{4}$ in. long; written in Nestalik, in four columns; dated Rabi' I., A.H. 1082, the 13th year of [Aurangzib's] reign (A.D. 1671).

[N. BRASSEY HALHED.]

The Maṣnavī. The prefaces of Daftars II.—VI. have been added by another hand.

Add. 5606.

Foll. 434; $10\frac{1}{4}$ in. by $6\frac{3}{4}$; 19 lines, $2\frac{3}{4}$ in. long, in a page, with 32 half-lines in the margin, in continuation of each page; written in two columns, in common Indian Nestalik; dated Rabi' I., A.H. 1185 (A.D. 1771).

The same poem. [N. BRASSEY HALHED.]

Add. 26,152.

Foll. 583; 10 in. by $6\frac{3}{4}$; 21 lines, 5 in. long; written in Nestalik, in four gold-ruled columns; dated the 24th year of Aurangzib (A.H. 1091-2, A.D. 1680-1).

[WM. ERSKINE.]

The Maṣnavī, with the prefaces of Daftars IV. and VI., and copious notes written partly in the margins, partly on inserted slips.

Add. 16,769.

Foll. 229; 9 in. by $5\frac{1}{4}$; 17 lines, $2\frac{1}{2}$ in. long, with 30 lines in the margins; written in small Nestalik, in two columns; dated Ujjain, Mālvala, Rabi' II., A.H. 1093 (A.D. 1682.) [WM. YULE.]

Daftars III—V. of the Maṣnavī, with the first five folios of Daftar VI. Daftar III. wants sixteen folios at the beginning.

Add. 25,802.

Foll. 275; $11\frac{1}{2}$ in. by $6\frac{3}{4}$; 25 lines, $4\frac{5}{8}$ in. long; written in Naskhi, in four gold-ruled columns, with 'Urvāns, probably in the 17th century. [WM. CURETON.]

The Maṣnavī, with all the prefaces but that of Daftar V.

Add. 16,768.

Foll. 255; 13 in. by $7\frac{3}{4}$; 27 lines, $4\frac{3}{4}$ in. long; written in cursive Indian Nestalik, in four columns; apparently in the 18th century. [WM. YULE.]

The Maṣnavī, with the prefaces, and marginal additions.

According to a Persian note on fol. 1, this MS. was bought in Jainagar, A.H. 1203.

Or. 1214.

Foll. 24; 9 in. by 7; 21 lines, $4\frac{3}{4}$ in. long; written on four columns in small Nestalik, probably in the 18th century. [ALEXANDRE JABA.]

The seventh Daftar of the Maṣnavī, with a prose preface.

Beg. ای ضیا الحق حسام الدین سعید
دولتت پاینده فقرت بر مزید

This seventh Daftar, which has been printed at the end of the Bulak edition, was first brought to light, A.H. 1035, by a commentator of the Maṣnavī, Ismā'īl Dadah (Rusūkh ud-Dīn Ismā'īl B. Aḥmad ul-Anḳiravī), who gave out that he had found it in a copy dated A.H. 814, and who stood out for its genuineness, which, however, was generally disbelieved. See Haj. Khal. vol. v. p. 377, Hammer Redekünste, p. 167, and Flügel, Vienna Catalogue, vol. i. p. 518.

Copyist: محمد شریف بن داملا محمد سلیم
مرحوم بخاری

Add. 14,051.

Foll. 508; 11 in. by 6½; 21 lines, 4¾ in. long; written in cursive Nestalik; dated Muḥarram, A.H. 1081 (A.D. 1670).

جواهر الاسرار وزواهر الانوار

The first volume of a commentary on the Maṣnavī, by Ḥusain B. Ḥasan, حسین بن حسن

حمد بیحد و ثنائی بیحد و نہایت

The author, whose full name is Kamāl ud-Dīn Ḥusain B. Ḥasan Khwārazmī, has been already mentioned, p. 144 *b*. He states in the preface that he had, from his youth upwards, eagerly studied the Maṣnavī, and that he was constantly consulted by the learned as to its meaning. He had already written on that subject a work entitled

کنوز کشف الاسرار و تفسیر معنوی در شرح ادبیات مثنوی
کوز الحقایق فی رموز الحقائق, and was at length induced by his friends' prayers, as well as by the desire of the ruler of Khwārazm, to write a fuller commentary, the present work. He frequently mentions, as still living, his spiritual guide Khwājah Abul-Vafā (a celebrated Ṣūfī, who died A.H. 835; see Nafahat ul-Uns, p. 499, and Ḥabib us-Siyar, vol. iii., Juz 3, p. 144). The work is mentioned by Haj. Khal. vol. v. pp. 375, 376, and Sprenger, Oude Catalogue, p. 493.

Contents: Preface, fol. 1 *b*. Ten pre-

liminary discourses, as follows:—1. On the great Ṣūfīs from 'Alī to Jalāl ud-Dīn, fol. 8 *a*. 2. On Ṣūfī terms, fol. 36 *b*. 3. On the degrees of spiritual knowledge, fol. 41 *a*. 4. On the essence of the Divinity, fol. 43 *b*. 5. God's names and qualities, fol. 48 *a*. 6. On the worlds, fol. 49 *b*. 7. On creation, fol. 51 *a*. 8. On the great spirit, fol. 52 *b*. 9. On the soul's return to the spirit, fol. 55 *a*. 10. On the essence of love, fol. 64 *a*. Commentary on Daftar I., fol. 71 *b*; on Daftar II., fol. 203 *b*; on Daftar III., including the Arabic preface, fol. 314 *b*.

On the first page is written, "Geo. Jervis, Ahmudabad, 1814."

Add. 25,804.

Foll. 497; 12½ in. by 8½; 22 lines, 6 in. long; written in large Naskhī, with ruled margins, apparently in the 17th century.

[WM. CURETON.]

کشف اسرار معنوی در شرح ادبیات مثنوی

A full commentary on the first two Daftars of the Maṣnavī, with the text.

Author: 'Abd ul-Ḥamid B. Mu'īn ud-Dīn Muḥammad B. Muḥammad Ḥāshim ul-Ḥusainī ul-Ḳattālī ur-Rifā'ī ut-Tabrīzī, عبد الحمید بن معین الدین محمد بن محمد هاشم الحسینی القتالی الرفاعی تبریزی

Beg. حمد بیحد و ثنائی بیحد ذات احدیت سمات

The commentary is preceded by a short preamble and nine preliminary chapters (Muḳaddimah), foll. 5—17, treating of the principles of theosophy and the definition of its technical terms. The entire text is inserted by paragraphs. Each of these is followed by short verbal explanations of rare words and لغات, and by extensive comments. The most recent authors quoted appear to be Khwājah Abul-Vafā, who died A.H. 835 (see the preceding no.), fol. 139*a*, and 'Abd ul-

Karīm ul-Jīl, author of al-Insān ul-Kāmil, who was born A. H. 767 (Haj. Khal., vol. i. p. 459), fol. 143 *b*. At the end of Daftar I., fol. 265, is found a transcript of the subscription of the author's original draft.

The first part of the same commentary is described by Dr. Sprenger, Oude Catalogue, p. 493.

On the first page is a seal of Muḥammad Mahdī dated A. H. 1141, and the Persian seal of Archibald Swinton.

Or. 1213.

Foll. 222; 12 in. by $8\frac{1}{4}$; 31 lines, $5\frac{1}{4}$ in. long; written in a small Turkish hand, probably in the 17th century.

[ALEXANDRE JABA.]

A Turkish commentary upon the fourth Daftar of the Maṣnavī, by Shamī شامی, with the text.

Beg. حمدهای متواتره صدق آمیز و شکرهای متکثره

The author states, in the preamble, that he had undertaken the work by order of Sultan Murād Khān B. Salīm, and, at the end, that he had completed the present portion on the 15th of Jumādā II., A. H. 999. See Haj. Khal., vol. v. p. 375.

Or. 1210.

Foll. 464; 11½ in. by $6\frac{1}{2}$; 19 lines, $3\frac{7}{8}$ in. long; written in Nestalik, in four columns, with 'Unvāns and gold-ruled margins, apparently in the 17th century.

[ALEXANDRE JABA.]

نسخه ناسخه مشنویات سقیمه

A revised edition of the Maṣnavī, by 'Abd ul-Laṭīf B. 'Abd Ullah ul-'Abbāsī, عبد اللطيف بن عبد الله العباسي, with marginal notes.

Mullā 'Abd ul-Laṭīf, a native of Gujrat, was a dependent of Lashkar Khān Mashhadī,

Divān of Kābul under Jahāngīr, and afterwards Šūbahdār of the same province under Shāhjahān. He passed into the imperial service in the fifth year of the latter reign as Divān i Tan, with the title of 'Aḳīdat Khān, and was some time employed as court-chronicler. He died in old age in the 12th year of the reign (A. H. 1048—9). See 'Amal Sālīh, fol. 708, where his commentary on the Maṣnavī is mentioned with praise, and Tazkirat ul-Umarā, fol. 70.

In a preface entitled مرآة المذنوی, and dated by the chronogram دیباجه لطیف انصرام, دیباجته, *i. e.* A. H. 1032, foll. 10—19, the editor gives an account of the labour he had bestowed upon the text. He collated it with an authenticated copy in Kābul, A. H. 1024, and with several MSS. in Yūlam Guzar, near Pashāwar, A. H. 1025, subjected it to a critical examination, with the help of a friend, while on a journey to the Deccan in A. H. 1030, and collated it again with four copies in Burhānpūr, A. H. 1031. He also verified the passages of the Coran and the Ḥadīṣ referred to by the poet, and gave their original text with interpretation in the margin, corrected the Arabic prefaces which he found sadly corrupt, and explained all the rare words and difficult verses. He adds that his comments had been compiled in a detached shape, and formed two separate works, entitled Laṭā'if ul-Ma'ānī and Laṭā'if ul-Lughāt.

Tables of contents, drawn up by the editor, are prefixed to the several Daftars. The preface is repeated in a condensed form at the beginning of Daftars II.—VI.

It is stated, at the end of Daftars III. and IV., that the MS. had been collated in Burhānpūr, A. H. 1100.

Add. 25,803.

Foll. 312; $12\frac{1}{4}$ in. by 8; 25 lines, $4\frac{1}{2}$ in. long; written in Nestalik, in four columns;

dated Katak (Bengal), A.H. 1113 (A.D. 1701). [WM. CURETON.]

The same revised text, with the editor's preface and marginal notes.

Add. 16,766.

Foll. 240; 15½ in. by 9¼; from 25 to 27 lines, 5 in. long, with as many lines in the margin; written in fair Nestalik, in four gold-ruled columns, with 'Unvāns, probably in the 17th century; bound in stamped and gilt leather. [WM. YULE.]

The Maṣnavī, with copious marginal notes extracted from the Laṭā'if ul-Ma'navī (see p. 589 *b*).

This MS. contains the following prefaces: Persian preface to Daftar II., fol. 38 *a*. Arabic prefaces to Daftar III. and IV. with Persian paraphrase, foll. 70 *a*, and 112 *b*.

The preface of 'Abd ul-Laṭīf to his recension of the Maṣnavī is prefixed to Daftar V., fol. 148 *b*, and again to Daftar VI. fol. 192 *b*. It is followed in each place by his statement of the contents of the respective Daftars.

Add. 16,770.

Foll. 206; 10½ in. by 6¾; 19 lines, 4¼ in. long, in a page; written in plain Nestalik; dated Jumāda II., A.H. 1080 (A.D. 1669).

لطائف المعنوي من حقائق المشنوي

A Commentary on the Maṣnavī, by 'Abd ul-Laṭīf B. 'Abd ullah ul-'Abbāsi (see p. 589 *b*), slightly imperfect at the end.

Beg. شرح بعضى ابیات مشکله فارسى

The commentator states that he had brought together in this work, with some additions, the explanations of difficult verses and Arabic texts, written in the first instance on the margins of his revised copy of the Maṣnavī.

An edition lithographed in Cawnpore, 1876, contains a dedication to Shāhjahān,

which is not found in the present copy. See also Stewart's Catalogue, p. 59.

Royal 16 B. XIX.

Foll. 324; 7¾ in. by 5¼; 14 and 15 lines, 3¼ in. long; written in cursive Indian Nestalik; dated Sīrat, Sha'bān, A.H. 1081 (A.D. 1670). [THOMAS HYDE.]

لطائف اللغات

A Glossary to the Maṣnavī, by the same 'Abd ul-Laṭīf.

Beg. این فرهنگىست مشتمل بر حل لغات غريبه

The author, who calls himself 'Abd ul-Laṭīf B. 'Abd Ullah Kabiriyyah كبرىه, enumerates in the preface some well known Arabic and Persian dictionaries, and the Sufi glossaries of Ibn 'Atṭār, and 'Abd ur-Razzāk Kāshī, which he had used, and states that the present work was the result of twelve years of study, and had been compiled in view of his revised edition of the text (see p. 589 *b*). It comprises all the words found in the Maṣnavī, with the exception of those which belong to common speech, and is alphabetically arranged according to the initial and final letters. 'Abd ul-Laṭīf adds that he had been assisted in the compilation by his friend Maulānā Ibrāhīm Dihlavī, who had attended his lectures.

This glossary, known as Farhang i Maṣnavī, has been lithographed in Lucknow, 1877. See also Stewart's Catalogue, p. 132, and Ouseley's Collection, No. 384.

Add. 6612.

Foll. 162; 14 in. by 10¼; 25 and 23 lines, 6 in. long; written in Nestalik; dated Rabī' I., the first year of Jahāndār Shāh, A.H. 1124 (A.D. 1712). [J. F. HULL.]

I. Foll. 1—94. The first two Daftars of the Maṣnavī, with marginal notes.

II. Foll. 95—162. The glossary described under the preceding number.

Or. 369.

Foll. 175; 9 in. by $5\frac{1}{4}$; 23 lines, 3 in. long; written in small and close Nestalik; dated Ramazān, A.H. 1100 (A.D. 1689).

[GEO. WM. HAMILTON.]

An extensive commentary, entitled *Mughnī*, upon the third *Daftar* of the *Maṣnavī*, by Muḥammad 'Abid.

دفتر الثالث من المثنوی للمولوی افاض الله
برکاته

The author's name and the title are found in this endorsement, دفتر سیوم از مثنوی حضرت مولوی قدس الله سره حامل المثنی از شرح محمد عابد رحمة الله علیه مسمی بمغنی

In a Persian note on the same page it is stated that this MS. is the author's first draught and that he began to write the commentary on *Daftar I.* in A.H. 1100. Many mistakes, however, corrected in the margins, show this copy to be the work of a scribe. Extensive marginal additions in a more cursive character may have been written by the author.

The commentary of Shaikh 'Abd ul-Laṭīf (p. 590 *a*), is frequently quoted. Reference is also made to the *Muntakhab ul-Lughat*, which was written A.H. 1046 (see p. 510 *a*).

Or. 370.

Foll. 141; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 21 lines, 3 in. long; written in Nestalik; dated Muḥarram, the 36th year of the reign (of Aurangzīb, *i.e.* A.H. 1104, A.D. 1692).

[GEO. WM. HAMILTON.]

A Commentary on the *Maṣnavī*, by Muḥammad Na'im, محمد نعیم

This commentary, which is confined to the

explanation of some difficult verses, is slightly imperfect at the beginning; the first line quoted is the ninth of the poem:

آتش است این بانگ نای و نیست باد
هر که این آتش ندارد نیست باد
یعنی این بانگ نای آتش عشق و سوز جدا نیست
نه آفسانه و باد پیمائی

Daftars II.—VI. begin respectively on fol. 34 *a*, fol. 56 *b*, fol. 83 *a*, fol. 104 *b* and fol. 133 *b*. The last line commented upon is *دلوهایی دیگراز چه آب جو* (*Bulak editiou*, vol. vi. p. 171).

The author's name appears in the sub-
scription:

تمام شد مسوده چند ابیات مثنوی مولوی از دست
امیدوار کرم کریم فقیر حقیر محمد نعیم

Transcriber: عبد الله بن شیخ لطف الله لاهوری

A leaf prefixed to the MS. by a later hand contains the beginning of the preface of 'Abd ul-Laṭīf to his revised text of the *Maṣnavī* (see p. 589 *a*).

This MS. bears the seals of the kings of Oude.

Or. 367.

Foll. 230; 12 in. by $8\frac{1}{4}$; 23 lines, 6 in. long; written in Nestalik; dated Ramazān, the 50th year of Aurangzīb (A.H. 1117, A.D. 1705).

[GEO. WM. HAMILTON.]

A full commentary upon the *Maṣnavī*, with the text. On the first page is found the following title: فتوحات المعنوی تصنیف مولانا: and the name of the author, Maulāna 'Abd ul-'Alī Ṣāḥib, has been written by the same hand at the end of *Daftar I.*, fol. 137 *b*.

It begins with the first verse of the poem, followed by a poetical paraphrase, the first line of which is:—

یعنی اندر قصهای مثنوی
مینمایم شرح حال معنوی

The commentator quotes frequently *Jāmi's Nafahāt ul-Uus*, and occasionally the com-

mentary of his predecessor, Shaikh 'Abd ul-Latîf (p. 590 *a*).

The present volume contains the first two Daftars.

Or. 368.

Foll. 125; 12½ in. by 8½; 26 and 23 lines, from 5 to 7 in. long; written by two different hands, in cursive Nestalik; dated A.H. 1103 (A.D. 1692). [Geo. Wm. Hamilton.]

The same author's commentary upon Daftar VI., endorsed شرح مير عبد العلى بر مجد ششم مثنوى معنوى

This volume contains only short portions of the text, preceded by the word قوله.

Add. 16,771.

Foll. 328; 8¼ in. by 5¾; 17 lines, 3½ in. long; written in cursive Nestalik; dated Zulka'dah, A.H. 1143, the 15th year of Muhammad Shāh (A.D. 1731). [Wm. Yule.]

I. Foll. 1—176. A Commentary on the Maṣnavī, by Muḥammad Nūr Ullah Aḥrārī, محمد نور الله احرارى

Beg. الحمد لله العلى الاعلى الوهاب الذى انزل على عبده الكتاب

The author, who is called in the subscription Mir Nūr Ullah Akbarābādī, states in the preface that, having applied himself from his youth upwards to the study of the Maṣnavī, he had been in the habit of putting down on the margins of his copy any new meaning that occurred to him, until, yielding to the solicitations of his friends, he wrote out those notes in a connected form.

The commentary deals only with detached passages. The author frequently quotes his predecessor 'Abd ul-Latîf (p. 590 *a*), mostly in order to correct him.

See Sprenger, Oude Catalogue, p. 495,

where the author, who is called Shāh Mir Muḥammad Nūr Ullah Aḥrārī, is said to have resided in Arcot.

II. Foll. 177—328. حل مثنوى

Another commentary on the same poem, by Afzal, of Ilāhābād, افضل الهابادى

A summary of the contents of Daftar I. is followed by a prologue in verse beginning thus:

مر خدا را شکر کز لطف توى
داد تو فديتم بحل مثنوى

The author says that he wrote this work as a supplement to the commentaries of his predecessors, 'Abd ul-Latîf 'Abbāsī (p. 590 *a*), and Mir Nūr Ullah Aḥrārī.

The present copy contains only the commentary on the first Daftar, including the Arabic Preface.

Or. 1212.

Foll. 144; 8¼ in. by 5½; 15 lines, 3¾ in. long; written in Nestalik, in two columns; dated Ramazān, A.H. 923 (A.D. 1517).

[ALEXANDRE JABA.]

انتخاب مثنوي

Select verses of the Maṣnavī, beginning with the first verse of Daftar I., and ending with the last of Daftar VI.

Copyist: عليخان برهانی

Add. 9999.

Foll. 112; 8¼ in. by 5½; 17 lines, 3¼ in. long, in a page; written in cursive Nestalik, apparently in the 17th century.

كلشن توحيد

The "Rose Garden of Unity," a selection from the Maṣnavī.

Author: Shāhidī Maulavī, شاهدي مولوى (see p. 513 *b*).

Beg. حمد لا یحصی ثنای بی قیاس
بی نهایت منت و بی حد سپاس

The author had extracted, as he states in the prologue, some detached lines, six hundred in number, from the *Maṣnavī*. At the request of a friend he connected them by means of additional verses, inserting five distichs of his own between each two of the original. The date of composition, A.H. 937, is conveyed by the following chronogram, fol. 2 *b* :

بلیلی کو کلشن توحید جو

See Haj. Khal., vol. v. p. 232, where A.H. 927 is given as the date of composition, *Orientalia*, vol. i., p. 319, the *Vienna Catalogue*, vol. iii. p. 429, and the *Leyden Catalogue*, vol. ii. p. 112.

Add. 7738.

Fol. 365; 13 in. by 7; 19 lines, $3\frac{1}{2}$ in. long, with 36 lines in the margins; written in Nestalik, apparently in the 16th century.

[Cl. J. Rich.]

دیوان جلال الدین رومی

The *Divān* of Jalāl ud-Dīn Rūmī, often called "*Divān i Shams i Tabrīz*," because the poet takes in it the name of his spiritual guide, *Shams ud-Dīn Tabrīzī* (see p. 585 *a*), as his *takhalluṣ*.

The contents of the present copy, which is slightly imperfect at beginning and end, are—*Ghazals* in alphabetical order, fol. 1 *a*. *Tarjī'*-bands, fol. 346 *b*. *Rubā'īs*, foll. 352 *b*—359 *b*.

Fol. 360—365 contain a portion of the editor's preface. It is extremely wordy, confused, and, moreover, very incorrectly written. The editor, whose name does not appear, describes himself as a devoted admirer of Jalāl ud-Dīn, whom, however, he had never seen. He says that he had spent a

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year or two in collecting the scattered poems written by scribes from Maulānā's dictation, revising them, and arranging them in alphabetical order, adding that the collection comprised thirty thousand distichs.

Copies of the *Divān* are described by Hammer, *Redekünste*, p. 172, by Flügel, *Vienna Catalogue*, vol. i. p. 522, by Sprenger, *Oude Catalogue*, p. 497, and *Bibl. Sprenger.*, No. 1458. For extracts, see Krafft, p. 65, *Leyden Catalogue*, vol. ii. p. 113, *Gotha Catalogue*, p. 69, *Munich Catalogue*, p. 16, and *St. Petersburg Catalogue*, p. 214. Select poems have been edited, with a translation in German verse, by V. von Rosenzweig, *Vienna*, 1838.

Or. 289.

Fol. 255, leaves 17 lines, $4\frac{1}{2}$ in. long; written in Persian Naskhi; dated *Zulka'dah*, A.H. 824 (A.D. 1421).

[Geo. Wm. Hamilton.]

دیوان شمس تبریز

The latter part of the same *Divān*, with the heading, *جلد دوم دیوان حضرت شمس تبریز*,

Beg. چشم تو با چشم من هر دم بی قیل و قال

It contains the *Ghazals* from *ل* to *ی*, some *Tarjī'*-bands, fol. 246 *a*, and a few *Rubā'īs*, fol. 253 *a*.

Copyist: غیاث الدین بن خواجہ شرف الدین
البرسوی

Add. 7749.

Fol. 193; $5\frac{3}{4}$ in. by $3\frac{1}{2}$; 15 lines, 2 in. long; written in a small and neat *Shikastah-Āmīz*; dated *Baghdād*, *Zulka'dab*, A.H. 1208 (A.D. 1794).

[Cl. J. Rich.]

The following works of *Fakhr ud-Dīn 'Irāqī*, *فخر الدین عراقی*,

Fakhr ud-Dīn Ibrāhīm B. Shahriyār 'Irāqī

left at the age of eighteen his native city Hamadān, went in the guise of a wandering kalandar to India, and attached himself in Multān to Shaikh Bahā ud-Dīn Zakariyyā, with whom he stayed twenty-five years. After his master's death, which took place A.H. 666 or 661, he performed the pilgrimage, and proceeded from Mecca to Kūniyah, where he found another spiritual guide in the well-known mystic, Ṣadr ud-Dīn Kūniyavī, who died A.H. 672 (Arabie Catalogue, p. 779 *b*). It was there, and while attending Ṣadr ud-Dīn's lectures on the Fuṣūṣ ut-Ḥikam, that he composed his Ṣufi tract, Lama'āt, which was approved by his Shaikh. He left Rūm after the death of his patron Mu'in ud-Dīn Parvānah (A.H. 677; see Gesehiehte der Ilehane, vol. i., p. 299), and spent his latter years in wanderings through Egypt and Syria. He died in Damaseus, A.H. 686, according to the Guzīdah, fol. 241, or A.H. 688, as stated in the Nafaḥāt ul-Uns, p. 700, Majālis ul-'Ushshāk, fol. 91, Firishtah, vol. ii. p. 760, Haft Iklim, fol. 413, and Riyāz ush-Shu'arā, fol. 291. Daulatshāh, however, followed by Taḳī Kāshī, Oude Catalogue, p. 17, places his death in A.H. 709. See Hammer, Redekünste, p. 226, and Sprenger, Oude Catalogue, p. 440.

I. Fol. 1 *b*. A Divān, containing—1. Kaṣīdahs and some Tarjī'-bands, without alphabetical arrangement. 2. Ghazals in alphabetical order, fol. 46 *b*. 3. Rubā'is, fol. 125 *b*.

Beg. ای جلالت فرش عزت جاودان انداخته
کوی درهیدان تصدت کامران انداخته

Some of the Kaṣīdahs are in praise of the poet's Shaikh, Bahā ud-Dīn Zakariyyā.

II. Fol. 138 *b*. عشاق نامه, the "Book of Lovers," a poem in Maṣnavī verse, varied by Ghazals, treating in ten sections (Faṣl) of mystic love.

Beg. هر که جان دار در روان دارد
واجبست آنکه درد جان دارد

The prologue contains an eulogy on the celebrated Vazīr, Shams ud-Dīn Muḥammad Ṣāhib Divān.

III. Fol. 176 *b*. لمعات, "Lama'āt," a tract in prose and verse on mystic love (see the preceding column, and Haj. Khal., vol. v. p. 333.

Beg. الحمد لله الذي نور وجهه حبيب بتجليات
الجمال

Add. 16,822.

Foll. 84; 6½ in. by 3¾; 17 lines, 2¼ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [WM. YULE.]

اشعة اللمعات

A commentary on the preceding work, "Lama'āt," by Nūr ud-Dīn 'Abd ur-Raḥmān Jāmi (see p. 17 *a*).

Beg. لولا لمعات برق نور القدم
من نحو حبي الجود وحى الكرم

The commentator says in his preface that he had been, like many others, prejudiced against the soundness of the Lama'āt, until, requested by his friend, Amīr 'Alīshīr, to revise the text, he had found in it a rich storehouse of spiritual truths, which he undertook to elucidate in the present work. The date of composition, A.H. 886, is expressed in a versified echronogram at the end by the word

وإذ قال أتمته قد بدا بها قال تاريخ أتمته : أتمته
شرح اللمعات
See Haj. Khal., vol. v. p. 335, and Dorn, St. Petersburg Catalogue, p. 371.

Copyist : خسرو

Add. 24,944.

Foll. 357; 14½ in. by 9½; 9 lines, 3½ in. long, with 22 lines in the margin; written in elegant Nestalik, with rich 'Unvāns, ornamental headings, and illuminated borders on every page; dated A.H. 974 (A.D. 1566); bound in gilt and stamped leather.

[G. LIBRI.]

کلیات سعدی

The Kulliyāt, or complete works of Sa'di. Sa'di, the most popular of Persian poets, took his name from the Atābak of Fārs, Sa'd B. Zingī, who died A.H. 623, after a reign of twenty-three years, and to whose service his father was attached. He is generally called Muṣliḥ ud-Dīn; but there is reason to believe that his original name was Musharrif ud-Dīn, and that Muṣliḥ ud-Dīn was the name of his father. In a copy of the Kulliyāt, dated A.H. 905, lately belonging to Col. C. S. Gutbrie, there is a subscription to the Būstān, purporting to have been transcribed from the author's autograph, in which he calls himself مشرف بن مصالح السعدي. In an early collection of his works, Add. 18,411, in Or. 5601, and in the present copy, his name is written مشرف الدين بن مصالح, and in Bisutūn's preface مشرف الامة والمحقق والدين مصالح الاسلام والمسلمين. In the Guzīdah the names are inverted مشرف بن مصالح, while in the Na-fahāt ul-Uns they are combined, with a trifling alteration, to شرف الدين مصالح

Sa'di refers frequently to Shirāz as his native place. The date of his birth is not accurately known. In the Būstān, which he wrote A.H. 655, he addresses himself as septuagenarian,

بسیا ای که عمرت بهفتاد رفت
مگر خفته بودی که بر باد رفت

from which it may be inferred that he was born about A.H. 585. But if the Shaikh *Shams ud-Dīn* Abul-Faraj B. Jauzī, whom he mentions in the Gulistān, Bāb ii., 20, as the preceptor of his youth, is really identical, as has been asserted, with the celebrated doctor *Jamāl ud-Dīn* Abul-Faraj Ibn ul-Jauzī, who died in Baghdād A.H. 597, a still earlier date must be adopted.

After completing his studies in Baghdād, Sa'di entered upon a long course of distant travels, which took him through the length

and breadth of the world known to the Muslims, from Tartary to Abyssinia, and from India to Barbary. He visited Kāshghar, as he states in the Gulistān, Bāb v., 15, in the year in which Sultan Muḥammad Khwārazm Shāh had made peace with the Khitāis. This must have been shortly after the great victory which the Sultan won over the Qarā Khitāis A.H. 606 (see the Kāmil, vol. xii. p. 177), and the anecdote shows that even at that early period the fame of the young poet of Shirāz had spread to that remote region.

Sa'di returned to his native city shortly before A.H. 655, and composed in that year and the next his two most popular works, the Būstān and the Gulistān, in both of which he immortalized the name of the reigning Atābak, Abu Bakr B. Sa'd B. Zingī (A.H. 623—658), whose wise rule had restored peace and prosperity to Fārs. There he spent in peace and seclusion the latter part of his long life, treated with respect by the Moghul governors who had superseded the Atābaks and receiving frequent marks of the regard and liberality of the great Vazir, Shams ud-Dīn Ṣāliḥ Dīvān, who from the reign of Ilulāgū to the accession of Arghūn, A.H. 683, was at the head of the civil administration of the Moghul empire.

Ziyā i Baranī states that Muḥammad Sulṭān, son of Sultan Ghiyāṣ ud-Dīn Balaban, who in the seat of his government at Multān (A.H. 670—683) surrounded himself with poets, twice sent messengers to Shirāz for the purpose of inducing Sa'di to settle in Multān, but that the poet, excusing himself on the plea of old age, sent to the prince some autograph verses. See Tārīkh Firūzshāhī, p. 68.

Sa'di died on the seventeenth of Zullhijjah, A.H. 690. This is the date given by Ḥamd Ullah Mustaufī in his Guzīdah written forty years later. Daulatshāh and Jāmī give A.H. 691, and the former adds that the poet had reached at his death the age of one hundred and two lunar years. Amīn Rāzī states that

he was then one hundred and ten years old, an estimate which, according to what has been above stated respecting the probable date of his birth, must be nearer the truth.

The principal notices on Sa'di are those of Daulatshāh (translated into English by J. H. Harington, Works of Sadce, pp. ii.—x., and into German by K. H. Graf, Rosengarten, pp. 229—234), of Jāmi, Nafahāt ul-Uns, p. 699, Ḥabīb us-Siyar, vol. ii., Juz 4, p. 130, Majālis ul-Mūminin, fol. 332, Haft Iklim, fol. 92, and Riyāz ush-Shu'arā, fol. 198. See also Hammer, Redekünste, p. 204, Ouseley's Notices, p. 5, Sprenger, Oude Catalogue, p. 545, Defrémery, Nouvelle Biographie Générale, vol. xlii., p. 1002, and, above all, Dr. W. Bacher, who in his introduction to "Sa'di's Aphorismen und Sinngedichte, Strassburg, 1879," has ingeniously combined all the information which was to be extracted from a careful perusal of the poet's works.

The Kulliyāt have been edited by J. H. Harington, Calcutta, 1791—1795. Many other editions have since appeared in the East, as in Bombay, A.H. 1267 and 1280, Dehli, 1269, Cawnpore, 1280, Lucknow, 1287, Tabriz, 1257, and Teberan, 1268. The contents have been stated in the Vienna Jahrbücher, vol. 64, Anz. Blatt., p. 5, Vienna Catalogue, vol. i. p. 527, Oude Catalogue, p. 546, and, with great fullness and accuracy, by Dr. W. Bacher, in his Sa'di-Studien, Zeitschrift der D. Morgenländischen Gesellschaft, vol. xxx. pp. 81—106.

Contents: Preface of 'Alī B. Aḥmad B. Abu Naṣr [in other copies Abu Bakr^a] B. Bīsūtūn, fol. 3 b.

Beg. شکر و سپاس معبودی را جلالت قدرته

The writer states that in A.II. 726 he had arranged the Ghazals of Sa'di alphabetically according to the initial letters, and had subsequently, A.H. 734, compiled an alpha-

betical index to the same, based on the letters of the rhyme. It is added at the end that the Majlis i Hazl, or moek-homily, had been transferred to the section inscribed Khabīṣāt. An English translation of the preface will be found in the Introduction of Harington's edition, pp. 24—26.

I. Fol. 8 b, رساله اول در تقریر دیباجه, Sa'di's preface. See Bacher, Sa'di-Studien, p. 84.

Beg. سپاس بی غایت و ستایش بی نهایت

II. Fol. 17 b, رساله ثانی در مجلس چارگانه, [read پنجگانه], "the five sittings or homilies."

Beg. الحمد لله الذى خلق الوجود من العدم

The fifth Majlis has been translated by James Ross, Bombay Transactions, vol. i. pp. 146—158.

III. Fol. 58 b, رساله صاحب دیوان, "The questions of the Lord of the Divān," i.e. the Vazīr Shams ud-Dīn Muḥammad Juvainī, to Sa'di, with the answers of the latter.

Beg. خواجه صاحب قران زمان نیکو سیرت

This tract, which was not drawn up by Sa'di, has been translated by Harington, Introduction, pp. 14—17, and by Graf, Lustgarten, vol. ii. pp. 136—142.

IV. Fol. 62 a, رساله چهارم در عقل و عشق, a Ṣufi tract on reason and love, in answer to a question of Maulānā Sa'd ud-Dīn.

Beg. سالک راه خدا پادشه ملک سخن

V. Fol. 67 a, رساله پنجم در نصیحت ملوک, "Advice to kings."

Beg. الحمد لله تعالى وهو اولی من حمده

This tract was written, as Sa'di states in the beginning, at the request of a friend, یکی از دوستان, whom he addresses further on as "son," فرزند. According to Dr. Bacher, "Sa'di-Studien," pp. 93—102, and "Aphorismen und Sinngedichte," Vorwort, it was addressed to the Ṣāḥib Divān, together with the collec-

^a Shī'ah scribes frequently substitute Abu Naṣr for the hateful name of Abu Bakr.

tion of ethical poems known as *Şāhibiyyah* (see art. xviii.). It is, however, highly improbable that Sa'di should have familiarly referred to the all-powerful Vazir as "one of his friends," or that he should have presented him with a work avowedly composed for another person. In an early recension of the *Kulliyāt*, Add. 18,411, the *Risālah i Şāhib Dīvān* (art. iii.) is found to precede immediately the *Kitāb i Şāhibiyyah*.

VI. Fol. 88 *b*. Three short pieces, as follows: 1. *رساله سلطان اباقا*, Sa'di's interview with Sultan Abāka, drawn up from the poet's oral relation by an anonymous writer. It has been translated by Harington, Introduction, pp. 17—19, and by Graf, *Lustgarten*, vol. ii. pp. 142—146. 2. *رساله دوم*, Sa'di's advice to a ruler, addressed to Ankiyānū, who was Moghul governor of Fārs, A.H. 667—670. See the *Shirāz-Nāmāh*, fol. 75, and *Ḥāfiẓ Abrū*, fol. 98. 3. *حکایت ملک شمس الدین*. An anecdote relating to Malik Shams ud-Dīn, and the remonstrances made to him by Sa'di, told by an anonymous writer; translated by Harington, pp. 19—21, and by Graf, *Lustgarten*, vol. ii. pp. 146—148.

Malik Shams ud-Dīn B. Mālik was placed, A.H. 676, at the head of the revenue collection *صاحب مقاطعه* in Fārs. See the *Shirāz Nāmāh*, fol. 76, and *Ḥāfiẓ Abrū*, fol. 98.

VII. Fol. 98 *b*—284 *a*. *گلستان*, the *Gulistān*.

Beg. *منت خدایرا عز و جل که طاعتش*

This is the most popular Persian work in the East, and the best known in Europe. Two of the latest and most correct of its innumerable editions have been published by Dr. Sprenger, Calcutta, 1851, and by Mr. John Platts, London, 1874. It has been translated into Latin by Gentius, 1651, into English by Fr. Gladwin, 1806, by Dumoulin,

1807, by Eastwick, 1852, and by Platts, 1873, into German by Graf, 1846, into French by A. du Ryer, 1634, D'Alégre, 1704, Gaudin, 1789, and C. Defréremy, 1858.

The following articles, viii.—xvii., are written in the margins.

VIII. Fol. 4 *b*. *بوستان*, the *Būstān*, a moral poem, scarcely less known than the preceding work.

Beg. *بذم خداوند جان آفرین*

The *Būstān* has been printed in Calcutta, 1810 and 1828, in Lahore, 1863, Cawnpore, 1868, and Tabriz, A.H. 1285. It has been edited, with the Turkish commentary of Surūrī, by Graf, Vienna, 1850, translated into German by the same scholar, Jena, 1850, and by Schlechta Vszerd, Vienna, 1852, and into English by H. W. Clarke, London, 1879.

IX. Fol. 108 *a*. *قصائد عربی*, the Arabic *Ḥaṣīdahs*.

X. Fol. 116 *b*. *قصائد فارسی*, the Persian *Ḥaṣīdahs*, in alphabetical order.

XI. Fol. 147 *a*. *مراثی*, elegies, or funeral poems. Some pieces of this and the preceding section have been translated by Graf, *Zeitschrift der D. Morg. Gesellschaft*, voll. ix., xii. and xv.

XII. Fol. 151 *b*. *ملمعات*, *Ḥaṣīdahs* in alternating Persian and Arabic verses.

XIII. Fol. 157 *a*. *ترجیعات*, poems with refrains.

XIV. Fol. 164 *a*. *طیبات*, Ghazals called *Ṭayyibāt*, or "pleasant," in alphabetical order. Some of these have been translated by Graf, *Zeitschrift*, voll. xiii. and xv.

XV. Fol. 262 *b*. *بدائع*, Ghazals composed in the ornate or artificial style, also alphabetically arranged.

XVI. Fol. 306 *a*. *خوانيم*, Ghazals called *Khavātim*, or signets, in alphabetical order.

XVII. Fol. 322 *b*. *غزليات قدیم*, the early Ghazals, alphabetically arranged.

XVIII. Fol. 284 *b*. *کتاب صاحبیه*, short moral and epigrammatic poems, in the form of *Muḳaṭṭa'āt*, called *Ṣāhibiyyah*, from their dedication to the *Ṣāhib Divān* (see above, art. v.). They have been edited, with a translation in German verse, by Dr. W. Bacher, under the title of "Sa'di's Aphorismen und Sinngedichte," Strassburg, 1879.

Beg. *الحمد لله على نعمة زائدة المستزيدة من كرمه*

In the present copy, contrary to what is found in most MSS., the *Muḳaṭṭa'āt* of the *Kitāb Ṣāhibiyyah* are arranged in alphabetical order. They are followed by some pieces in *Maṣnavi*, foll. 322—335.

XIX. *مقطعات*, *Muḳaṭṭa'āt*. This section, which in most copies, and in the printed editions, follows the *Ṣāhibiyyah*, and comprises a few pieces in alphabetical order, does not appear as a separate section in the present copy; but its contents are found distributed according to their rhymes in the alphabetical series of the preceding book.

XX. Facetious and licentious pieces in verse and in prose, viz. 1. *مطائبات*, jocular poems, generally called *خبیثات*, or "wicked," foll. 339 *b*—340 *a*, margins. 2. *مضحکات*, comic pieces in prose, consisting of three mock homilies, called *مجالس هزل*, and some facetiae *لطائف*, foll. 335 *b*—355 *a*.

XXI. Fol. 340 *b*, margins. *رباعیات*, *Rubā'īs*, or quatrains.

XXII. Foll. 350 *a*—355 *a*, margins. *فردیات*, detached distichs.

Copyist: *محمد القوام الكاتب الشيرازي*

This MS. contains two whole-page miniatures at the beginning, two at the end, and sixty-seven of smaller size in the body of the volume. They are in the Persian style and of the highest degree of finish. The first two pages contain a table of contents, disposed in two ornamental circular designs. The last two pages, also richly illuminated, contain versified chronograms giving A.H. 974 as the date of transcription, and A.H. 976 as the year in which the ornamentation was completed.

On the last page is a note of purchase dated Dehli, A.H. 1149.

Add. 7741.

Foll. 337; 11½ in. by 6½; 19 lines, 2½ in. long, with 12 lines in the margin; written in neat Nestalik, with gold-ruled margins; dated *Jumāda II.*, A.H. 901 (A.D. 1496).

[Cl. J. Rich.]

The *Kulliyāt* of Sa'di, with the preface of *Ibn Bisutūn*.

This copy contains the *Muḳaṭṭa'āt* alphabetically arranged, foll. 320 *b*, 322 *a*; but it wants the sixth of the prose works (see above, art. vi.), and has two lacunes, viz. one of about thirty-four leaves after fol. 213, extending from the latter part of the *Tarjīḥ*-band to the *Ṭayyibāt* in *د*, Calcutta edition, vol. ii. pp. 259—300, and another of about fifteen leaves after fol. 229, extending from *غ* to *و* of the same section. A portion of the *Ruhā'īs* and *Fardiyyāt* is also wanting. The first thirty-one leaves are in a later hand, and want the rubrics.

Copyist: *منعم الدين الاوحدی*

Or. 1365.

Foll. 459; 15 in. by 9¼; 12 lines, 3¾ in. long, with 24 lines in the margin; written in fair Nestalik, with rich 'Unvāns, and mar-

ginal ornaments on every page, apparently in the 16th century; bound in stamped leather. [Sir CHARLES ALEX. MURRAY.]

The Kulliyāt of Sa'di.

Contents: Preface of Ibn Bisutūn, fol. 3 *b*.

The five prose works, fol. 7 *b*. Gulistān, fol. 82 *b*. Būstān, fol. 3 *b*, margins. Arabic and Persian Kaṣīdahs, and Elegics, foll. 238 *b*—245 *a*, margins. Mulamma'at, wrongly headed غزليات قديم, fol. 238 *b*. Tarjī'āt, fol. 244 *b*. Ṭayyibāt, fol. 251 *b*. Badā'i', fol. 347 *b*. Khavātim, fol. 383 *b*. Ghazaliyyāt i Qādīm, without heading, fol. 399 *a*. Ṣāhibiyyah, with the heading كتاب مقطعات, alphabetically arranged as in the first copy, fol. 407 *a*. Muḳaṭṭa'āt, fol. 429 *b*. Muẓḥikāt, or facetiæ in verse and in prose, fol. 431 *b*. Rubā'iyyāt, fol. 440 *b*—455 *a*, margins. Fardiyyāt, foll. 453 *b*—458 *a*.

Copyist: عنایت الله الکاتب شیرازی

The MS. contains a richly illuminated table of contents, and two whole-page miniatures in Persian style at beginning and end. In a note written on the fly-leaf by Sir C. A. Murray, it is stated to have belonged "to Zulfekar Khan, the commander-in-chief of the army in the reign of Fath Ali Shah." In the margin of fol. 9 is found an entry relating to the birth of a grandson of that officer in A.H. 1236. At the end is found the seal of Babā Khān (afterwards Fatḥ 'Alī Shāh; see Malcolm, vol. ii. p. 184).

Add. 16,764.

Foll. 377; 9½ in. by 5¾; 12 lines, 2½ in. long, with 24 lines in the margins, written in Nestalik, with 'Unvān, illuminated headings, and gold-ruled margins; dated (fol. 99 *a*) Zulḳa'dah, A.H. 984 (A.D. 1577).

[WM. YULE.]

The Kulliyāt of Sa'di, wanting the Arabic Kaṣīdahs. The Ṣāhibiyyah, foll. 338 *b*—353 *a*, and the following sections, are not, as

in the preceding copies, alphabetically arranged. Fol. 134 has a whole-page miniature in the Persian style.

Add. 5601.

Foll. 349; 15½ in. by 10¼; 9 lines, 3 in. long, with 20 lines in the margins, written in neat Nestalik, with fifteen rich 'Unvāns, and ornamental borders on every page, apparently in the 16th century; bound in stamped and gilt leather.

The Kulliyāt of Sa'di.

This copy contains the Muḳaṭṭa'āt, foll. 312 *b*—316 *a*, but wants the Ṣāhibiyyah. It has four whole-page miniatures at beginning and end, and twenty-one of lesser size in the body of the volume. They are finely executed in the Indian style. Foll. 2 *b* and 3 *a* contain the first words of Bisutūn's preface, and a table of contents written within richly illuminated borders with the heading: فهرست کلیات شیخ مشرف الدین بن مصلح الدین السعدی

On the first page is an 'Arzīdah dated Lucknow, the first year of Shāhjahān II. (A.H. 1173).

Add. 17,961.

Foll. 426; 12¾ in. by 8½; 11 lines, 3 in. long, with 24 lines in the margins; written in Nestalik, with 'Unvān and ruled margins, about the close of the 16th century.

The Kulliyāt of Sa'di, wanting the Fardiyyāt. At the beginning is the first half of a table of contents, richly illuminated. On the first page is a partly obliterated note, in which the name of Ibrāhīm 'Adīlshāh (A.H. 988—1037), and lower down the date A.H. 1014, are still legible.

Add. 7742.

Foll. 376; 12 in. by 7¾; 18 lines, 3 in. long, with 14 lines in the margin; written in fair

Nestalik, with 'Unvāns and gold-ruled margins, apparently in the 17th century.

[CL. J. RICH.]

The Kulliyāt of Sa'di, wanting the Rubā'is. It has a whole-page miniature in Persian style at the beginning.

Add. 7743.

Foll. 399; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 18 lines, 2 $\frac{1}{8}$ in. long, with 12 lines in the margin; written in Nestalik, with 'Unvāns, illuminated headings, and gold-ruled margins, apparently in the 17th century.

[CL. J. RICH.]

The Kulliyāt of Sa'di, wanting the Arabic Ḳaṣīdahs, the Muḳaṭṭa'āt, and the comical pieces in prose.

Add. 18,412.

Foll. 233; 10 in. by 6; 21 lines, 2 $\frac{3}{4}$ in. long, with 18 lines in the margin; written in Nestalik, with gold-ruled margins; dated Zulḳa'dah, A.H. 1076 (A.D. 1666).

[WM. YULE.]

A portion of the Kulliyāt, containing—the Būstān, fol. 1 *b*. The Persiau Ḳaṣīdahs, without alphabetical arrangement, fol. 62 *b*. The Tarjī-band, fol. 82 *b*. The Ṭayyibāt, fol. 87 *b*. The preface of Ibn Bisūtūn and the six prose tracts, fol. 152 *b*. The Gulistān, fol. 179 *b*.

Add. 18,411.

Foll. 197; 11 $\frac{1}{4}$ in. by 6; 20 lines, 2 $\frac{1}{2}$ in. long; with 44 lines in the margin, written in minute Nestalik, with illuminated headings and gold-ruled margins, probably in the 17th century.

[WM. YULE.]

An earlier collection of the works of Sa'di, differing from the preceding in the number and order of the works included, and in the entire absence of alphabetical arrangement in the poetical sections.

The editor, whose name does not appear,

states in a short preface beginning *حمد بی غایت و ثنای بی غایت خالق را*, that, after an unremitting study of the works of the most eminent writers in prose and verse, he had found none brighter or more delightful than the writings of the late (مرحوم) Mu-sharrif ud-Dīn Sa'di, whom he styles "king of the Imāms and divine sages, Sultan of the poets and philosophers," *ملك الأئمة والعرفین*; and, as they were scattered piecemeal in people's hands, he had deemed it a stringent duty to bring them together, and had spared no trouble till he had collected them in the present volume.

Contents: The five sittings (Majlis; see p. 596 *b*, art. ii.), fol. 1 *b*. The Būstān, fol. 8 *b*. The Gulistān, fol. 54 *b*. The Ṭayyibāt, beg. *اول دفتر بنام ایزد دانا*, fol. 89 *b*. *Badā'if*, beg. *اگر بخفته جانان هزار جان آری*, fol. 128 *b*. *Khavātim*, beg. *یارب از ماچه فلاح*, fol. 138 *b*. Persiau Ḳa-ṣīdahs, beg. *شکر و سپاس و منت*, fol. 142 *b*. *Mulamma'āt*, beg. *ای هو النفس يعدل العقال*, fol. 156 *a*. *Tarjī'āt*, fol. 158 *a*. The tract on reason and love (p. 596 *b*, art. iv.), fol. 160 *b*. *Naṣīhat ul-Mulūk* (art. v.), foll. 161 *b*—166 *a*. The tract of Ankiyanū, (art. vi. 2), fol. 178 *b*. Questions of the late Ṣaḥīb Divān, *سوال صاحب دیوان ماضی* (art. iii.), fol. 179 *b*. *Ṣaḥībiyyah* (art. xviii.), beg. *سخن بدکر تو آراستن مراد آنست*, fol. 180 *a*. *Muṭā'ibat* in verse (art. xx. 1), fol. 188 *b*. *Muḳaṭṭa'āt* (art. xix.), fol. 193 *a*. *Rubā'iyāt*, fol. 193 *b*. *Mufradāt*, fol. 195 *b*.

Foll. 166 *a*—178 *b* contain a work which is not Sa'di's. It is a wordy contest between Baghdad and Isfahan, *مناظرات بغداد و اصفهان*, written in ornate prose, alternating with Arabic and Persian verses.

Beg. *الحمد لله على نعمائه والصلوة والسلام على محمد خير انبيائه*

The author, 'Abd us-Salām B. Abil-Majid,

surnamed Kamāl ul-Isfahānī, بن عبد السلام الملقب بكمال الاعقهباني, is not to be confounded with the well-known poet Kamāl Isfahānī (p. 580 *b*), whose proper name was Ismā'il. He belongs to a later period (probably to the eighth century of the Hijrah); for he mentions Auḥad ud-Dīn Kirmānī, who died A.H. 697, as one of the holy men that lay buried in Baghdād.

He had long been, he says in the preamble, wandering from place to place in pursuit of knowledge, and having found Baghdād and Isfahan fairer than all other cities, was at a loss to which he should give the preference, when a friend helped him out of his perplexity by communicating to him the debate which follows. It is a dialogue in which each of the contending cities boasts in turn, its glories, privileges, and attractions. Eventually Baghdād yields the palm to its rival as being the abode of the illustrious Vazīr, Shihāb ul-Ḥaḥḥ vad-Dīn Mubārakshāh, صاحب المعظم الدستور الحكيم . . . شهاب الحق والدين نظام الاسلام و عون المسلمين . . . مخدم مباركشاه, who is styled the master of Iran, and described as a wise and powerful ruler, and a munificent patron of letters.

In conclusion the author resolves to return to his native city, hoping to introduce himself by means of that "contest" to the notice of the noble Vazīr, to whom he sent at the same time a laudatory poem rhyming in the letter ك.

Subscription: تم ديوان افضل الشعرا والفضلا
قدوة المحققين مشرف الدين مصلح السعدى قدس الله
روحه العزيز على يد العبد الضعيف پياره بن شجاع جمال
ساكن قنوج

On the first page are two 'Arzdidahs of the reign of 'Alamgir, dated respectively the second and forty-sixth year (A.D. 1069 and 1113).

Add. 25,812.

Foll. 217; $9\frac{3}{4}$ in. by $5\frac{3}{4}$; 17 lines, $3\frac{3}{8}$ in.

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long; written in fair Nestalik, with 'Unvān, gilt headings, and gold-ruled margins; dated Herat, Shavvāl, A.H. 995 (A.D. 1587).

[WM. CURETON.]

The Divān of Sa'dī.

Contents: I. Foll. 2 *b*—12 *a*. The Persian *Ḳaṣīdahs* arranged in alphabetical order. The contents correspond with the first portion only of the same section in the Calcutta edition, vol. ii. pp. 214—220, the latter part of the alphabet being only represented by the nos. 31 and 34 of the same edition.

II. Foll. 12 *a*—152 *b*. Ghazals alphabetically arranged, not, however, as usual, by the rhyme-letters, but by the first letter of each piece. This is precisely the arrangement which was adopted by Ibn Bisutūn A.H. 734 (see p. 596 *a*), but which is not followed in the copies of the *Kulliyāt*. The contents are principally derived from the *Kitāb i Ṭayyibāt*; but the first part of the series includes some *Ḳaṣīdahs*, and such strophes of the *Tarjī'-band* as begin with the letter ا.

III. Foll. 152 *b*—208 *a*. Another series of Ghazals, alphabetically arranged by the rhyme-letters, and, under each of these, by the initial letter of each piece. Most of the Ghazals included belong to the *Kitāb i Badā'ī*.

IV. Foll. 208 *a*—217 *a*. *Rubā'īs* arranged according to the rhyme-letters.

Copyist: محمد الكاتب زر

The MS. is endorsed ديوان شيخ سعدى. On the same page are several 'Arzdidahs of the reign of Shāhjahān, the earliest of which is dated of the 17th year (A.H. 1053—4).

Add. 17,330.

Foll. 13; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 17 lines, $3\frac{3}{8}$ in. long; written in neat Nestalik, with two 'Unvāns, gilt headings, and gold-ruled margins; dated Rajab, A.H. 871 (A.D. 1467).

Z

The Būstān, foll. 2—124, and the Gulistān, foll. 127—213; see p. 597.

The following inscription written at the beginning of each work, within illuminated borders, states that the MS. was written for Sultan Muḥammad II. (A.H. 855—886).

برسم خزانه السلطان الاعظم مالك رقاب الامم خليفه
الله في العالم السلطان محمد خان بن سلطان مراد خان
خاد الله تعالى ملكه وسلطانه

Copyist: بالي سلطانى الكاتب

Add. 16,811.

Foll. 202; $9\frac{1}{2}$ in. by 7; 10 lines, $2\frac{1}{2}$ in. long, with 24 lines in the margins; written in fair Nestalik, with 'Unvān, gold headings, and gold-ruled margins, probably in the 15th century. [WM. YULE.]

The Gulistān, written in the centre of the page, and the Būstān, written in the margins from fol. 1 *b* to fol. 185 *b*.

Sloane 2951.

Foll. 172; $11\frac{1}{2}$ in. by $7\frac{1}{4}$; 11 lines, $2\frac{5}{8}$ in. long, with 24 lines in the margins; written in fair Nestalik, with a rich 'Unvān, and with illuminated headings and borders throughout, probably in the 16th century; bound in stamped and painted covers.

The Gulistān written in the centre of the page, and the Būstān written in the margins from fol. 6 *b* to 172 *a*. There are two whole-page miniatures at the beginning, and six of smaller size in the body of the volume, all in Persian style.

Copyist: قوام بن محمد شيرازى

Prefixed is a leaf detached from another MS. It contains on the first side the second half of an 'Unvān of fine execution, and a fragment of preface beginning as follows:—

از انوار حسن وجمال او سبحان من تحير في ذاته سواه

On the fly-leaf is written: "Daniel Walde his booke. April the 9th, 1704. Bought att Suratt in the East Indies."

Add. 7744.

Foll. 163; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 11 lines, $1\frac{3}{4}$ in. long, with 24 lines in the margins; written in Nestalik, with 'Unvān, illuminated headings, and gold-ruled margins, apparently in the 17th century. [CL. J. RICH.]

The Gulistān, with the Būstān in the margins.

At the beginning are two whole-page miniatures, with illuminated borders, in Persian style.

Or. 1416.

Foll. 147; $11\frac{1}{2}$ in. by $6\frac{1}{2}$; 12 lines, $3\frac{1}{4}$ in. long, and 26 lines in the margins; written in Nestalik, as stated, in Kashmīr, apparently about the middle of the 19th century.

The Gulistān, with the Būstān in the margins.

Or. 1219.

Foll. 142; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [ALEXANDRE JABA.]

The Būstān.

Add. 26,158.

Foll. 129; $7\frac{1}{4}$ in. by $4\frac{3}{4}$; 17 lines, $2\frac{5}{8}$ in. long; written in Turkish Naskhi; dated Sha'bān, A.H. 1038 (A.D. 1629).

[WM. ERSKINE.]

The Būstān, with marginal notes, partly Turkish.

Add. 27,262.

Foll. 175; 15 in. by $10\frac{1}{4}$; 12 lines, $5\frac{3}{4}$ in. long; written in a large and elegant Nestalik, with 'Unvān, gold headings, interlinear gilding and gold designs on the margins throughout; dated Agrah, Rabī' I., A.H. 1039 (A.D. 1629); bound in painted and glazed covers. [SIR JOHN MALCOLM.]

The Būstān of Sa'di.

This fine copy, ornamented with ten miniatures in Indian style, and of exquisite finish, is due to the penmanship of a well-known physician and poet, who signs Ḥakīm Rukn ud-Din Mas'ūd, commonly called Ḥakīm Ruknā, حکیم رکن الدین مسعود الشهیر بحکیم رکن

Rukn ud-Din Kāshī, who adopted the takhalluṣ of Masūh, was the son of Ḥakīm Nizām ud-Din 'Alī, of Kāshān, and began his poetical career at the court of 'Abbās I. He repaired to India in the reign of Akbar, and became one of the favourite poets of Shāhjahān, whose court he left, at an advanced age (according to Riyāz ush-Shu'arā, fol. 424, one hundred and five lunar years), to return to his native country, where he died. The Mirāt ul-'Ālam, fol. 482, gives A.H. 1057 Sirāj, Oude Catalogue, p. 151, Ātashkadah, fol. 111, and Khulāṣat ul-Afkār, fol. 283, A.H. 1066, as the date of his death. See also Pādishah Nāmah, vol. i. p. 349.

On the first page is written: "This book was purchased at Kermanshah in 1810 by Sir John Malcolm from a prince of the Zund family, whose eyes had been put out, and who wandered as a mendicant over the country his ancestors and relations had so long governed."

Fol. 168 b has been reproduced by photography in the Oriental Series of the Palaeographical Society, No. 50.

Add. 26,157.

Foll. 158; 9 in. by 5; 14 lines, 3 in. long; written in Indian Nestalik; dated Rabī' I., A.H. 1098 (A.D. 1687). [WM. ERSKINE.]
The Būstān.

Add. 14,346.

Foll. 120; 8 in. by $4\frac{1}{2}$; 15 lines, $2\frac{1}{2}$ in. long; written in Nestalik, probably in the 17th century. [J. CRAWFURD.]

The Būstān, imperfect at the end. A leaf appended to the MS. by a later hand, to make it appear complete, is dated A.H. 1185.

Add. 16,765.

Foll. 108; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; about 20 lines, 4 in. long; written in a rude Indian character; dated Mednīpūr, Orissa, Jumāda II., 17th year of Muḥammad Shah (A.H. 1147, A.D. 1734). [WM. YULE.]

The Būstān.

Add. 9696.

Foll. 169; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 13 lines, $3\frac{3}{4}$ in. long; written in eursive Indian Nestalik, in the 18th century.
The Būstān.

Add. 5631.

Foll. 193; $7\frac{1}{4}$ in. by $5\frac{1}{2}$; 11 lines, 3 in. long; written in cursive Nestalik; dated Rajab, A.H. 1180 (A.D. 1766).

[N. BRASSEY HALHED.]

The Būstān.

Add. 25,813.

Foll. 141; 9 in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in cursive Nestalik, apparently in India, in the 18th century.

[WM. CURETON.]

The Būstān.

Add. 6630.

Foll. 202; 9 in. by 6; 11 lines, $3\frac{1}{2}$ in. long; written in Nestalik on European paper water-marked 1799. [J. F. HULL.]
The Būstān.

Add. 25,814.

Foll. 56; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 15 lines, $2\frac{1}{2}$ in. long; written in Nestalik, probably in the 18th century. [W.M. CURETON.]

A commentary on the Būstān, by 'Abd ur-Rasūl B. Shihāb ud-Dīn, etc., al-Kurashī, عبد الرسول ابن شهاب الدين ابن عبد الله بن طاهر بن حسن القرشي

حمد يعبد خالقي را که بقطرات مطرات وانزلنا

This short commentary, in which the Farhang i Jahāngīrī is frequently quoted, deals chiefly with the explanation of proper names, rare words, and a few detached passages.

The author states in the preface that he wrote it in A.H. 1073, at the request of his elder brother, Shaikh 'Abd Ullah, and that he submitted it to the inspection of his master, Mīr Nūr Ullah.

'Abd ur-Rasūl has also written a commentary upon the Gulistān. See the Oude Catalogne, pp. 550, 552.

Add. 6627.

Foll. 179; $5\frac{1}{4}$ in. by $3\frac{3}{4}$; 11 lines, $2\frac{3}{8}$ in. long; written in fair Nestalik, apparently in the 16th century. [J. F. HULL.]

The Gulistān, with some marginal notes in Arabic. Some lacunes of the original MS. have been supplied by later hands.

Sloane 2953.

Foll. 107; 8 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written in Indian Nestalik, apparently in the 17th century.

گلستان

The Gulistān; see p. 597 *a*.

At the end is a seal bearing the name of Ni'mat Ullah with the date A.H. 1082.

From an endorsement in the handwriting of Humphrey Wanley, dated A.D. 1724-5, this MS. appears to have once belonged to the Harleian Collection.

Add. 26,155.

Foll. 77; $9\frac{1}{4}$ in. by 5; 19 lines, $2\frac{7}{8}$ in. long; written in Indian Nestalik, with 'Unvān and gold-ruled margins, probably in the 17th century. [W.M. ERSKINE.]

The Gulistān, with some marginal notes. It wants the Khātimah.

Add. 26,154.

Foll. 116; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 14 lines, 3 in. long, in a page; written in a coarse Indian character, about the close of the 17th century. [W.M. ERSKINE.]

The Gulistān, with copious marginal notes.

The notes have been written by Ibrāhīm B. Kāzī Ḥusain, who also transcribed the last six leaves, which supply a defect of the original MS., and are dated Aurangābād, Zulka'dah, A.H. 1160 (A.D. 1747).

Add. 6658.

Foll. 97; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 14 lines, $3\frac{1}{8}$ in. long; written in large Indian Nestalik; dated Sūrat, Jumāda II., A.H. 1193 (A.D. 1779).

The Gulistān.

Copyist: گلجام ولد جکیونداس

Add. 19,274.

Foll. 122; 10 in. by 7; 11 lines, $3\frac{7}{8}$ in.

ong; written in Nestalik, with gold-ruled margins; dated Şafar, A.H. 1197 (A.D. 1783).

The Gulistān, wanting the Khātimah.

On the first page is written, "John Dawson, 1798."

Add. 14,345.

Foll. 215; 12½ in. by 8¼; 9 lines, 4¾ in. long; written in fair Nestalik; dated Muḥarram, the 25th year of 'Alam Shāh (probably for Shāh 'Alam, *i. e.* A.H. 1198, A.D. 1783).

[JOHN CRAWFURD.]

The Gulistān.

Copyist: اغا مرزا

Or. 349.

Foll. 144; 9 in. by 5¼; 13 lines, 3⅞ in. long; written in large and fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 18th century. [GEO. WM. HAMILTON.]

The Gulistān, with seven miniatures in fair Indian style.

The following subscription, purporting to have been transcribed from the author's autograph, states that the MS. was completed in the last decade of Muḥarram, A.H. 662, on the day in which Shīrāz was taken (by Hulāgū's army), and the kingdom passed from the house of Salghur to other masters:

تم الكتاب بحمد الله عز وجل وهي نسخة الاولى
بخط المصنف عفا الله تعالى عنه يوم السبت
في العشر الاخير من محرم سنة اثنين وستين وستمائة
يوم فتح شيراز وانتقال الملك من ال سلغر الى غيرهم

Add. 6626.

Foll. 112; 9¼ in. by 5¾; 14 lines, 3½ in. long; written in Indian Nestalik, probably in the 18th century. [J. F. HULL.]

The Gulistān.

Add. 16,812.

Foll. 85; 8 in. by 5¾; 15 lines, 3¾ in. long; written in fair Indian Nestalik, probably in the 18th century. [WM. YULE.]

The Gulistān, wanting a few lines at the beginning.

Add. 17,962.

Foll. 110; 8½ in. by 6; 13 lines, 4 in. long; written in Indian Nestalik; apparently in the 18th century.

The Gulistān, transcribed, as stated in a Persian note at the beginning, for Lieut. O'Shea.

Add. 6967.

Foll. 21; 7¾ in. by 6½; 15 lines in a page; written by John Haddon Hindley, on paper water-marked 1806.

A few extracts from the Gulistān, with English translation.

Add. 5973.

Foll. 82; 8 in. by 5¼; 17 lines, 2¼ in. long; written in a small Turkish Naskhī; dated Rabī I, A.H. 360 (probably for 960, A.D. 1553).

A Turkish commentary upon the preface of the Gulistān, with the text.

Author: Maḥmūd B. 'Uṣmān B. 'Alī ul-Lāmī, محمود بن عثمان بن علي اللامعي

Beg. يا من تعالى عن ثناء الخلايق جناب قدسك

The author, a Turkish poet, who was born in Brusa, and died A.H. 938 (Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii. p. 20), states at the end that he completed this work in A.H. 910. See Haj. Khal., vol. v. p. 231, the Vienna Catalogue, vol. i. p. 541, and the Gotha Catalogue, p. 94, No. 65.

Or. 1366.

Foll. 159; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$; 21 lines, 2 $\frac{3}{8}$ in. long; written in small Naskhi, apparently in the 16th century.

[Sir CHAS. ALEX. MURRAY.]

An Arabic Commentary upon the Gulistān, with the text.

Author: Ya'qūb B. Sayyid 'Alī, يعقوب بن سيد علي

Beg. الحمد لله على ما اولانا من النعم و رزقنا

It is stated by Haj. Khal., vol. v. p. 230, that, according to some, the real author of this commentary was Munīrī (Osmanische Dichtkunst, vol. i. p. 304), and that Sayyid-'Alī-Zādah had appropriated it by putting his name in the preface. But a later commentator, Surūrī, frequently refers to the present work as Ibn Sayyid 'Alī's commentary, in order to correct its mistakes.

At the beginning of the present copy is an Arabic note stating that the author, Ya'qūb B. Sayyid 'Alī, died on his return from a pilgrimage to Mecca, A.H. 931. The same date is given by Haj. Khal. l. c., and vol. iv. p. 402, where the same writer is said to have dedicated a commentary on the نرائض السجائوندي to Sultan Sulaimāu.

See Uri, p. 96, the Leyden Catalogue, vol. i. p. 355, the Upsala Catalogue, p. 60, Fleischer, Dresden Catalogue, Nos. 33, 242, and the Oude Catalogue, p. 549.

Harleian 5451.

Foll. 208; 7 in. by 4 $\frac{3}{4}$; 19 lines, 2 $\frac{1}{4}$ in. long, in a page; written in small Nestalik; dated A.H. 982 (A.D. 1574).

An Arabic commentary upon the Gulistān, with the text.

Author: Surūrī, سروري

Beg. الحمد لله الذي جعلني من علماء البيان

Muṣliḥ ud-Dīn Muṣṭafā B. Sha'bān, poetically surnamed Surūrī, was the son of a Gal-

lipoli merchant. After teaching at several Medresehs in Constantinople he was appointed tutor to Prince Muṣṭafā, son of Sultan Sulaimān, over whom he acquired unbounded influence. His royal pupil having been put to death by his father (A.H. 960, see Hammer's Geschichte, vol. iii. p. 315), Surūrī spent the rest of his life in retirement, and died A.H. 969, at the age of seventy-two years. He had made a special study of Persian poetry, and left, besides the present work, commentaries on the Maṣnavī, the Būstān, the Divān of Ḥāfiẓ and the Shabistān i Khayāl. See Zail ush-Shaḡā'ik, Add. 18,519, fol. 10 a.

The author says in his preface that he wrote the present work for the use of his pupil, Sultan (*i.e.* prince) Muṣṭafā, son of Sultan Sulaimān, because the Gulistān required a commentary, and he wished to supply the deficiencies of a former one written by some Maulā (in the margin, "known as Ibn Sayyid 'Alī"), who was unacquainted with Persian idioms, and had frequently mistaken the sense. He says in conclusion that he had completed the work in Amasia, at the end of Rabi' II., A.H. 957.

See Fleischer, Dresden Catalogue, No. 242, the Vienna Catalogue, vol. i. p. 539, the Upsala Catalogue, p. 59, the St. Petersburg Catalogue, p. 343, and the Oude Catalogue, p. 549.

Add. 7745.

Foll. 203; 8 $\frac{1}{2}$ in. by 6; 20 lines, 4 $\frac{1}{4}$ in. long; written in Turkish Naskhi; dated A.H. 1116 (A.D. 1704). [Cl. J. Rich.]

The same commentary.

Sloane 2651.

Foll. 188; 8 in. by 5 $\frac{3}{4}$; 21 lines, 3 $\frac{1}{4}$ in. long, in a page; written in small Naskhi, apparently in the 18th century.

A Turkish commentary upon the Gulistān, with the text.

Author: Sham'ī, شبعی

Beg. سپاس بی پایان اول صانع بی نظیره

Maulānā Sham'ī, whose original name was Muṣṭafā Darvīsh, has commented several other Persian poems, as the Maṣnavī (p. 589 *a*), Makhzan ul-Asrār, Maṭīk uṭ-ṭair, Pand-Nāmah, Būstān, the Dīvān of Ḥāfiz, etc. He died, according to Haj. Khal., some time after A.H. 1000. His commentary on the Subḥat of Jāmī is stated, vol. iii. p. 575, to have been written in A.H. 1009. See also Dorn, St. Petersburg Catalogue, p. 333.

The author states in the preface that he had written this commentary at the request of his pupil in Persian, the intendant of the Imperial Gardens, Muḥammad Chalabī, and had completed it within five months. It was written, as stated in a transcript of the author's autograph, described in Krafft's Catalogue, p. 48, in A.H. 977, or, according to the Vienna Catalogue, vol. i. p. 540, A.H. 979. Compare the Gotha Catalogue, p. 93.

Add. 7746.

Foll. 202; 8 in. by 5½; 21 lines, 3½ in. long; written in Naskhi; dated Rabī' I., A.H. 1224 (A.D. 1809). [Cl. J. Rich.]

The same commentary.

Add. 19,509.

Foll. 254; 7½ in. by 5½; 19 lines, 3¼ in. long; written in Naskhi; dated Rabī' I., A.H. 1058 (A.D. 1648).

The same commentary.

Harleian 5485.

Foll. 239; 8¼ in. by 4½; 21 lines, 2¼ in. long; written in small Nestalik, with ruled margins; dated Constantinople, A.H. 1000 (A.D. 1591).

The same commentary.

The margins of foll. 3—23 contain the beginning of the same author's commentary upon the Būstān.

Beg. حمد بی حد وثناء بی عد اول صانع

See the Upsala Catalogue, p. 99, the Leyden Catalogue, p. 114, and the Gotha Catalogue, p. 69.

Add. 26,156.

Foll. 120; 9 in. by 6¼; 15 lines, 3¾ in. long; written in Indian Shikastah-āmīz, apparently in the 18th century.

[Wm. Erskine.]

شکرستان

A commentary on the Gulistān.

The beginning of the preface is wanting, and the author's name does not appear. The remaining portion contains the above title, and the work concludes with some verses, stating that it was written in A.H. 1095.

The margins contain copious notes, in the same handwriting as the text. The fly-leaf has the title "Kilīd e Gulistān" in the handwriting of Mr. Erskine.

The marginal notes of a copy of the Gulistān, Add. 26,154 (p. 604 *b*), include several extracts from the present commentary.

Or. 366.

Foll. 284; 11 in. by 7; 17 lines, 4¾ in. long; written in Indian Shikastah-āmīz, apparently in the 18th century.

[Geo. Wm. Hamilton.]

بهار عمر

A commentary on the Gulistān.

Beg. غنچه لاسستان کذت کنزاً که از کلبانک

The author does not state his name, but gives to understand, in the conclusion, that it is connected with the words عدل and حی; it may be عبد الحی عادل.

It is stated in the preface that the work was written in the town of Palval (Thorn-ton's Pulwul, 41 miles south of Dehli), where the author lived in retirement.

The date of composition, A.H. 1119, is conveyed in a versified chronogram at the end of the words *كلستانم بهار عمر*. The work concludes, foll. 279—283, with a summary of the moral bearings and logical connection of all the tales of the Gulistān.

The margins contain copious notes in the same handwriting as the text. From those of the last page it appears that the author had previously written commentaries on the Gulistān and the Maṣnavī, respectively entitled *هوجه معنوی* and *کلبن اعتدال*.

Sloane 3587.

Foll. 55; 8½ in. by 6; 13 lines, 3½ in. long; written in Indian Nestalik; dated Rajab, A.H. 1118 (A.D. 1706).

زاد المسافرين

"Store of the wayfarers," rules of religious life, illustrated by anecdotes and fables.

Author: Amīr Ḥusainī, *امير حسينی*

Beg. *ای برتر از آنکه خالق کنند*
آنانکه پدید و بسا نهفتند

Mīr Ḥusainī Sādāt, a native of Ghūr, became in Multān a disciple of Rukn ud-Dīn Abul-Fatḥ, grandson and successor of the famous Shaikh, Bahā ud-Dīn Zakariyyā (Rukn ud-Dīn died, according to Akhbār ul-Akhyār, fol. 57, shortly after A.H. 725). He afterwards settled in Herat, where he died, as stated by Jāmī, Nafahāt, p. 705, on the 16th of Shavvāl, A.H. 718. He left many Ṣufī works in prose and verse; the following are especially mentioned: Kanz ur-Rumūz, Zād ul-Musāfirīn, Nuzhat ul-Arvāḥ, Rūḥ ul-Arvāḥ, Širāṭ Mustakīm, Sī Nāmāh, and Tarab ul-Maḥāsīn. See above, p. 40 a, Ḥabib us-Siyar, vol. iii., Juz 2, p. 74,

Firishtah, vol. ii. p. 762, Riyāz ush-Shu'arā, fol. 116, and Ātashkadāh, fol. 60.

The work is divided into eight Maḳālahs, which, however, are not distinguished in the present copy. The date of composition, A.H. 729, which Dr. Sprenger gives from his MS., Oude Catalogue, p. 430, is not found in any of the Museum copies.

See Haj. Khal. vol. iii. p. 528, the Leyden Catalogue, vol. ii. p. 116, the St. Petersburg Catalogue, pp. 356, 438, and the Gotha Catalogue, p. 10.

Add. 7750.

Foll. 51; 7 in. by 4½; 11 lines, 2¾ in. long; written in Nestalik, with 'Uvān and gold-ruled margins; dated Muḥarram, A.H. 878 (A.D. 1473). [CL. J. RICH.]

کلشن راز

"The rose-bed of mystery," a Ṣufī poem.

Author: Maḥmūd, *محمود*.

Maḥmūd B. 'Abd ul-Karīm B. Yaḥyā ash-Shabistārī (or, as in the subscription of the present copy, Chapistārī), from Shabistar, a village at eight farsangs from Tabriz, wrote, beside the present work, three Ṣufī tracts entitled Ḥaḳḳ ul-Yaqīn (Add. 16,832, i., and Mélanges Asiatiques, vol. v. p. 229), Risālah i Shāhid, and Sa'ādāt Namāh (Add. 27,261, xxiv). He died A.H. 720. See Majālis ul-'Ushshāḳ, fol. 97, Haft Iklim, fol. 508, Riyāz ush-Shu'arā, fol. 405, and Ātashkadāh, fol. 17.

Beg. *بنام آنکه جانرا نکرت آموخت*

The author states in the prologue that he had written this work in answer to some questions in verse, received by messenger, in A.H. 717, from some eminent personage of Khorasan, whose name is not given. (It was, according to Jāmī, Nafahāt, p. 705, Amīr Ḥusainī, mentioned under the preceding No.). Although he had composed numerous works in prose, he had never

attempted poetry. Yielding, however, to the instances of his friends, he wrote the answers in the same form as the questions, *i.e.* in Maṣnavī rhyme, and completed them in the space of a few hours. The questions, which relate to the meaning of some Sufi terms, are given in their original form, and each is followed by the answer.

The work has been edited, with a German version, by Hammer, "Rosenflur des Geheimnisses," Pesth, 1838. It is noticed in the Jahrbücher, vol. 66, Anzeige-Blatt, p. 26, the Vienna Catalogue, vol. iii. p. 425, Krafft, p. 66, and the St. Petersburg Catalogue, pp. 212, 349.

Add. 8992.

Foll. 48; 6 in. by 4; 11 lines, 2½ in. long; written in small Shikastah-āmiz; dated A.H. 1220 (A.D. 1805).

The same work.

Add 21,104.

Foll. 892; 9¼ in. by 6¼; 19 lines, 3 in. long, with 34 lines in the margins; written in small Nestalik, with 'Unvān, illuminated headings, and gold-ruled margins; dated Rabi' I., A.H. 923 (A.D. 1517).

[H. STEINSCHUSS.]

کلیات امیر خسرو

The complete poetical works of Amir Khusrau, who died A.H. 725; see p. 240 *b.*

The works of Amir Khusrau are mentioned by Sir Gore Ouseley, in his Notices, pp. 148—163, by Dr. Sprenger, Oude Catalogue, pp. 467—470, and by Dr. Dorn, St. Petersburg Catalogue, pp. 350. In the last work they are stated to have been collected by the poet Saifi, whose preface is preserved in one of the

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MSS. there described. An account of their contents by Raushan 'Alī (Ziyā ud-Dīn Khān) is preserved in Or. 1869, foll. 3—16, and a detailed analysis, with translated extracts, by Sir Henry Elliot, of such of Khusrau's poems as are of historical interest, will be found in the History of India, vol. iii. pp. 524—566.

The contents are as follows:

I. Fol. 5 *b.* تحفة الصغر, Poems of adolescence, with a prose preface by the author.

Beg. حمدی کہ از اول زادن زاد وجود بود

Khusrau speaks in the preface of his precocious taste for poetry, and quotes a Rubā'ī extemporized by him in his childhood in the presence of Khwājah 'Izz ud-Dīn, from whom he received the poetical surname of Sulṭānī, adopted in his early compositions. Much against his will, he states further on, some poems composed by him from his fifteenth to his nineteenth year had been collected by his brother Taj ud-Dīn Zāhir, who, moreover, forged a chain ("Silsilah") for the fastening of that ship (or anthology, "Safinah").

The links of that chain are distichs prefixed to each of the separate poems. All have the same measure and rhyme, so as to form one connected poem, binding together the loose contents of the Divān. A similar Silsilah is found in each of the next-following four collections.

The Tulīfat uş-Sighar consists of Kaşīdahs and Tarjī'-bands. They are in praise of Sultan Ghiyāş ud-Dīn Balban (A.H. 664—686), of his son Sulṭān-Muḥammad Kā'an, commonly called Khān i Shahīd, of some great personages of Balban's court, and finally of the poet's spiritual guide, Shaikh Niẓām ud-Dīn Auliya.

In this, as well as in the four following Divāns, every piece has prefixed to it the name and scansion of its metre.

A A

II. Fol. 51 *b*. *وسط الحیوة*, Poems of middle life, with a prose preface.

Beg. *حمدي که از میان جان برآید و ثنای*

The pieces here collected were composed by Khusrau, as stated in the preface, Add. 25,807, from his twentieth to his thirty-fourth year (in other copies "from his twenty-fourth to his thirty-second year"). They are *Qaṣīdahs* and *Tarjī'-bands*, in praise of *Nizām Auliya*, of *Nuṣrat ud-Dīn Sulṭān Muḥammad*, the eldest son of *Balban*, and the poet's special patron, whose death in battle in the month of *Zuhrijjah*, A.H. 683, is here recorded. Others are addressed to *Mu'izz ud-Dīn Kaiḡubād*, who reigned A.H. 686—689, to *Ikhtiyār ud-Daulah B. Kishli Khān*, and other *Amīrs* of that period.

III. Fol. 139 *b*. *غرة الكمال*, Poems of maturity, with preface.

Beg. *غرة کمال انسانی از دیباجه حمد*

In the preface the author discourses at great length on the excellence of poetry in general, on the superiority of Persian to Arabic poetry, on the different kinds of poetical talent, and on his own rank among Persian poets. He names, as his great models, *Sanāi* and *Khāḡānī* in contemplative poetry, *Rāzī* and *Kamāl* in invention, *Nizāmī* and *Sa'di* in *Maṣnavī* and *Ghazals*. He then goes on to state that he had been urged to collect the present *Divān* by his brother, the eminent penman, *'Alā ud-Dīn 'Alīshāh*, and expatiates on the great variety of poetical figures or ornaments *صنعة* which he had originated, concluding with a sketch of his life. The poems included in the present collection, he states, had been written from his thirty-fourth to his forty-third year, or from A.H. 685 to to the end of A.H. 693.

This *Divān*, which exceeds the others in bulk, consists of *Qaṣīdahs*, fol. 190 *b*, *Tarjī'-bands*, fol. 286 *b*, and *Īḡī'āhs*, fol. 297 *b*.

The poems are in praise of *Nizām ud-Dīn*

Auliya, of the Sultans *Mu'izz ud-Dīn Kaiḡubād* (A.H. 686—689) and *Jalāl ud-Dīn Firūz Shāh* (A.H. 689—695), of the latter's successor, *Ruku ud-Dīn Ibrāhīm* (A.H. 695), of *'Alā ud-Dīn Muḥammad Shāh* (A.H. 695—715), lastly of the *Amīrs* *Ikhtiyār ud-Dīn 'Alī B. Aibak*, *Saif ud-Daulah Bārbak*, *Tāj ud-Dīn Khān Ghāzī*, *Tāj ud-Daulah Malik Chhajū*, and some others.

IV. Fol. 317 *b*. *بقية نقيه*, Select remnants, or poems of old age, with preface.

Beg. *حمدي که بقية نقيه حیات در تخریر آن*

The author treats in the preface of the different kinds of *Ghazals*, and illustrates by copious and fanciful images the distinctive characters of each of his four *Divāns*. The date of compilation is not given, but from the fact of an elegy on the death of *Sulṭān 'Alā ud-Dīn*, A.H. 715, being included, it may be inferred that the *Divān* was completed but a few years before the poet's death.

The collection consists of *Qaṣīdahs*, fol. 331 *a*, *Tarjī'-bands*, fol. 377 *b*, and *Muḡaṭṭa'āt*, fol. 386 *a*. Most of the poems are addressed to *Muḥammad Shāh* ('*Alā ud-Dīn*), others to his sons, *Ḳuṭb ud-Dīn Mubārak Shāh* and *Khizr Khān*, and to various *Amīrs* of his court.

The preceding four *Divāns* have been printed with the title of *Kulliyāt i Amīr Khusrau* in the press of *Naval Kishor*, *Lueknow*.

V. Fol. 393 *b*. *دیوان امیر خسرو*, A collection of *Ghazals* and *Rubā'īs*.

Beg. *ای زخیال ما برون در تو خیال کی رسد*

The contents originally formed part of the preceding four *Divāns*. With the exception of the first twelve pieces, which are in praise of God and the prophet, the *Ghazals* are arranged in alphabetical order according to the rhyme-letters, and, under each letter, those which have the same measure are grouped together, the name and scansion of the metre being prefixed to each class. At the end,

fol. 861 *b*—871 *a*, are Rubā'īs without alphabetical arrangement.

VI. Foll. 871 *b*. مفتاح الفتح, "The key of victories," a poetical account in Maṣnavī rhyme of the campaigns of Jalāl ud-Dīn Fīrūz-Shāh during the first year of his reign, *i. e.* from his accession, A.H. 689, to his return to Dehli in Jumāda II., A.H. 690, the time at which, as stated in the conclusion, the poem was written.

Beg. سخن بر نام شاهی کردم آغاز

This Maṣnavī was originally included in the Ghurrat ul-Kamāl. An abstract of its contents is given by Sir H. Elliot, History of India, vol. iii. pp. 536—544.

The following works are written in the margins:—

VII. Fol. 5 *b*. مطمع الانوار, A moral and religious poem, written in imitation of the Makhzan ul-Asrār of Nizāmī, and in the same measure.

Beg. بسم الله الرحمن الرحيم
خطبه قدس است بملك قدیم

The poem is dedicated to Sultan 'Alā ud-Dīn Muḥammad Shāh. The author states in the concluding lines, fol. 105 *b*, that it contains 3310 distichs, and was written in two weeks, A.H. 698.

VIII. Foll. 106 *b*. شیرین و خسرو, Shīrīn u Khusrau, an imitation of Nizāmī's Khusrau u Shīrīn.

Beg. خداوندا دلم را چشم بکشای
بمعراج یقینم راه بنمائی

It is also dedicated to 'Alā ud-Dīn, and contains a chapter of advice to the author's son, Mas'ūd, then in his tenth year. It is stated, towards the end, fol. 232 *b*, that this was the second poem written in imitation of Nizāmī's Khamsah, and that it was completed at the beginning of Rajab, A.H. 698. It is added that the poem consists of 4124 distichs.

IX. Foll. 233 *b*. مجنون لیلی, Majnūn Lailā, in imitation of Nizāmī's Lailā u Majnūn.

Beg. ای داده بدل خزینه‌ه راز
عقل از توشده خزینه پرداز

This poem, which is also dedicated to Sultan 'Alā ud-Dīn, is stated to contain 2660 distichs, and was written, like the two preceding, in A.H. 698; see fol. 312 *b*. The text has been lithographed in Calcutta, A.H. 1244, and in Lucknow, A.H. 1286.

X. Fol. 313 *b*. آئینه سکندری, The mirror of Alexander, a counterpart to the Iskandar Namah of Nizāmī.

Beg. جهان پادشاه خدائی تراست
ازل تا ابد پادشاهی تراست

This poem is also dedicated to 'Alā ud-Dīn. It is stated at the end, fol. 445 *a*, to have been written in A.H. 699, and to contain 4450 distichs.

In some copies, as Add. 24,983, 22,699, etc., the beginning is

خدایا جهان پادشاهی تراست
زما خدمت آید خدائی تراست

XI. Fol. 447 *b*. هشت بهشت, The eight paradises, a poem on the loves of Bahrām, written in imitation of Nizāmī's Haft Paikar.

Beg. ای کشاینده خزاین جود
نقش پیوند کارگاه وجود

The author states at the end, fol. 540 *b*, that this poem was completed A.H. 701, and that it contains 3352 distichs. He adds in an appendix, ذیل, that the whole Khamsah (the five preceding poems, artt. vii—xi.) had been completed in the space of three years, and that it had been revised and corrected by Kāzī Shihāb ud-Dīn, whom he describes as the most accomplished scholar of the age.

XII. Fol. 544 *b*. قران السعدین, The conjunction of the two lucky planets, a poetical account of the meeting of Sultan Mu'izz ud-

Dīn Kaiḡubād and his father Nāṣir ud-Dīn Bughrā Khān), Sultan of Bengal, which took place in Dehli, A.H. 688.

Beg. حمد خداوند سرایم نخست
تا شود این نامه بنامش درست

It is stated towards the end, fol. 647 *b*, that the poem was written in three months, and completed in Ramazān, A.H. 688, the author being then in his 36th year.

See the analysis of the poem by Sir H. Elliot, *History of India*, vol. iii. pp. 524—531, and the extracts by Prof. Cowell, *Journal of the Asiatic Society of Bengal*, vol. xxix. pp. 225—239.

The *Ḳirān us-Sa'dain* has been lithographed in Lucknow, A.H. 1259, and edited, with a commentary, by Maulavi Ḳudrat Aḡmad, Lucknow, A.H. 1261.

XIII. Fol. 660 *b*. نه سپهر, The nine spheres, a poetical description of the court of Ḳuṭb ud-Dīn Mubārak Shāh, with an account of the principal events of his reign.

Beg. خدا را کنم بر سر نامه یاد
که بر بنده درهای معنی کشاد

In the prologue, which contains a dedication to Ḳuṭb ud-Dīn, Khusrāu says that his age was then over sixty, and he names the three Sultans who had successively been his patrons, and the objects of his panegyrics, namely, Mu'izz ud-Dīn Kaiḡubād, Fīrūz Shāh, and 'Alā ud-Dīn.

See the analysis of this poem by Sir H. Elliot, *History of India*, vol. iii. p. 557. The poem is there stated to have been completed on the 30th of Jumāda II., A.H. 718, when the poet was sixty-five years of age. Compare Stewart's Catalogue, p. 63.

XIV. Fol. 790 *b*. دولرانی خضر خان, "Duval-rānī Khizr Khān," a poem on the love adventures of Khizr Khān, son of Sultan 'Alā ud-Dīn, with Deval Rānī, the daughter of Rāi Karn of Gujrāt.

Beg. سرنامه بنام آن خداوند
که دلپارا بخوبان داد بیوند

This poem, which is dedicated to Sultan 'Alā ud-Dīn, was written at the request of prince Khizr Khan, from a narrative penned by himself. But it was not finished until after the death of 'Alā ud-Dīn and Khizr Khān. It is often called خضر خانی, and sometimes عشقیه or عشیقہ; but the above is the title given to it by the author in the introduction, fol. 809 *a*.

خطاب این کتاب عاشقی بهر
دولرانی خضر خان ماند در دهر

Khusrāu states in the same passage that the heroine's name, which was originally ددیولدی, had been changed by him, for convenience's sake, to دولرانی, pronouncing the first part like the plural of Daulat—

دول چون جمع دولتهاست در جمع
درین نامه است دولتها بسی جمع

The text breaks off at the end of the section in which is recorded the tragic end of Khizr Khān and Deval Rānī. In the conclusion, as found in other copies (Add. 7776, fol. 119 *a*, Or. 335, fol. 154 *b*), the poet states that he wrote this poem in the space of four months and a few days, and that he completed it on the 6th of Zul-ḡa'dah, A.H. 715. He adds that it consisted originally of 4200 verses; but that 319 lines added after the death of Khizr Khān, brought up the total to 4519.

An abstract of the poem is given by Sir H. Elliot, *History of India*, vol. iii. pp. 544—557. See also E. Thomas, *Pathan Kings*, p. 176, and Aumer, *Münich Catalogue*, p. 22.

The MS. contains two whole-page miniatures at the beginning, and fifteen of smaller size in the body of the volume, all in Persian style. On the first page is an illuminated shield enclosing a table of contents.

Add. 25,807.

Fol. 521; 11½ in. by 7; 17 lines, 3 in. long, with 24 lines in the margin; written in fair Nestalik, with three 'Unvāns and gold-ruled margins, apparently in the 16th century.

[WM. CURETON.]

ديوان امير خسرو

The five Divāns of Amīr Khusrāu in their original shape, that is to say, including the Ghazals and Maṣnavīs. The MS. has some lacunes and transpositions, and the text is far from correct.

The contents are:—

I. Fol. 2 *b*. *وسط الحيوه*, the second Divān (p. 610, art. ii.), first half.

The preface, which agrees with that of the preceding copy, is preceded by two lines in Arabic beginning:

بفضل الله قد سطرته هذه الصفحات

Contents: *Ḳaṣīdahs*, fol. 7 *b*. *Tarjī's*-band, fol. 42 *a*.

This second section breaks off in the beginning of the last *Tarjī's*-band (Add. 21,104, fol. 132 *b*).

II. Fol. 52 *b*. *بقية نقيه*, the fourth Divān (p. 610, art. iv.), wanting the preface, and some lines at beginning and end. It begins with the following verse of the *Silsilah*:—

بقية ايست نقيه زفويض طبع من اين

Contents: *Ḳaṣīdahs*, fol. 52 *b*. *Tarjī's*, fol. 77 *b*. *Maṣnavīs*, fol. 82 *a*. *Ḳiṭ'ahs* (most of which are not found in the preceding copy), fol. 85 *a*. *Ghazals*, fol. 99 *a*. *Rubā'īs*, fol. 130 *a*.

The *Ghazals*, in this and the following Divāns, are not in alphabetical order.

III. Fol. 141 *a*. *تحفة الصغر*, the first Divān (p. 609, art. i.) wanting the preface and about three pages at the beginning.

Contents *Ḳaṣīdahs*, fol. 141 *a*. *Tarjī's*,

fol. 163 *a*. *Ḳiṭ'ahs*, fol. 167 *b*. *Ghazals*, fol. 169 *a*. *Maṣnavīs*, fol. 184 *a*. *Rubā'īs*, fol. 187 *a*.

The *Ḳiṭ'ahs* and *Maṣnavīs* are not found in the preceding copy.

IV. Fol. 193 *a*. A series of *Ghazals*, probably from the *Ghurrat ul-Kamāl* (p. 610, art. iii.), imperfect at beginning and end.

Beg. *بازان بلا عاشقان اذك بصحرا مي رود*

V. Fol. 223 *a*. The latter half of the second Divān, *وسط الحيوه*, beginning with the last *Tarjī's*-band, and containing *Ḳiṭ'ahs*, fol. 223 *a*, *Maṣnavīs*, fol. 227 *a*, *Ghazals*, fol. 236 *a*, and *Rubā'īs*, fol. 307 *b*.

VI. Fol. 327 *b*. *غربت الكمال*, the third Divān, with the preface, to which is prefixed the following line in Arabic:

الله اطبع اهله الغر من هذه غرة الكمال

Contents: *Ḳaṣīdahs*, fol. 359 *a*. *Tarjī's*, fol. 417 *b*. *Ghazals*, 423 *a*. *Rubā'īs*, fol. 425 *a*.

There is a gap, apparently of considerable extent, after fol. 422; the latter part of the *Tarjī's*, the whole of the *Ḳiṭ'ahs* and *Maṣnavīs*, and the greater part of the *Ghazals* are wanting.

VII. Fol. 442 *b*. *نهایت الكمال*, the fifth of the author's Divāns, comprising the poems of the last years of his life, with a preface.

Beg. *بسم الله الواهب الذي وهب الشعر المتبحر*

The preface, which is confined to the praises of God, the prophet, and the author's spiritual guide, *Nizām ud-Dīn*, gives no clue to the date of the compilation. But the Divān includes an elegy on the death of Sultan *Ḳuṭb ud-Dīn Mubārak Shāh*, A.H. 720, fol. 464 *b*, several poems addressed to *Ghiyāṣ ud-Dīn Tughluḳ* (A.H. 720—725), and to his son and presumptive heir *Fakhr ud-Dīn Ulugh Khān*, foll. 465, 466, and even a poem on the festive entrance of the latter into

Dehli after his accession as Muḥammad Shāh, A.H. 725, fol. 467 *a*, an event which took place a few months before the death of the poet.

Contents: Preface, fol. 442 *b*. *Ḳaṣīdahs*, fol. 444 *a*. *Tarjī's*, fol. 464 *b*. *Maṣnavīs*, fol. 469 *a*. *Ḳiṭ'ahs*, fol. 473 *b*. *Ghazals*, fol. 475 *b*. *Rubā'īs*, fol. 519 *a*.

The *Nihāyat ul-Kamāl* is mentioned in the *Mir'at Aftābnumā*, fol. 111, as the last of the five *Divāns* of *Khusrau*.

Add. 23,549.

Foll. 290; 9½ in. by 5½; 19 lines, 3¼ in. long; written in *Nestalik*, apparently in the 17th century. [ROBERT TAYLOR.]

غرة الكمال

The third *Divān* of *Amir Khusrau* (p. 610, art. iii.), with some lacunes.

Contents: Preface, fol. 2 *b* (wanting about seven leaves after fol. 33, corresponding to Add. 21,104, foll. 165 *b*—171 *a*). *Ḳaṣīdahs*, fol. 59 *b*. *Tarjī's*, fol. 150 *b*. *Ghazals*, fol. 161 *b* (Add. 25,807, foll. 205 *a*—208 *b*). *Ḳiṭ'ahs*, fol. 170 *a*. *Maṣnavīs* (imperfect at the end), fol. 190 *a*. *Ghazals*, foll. 228 *a*—253 *b* (imperfect at beginning and end, corresponding to Add. 25,807, foll. 196 *b*—205 *a*, 208 *b*—218 *a*). *Rubā'īs*, foll. 254 *a*—291 *b*, (also imperfect at beginning and end, corresponding to Add. 25,807, foll. 427 *a*—438 *a*).

The *Maṣnavīs* include *Miftāḥ ul-Futūḥ* (p. 611, art. vi.), a narrative of the poet's journey to Oude with the Sultan's army (A.H. 687), addressed to his brother *Zāhid* (see *Elliot*, vol. iii. p. 535), and a few shorter poems.

Add. 22,700.

Foll. 475; 8 in. by 4½; 14 lines, 2½ in. long; written in neat *Nestalik*, with *Unvān*, ornamented headings, and gold-ruled mar-

gins, dated *Ramazān*, A.H. 890 (A.D. 1485). [SIR JOHN CAMPBELL.]

دیوان امیر خسرو

A collection of *Ghazals* from all four *Divāns* of *Amir Khusrau*, arranged in one alphabetical series.

Beg. حمد رانم بر زبان لله رب العالمین
ازک جان بخشید در قرآن هدی للمتقین

The arrangement differs from a similar collection described p. 610, art. v., and the number of poems is much smaller. After the *Ghazals* are found some *Muḳaṭṭa'āt*, fol. 453 *a*, not in alphabetical order, and some *Rubā'īs* alphabetically arranged, fol. 465 *a*.

Copyist: جلال الدین محمد

Or. 1215.

Foll. 326; 10 in. by 6; 12 lines, 2¾ in. long; written in an elegant *Nestalik*, with a rich *Unvān*, gold-ruled margins, and ornamental headings throughout; dated *Sha'bān*, A.H. 895 (A.D. 1490); bound in stamped and painted covers.

Another copy of the *Divān* of *Amir Khusrau*, substantially agreeing, in both contents and arrangement, with the preceding MS. It contains also some *Muḳaṭṭa'āt*, fol. 313 *b*, and *Rubā'īs* in alphabetical order, fol. 319 *a*.

Copyist: نعیم الدین بن حاجی صدر الدین
المذهب

Add. 7757.

Foll. 452; 9 in. by 5; 15 lines, 2¾ in. long; written in *Nestalik*, with *Unvān* and gold-ruled margins, apparently in the 16th century. [CL. J. RICH.]

The *Divān* of *Amir Khusrau*, containing *Ghazals* in alphabetical order, and, at the end, *Muḳaṭṭa'āt*, fol. 434 *a*, and *Rubā'īs*, fol. 440 *b*, both without alphabetical arrangement.

The contents differ considerably from those of the two preceding copies.

Add. 7756.

Foll. 174; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 14 lines, $3\frac{1}{4}$ in. long; written in Nestalik, with gold-ruled margins, apparently in the 16th century.

[Cl. J. RICH.]

The Divān of the same poet, containing Ghazals in alphabetical order, a Tarjī', fol. 163 *a*, some Kīṭālis, fol. 164 *a*, and Rubā'īs, fol. 166 *b*, the last two sections without alphabetical arrangement. All the Ghazals in *ṭ*, but the last seventeen, are wanting, and the MS. is also imperfect at the end. The number of Ghazals is considerably less than in the preceding copies.

Or. 474.

Foll. 267; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 13 lines, $2\frac{1}{4}$ in. long; written in Nestalik, apparently in the 16th century. [Geo. Wm. Hamilton.]

Ghazals selected from the four Divāns of Amīr Khusrau (p. 609, artt. i.—iv.), and alphabetically arranged.

Beg. دیدم بسی زمانه مرد آزماى را
سازنده نیست هیچ امیر و کدای را

Each Ghazal has a heading showing from which of the four Divāns it was taken.

The collection is much smaller than Add. 21,104, v., and differently arranged.

The first two leaves, and the last two, which contain sixteen Rubā'īs in alphabetical order, are by a later hand.

Foll. 260—267 contain Jāmi's preface to his Haft Aurang, fol. 260 *b*, and the beginning of the Silsilat uz-Zahab.

Add. 24,983.

Foll. 136; $10\frac{1}{2}$ in. by $7\frac{1}{4}$; 22 lines, $3\frac{1}{2}$ in. long, with 48 lines in the margin; written in four gold-ruled columns, in a minute Nes-

talik, with rich 'Unvāns and marginal ornaments; dated Herat, A.H. 917 (A.D. 1511); bound in stamped and gilt leather.

خمسة امیر خسرو

The Khamsah, or five poems of Amīr Khusrau (p. 611, artt. vii.—xi.), viz.: Maṭla' ul-Anvār, fol. 2 *b*. Shīrīn u Khusrau, fol. 28 *b*. Majnūn u Lailā, fol. 60 *b*. Ā'inah i Sikandarī, fol. 80 *b*. Hasht Bihisht, fol. 113 *b*.

An illuminated shield on the first page contains the following inscription: کتاب خمسه امیر خسرو دهلوی علیه الرحمة برسم خزانه السلطان الاعظم الخاقان الاعدلى الاکرم ابو الغازي سلطان حسين بهادر خان خلد ملکه

"The five Poems of Amīr Khusrau of Delhi, mercy be upon him; for the library of the great Sultan, the just and noble Khā-khān, Abu-l-Ghāzī Sulṭān Ḥusain Bahādur Khān, may his reign last for ever."

Abul-Ghāzī Sulṭān Ḥusain died in A.H. 911. It is strange to find him designated as the reigning sovereign in a MS. written six years after his death, and at a time when Herat and all Khorasan had passed into the possession of Shāh Ismā'il Ṣafavī.

At the end of the Maṭla' ul-Anvār is found the following subscription: تمت الكتاب بيد تراب اقدم الفقرا محمد على بن درويش على ببلدة الهرات حفظه الله عن الافات و البليات في شهر جمادي الاخر سنة سبع عشر و تسعماية

Similar colophons, bearing the same date, are appended to the fourth and fifth poems.

On the first page is impressed the seal of Kābil Khān, servant of 'Alamgīr Pādishāh, with the date 1097. Kābil Khān was appointed imperial librarian about the middle of 'Alamgīr's reign. See Tazkirat ul-Umarā, fol. 82.

Add. 22,699.

Foll. 209; $13\frac{1}{4}$ in. by $8\frac{3}{4}$; 22 lines, $5\frac{1}{4}$ in. long; written in Nestalik, in four columns,

with five rich 'Unvāns, gold headings and gold-ruled margins; dated A.H. 978 (A.D. 1571). [SIR JOHN CAMPBELL.]

The same Khamsah.

Two whole-page miniatures, in fair Persian style, are prefixed to each of the five poems.

Copyist: محسن بن لطف الله معاد الحسينى

Add. 7752.

Foll. 188; 9 in. by $6\frac{1}{4}$; 25 lines, 4 in. long; written in small Nestalik, in four columns, with five 'Unvāns; dated Rabi' II., A.H. 981 (A.D. 1573). [CL. J. RICH.]

The same Khamsah.

Copyist: عبد الحسين بن حميد

Add. 7751.

Foll. 245; $9\frac{1}{2}$ in. by $6\frac{3}{4}$; 19 lines, $4\frac{1}{4}$ in. long; written in Nestalik, in four gold-ruled columns, with five 'Unvāns; dated A.H. 982, (A.D. 1574); bound in painted covers.

[CL. J. RICH.]

The same Khamsah.

The volume contains eleven whole-page miniatures, in the Persian style of the 18th century. A note on the first page states that it was given by Muḥammad Kāzīm B. Jalāl ud-Dīn Muḥammad Māzandarānī to his son Muḥammad Hāshim. The former's seal bears the date 1100.

Add. 26,159.

Foll. 232; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 20 lines, $4\frac{1}{4}$ in. long; written in Nestalik, in four gold-ruled columns, with five 'Unvāns; apparently early in the 17th century. [WM. ERSKINE.]

The same Khamsah.

Add. 21,976.

Foll. 92; 2 in. by $4\frac{1}{2}$; 19 lines, $2\frac{3}{8}$ in. long; written in fair Nestalik, in two gold-

ruled columns, with 'Unvān; dated Rāndījah, district of Aḥmadābād, Gujrāt, Zullū ijjah A.H. 995 (A.D. 1587).

Maṭla' ul-Anvār (see p. 611, art. vii.).

Copyist: مظفر تلى ابن شاه تلى ارلات

Add. 24,054.

Foll. 150; 10 in. by $6\frac{1}{4}$; 15 lines, $3\frac{3}{4}$ in. long; written in fair Nestalik, with gold headings; dated Sha'bān, A.H. 885 (A.D. 1480).

A'īnah i Sikandarī (see p. 611, art. x.).

Add. 16,785.

Foll. 99; $5\frac{1}{4}$ in. by $3\frac{3}{4}$; 13 lines, $1\frac{3}{4}$ in. long, with 8 lines in the margin; written in small Nestalik, apparently about the close of the 15th century. [WM. YULE.]

Hasht Bihišt (see p. 611, art. xi.).

Foll. 83, 84, and 97—99, have been supplied by a later hand.

A note on the first page states that the MS. was purchased for the library of the Kādiriyah in A.H. 1050.

Add. 16,784.

Foll. 110; $8\frac{1}{2}$ in. by 4; 15 lines, $2\frac{5}{8}$ in. long; written in Nestalik; dated Fathābād, Rabi' I., the 9th year of Muḥammad Shāh (A.H. 1139, A.D. 1726). [WM. YULE.]

The same poem.

Copyist: محمد نجم الدين حسينى

Add. 7753.

Foll. 145; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; 14 lines, 3 in. long; written in fair Nestalik, in two gold-ruled columns, on gold-sprinkled paper, with a rich 'Unvān, and illuminated headings throughout; dated Herat, Rajab, A.H. 921 (A.D. 1515). [CL. J. RICH.]

Ḳirān us-Sa'dain; see p. 611, art. xii.

The MS. is endorsed زبدة التمثيل خسرو دهلوى

It contains four whole-page miniatures in Persian style.

The transcriber, سلطان محمد خندان, Sultān Muḥammad Khandān, is mentioned in the Ḥabīb us-Siyar, vol. iii., Juz 3, p. 350, as a skilled penman then (A.H. 930) still living in Herat.

Add. 26,160.

Foll. 119; 8 $\frac{3}{8}$ in. by 5; 17 lines, 2 $\frac{7}{8}$ in. long; written in fair Nestalik; dated Ṣafar, A.H. 1000 (A.D. 1591). [WM. ERSKINE.]

The same poem.

Copyist: قطب الدين محمود الحسيني

Add. 18,413.

Foll. 104; 9 in. by 5; 15 lines, 3 $\frac{3}{8}$ in. long; written in Nestalik; dated Shāhjahānābād, in the reign of Muḥammad Shāh (A.D. 1719—1748). [WM. YULE.]

The same poem.

Copyist: مير محمد علي سيالكوتي

Add. 16,786.

Foll. 161; 9 $\frac{1}{4}$ in. by 5; 12 lines, 3 $\frac{1}{4}$ in. long; written in Nestalik, apparently in the 18th century. [WM. YULE.]

The same work.

The first page bears the stamp of General Claud Martin.

Egerton 1033.

Foll. 144; 10 in. by 6 $\frac{1}{4}$; 15 lines, 4 in. long; written in a rude Indian hand, at Rāmnagar, apparently in the 18th century.

The same work.

Copyist: غلام حسن رضا ولد شيع محمد حيات انصاري

Or. 364.

Foll. 65; 9 in. by 5 $\frac{1}{4}$; 20 lines, 3 $\frac{3}{8}$ in.

VOL. II.

long; written in small Nestalik; dated Ṣafar, A.H. 1136 (A.D. 1723).

[GEO. WM. HAMILTON.]

A commentary on the Kīrān us-Sa'dain.

Author: Nūr Muḥammad, called Kāzī Nūr ul-Ḥaḥḥ Dihlavī, نور محمد المدعو بنورالحق دهلوي

Beg. خطبه كبريا و جلال مر بادشاهي را

The work is dedicated to Majd ud-Dīn Maulānā Shaikh 'Abd ul-Ḥaḥḥ, the author's father and instructor. Both have been already mentioned. See pp. 14 *a* and 224 *b*.

The date of composition, A.H. 1014, is ingeniously indicated in the following chronogram:—

چشم عیب از زمین بردارند

می شود شرح قران السعدين

It is obtained by deducting from the total produced by the title شرح قران السعدين, namely 1084, the "eye" of the word عیب "fault," that is to say, the value of the letter ع viz. 70.

See Sprenger, Oude Catalogue, p. 471.

Or. 335.

Foll. 158; 9 in. by 5 $\frac{1}{4}$; 14 lines, 2 $\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 982 (A.D. 1574). [GEO. WM. HAMILTON.]

Duvalrānī Khizr Khān (see p. 612, xiv.), with three whole-page miniatures in the Persian style.

Add. 7754.

Foll. 153; 9 $\frac{1}{2}$ in. by 6; 12 lines, 2 $\frac{3}{4}$ in. long; written in fair Nestalik on gold-sprinkled paper, with a rich 'Unvān, and illuminated borders, probably early in the 16th century. [CL. J. RICH.]

The same poem, with six whole-page miniatures in fair Persian style.

Copyist: شاه محمد الكاتب

B B

Harleian 414.

Foll. 120; $9\frac{1}{2}$ in. by $5\frac{1}{4}$; 19 lines, $3\frac{1}{4}$ in. long; written in cursive Nestalik, in Sultān-pūr, apparently in the 17th century.

The same poem, called in the subscription کتاب عشیقہ

Copyist: محمد لطیف بن محمد شریف ابن
باباشاہ بردی بلخی

Add. 24,952.

Foll. 260; $7\frac{1}{2}$ in. by $4\frac{1}{4}$; 14 lines, 2 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 922 (A.D. 1526).

دیوان حسن دهلوی

The Divān of Mir Ḥasan, of Dehli.

Beg. ای حاکم جهان و جهان داور حکیم
محدث همه بدایع و تو مبدع قدیم

Khwājah Ḥasan, or Amīr Ḥasan, surnamed Najm ud-Dīn, son of 'Alā'ī Sanjarī, was a native of Dehli, and an intimate friend of Amīr Khusrau, with whom he stayed five years in Multan, A.H. 678—683, at the court of Muḥammad Sultān, the eldest son of Ghiyāṣ ud-Dīn Balban. Like Khusrau, he was one of the court-poets of Sultan 'Alā ud-Dīn Khiljī (A.H. 695—715) to whom most of his laudatory poems are addressed. At the age of fifty-three he joined, through Amīr Khusrau's influence, the circle of disciples which surrounded Nizām ud-Dīn Auliya, and soon became one of the favourite Murīds of the holy Shaikh, whose teaching he attended from A.H. 707 to 722, and whose utterances he wrote down from day to day under the title of Favā'id ul-Fu'ād (Or. 1806, 2001). When Sultan Muḥammad B. Tughluq, in A.H. 727 (see Badāonī, vol. i. p. 226), laid Dehli waste, and forcibly removed its inhabitants to his new capital Deogīr, or Daulatāhād, Amīr Ḥasan went with them,

and died, according to the same author, p. 201, in the same year. Taḳī Kāshī, however, gives A.H. 745, and the Khulāṣat ul-Afkar, fol. 65, A.H. 738, as the date of Mir Ḥasan's death.

The historian Ziyā Baranī, who was the constant associate of Mir Ḥasan, and of Amīr Khusrau, speaks with enthusiasm of the former's gifts and moral character, and says that he was called the Sa'dī of Hindustān. See Tarīkh i Firūzshāhī, pp. 67, 359. Other notices will be found in Nafahāt ul-Uns, p. 711, Akhbār ul-Akhyār, fol. 87, Firishtah, vol. i. p. 214, vol. ii. p. 737, Haft Iqlīm, fol. 153, and Daulatshāh, fol. 168. See also Hammer, Redekünste, p. 232, and Sprenger, Oude Catalogue, p. 418.

Contents: Kaṣīdahs, not alphabetically arranged, fol. 2 b. Ghazals in alphabetical order, fol. 35 b. Ḳiṭ'ahs, fol. 244 a. A Maṣnavī, in praise of Sultan 'Alā ud-Dīn, fol. 246 b. Rubā'īs, fol. 248 a.

The Kaṣīdahs are nearly all in praise of Sultan 'Alā ud-Dīn Khiljī (A.H. 695—715). Two are addressed respectively to Ulugh Khān (afterwards Sultan Muḥammad), and Khizr Khān, the sons of Sultan Ghiyāṣ ud-Dīn Tughluq (A.H. 720—725).

A note on the first page states that the MS. belonged to Kātib Zādah Muḥammad Rafī, the first court physician, سر اطباءى خاصه

Copies of the Divān are mentioned in the St. Petersburg Catalogue, p. 356, Ouseley's Collection, No. 178, the Gotha Catalogue, p. 73, and the Munich Catalogue, p. 22.

Add. 7747.

Foll. 304; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 16 lines, $2\frac{1}{2}$ in. long; written in neat Nestalik, in two gold-ruled columns, probably in the 16th century.

[Cl. J. RICHL.]

دیوان اوحدي

The Divān of Auḥādī.

Rukn ud-Din Auḥadī, sometimes called Marāghī, from Marāghah, which appears to have been his birthplace, and sometimes Iṣfahānī, from his habitual residence, Isfahan, took his poetical surname Auḥadī from his spiritual guide, Shaikh Auḥad ud-Din Ḥāmid Kirmānī, who died A.H. 697 (see Oude Catalogue, p. 48, and Nafaḥāt, p. 684). He left, besides his *Dīvān*, a poem called *Jām i Jam*, composed A.H. 733, and another entitled *Dah Nāmāh*, dedicated to a grandson of Naṣir ud-Din Ṭūsī (*Majalis ul-Mūminin*, fol. 334, and *Haj. Khal.*, vol. iii. p. 239). Auḥadī died in Marāghah, near Tabriz, and the date of his death, A.H. 738, was engraved upon his tomb. See *Nafaḥāt ul-Uns*, p. 706, *Lubb ut-Tavārikh*, Add. 23,512, fol. 107, and *Riḡāz ush-Shu'arā*, fol. 20.

Daulatshāh, who with his usual inaccuracy confounded Auḥadī with his master Auḥad ud-Din, makes him die A.H. 697. He has been followed by Taḳī Kāshī, *Oude Catalogue*, p. 17, and the *Haft Iḳlim*, fol. 362. Compare Sprenger, *Oude Catalogue*, p. 360.

Contents: *Ḳaṣīdahs* and *Tarjī'i-bands*, fol. 1 *a*. This section, which contains religious and *Ṣufī* poems, without alphabetical arrangement, is imperfect at the beginning. The first complete piece begins thus:—

هوس كعبه وان منزل وانجاست مرا

Ghazals in alphabetical order, fol. 48 *a*, also imperfect at the beginning. The first complete Ghazal begins thus:—

ای غم عشق تو یار غارما

Rubā'īs, without alphabetical arrangement, fol. 297 *a*.

In a poem included in the first section, fol. 16 *b*, Auḥadī addresses Khwājah Sahnān (p. 624 *b*), a contemporary poet, whose pride and ambition he severely reproves.

The *Dīvān* of Auḥadī is mentioned by *Haj. Khal.* vol. iii. p. 264, and an extract from it is noticed in the *Gotha Catalogue*, p. 72.

Add. 7090.

Fol. 156; 9 in. by 5; 15 lines, 2 $\frac{3}{4}$ in. long; written in Nestalik; dated Sirhiud, Zulka'dah, A.H. 1038 (A.D. 1629).

جام جم

"The Cup of Jamshīd," a poem in the style of the *Ḥadiḳah* of Sanā'ī (p. 549 *a*), and in the same measure, by Auḥadī.

Beg. قل هو الله لامرء قد قال
من له الحمد دائماً متوال

The prologue contains enlogies upon the reigning Sultan Abu Sa'id, (A.H. 716—736), and his Vazir Ghiyāṣ ud-Din Muḥammad B. Rashīd (A.H. 728—736), to the latter of whom the poem is dedicated. It is divided into three sections, called *دور*, or "circles." It was composed, as stated in the conclusion, fol. 155 *a*, in the space of one year, and completed in A.H. 733:—

جو بتاریخ بر گرفتیم فال
هفتصد رفته بود سی و سه سال

Copyist: عبد القدوس

See *Haj. Khal.*, vol. ii. p. 498, Sprenger, *Oude Catalogue*, p. 362, and the *Vienna Catalogue*, vol. i. p. 543.

Or. 333.

Fol. 114; 8 in. by 4 $\frac{1}{4}$; 17 lines, 2 $\frac{3}{8}$ in. long; written in cursive Nestalik, apparently in the 17th century. [GEO. WM. HAMILTON.]

The same poem, wanting the last four lines.

In this copy the date of composition is A.H. 732, fol. 113 *b*:

هفصدی رفته بود سی و دو سال

The last four distichs are wanting.

On the first page are the stamps of the kings of Oude, and some earlier seals, dated A.H. 1111—1117.

Add. 18,113.

Foll. 93; 12 $\frac{3}{4}$ in. by 9 $\frac{1}{4}$; 25 lines, 5 in. long; written in a small and elegant Nestalik, in four gold-ruled columns, with three rich 'Unvāns, and gold headings; dated Baghdād, Jumāda I., A.H. 798 (A.D. 1396).

Three poems by Khwājū Kirmānī, خواجهوی کرمانی

Kamāl ud-Dīn Abul-'Aḩā Maḩmūd B. 'Alī, poetically surnamed Khwājū, was a native of Kirmān. He states in the epilogue of Gul u Naurūz (a passage not found in the Museum copy, but quoted by Erdmann in his "Chudsehu Germani," Zeitschrift der Deutschen Morg. Gesellschaft, vol. ii. pp. 205—215) that he was born on the fifth of Shavvāl, A.H. 679. According to the Tārikh i Ja'fari, quoted in the Luḩb ut-Tavārikh, Add. 23,512, fol. 118, he began his poetical career as a panegyrist of the Muẓaffaris, but having left them, in consequence of some slight, he repaired to the court of Amir Shaikh Aḩu Iṣḩāḩ (who ruled in Shīrāz from A.H. 742 to 754), in whose praise he composed many poems, and died there A.H. 753. The date assigned to his death by Taḩī Kāshī, Oude Catalogue, p. 18, A.H. 745, is too early; for it will be seen further on, p. 621 *b*, that the poet was still alive in A.H. 746.

It is said that Khwājū had followed for some years the teaching of the great Ṣūfī, 'Alā ud-Daulah of Sinnān, who died A.H. 736. He has left a Divān, and a Khamsah written in imitation of the five poems of Nizāmī, and beginning with the Rauẓat ul-Anvār. The Khamsah was completed A.H. 744, as stated in ḩabīb us-Siyar, vol. iii., Juz 2, p. 24. See also Haj. Khal., vol. iii. p. 175. That date is indeed found at the end of Kamāl-Nāmāh, which must have been the last poem of the Khamsah. Notwithstanding that undoubted fact, Daulatshāh gives A.H. 742 as the date of the poet's death, an error which has been blindly copied by the Riyāz

ush-Shu'arā, fol. 172, and the Ātashkadāh, fol. 62. Other notices are to be found in Majālis ul-Mūminin, fol. 543, and Haft Iḩlīm, fol. 119. See also Hammer, Redekünste, p. 248, Sprenger, Oude Catalogue, p. 471, and Dorn, St. Petersburg Catalogue, p. 357.

I. Fol. 1 *b*. همای همایون, the love adventures of Shahzādah Humāī, prince of Zamīn Khāvar, and Humāyūn, a daughter of the Faghfūr, or emperor of China; a Maṣnavī in the same metre as the Iskandar Nāmāh of Nizāmī.

Beg. بنام خداوند بالا و پیوست
که از هستیش هست شد هر چه هست

In the prologue, after duly praising the reigning sovereign Abu Sa'īd Babādur Khān, and his Vazīr Ghiyāṣ ud-Dīn Muḩammad (son of the historian Rashīd ud-Dīn), the author says that he had been induced to compose this poem by the illustrious Ṣadr, Abul-Faṩḩ Majd ud-Dīn Maḩmūd, who had supplied him with a genuine Persian theme, and had urged him to "sing to the Muslims a Magian spell," فسون مغان بر مسلمان بخوان

From the epilogue we learn that the poem was composed in Baghdād, where Khwājū was pining for his native Kirmān, and that it was completed in A.H. 732, a date expressed by the chronogram بذل in the following lines:—

کنم بذل برهر که دارد هوس
که تاریخ این نامه بذلست و بس

The contents have been stated by Erdmann, l.c., p. 213, and, from a Turkish imitation, by Krafft, Handschriften der Orientalischen Akademie, p. 71. See also Haj. Khal., vol. vi. p. 504, and the Vienna Catalogue, vol. i. p. 544.

II. Fol. 50 *b*. کمال نامه, the "Book of Perfection," an ethic and religious poem, in the metre of Haft Paikar.

Beg. بسم من لا اله الا هو
صبيغ لفظي وزين معناه

The greater part of the prologue is taken up by an invocation to Shaikh Aḥu Ishāq Ibrāhīm B. Shahriyār Kāzarūnī, the patron saint of Kāzarūn (who died A.H. 426; see above, p. 205 *a*, Nafahāt ul-Uns, p. 286, and B. de Maynard, *Diet. Géographique*, p. 472). The poet states that he was staying as a devout worshipper at the Shaikh's holy shrine. In the epilogue he addresses a panegyric to the sovereign of Fārs, Amīr Shaikh Abu Ishāq (A.H. 742—754), and some advice to his own son, Mujir ud-Din Abu Sa'īd 'Alī. He adds that he had read the poem to his spiritual guide (Murshid), then just arrived in the land, who being pleased with it, had conferred upon him the holy investiture (Khirḳah), and upon his work the title of Kamāl Namah. The date of composition, A.H. 744, is stated in the following lines:—

شد بتاریخ هفصد و چل و چار
کار این نقش آذری جو نکار

The same verse is quoted in the Ḥabīb us-Siyar as giving the date of the completion of the Khamsah.

The poem is divided into sections (Bāh), which in another copy, Add. 7758, are numbered from 1 to 12. The present MS. has lost a leaf after fol. 50.

III. Fol. 71 *b*. روضة الانوار, the "Garden of Lights," a Sufi poem in twenty sections (Maḳālahs).

Beg. زينت الروضة في الاول
بسم اله صمد مفضل

It is dedicated to Shams ud-Din Maḥmūd B. Ṣa'in, to whom the poet had been recommended, as he states in the epilogue, by his patron, Tāj ud-Din Aḥmad 'Irāḳī.

Shams ud-Din Maḥmūd B. Sā'iu was first

attached to the Chūpānī princes Amīr Pīr Ḥusain and Malik Ashraf, by whom he was put in possession of the fortress of Sirjām. He surrendered it, A.H. 744, to Amīr Muḥammad Muẓaffar. Sent by the latter to Shīrāz on a mission to Amīr Shaikh Abu Ishāq, he deserted his patron to enter the service of his rival, by whom he was appointed Vazīr. He died in an encounter with the Muẓaffaris on the 4th of Ṣafar, A.H. 746, a date recorded by Khwājū in verses quoted by Ḥāfiẓ Abrū; see Or. 1577, and Ḥabīb us-Siyar, vol. iii., Juz 2, p. 18.

Tāj ud-Din 'Irāḳī, a wealthy inhabitant of Kirmān, was one of the first who came out of that city, then besieged by Amīr Muḥammad Muẓaffar, to submit to the conqueror (A.H. 741). Raised by him to the Vazirate, he incurred his anger some years later, and was put to death. See *Dastūr ul-Vuzarā*, fol. 121.

In the prologue the poet introduces his beloved, who suggests to him that, his *Gul u Naurūz* being finished, he should now turn to his admired Nizāmī, and try to surpass the *Makhzan ul-Asrār*.

Khwājū says in the epilogue that the poem had been written at the shrine of Shaikh Abu Ishāq Ibrāhīm Kāzarūnī, and completed A.H. 743:—

جيم زيات شده برميم و ذال
وامده جون عين منعل هلال

A leaf is wanting after fol. 79.

The *Rauzat ul-Anvār* is considered as the first poem of the Khamsah. See Haj. Khal. vol. iii. pp. 175, 498, and *Zeitschrift der D. M. G.*, vol. xvi. p. 234.

This fine MS. is due to the pen of a celebrated calligrapher, Mir 'Alī Tabrizī, who signs میر علی بن الیاس التبریزی الباورچی.

In some lines quoted in the *Majālis ul-Mūminin*, fol. 486, Sulṭān 'Alī Mashhadī, a penman of great repute (see p. 573 *a*), calls Mir 'Alī

* by Junaid Maggāsh; see Sahisān le miniature persane, p. 32 + fe. xxv.
(Martin, miniature persane, No. 45-50 — usually calls the miniatures Timūrid) etc

Tabrizī the inventor of the Naskh-Ta'liq, and says that he was a contemporary of Kamāl Khujandī (who died A.H. 803). See also Mir'āt ul-'Ālam, fol. 458, and Blochmann, Ain Akbari, p. 101, where he is said to have lived under Timūr.

At the beginning of the Rauzat ul-Anvār, which appears to have held originally the first place in the volume, is an illuminated shield with an inscription showing that the MS. had been written for the library of a royal personage called Abul-Fatḥ Bahrām: برسم
کتاب خانہ شہریار ابو الفتح بہرام جم اقتدار

The MS. contains nine whole-page miniatures in a highly finished Persian style.

Add. 7758.

Fol. 178; 8 $\frac{3}{4}$ in. by 6; 21 lines, 4 in. long; written in Nestalīk, in four gold-ruled columns, with four 'Unvāns; dated Rabi' I., A.H. 934 (A.D. 1527). [CL. J. RICH.]

Five poems by the same author, as follows:—

I. Fol. 1 *b*. Humāi and Humāyūn; see the preceding MS., Art. I.

This copy contains an epilogue, fol. 54 *b* — 56 *a*, which is a later addition. The Sultan, we are told, having succumbed to fate, and the Vazīr having soon followed, the poet had lost the expected reward. (Abu Sa'īd died on the 13th of Rabi' II., A.H. 736, and Ghiyāsh ud-Dīn was put to death in Ramaẓān of the same year.) Subsequently, however, his patron, Tāj ud-Dīn Aḥmad 'Irāqī (see p. 621 *b*), having proceeded from Kirmān to the royal camp to kiss the threshold of the Khākān, obtained for Khwājū and his work the favourable notice of the Vazīr, Shams ud-Dīn Maḥmūd B. Ṣā'in (see p. 621 *a*), who recompensed him beyond his hopes.

II. Fol. 57 *b*. کل و نوروژ, the love-story of Naurūz, son of the king of Khorasan, and

Gul, daughter of the emperor of Rūm, a Maṣnavī in the metre of Khusrau u Shirīn.

Beg. بنام نقشبند خلوت خاك
عذار افروز مه رویان افلاك

It is dedicated to the same Vazīr, Tāj ud-Dīn 'Irāqī, whose generous reward is thankfully recorded in the epilogue. The date of composition, A.H. 742, is stated in the following lines:—

ببروز جیلم و از مه ذال رفتہ
ز هجرت با و میم و ذال رفتہ
دوشش بر هفصد و سی کشته افزون
بیایان آمد این نظم همایون

An abstract of the poem has been given by Erdmann, l.c., p. 212. See Haj. Khal., vol. v. p. 234.

III. Fol. 118 *b*. Kamāl-Namah; see the preceding MS., Art. II.

IV. Fol. 142 *b*. گوهر نامہ, the "Book of Jewels," a Maṣnavī in praise of the Vazīr Bahā ud-Dīn Maḥmūd and his ancestors.

Beg. بنام نام بخش نامداران
کدای درکه او شہریاران

The prologue contains eulogies on the reigning prince of Kirmān, Amīr Muḥammad Muẓaffar, and on his Vazīr, the above-named Bahā ud-Dīn Maḥmūd. The entire poem is devoted to the glorification of the latter, who was a lineal descendant in the sixth generation of the celebrated Vazīr of the Saljūq empire, Nizām ul-Mulk (see p. 444 *a*), and of his forefathers. Each of these becomes in turn the theme of hyperbolic laudations of the most tedious sameness, from which little is to be learned as to their real history. Their filiation is, from father to son, as follows:—

The great Nizām ul-Mulk. Ḥamīd ul-Mulk Maḥmūd, who died in Tabriz, and was buried in Jarandāb. Qivām ul-Mulk Nūr ud-Dīn Mas'ūd, Vazīr of Kizil Arslān, also buried

in Jarandāb. Fakhr ud-Dīn Aḥmad, who died in Sivās. Zakī ud-Dīn Maḥmūd, who became Vazīr of the Khākān of Turkistān, and was called Atā Maḥmūd. He died in Āzarbāijān. 'Izz ud-Dīn Yūsuf, who served Yūsuf Shāh and Amīr Muẓaffar, and died in Rūm. Bahā ud-Dīn Maḥmūd, for whom the poem was written.

Ḳaṣīdahs in praise of the same personages, and in the same order, are mentioned by Erdmann, l.c., p. 215, as forming part of the *Divān* of Khwājū.

The present copy wants the conclusion, in which occurs, according to Dr. Sprenger, *Oude Catalogue*, p. 473, the following line, giving A.H. 746 as the date of composition:

زهیروز [sic] مه یلک نیم رفته
زهجرت ذال و واو و میم رفته

V. Fol. 155 a. *Rauzat ul-Anvār* (see the preceding MS., III.), wanting two leaves at the beginning.

Copyist: علی بن حسین بن عباد الدین الحسینی

Or. 28.

Foll. 86; 7 in. by 5¼; 13 lines, 3 in. long; written in cursive Naskhi; dated Rajab, A.H. 881 (A.D. 1476).

[G. C. RENOARD.]

مونس الارواح

The *Divān* of Ḥaidar, حیدر.

ای زهستی غاغلی در ملک جان انداخته
عکس نور ذات خود برانس و جان انداخته

The poet, no record of whom has been found, uses *Haidar* as his *takhalluṣ*, and is called in the heading and subscription *Haidar ush-Shirāzī*. The *Divān* shows that he lived in *Shirāz*, his birthplace, and occasionally in *Yazd*, about the middle of the eighth century of the *Hijrah*. It contains, fol. 35, an elegy on the death of Sultan *Abū Sa'īd*, which took place A.H. 736, and, fol. 78, two

satires against a contemporary poet, *Khājū Kirmānī* (see p. 620 a), whom the author charges with disparaging *Sa'dī*, while plundering his *Divān*, and declares unable to compete in poetry with himself:—

میردر پیش شاعر نام خواجو
که او در دیوان سعدی
چو نتواند که با من شعر گوید
چرا گوید سخن در شان سعدی

The other satire, beginning

خواجه و دزد کابلی از شهر کرمان می رسد
موربست او در شاعری نزد سلیمان می رسد

was composed when *Khwājū* came from *Kirmān* to *Shirāz*, and is stated, in the heading, to have been recited in the presence of *Amīr Shaikh Abū Ishāq* (A.H. 742—754).

There are also three *Ḳaṣīdahs* addressed to *Nuṣrat ud-Dīn Shāh Yahyā*, of whom the poet says, fol. 27, that he had, in the presence of Sultan *Muḥammad*, gloriously vanquished *Akhī* at the gate of *Tabriz*, and had received as his reward the sovereignty of *Yazd*, the seat of his father:—

نصرة دنیا و دین کردن فراز شرق و غرب
شاه یحیی مظفر سایه پروردگار
.....
در بر سلطان محمد بهلوان شرق و غرب
بر در تبریز بشکستی اخی در کارزار
چون چنین نام آوری کردی بهنگام نبرد
سختی نام آوری دادت خدیو نامدار
تا بساطانی نشینی بر سر تخت پدر
آمدی و یزد بکرفتی بعزم استوار

Shāh Muẓaffar, the eldest son of *Amīr Muḥammad Muẓaffar*, the founder of the *Muẓaffari* dynasty, had died in his father's life-time, A.H. 754 (see *Maṭla' us-Sa'dain*, fol. 91). His eldest son, *Nuṣrat ud-Dīn Shāh Yahyā*, was only fifteen years old when he fought by the side of his grandsire in the battle referred to in the above lines, in which *Akhī*

Jūk, a Chūpānī Amīr, who had made himself master of Āzarbāijān, was completely routed before Tabriz, A.H. 759 (ib. fol. 101, and Price's Retrospect, vol. ii. p. 690).

Having been confined, A.H. 760, by his uncle Shāh Shujā', in the fortress of Shīrāz, Shāh Yahyā was re-instated by him as viceroy of Yazd A.H. 764. But he took the first opportunity to assert his independence, and, being of a restless and ambitious disposition, carried on for years a constant struggle with his relatives. Placed by Tīmūr, after his conquest of Shīrāz, A.H. 789, at the head of the government of Fārs, he was dispossessed a few months later by his brother Shāh Mansūr, and was eventually involved, A.H. 795, in the general slaughter of the Muẓaffarī princes by the ruthless conqueror.

Another Ḳaṣidah, composed in Yazd, fol. 43, is in praise of Sharaf ud-Dīn Shāh Ḥusain:—

شرف دنیا و دین بحر هنر شاه حسین
آدک کیوانش غلامست و فلک خدمتکار
مثل این شاه جهان کبر نباشد هرگز
نه در این مملکت یزد که در هیچ دیار

Shāh Ḥusain was the third son of the above-mentioned Shāh Muẓaffar, and apparently succeeded his elder brother, Shāh Yahya, in the principality of Yazd, but the exact period is not recorded.

The Dīvān, which begins with seven Ḳaṣīdahs in praise of God and the prophet, contains, besides the pieces above mentioned, little else than Ghazals, and is without any systematic arrangement. Its title is found in a short prologue, headed *سبب نظم کتاب*, in which the following dialogue is carried on with an imaginary interlocutor:—

چه گفت گفت که حیدر کتاب عشق بساز
کز آن کتاب بود کار بسته را مفتح
بگفتمش که کتاب مرا چه نام نهی
بگفت نام کتاب تو مونس الارواح

Transcriber: محمد بن حسن بن عبد الله الذکساری

Add. 27,314.

Foll. 400; 11 in. by 6½; 19 lines, 3½ in. long; written in Nestalik, probably in India, in the 17th century. [D. FORBES.]

The poetical works of Salmān Sāvajī, سلمان ساوجی

Khawājah Jamāl ud-Dīn Salmān, son of Khawājah 'Alā ud-Dīn Muḥammad, was born in Sāvah, where his father held a high financial appointment, and followed in early life the same profession, which he afterwards gave up for poetry. He was, according to Jāmī, Bahāristān, fol. 67, a successful imitator of the great Ḳaṣīdah writers, especially of Kamāl Ismā'īl, whom he often surpassed, but did not reach the same eminence in the Ghazal.

In his *Firāk Nāmah*, which he composed, as stated in the *Ḥabīb us-Siyar*, vol. iii., Juz 1, p. 136, A.H. 761, Salmān says that he had completed his seventy-first year:

کون سالم از شست و یک در گذشت
بساط نشاطم فلک در نوشت

He must therefore have been born about A.H. 690.

His earliest poems are apparently those which he addressed to the celebrated Vazīr, Ghiyāṣ ud-Dīn Muḥammad, who died A.H. 736. But his brilliant career as court-poet commenced in the time of the founder of the Īlkānī dynasty, Amīr Shaikh Ḥasan Buzurg, who rose to power after the death of Sultan Abu Sa'īd, A.H. 736, held his court in Baghdād, and died A.H. 757. He was in high favour with that prince, and afterwards with his son and successor, Shaikh Uvais (A.H. 757—776), who established his residence in Tabriz, as also with the latter's mother, the accomplished Dilshād Khātūn. Having survived Shaikh Uvais, who died on the 2nd of Jumāda I., A.H. 776 (*Maṭla' us-Sa'dain*, fol. 148), Salmān maintained for some time the same influential position under his son and successor, Sulṭān Ḥusain

(A.H. 776—784), to whom several of his poems are addressed. He composed also, as has been noticed in the *Maṭla' us-Sa'dain*, fol. 152, two *Ḳaṣīdahs* in honour of *Shāh Shujā'*, during that king's temporary occupation of *Tabriz* in A.H. 777. It is said that he passed his last years in retirement in his native place.

It will be seen from the above facts that the date A.H. 769, assigned by *Daulatshāh* to *Salmān's* death, and adopted by most later writers, is by at least eight years too early. The *Ṭabaḳāt i Shāhjahānī*, fol. 38, places that event in A.H. 778, *Haj. Khal.*, vol. iv. p. 389, in A.H. 779, and *Taḳī Kāshī*, *Oude Catalogue*, p. 18, in A.H. 799 (an obvious error for 779).

The notices of *Daulatshāh* and *Ātashkadah* have been edited in text and translation by *Erdmann*, *Zeitschrift der D. M. G.*, vol. xv. pp. 758—772. Other notices will be found in *Majālis ul-Mūminin*, fol. 547, *Haft Iḳlim*, fol. 408, and *Riyāz ush-Shu'arā*, fol. 208. See also *Hammer*, *Redekünste*, p. 260, *Ouseley's Notices*, p. 117, and *Sprenger*, *Oude Catalogue*, p. 555.

The contents are as follows :

I. Fol. 1 *b*. *جمشید و خورشید*, the love-story of *Jamshīd* and *Khurshīd*, a *Maṣnavī* poem in the measure of *Khusrau u Shirin*.

Beg. *آهی پرده پندار بکشای*
در کنجینه اسرار بکشای

After a panegyric addressed to *Sultān Uvais*, the poet relates in the prologue how he had been summoned to the presence of his royal patron, and told that, *Nizāmi's* book on *Farhād* and *Khusrau* having become old and obsolete, he should compose on the tale of *Jamshīd*, a new poem dedicated to his sovereign :

کهن شد نامه فرهاد و خسرو
بر آور خسروانه نقشه از نو
رواجی نیست آن سیم کهن را
بنام سکه نو زن سخن را

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In obeying the king's behest, he says, further on, he found a welcome opportunity of discharging a debt of gratitude for fifty years' favours :

ادای حق به پنجه سال نعمت
اگر داری هوس دریاب فرصت

In the epilogue *Salmān* regrets his departed youth, and complains of the infirmities of age. His figure is bent like a bow, nothing but skin and bones.

مرا قدیست جوین چون کمانی
به بینی پوستی بر استخوانی

The poem was completed, as stated in the following lines at the end, in the month of *Jumāda II.*, A.H. 763 :

باسم حضرت سلطان عهد شیخ اویس
که عهد سلطنتش باد متصل بدوام
شد این بدیع معانی جمادی الثانی
سنه ثلاث و ستین و سبعمائه تمام

The *Jamshīd* of *Salmān* is not the mythical king of Persiau tradition, but an imaginary prince, son of the *Faghfūr*, or emperor of China. The heroine is a daughter of the *Ḳaiṣar* of *Rūm*.

II. Fol. 85 *a*. *فراق نامه*, the "Book of Separation," a *Maṣnavī*.

Beg. *بنام خدای که با تیره خاک*
بر آمیخت این کوهر جان پاک

It was written, like the preceding, for *Sultān Uvais*, who had desired *Salmān* to compose a poem on the pangs of absence.

زین نامه خواست اندر فراق
که آن نامه باشد سراسر فراق

It is stated in the *Ḥabīb us-Siyar*, vol. iii., *Juz I*, p. 136, that *Sultān Uvais* was then pining for his minion *Bairām Shāh*, who, in consequence of some quarrel, had left the court and gone to *Baghdād*, A.H. 761.

The heroes of the tale are called *Malik* and *Maḥbūb*. See *Haj. Khal.*, vol. iv. p. 389.

c c

III. Fol. 117 *a*. Kaṣīdahs and Tarjī'-bands.

This section is slightly imperfect at the beginning. The poems are arranged according to the personages to whom they are addressed, as follows: Muḥammad and 'Alī, fol. 117 *a*. Sulṭān Uvāis, fol. 128 *b*. Jalāl ud-Dīn Shaikh Ḥusain (A.H. 776—784), fol. 222 *a*. Nūyān Aẓam Shaikh Ḥasan Beg (Ḥasan Buzurg), fol. 228 *a*. Dīlshād Khātun (wife of the preceding), fol. 248 *b*. Dūndī Sulṭān (wife of Sulṭān Uvāis), fol. 268 *a*. Shams ud-Dīn Zakariyyā (Vazīr of Sulṭān Ḥusain), fol. 272 *b*. Shāh Maḥmūd (the Muẓaffarī, who died A.H. 776), fol. 277 *a*. Shāh Shujā' (A.H. 759—786), fol. 279 *b*. Saḥīb Ghiyāṣ ud-Dīn Muḥammad (who died A.H. 736), fol. 282 *a*.

IV. Fol. 285 *a*. Marṣiyahs, or funeral poems, including elegies on the death of Sulṭān Abu Sa'īd (A.H. 736), Amīr Īlkān, Shaikh Ḥasan, Sulṭān Uvāis, and Dūndī Khātūn.

V. Fol. 295 *a*. Muḥaṭṭa'āt, without alphabetical arrangement. Several of these relate to contemporary events, fixing their dates, as, for instance, the death of Shaikh Ḥasan Chūpāni in A.H. 744, and a destructive inundation at Baghdād in A.H. 775. At the end is a Tarjī'-band.

VI. Fol. 329 *a*. Ghazals, and Rubā'īs, also without alphabetical arrangement.

This volume bears the seal of the college of Fort William. On the first page are several 'Arzdidahs, one of which is dated A.H. 1062.

Add. 7755.

Foll. 134; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 12 lines, 3 $\frac{1}{4}$ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān, apparently in the 16th century. [Cl. J. Rich.]

Jamshīd u Khwursīd. See above, art. i.

The volume contains three whole-page miniatures in the Persian style.

Add. 6619.

Foll. 186; 8 in. by 5; 15 lines, 2 $\frac{1}{2}$ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān and gilt headings; dated Zullūjjaḥ, A.H. 876 (A.D. 1472).

[J. F. Hull.]

مهر و مشتري

The tale of Mihr and Mushtarī, a Maṣnavī poem.

Author: 'Assār, عصار

Beg. بنام پادشاه عالم عشق
که نامش هست نقش خاتم عشق

Maulānā Muḥammad 'Aṣṣār, of Tabrīz, is mentioned in the Lubb ut-Tavāriḫ as one of the panegyrists of the Īlkānī Sultan Shaikh Uvāis (A.H. 757—776). He died, as stated in the same work, A.H. 779, or, according to Taḳī Kāshī, Oude Catalogue, p. 18, A.H. 784. Very meagre notices of him are found in the Bahāristān, fol. 68, Haft Iḳlīm, fol. 513, and Ātashkadah, fol. 18. See also Hammer, Redekünste, p. 254, and Sprenger, Oude Catalogue, p. 311.

'Aṣṣār refers in several passages to the numerous poems which he had composed in praise of princes, and which often had remained unread. Thus in the epilogue:

بسته از کهرهای قصابید
بکردن پادشاهانرا قلابید
بمداحی بسی کوهر فشانده
قصابید گفته و بر کس نتوانده

Finding poets neglected and scorned, he had retired, as he says in the prologue, to solitude and silent contemplation. From this torpor he is roused by a friend, who urges him to complete his poetical works by

adding to them a Maṣnavī, the only kind of composition which he had not yet attempted:

کزون از هر چه زین معنی دهد دست
بغیر از مثنوی در دفترت هست
دران نیزت بسباید ساخت مدخل
که تا کرد از دیوان مکمل

After urging two objections, the absence of any patron of poetry, especially in "this town of Tabriz," and the unapproachable standard of perfection held up by Nizāmī, the author yields, and relates to his friend the tale of Mihr and Mushtari, "the story of a love free from all weakness, pure of all sensual desire."

بس آنکه کردم از رای درایت
زمهر و مشتري بروی حکایت
از آن عشقی ز هر علت معرا
وزان مبری ز هر شهوت مبرا

The author states in the conclusion that the poem was completed on the tenth of Shavvāl, A.H. 778:

بـروز واو و دال از ماه شوال
ز هجرت رفته حا و عین با دال [ذال]

and that it consisted of 5120 distichs,
بکودش پنج الفست و صد و بیست

The above date, which had been arbitrarily changed to A.H. 674 by C. R. S. Peiper, *Commentatio de libro Persico Mihr o Museh-teri*, Berlin, 1835, has been vindicated with overwhelming evidence by Prof. Fleischer, *Zeitschrift der D. M. G.*, vol. xv. pp. 389—396. The contents of the poem have been stated by Peiper in the above quoted work, and by Sir Gore Ouseley in the *Biographical Notices*, pp. 201—226. See also the *Vienna Catalogue*, vol. i. p. 547, the *St. Petersburg Catalogue*, p. 359, and the *Upsala Catalogue*, p. 111.

Transcriber: مرشد

This copy contains eight whole-page miniatures in the Persian style.

Add. 7759.

Foll. 141; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$; 14 lines, 2 $\frac{1}{4}$ in. long; written in fair Nestalik, in two gold-ruled columns, on glazed, tinted, and gold-sprinkled paper; dated Ramazān, A.H. 855 (A.D. 1451). [Cl. J. RICH.]

دیوان حافظ شیرازی

The Divān of Ḥāfiẓ Shīrāzī.

Beg. الایا ایها الساتی ادر کاسا و ناولها
که عشق آسان نمود اول ولی افتاد مشکلیها

Ḥāfiẓ Shīrāzī, originally called Shams ud-Dīn Muḥammad, who is by common consent the greatest of Persian lyrics, ranks also high as a Sufi; a spiritual symbolism is generally supposed to underlie, in his most Anaereontic strains, the expression of sensuous ideas. Jāmī says in the *Bahāristan* that he is as great in the Ghazal as Zāhir Fāryābī in the *Ḳaṣīdah*. The whole of his long and uneventful life was, with the exception of short absences, spent in his beloved Shīrāz. Such of his poems as bear upon contemporary events are frequently quoted by the historians of the period. Their dates range from the reign of Amir Shaikh Abū Ishāq (A.H. 742—754), which he extols as a glorious epoch for his native city, to the short-lived rule of the last of the Muzaffaris, Shāh Maṣṣūr (A.H. 790—795). The latter took possession of Shīrāz towards the end of A.H. 790, about six months after the first invasion of Timūr. Two poems in his praise, quoted in the *Maṭla' us-Sa'dain*, fol. 198, are probably the latest compositions of Ḥāfiẓ, who died A.H. 791, or, according to less trustworthy authorities, A.H. 792.

The first is the date recorded by Muḥammad Gul-andām, the friend of Ḥāfiẓ, and collector of the Divān. It is engraved, according to Sir Gore Ouseley, *Notices*, p. 40, on the poet's tombstone, and is conveyed by the words *خالک مصلی* in the following chronogram, found in some copies of Gul-andām's preface:—

چو در خاک مصلي ساخت منزل
بجز تاريخش از خاک مصلي

It has been followed by the *Lubb ut-Tavārikh*, fol. 117, and by *Taqī Kāshī*, *Oude Catalogue*, p. 19.

The second date, A.H. 792, is expressed by another chronogram, which, although contradicting the direct statement of *Gulandām*, has found its way into most copies of the same preface:

بسال با وضا و دال ابجد
ز روز هجرت ميهون محمد
بسوي جنت اعلى روان شد
فريد عهد شمس الدين محمد

It has been adopted by *Jāmī*, *Nafahāt*, p. 715, and, after him, in *Ḥabīb us-Siyar*, vol. iii., *Juz 2*, p. 47, *Majālis ul-Mūminīn*, fol. 334, and *Haj. Khal.*, vol. iii. p. 272.

Daulatshāh, whose account of *Ḥāfiẓ* has been translated by *S. de Sacy*, *Notices et Extraits*, vol. iv. p. 238, stands alone in placing his death as late as A.H. 794, and commits a further anachronism in representing a supposed interview of *Ḥāfiẓ* with *Timūr* as having taken place after the death of *Shāh Maṣṣūr*, who fell in battle A.H. 795.

Firishtah has a circumstantial account of a message sent by the king of *Deccan*, *Maḥmūd Shāh Bahmanī* (A.H. 780—799), to *Ḥāfiẓ* to induce him to come to his court. The poet, probably anxious to escape from the approaching hosts of *Timūr*, accepted the invitation, as well as the funds provided for the journey, and proceeded as far as *Hormuz*, where he went on board the king's ship. But, frightened at the sight of a rough sea, he landed again, and made all speed back to *Shīrāz*. See the *Bombay edition*, vol. i. p. 577.

Notices on *Ḥāfiẓ* will be found in *Hammer's Redekünste*, p. 261, *Ouseley's Notices*, pp. 23—42, *Sprenger, Oude Catalogue*,

p. 415, and *Defrémery, Journal Asiatique*, 5^e Serie, pp. 406—425.

The *Divān* was first edited by *Abū Ṭālīb Khān* (see p. 378 *b*), in *Calcutta*, 1791, and re-printed in 1826. It has been printed in *Bombay*, A.H. 1228 and 1277, *Dehli*, 1269, *Cawupore*, 1831, *Lucknow*, A.H. 1283, *Tche-ran*, A.H. 1258, *Bulak*, A.H. 1250, 1256 and 1281, and *Constantinople*, 1257. An excellent edition of the text, with the Turkish commentary of *Sūdī*, has been published by *H. Brockhaus, Leipzig*, 1854.

A German translation of the *Divān* by *J. von Hammer* was published in *Tübingen*, 1812. Select poems have been translated into German by *Bodenstedt, Berlin*, 1877, and into English by *J. Richardson*, 1774, *J. Nott*, 1787, *J. H. Hindley*, 1800, *H. Bicknell*, 1875, *S. Robinson*, 1875, and *W. H. Lowe*, 1877.

Contents: Ghazals in alphabetical order, fol. 1 *b*. *Maṣnavis*, fol. 132 *a*. *Kit'ahs*, fol. 134 *b*. *Rubā'is*, fol. 138 *b*.

Copyist: سليمان الفوشنجي

Add. 7760.

Foll. 179; 9 $\frac{3}{4}$ in. by 6; 15 lines, 3 in. long; written in neat *Nestalik*, in two gold-ruled columns, with *'Unvāns*, illuminated headings, and gold designs on the margins, dated A.H. 921 (A.D. 1515), bound in painted covers. [Cl. J. RICH.]

The *Divān* of *Ḥāfiẓ*, with the preface of *Muḥammad Gul-audām*, محمد گل اندام, which begins جهد بيعد و ثنائي بيعد و سپاس بي قياس. After some remarks on the charm and pregnant sense of *Ḥāfiẓ's* poetry, and on the wonderful speed with which it had spread to the most distant lands, delighting kings and Sufis alike, the writer of the preface, who describes himself as an old friend of *Ḥāfiẓ*, says that during his life the poet was so busy lecturing on the *Coran*, giving instruction to the Sultan, writing glosses to the *Kashshāf*

and the Miṣṭān, studying the Maṭālī' and the Miṣbāh, etc., that he found no leisure to collect his scattered poems; and although Muḥammad Gul-andām, who often held converse with him in the college, درسی گاه, of Maulānā Kivām ud-Dīn 'Abd Ullah, repeatedly pressed the subject on his attention, Ḥāfiẓ still put it off with some excuse, until death overtook him in A.H. 791 (see Add. 5625, and 7761), when the task of collecting and arranging the Divān devolved on the writer.

The above preface is printed in the Bombay edition of the Divān.

Contents: Preface, fol. 3 *b*. Ḳaṣīdahs, beg. زدلېري تقوان لاف زد باسانی, fol. 6 *b*. Maṣnavis, fol. 12 *a*. Tarjī'-bands, fol. 18 *a*. Ghazals, in alphabetical order, fol. 23 *b*. Muḳaṭṭa'āt, fol. 170 *a*. Rubā'īs, fol. 174 *a*.

The copyist, Sulṭān Muḥammad Khandān, was a pupil of the famous calligrapher Sulṭān 'Alī Mashadī, and one of the scribes of Mir 'Alī Shīr (see p. 617 *a*).

Of four miniatures in Persian style, placed at the beginning and end of the volume, two are of modern date.

The first page is covered with 'Arzīdahs of the reign of Shāhjahān and Aurangzīb.

Add. 7761.

Foll. 228; 10½ in. by 6; 14 lines, 3¼ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvāns, and gold headings; dated Jumāda I., A.H. 983 (A.D. 1575). [Cl. J. RICH.]

The Divān of Ḥāfiẓ, with the same preface.

Contents: Ghazals, fol. 5 *b*. Ḳaṣīdahs, beg. شد عرصه جهان جو بهشت برین جوان, fol. 192 *b*. Maṣnavis, fol. 199 *a*. Tarjī'-bands, fol. 206 *a*. Ḳiṭ'ahs, fol. 212 *a*. Rubā'īs, fol. 220 *b*.

Copyist: ابراهيم حسين بن محمد امين الكاتب

Or. 1220.

Foll. 194; 7 in. by 3¾; 12 lines, 2 in.

long; written in Nestalik, with gold-ruled margins, ornamental beadings, and six miniatures in the Persian style, apparently in the 16th century. [ALEX. JABA.]

The same Divān, without the Ḳaṣīdahs.

Grenville xli.

Foll. 258; 5 in. by 3; 10 lines, 1½ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century; bound in painted covers.

The same Divān, wanting about forty leaves at the beginning, and not including the Ḳaṣīdahs.

It contains nineteen miniatures, in the Indian style, and of a high degree of finish, but partly defaced.

Prefixed is a letter of Wm. Marsden to the Hon. Thomas Grenville, describing the MS.

Add. 8890.

Foll. 147; 4½ in. by 3; 15 lines, 1¾ in. long; written in small Nestalik, with 'Unvān and gold-ruled margins; dated Jumāda, A.H. 1020 (A.D. 1611).

The same Divān, without the Ḳaṣīdahs.

Copyist: ابو الفتح بن شيخ محمد بن اسراييل ساکن کول

On the cover is written: "Given by Sr. R. C. to At'her Ali Khan, and by him bequeathed to Sir W. Jones."

Add. 26,161.

Foll. 154; 8 in. by 4¾; 15 lines, 2¾ in. long; written in fair Nestalik, with a rich 'Unvān and gold-ruled margins; dated the fourth year of Shāhjahān (A.H. 1040—41, A.D. 1631). [WM. ERSKINE.]

A copy of the same Divān, containing, besides the Ghazals, only one Maṣnavī, with a few Ḳiṭ'ahs and Rubā'īs.

Copyist: عبد الله قيريزي

The first page contains several 'Arzdidahs and seals of the reign of Shāhjahān.

Add. 16,762.

Foll. 200; 11 in. by $6\frac{1}{2}$; 17 lines, $3\frac{1}{2}$ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān; dated Rabi' I., A.H. 1053 (A.D. 1643). [WM. YULE.]

The same Divān, without the Ḳaṣīdahs.

Copyist: عبد الر شيد بن مولانا عبد اللطيف
ترکان دهلوي

The volume contains eleven miniatures, partly in Indian, and partly in Persian style, which did not originally belong to it.

On the fly-leaf is written: "Wm. Yule, from his friend Col. D. Ochterlony, Dehli, 10 Sept., 1805."

Add. 5625.

Foll. 213; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 17 lines, 3 in. long; written in Nestalik, with 'Unvāns and ruled margins; dated Zulka'dah, A.H. 1082, (A.D. 1672).

The same Divān, with the preface of Muḥammad Gul-andām, and the Ḳaṣīdahs.

Copyist: محمد مقیم لاهوری

Add. 7762.

Foll. 195; $5\frac{1}{2}$ in. by $3\frac{1}{2}$; 15 lines, 3 in. long; written in a cursive character; dated Zullhijjah, A.H. 1109 (A.D. 1698).

[Cl. J. Rich.]

The same Divān.

Copyist: حیدر بن ولی

Add. 25,815.

Foll. 270; 9 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Jumāda I., A.H.

1161, the first year of Aḥmad Shāh (A.D. 1749). [WM. CURETON.]

The same Divān, with the preface of Muḥammad Gul-andām, and the Ḳaṣīdahs.

At the end, foll. 268—270, is an anonymous tract on the spiritual meaning attached by Sufis to the names of sensual objects, substantially agreeing with the treatise of Sayyid 'Alī Hamadānī, mentioned further on.

Copyist: شیخ فیض الله ساکن قصبہ سیالکوٹ

Add. 7763.

Foll. 404; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 12 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with two 'Unvāns, illuminated borders, and 112 miniatures in the Indian style; written apparently in the 18th century. [Cl. J. Rich.]

The same Divān, to which are prefixed—

1. The Preface of Muḥammad Gul-andām, fol. 1 *b*. 2. Exposition of the spiritual meaning of words in the Divān of Ḥāfiz, by Amir Sayyid 'Alī Hamadānī (see p. 447 *b*), fol. 7 *b*—12 *a*.

ترجمہ مرادات دیوان حضرت خواجہ حافظ شیرازی
علیہ الرحمۃ نقل است از حضرت امیر کبیر امیر سید
علی ہمدانی

Add. 27,264.

Foll. 252; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 13 lines, $3\frac{3}{4}$ in. long, in a page; written in Indian Nestalik; dated Rajab, A.H. 1226 (A.D. 1811).

[Sir JOHN MALCOLM.]

The same Divān, with the preface of Gul-andām, and the Ḳaṣīdahs. Prefixed are some observations on the spiritual meaning of some words in the Divān, partly taken from Sayyid 'Alī Hamadānī, fol. 1 *a*, and a notice on the life of Ḥāfiz, from the Ḥabīb us-Siyar, and Nafahāt ul-Uns, fol. 4 *b*.

Add. 4946.

Foll. 153; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; 15 lines, $3\frac{1}{4}$ in.

long; written in Indian Nestalik, apparently in the 18th century. [CLAUD RUSSELL.]

Another copy of the same *Divān*, containing only the Ghazals, a few *Āḥ*'ahs, and a short *Maṣnavī*.

Add. 23,550.

Foll. 209; $7\frac{1}{2}$ in. by $5\frac{1}{4}$; 13 lines, 3 in. long; written in Nestalik, probably in the 18th century. [ROB. TAYLOR.]

The same *Divān*.

Or. 1367.

Foll. 309; $12\frac{1}{2}$ in. by $8\frac{1}{4}$; 11 lines, $4\frac{3}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century. [SIR CHAS. ALEX. MURRAY.]

The same *Divān*, imperfect at the end.

Add. 6620.

Foll. 200; 7 in. by $3\frac{3}{4}$; 11 lines, $2\frac{1}{8}$ in. long; written in Indian Nestalik, apparently in the 18th century. [J. F. HULL.]

The same *Divān*, slightly defective at beginning and end.

Add. 7764.

Foll. 219; 7 in. by 4; 14 lines, $2\frac{1}{4}$ in. long; written in Nestalik, with an 'Unvān, illuminated borders, and sixteen miniatures in the Indian style; dated *Zulḥa'dah*, A.H. 1215 (A.D. 1801); bound in painted covers. [CL. J. RICH.]

The same *Divān*.

Or. 1417.

Foll. 170; 12 in. by $6\frac{3}{4}$; 15 lines, $3\frac{3}{4}$ in. long; written in Nestalik, as stated, in *Kashmīr*; dated A.H. 1264 (A.D. 1848).

The same *Divān*.

Add. 7765.

Foll. 264; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 20 lines, $3\frac{1}{2}$ in.

long; written in a cursive Nestalik, apparently in the 17th century.

[CL. J. RICH.]

A Turkish commentary upon the *Divān* of *Hāfiẓ*, by *Surūrī*, سروري (see p. 606 a).

Beg. الحمد لله الذى حفظ الذكر عن تحريف

The author states, in a short Turkish preface, that he had written this commentary for some religious friends, with the object of fully disclosing the spiritual sense of the *Divān*.

This copy breaks off in the middle of the letter و

See *Haj. Khal.*, vol. iii. p. 273, and the *Münich Catalogue*, p. 26.

Or. 29.

Foll. 239; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 23 lines, $3\frac{3}{4}$ in. long; written in a small Turkish *Naskhī*, apparently in the 17th century.

[G. C. RENOARD.]

A commentary upon the *Divān* of *Hāfiẓ* by *Maulānā Sham'ī Efendi*, مولانا شمعى افندي (see p. 607 a).

Beg. حمد بى پايان صانعى را كه افتاب منير

In a short Persian preface the author informs us that he had written the present work by desire of his protector, *Aḥmad Farīdūn*. It contains the text, followed by a Turkish paraphrase and a few verbal explanations.

The subscription, apparently transcribed from the author's own, states that the commentary had been completed at the end of *Zulḥijjah*, A.H. 981. See *Haj. Khal.*, vol. iii. p. 273, and *Krafft's Catalogue*, p. 67.

Or. 312.

Foll. 113; $9\frac{3}{4}$ in. by 6; 15 lines, $3\frac{3}{8}$ in. long; written in cursive Indian Nestalik, on silver-sprinkled paper; dated *Patnah*, *Jumāda II.*, A.H. 1072 (A.D. 1661).

[GEO. WM. HAMILTON.]

نور اليقين

The *Dīvān* of Mas'ūd of Bak, مسعود بك.

Beg. الحمد لله الذي نور فؤاد العارفين بانوار ذات

The author, who sometimes uses Mas'ūd i Bak (but still oftener Mas'ūd) as his Takhaluṣ, was so called, according to Ilāhī, *Oude Catalogue*, p. 84, followed by the *Riyāz ush-Shu'arā*, fol. 410, from Bak, a dependency of Bukhārā. He was, as stated in the *Akhbār ul-Akhyār*, fol. 137, a relative of Sultan Firūz Shāh (A.H. 752—790), and bore in his early life the title of Shīr Khān. When he renounced the world, he took for his spiritual guide Shaikh Rukn ud-Dīn B. Shaikh Shihāb ud-Dīn, Imām of Nizām ud-Dīn Auliya, and became a fervent adept of the Chishtī order. By his mystic exaltation and reckless utterances he made himself obnoxious to the 'Ulamā, by whom he was sentenced to death, as stated in *Ṭabaḳāt i Shāhjahānī*, A.H. 800. He was buried near the tomb of the famous saint Kuṭb ud-Dīn, in old Delhi. He left, besides his *Dīvān*, a treatise entitled *Tamhidāt* on the plan of a work of the same name by 'Ain ul-Ḳuzāt Hamadānī (p. 411 *b*), and another called *Mir'āt ul-'Ārifīn*. See Sprenger, *Oude Catalogue*, p. 486.

The author says, in a short preamble, that he had composed this work called *Nūr ul-Yaqīn* at the request of his brother Naṣīr ud-Dīn Muḥammad, that it might give light to the eyes of friends and serenity to the bosom of the godly.

The *Dīvān*, which is entirely of a religious and mystic character, contains *Ḳaṣīdahs*, fol. 3 *a*, *Ghazals* in alphabetical order, fol. 19 *b*, and *Rubā'is* similarly arranged, fol. 95 *a*.

Several of the *Ḳaṣīdahs* are in praise of the author's spiritual guide Rukn ud-Dīn, whose proper name, 'Uṣmān, appears in the following lines, fol. 13 *b*:

شیخ رکن دین عثمان ابن قطب الحق شمار
کنز جمال اوست بسطی در دل مستور من

Other poems are addressed to Shaikh Naṣīr ud-Dīn, no doubt the celebrated *Chirāgh i Dihlī* (see p. 41 *b*), who was also, according to Ilāhī, a religious instructor of Mas'ūd. His name occurs on fol. 24 *b*:

شاهنشهی جهان لطافت نصیر دین
کو داد حسن از رخ خود این دیار را

Add. 19,496.

Foll. 177; 6½ in. by 4¼; 13 lines, 3 in. long; written in cursive Nestalik, apparently in the 17th century.

دیوان کمال خجندی

The *Dīvān* of Kamāl Khujandī.

Shaikh Kamāl was born and grew up in Khujand, a town of Māvarā un-Nahr; but, after performing a pilgrimage to Mecca, he settled in Tabrīz, where Sultan Ḥusain B. Shaikh Uvais (A.H. 776—784) built for him a monastery (*Khānḳāh*), and where his renown as a devotee and religious teacher drew to him numbers of disciples. Tughtāmish, Khān of Ḳipchāk, when returning from his raid upon Tabrīz in *Zulḳa'dah*, A.H. 787 (see *Maṭla' us-Sa'dain*, fol. 185), took him to his capital Sarāi, where Kamāl remained four years. He afterwards returned to Tabrīz, then the residence of Mirān Shāh, son of Tīmūr, by whom he was treated with considerate attention. There he died, according to *Jāmī*, *Nafaḳāt*, p. 712, in A.H. 803, a date adopted by *Ḥabīb us-Siyar*, vol. iii., *Juz 3*, p. 90, *Haft Iḳlim*, fol. 601, *Ṭabaḳāt i Shāhjahānī*, fol. 35, *Mir'āt ul-Khayāl*, fol. 41, and *Riyāz ush-Shu'arā*, fol. 383.

Daulatshāh places the same event in A.H. 792. But this is inconsistent with his own account; for, according to him, Kamāl lived many years after his return from Sarāi, which cannot have taken place earlier than A.H. 791 or 792. According to the *Majālis*

ul-'Ushshāk (see p. 352 *b*), Kamāl Khujandī died A.H. 808.

Jāmī says in the Bahāristān that Kamāl imitated the style of Ḥasan Dihlavī (p. 618 *a*), but surpassed him in subtlety of thought. He is said to have been much admired by his contemporary Ḥāfiẓ.

Notices on his life have been given by Hammer, Redekünste, p. 255, Ouseley, Notices, pp. 192 and 106, Bland, Century of Ghazals, iii., and Dr. Sprenger, Oude Catalogue, p. 45*t*.

The present copy contains Ghazals in alphabetical order, fol. 1 *a*, *Ḳiṭ'ahs*, fol. 169 *a*, and a few Rubā'is, fol. 176 *b*. It wants all the Ghazals in the letter *ṭ* but the last seven. Among the *Ḳiṭ'ahs* is found one in which the poet compares himself with his namesake Kamāl Iṣfahānī (Oude Catalogue, p. 455), and another relating to the invasion of Tugh-tamish, fol. 174 *a*:

لشکر بادشاه توغتمش
آمد وهاتف این ندا درداد

Copies are mentioned in Fleischer's Dresden Catalogue, p. 7, Vienna Catalogue, vol. i. p. 557, Munich Catalogue, p. 27, and Bibliotheca Sprenger., No. 1428.

Add. 7739.

Foll. 104; 5½ in. by 3¾; 12 lines, 3 in. long; written in Nestalik, apparently in the 17th century. [Cl. J. RICHL.]

دیوان مغربی

The Divān Maghribī.

Beg. بیجا بر چشم عاشق کن تجلی روی زببارا
که جز و امتق نداند کس کمال حسن عذارا

Maghribī, whose original name was Muhammad Shīrīn, was born, according to Taḳī Auḥādī, quoted in Riyāz ush-Shu'arā, fol. 413, in the town of Nāim, province of Isfahan, and took his poetical name from a Maghribī

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Shaikh by whom he had been invested with the Khirḳah of the Sufi order of Ibn ul-'Arabī. He was a disciple of Shaikh Ismā'il Sīsī, lived in Tabriz on terms of friendship with Kamāl Khujandī, and was, like him, better known as a Sufi than as a poet. He is said to have been in great favour with Mirān Shāh, until he was supplanted by his more celebrated contemporary. According to Jāmī, Nafaḥāt, p. 713, followed by the Ḥabīb us-Siyar, vol. iii., Juz 3, p. 91, and by Taḳī Kāshī, Oude Catalogue, p. 19, Maghribī died in Tabriz A.H. 809. Taḳī Auḥādī and the Majālis ul-'Ushshāk (p. 252 *b*) give a somewhat earlier date, A.H. 807.

See Dr. Sprenger, Oude Catalogue, p. 476; compare Ouseley's Notices, p. 106, and Hammer, Redekünste, p. 78, where three poems of Maghribī are wrongly ascribed to Amir Mu'izzi.

Contents: Ghazals in alphabetical order, fol. 1 *b*. Tarjī'-bands, fol. 80 *b*. Rubā'is in alphabetical order, fol. 100 *b*.

The Divān, which is mentioned by Haj. Khal., vol. iii. p. 315, and in the Bibliotheca Sprenger., No. 1444, has been printed in Persia, A.H. 1280. See Dorn, Mélanges Asiatiques, vol. v. p. 524.

Add. 6623.

Foll. 80; 9½ in. by 5; 19 lines, 3 in. long; written in Indian Nestalik; dated Rabī' II., A.H. 1177 (A.D. 1763). [J. F. HULL.]

The same Divān, somewhat differently arranged.

Beg. چه مهر بود که بسرشت یار در گل ما
چه کج بود که بنهاد یار در دل ما

Foll. 75—80 contain some poetical extracts and a fragment of an Arabic-Persian vocabulary.

Add. 25,824.

Foll. 35; 8½ in. by 5; 18 lines, 3¼ in.

D D

long; written in Nestalik; dated Ṣafar, A.H. 1096 (A.D. 1685).

[W.M. CURETON.]

كنز الاشتهاء

“The treasure of appetite,” a collection of poems, with a prose preface by the author.

Author: Jamāl ud-Dīn Abu Ishāq, surnamed Ḥallāj, جمال الدين ابو اسحاق المعروف بحلاج

سپاس بى قياس و حمد بى حد رازق بى سبب

Ḥakīm Jamāl ud-Dīn Abu Ishāq, commonly called *Abu Asḥāq al-Ṭaṭmaʿ*, or Abu Ishāq the gastronomer, designates himself in his verses by the *takhalluṣ* *بسميخ*, a contraction of *ابو اسحاق*. He was a native of Shīrāz and a favourite of Sulṭān Iskandar B. ʿUmar Shaikh, grandson of Timūr and viceroy of Fars, A.H. 812—817. He died, according to the *Ṭabaqāt i Shāhjahānī*, fol. 75, A.H. 819, or, as stated in the *Mirʿat ul-ʿĀlam*, fol. 475, A.H. 827. See also *Taqī Kāshī* and *Ḥāfiẓ*, *Oude Catalogue*, pp. 19, 68, *Haft Iq-lim*, fol. 99, and *Mirʿat ul-Khayāl*, fol. 44.

He says in the preface that he was in his youth ambitious to achieve renown in poetry, but, coming after so many great poets, as the latest of whom he names Kamāl Khujandī and Ḥāfiẓ, he was at a loss what new theme to select, when his beloved came in and suggested one by complaining of the loss of her appetite, for the restoration of which he wrote the present work.

The poems, which are in the form of Ghazals and Rubāʿis, describe, in a curious travesty of the lyric style, various products of the culinary art. See Haj. Khal., vol. v. p. 248, and the *Vienna Catalogue*, vol. i. p. 415.

Foll. 33—35 contain a fragment of a description of Kashmir by Faiẓī.

Add. 7811.

Foll. 319; 9¼ in. by 6; 15 lines, 2¾ in. long; written partly in Naskhi, and partly in Nestalik; apparently in the 16th century.

[Cl. J. RICH.]

ديوان نعمت الله

The *Divān* of Niʿmat Ullah, commonly called Niʿmat Ullah Valī.

Amīr Nūr ud-Dīn Niʿmat Ullah, who was, according to his own statement in this *Divān*, fol. 309, a son of Mir ʿAbd Ullah, and a descendant of the Imām Bakīr, is revered, especially by Shiʿahs, as a great saint, and worker of miracles, and was the founder of a religious order, called after him *Niʿmatul-lāhī*. It is stated in a contemporary *Manā-ḥib*, written for ʿAlā ud-Dīn Shāh Bahmanī (A.H. 838—862), *Add. 16,837*, foll. 339—355, that he was born in Ḥalab, A.H. 730 or 731, but grew up in Irak, and went in his twenty-fourth year to Mecca, where he stayed seven years, and became a disciple and *Khalīfah* of Shaikh ʿAbd Ullah Yāfiʿī (who died A.H. 768; see the *Arabic Catalogue*, p. 427). He lived afterwards successively in Samar-ḳand, Herat, and Yazd, attracting everywhere crowds of disciples, and finally settled in Māhān, eight farsangs from Kirmān, where he spent the last twenty-five years of his life, and died on the 22nd of Rajab, A.H. 834, at the age of 103 or 104 lunar years. In a later, but much more circumstantial account of his life, the *Jāmiʿ i Mufidī*, Or. 210, fol. 2—36, the same day and year are given as the date of his death, which is confirmed by several contemporary chronograms.

ʿAbd ur-Razzāq, who visited the saint’s tomb A.H. 845, says in the *Maṭlaʿ us-Saʿdain*, fol. 167, that Niʿmat Ullah Valī died on the 25th of Rajab, A.H. 834. The same year is mentioned in *Ḥabīb us-Siyar*, vol. iii., Juz 3, p. 143, *Lubb ut-Tavārīkh*, fol. 177, and *Ṭabaqāt i Shāhjahānī*, fol. 53.

Daulatshāb, who places his death in A.H. 827, is followed by Takī Kāshī, Oude Catalogue, p. 19, Majālis ul-Mūminin, fol. 299, Riyāz ush-Shu'arā, fol. 451, and Mir'āt ul-'Ālam, fol. 110. Compare Hammer, Redekünste, p. 223, and Sprenger, Oude Catalogue, p. 517.

Ni'mat Ullah Vali was treated by Shāhrukh with great consideration, and the king of Deccan, Alḥmad Shāh Bahmani (A.H. 825—838), obtained as a singular favour the sending of one of the saint's grandchildren to his court. After the saint's death two others of his grandsons, Shāh Ḥabīb Ullah and Shāh Muḥibb Ullah, went to the Deccan, with their father Khālil Ullah, and rose to high rank at the Bahmani court. See Firishtah, vol. i. p. 633. A detailed account of those of his descendants who remained in Persia, and intermarried with the Ṣafavis, is to be found in the above quoted Jāmi' i Mufidī. The holy Sayyid's tomb in Māhān is a much frequented place of pilgrimage. He left, besides his Divān, a collection of Sufi tracts, the number of which is said to exceed five hundred.

The present copy of the Divān, which consists of poems of religious and mystic character, is imperfect at beginning and end. Its contents are as follows:—A miscellaneous series of Maṣnavīs, Kāṣidahs, Ghazals, and Rubā'īs, without any apparent system of arrangement, fol. 7 *a*. (It contains a piece composed A.H. 777, fol. 30, in which a description of the distracted state of the world is followed by a prophecy of the approaching reign of the promised Imām.) Ghazals, alphabetically arranged, fol. 41 *a*. Maṣnavīs, fol. 303 *a*. Rubā'īs, alphabetically arranged, breaking off in the letter د, foll. 310 *a*—316 *b*.

The series of Ghazals, which begins

جام کیتی نہاست سید ما
جام و جانان ماست سید ما

has after fol. 302 a lacune extending from د to م.

Three copies of the same Divān are mentioned in Bibliotheca Sprenger., Nos. 1470—1472.

Foll. 1—6 contain a prose tract by the same author, imperfect at the end, on the means of attaining spiritual insight, with the heading *وله في رسالة السلوكية*.

Fol. 317 contains the end of a versified tract on ascetic life, called in the subscription *الرسالة القفرية*.

At the end of the volume, foll. 317 *b*—319, is a Tarjī'-band, ascribed to Khwajah Ḥāfiẓ, in praise of Imām 'Alī Rizā, with the burden

السلام ای شاه سلطان خراسان السلام

It is written by another hand; the transcriber, Muḥammad Kāsim of Iṣfahān, dates Zulḡa'dah, A.H. 971.

Add. 7091.

Foll. 220; 9 in. by 5¼; 15 lines, 3¼ in. long; written in fair Nestalik with gold-ruled margins; dated Muḥarram, A.H. 962 (A.D. 1554).

دیوان قاسم انوار

The Divān of Kāsim i Anvār.

Beg. *من بیچاره سودازده سرکردانم*
که باوصاف خداوند سخن چون رانم

Sayyid Kāsim, or Kāsim i Anvār, whose original name was Mu'īn ud-Dīn 'Alī, is, like the preceding, a saint of great renown with the Shī'ahs. He was born in Sarāb (Yāqūt's Sarāv), in the district of Tabriz, A.H. 757, and had for religious instructors Shaikh Ṣadr ud-Dīn Ardabilī, an ancestor of the Ṣafavis, and, after him, Shaikh Ṣadr ud-Dīn 'Alī Yamānī, a disciple of Shaikh Auḡad ud-Dīn Kirmānī (see p. 619 *a*). After staying some time in Gilān, he went to Khorasan,

and settled in Herat, where he lived during the reigns of Timūr and Shāhrukh. There disciples flocked to him in such numbers, and he acquired so great an influence, as to give umbrage to the sovereign. 'Abd ur-Razzāk relates in the Maṭla' us-Sa'dain, fol. 155, that in A.H. 830, Shāhrukh having been stabbed in the Maṣjid of Herat by a certain Aḥmad Lur, Sayyid Kāsim was charged by Mirzā Bāisunghar with having harboured the intended assassin, and was obliged to leave Herat and repair to Samarqand, where he found a protector in Mirzā Ulugh Beg. He returned, however, some years later, to Khorasan, and took up his abode in Kharjird, a town of the district of Jām, where he died in A.H. 837. See Nafaḥāt ul-Uns, p. 689, Laṭā'if Nāmah, fol. 5, Majālis ul-'Ushshāk (p. 352 *b*), Ḥabīb us-Siyar, vol. iii., Juz 3, p. 145, Lubb ut-Tavārikh, fol. 112, and Haft Iklim, fol. 509.

Daulatshāh alone has an earlier date for the death of Sayyid Kāsim, viz. A.H. 835. See Hammer, Redekünste, p. 285, Bland, Century of Ghazals, vi., and Sprenger, Oude Catalogue, p. 533.

The Divān, in which the poet uses sometimes قاسم, sometimes قاسمی, for his Takhalluṣ, contains—Ghazals alphabetically arranged, fol. 1 *b*. A Tarjī'-band, fol. 203 *b*. Ghazals and Kīṭāhs, some of which are in Turkish, others partly in the Gilāni dialect, fol. 208 *a*. Rubā'is, fol. 215 *b*.

Copyist: نعمت الله بن سيد علي الحسيني

Copies of the Divān are mentioned in the Vienna Catalogue, vol. i. p. 559, the Gotha Catalogue, p. 101, the Münich Catalogue, p. 28, and the Bibliotheca Sprenger., No. 1491—1493.

Add. 25,825.

Foll. 167; 10½ in. by 7¼; 17 lines, 4 in. long; written in Nestalik, apparently in India, in the 18th century. [W.M. CURETON.]

The same Divān, containing only the Ghazals, and wanting the latter part of the letter ی.

Add. 18,874.

Foll. 242; 8½ in. by 6; 15 lines, 4 in. long; written in Nestalik, apparently in the 15th century.

I. Fol. 1 *b*. The same Divān, containing: Ghazals in alphabetical order, fol. 1 *b*. A miscellaneous series of Ghazals, Kīṭāhs, and Maṣnavis, fol. 196 *b*. Rubā'is, fol. 204 *a*. Marṣiyahs on Mir Ghiyāṣ, Mir Makhdūm, and Khwājah Ḥasan 'Aṭṭār, fol. 208 *b*. A Maṣnavī, containing, according to the heading, a prediction of the death of Timūr, fol. 209 *b*. A Maṣnavī treating of the various degrees in ascetic life, فنی مقامات السالکین, fol. 211 *b*. See the Vienna Catalogue, vol. i. p. 559.

II. Fol. 214 *b*.

انيس العارفين

A Maṣnavī by the same poet, treating of the meanings attached by the Sufis to the words “soul,” نفس, “spirit,” روح, “heart,” عشق, “intellect,” عقل, and “love,” تلب, with a short prose preface beginning مننت خدایرا جلوت عظمته وعلت كلمته علی بن نصیر هارون بن ابی القاسم الحسيني النبرذی المشهور بالقاسمی. It is stated in the introduction, fol. 220 *b*, that the poem was written in answer to some questions which were put to the author when he was about twenty years old.

A copy of this work is mentioned, without author's name, in the Vienna Catalogue, vol. iii. p. 506. The last verses are those of the poem described, without title, in the Leyden Catalogue, vol. ii. p. 119. Other copies are noticed in the Gotha Catalogue, p. 101, and in the St. Petersburg Catalogue, p. 389.

III. Fol. 231 *b*. رسالة الامانه, “Tract of the Trust,” a Sufi work in prose and verse, by the same.

شکر و سباس و حمد بی قیاس سزاوار
حضرتیست

By *امانه*, "Trust," the author understands spiritual insight, as the true scope of man's creation. He refers incidentally, fol. 237 *a*, to an interview he had in Herat, A.H. 779, with Maulānā *Zahīr ud-Dīn Khalvatī*. This tract, which is quoted in the *Nafahāt*, p. 692, is described, without title, in the *Gotha Catalogue*, p. 101.

Or. 1224.

Foll. 237; $6\frac{1}{2}$ in. by $4\frac{3}{4}$; 15 lines, $2\frac{7}{8}$ in. long; written in Nestalik, apparently in the 16th century. [ALEX. JABA.]

I. Fol. 1 *a*. The *Divān* of *Kāsim i Anvār*, wanting the first page, and containing *Ghazals*, *Ḳiṭ'ahs*, fol. 192 *b*, a *Tarji'-band*, fol. 194 *b*, and *Rubā'is*, fol. 199 *a*.

II. Fol. 203 *b*. *Anīs ul-'Arīfin*; see above, art. ii.

III. Fol. 225 *b*. *Risālat ul-Amānah*; see above, art. iii.

Add. 7768.

Foll. 349; $8\frac{3}{4}$ in. by $5\frac{1}{4}$; 19 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvāns, gold-ruled margins, and gilt headings; dated *Zulhijjah*, A.H. 857 (A.D. 1453).

[CL. J. RICH.]

کلیات کاتبی

The *Kulliyāt*, or collected works, of *Kātibī*.

Kātibī, who calls himself *Muḥammad B. 'Abd Ullah un-Nisāpūri*, was born in *Tarshīz*, but studied in *Nishāpūr*, and took his poetical surname from his early application to the art of penmanship under the celebrated poet and calligrapher *Simī* in the latter place. He went thence to *Herat*, and composed poems in praise of *Timūr*, *Shahrūkh*, and the latter's son *Mirzā Bāisunghar* (who died A.H. 837), but, failing to obtain adequate

recognition, he left the court in disgust, and, after wandering through *Astrābād* and *Gilan*, he found a generous patron in the ruler of *Shirvān*, *Mirzā Shaikh Ibrāhīm* (who died A.H. 820, after a reign of twenty-five years; see *Lubb ut-Tavārikh*, fol. 153), whose reckless liberalities he squandered with equal lavishness. From *Shirvān*, after a short stay in *Āzarbāijān*, obtaining but scant notice from its sovereign, *Amīr Iskandar B. Ḳarā Yūsuf* (A.H. 824—838), he repaired to *Isfahān*, where he was initiated to *Sufism* by *Khawājah Ṣā'in ud-Dīn Tarīkah* (who died A.H. 835; see p. 42 *a*). He finally settled in *Astrābād*, where he began writing a *Khamsah* in imitation of *Nizāmī*, but had scarcely achieved the counterpart of the *Makhzan ul-Asrār*, when he was carried off by the plague in A.H. 838 or 839.^a Another poem, however, the *Lailā Majnūn*, evidently belonging to the *Khamsah*, is noticed in the *St. Petersburg Catalogue*, p. 366.

Notices on *Kātibī* are to be found in *Daulatshāh*, vi. 12, *Latā'if Nāmah*, fol. 7, *Ḥabīb us-Siyar*, vol. iii., *Juz 3*, p. 149, *Majālis ul-Mūminin*, fol. 549, *Ṭabaqāt i Shāhjahānī*, fol. 77, *Haft Iqlīm*, fol. 313, and *Riyāz ush-Shu'arā*, fol. 381. Compare *Hammer*, *Redekünste*, p. 281, *Ouseley*, *Notices*, p. 188, *Bland*, *Century of Ghazals*, v., and *Dr. Sprenger*, *Oude Catalogue*, p. 457.

Copies of the *Divān* of *Kātibī* are noticed in the *Leyden Catalogue*, vol. ii. p. 119, the *Vienna Catalogue*, vol. i. p. 561, and the *Bibliotheca Sprenger*, No. 1429. Other portions of the *Kulliyāt* are mentioned in the *St. Petersburg Catalogue*, p. 366, the *Upsala Catalogue*, p. 104, and the *Gotha Catalogue*, p. 76.

I. Fol. 1 *b*. The *Divān*, with the heading,
دیوان شمس الدین محمد نيسابوري المعروف بکاتبی

^a A plague, which raged with unexampled violence in *Herat*, is recorded in the *Maṭla' us-Sa'dām* under A.H. 838.

Beg. ای کل آدم بخمر جان مخمر ساخته
 Contents: *Kāṣidals*, arranged according to the persons to whom they are addressed. The first are in praise of God, Muḥammad, 'Alī, and the author's spiritual preceptor Khwajah Šāim ud-Dīn. The next following are addressed to Timūr, Shāhrukh, Bāisunghar, Shāh Ibrāhīm, king of Shirvān, his son the Shāhizādah Minūehihr, and persons of less note. Ghazals in alphabetical order, fol. 89 *b*. Muḳaṭṭa'āt, fol. 186 *b*. Rubā'īs and Fardiyyat, fol. 193 *b*.

II. Fol. 200 *b*. گلشن ابرار, "The rose-garden of the godly," a religious poem in imitation of the Makhzan ul-Asrār of Niẓāmī.

Beg. بسم الله الرحمن الرحيم تاج کلامست و کلام قدیم

III. Fol. 224 *b*. مجمع البحرين, "The confluent of the two seas," or metres (a poem so called because it may be read in two different measures), with a short prose preface, beginning مدام از حضرت مبلغ الهام و متکلم

Beg. of the poem:—

ای شده از قدرت تو ما و طین
 لوحه دیباجه دنیا و دین

The poem, which treats of the loves of Nāẓir and Manẓūr, in the allegorical sense familiar to the Sufis, is often called ناظرو منظور

IV. Fol. 258 *b*. ده باب, "The ten Bābs," or chapters, a poem containing moral precepts and anecdotes, in the style of the *Bustān*.

Beg. ای برحمت در دو عالم کارساز
 جمله عالم را برحمت کارساز

In the conclusion Kātibi addresses his son 'Ināyat, for whom the poem was written. The headings are given in the *Upsala Catalogue*, p. 104. A poem with the same beginning is described in the *Gotha Catalogue*, p. 77, under the title of *Tajnisāt*.

V. Fol. 293 *b*. سی نامه, "The thirty letters," a poem on the loves of Muḥibb and Maḥbūb, so called from the thirty love-letters which it contains.

Beg. زهی سی نامه ام نامی ز نامت
 حدیثم حرفی از جزو کلامت

The poem is often referred to by the title of محب و محبوب

VI. Fol. 385 *b*. کتاب دلربای, "Dilrubāi," an allegorical poem, treating of Kubād, King of Yaman, and his crafty Vazīr.

Beg. زهی روح را رحمتت رائحه
 کلام مرا حمد تو فائحه

Kātibi wrote it, as he states in the introduction, on returning after a long absence to Gilān, and shortly after the death of Sulṭān Rizā (who died A.H. 829; see *Jahānārā*, fol. 69). It is dedicated to the latter's successor, Amīr Kiyā (Mir Sayyid Muḥammad). In the same passage are mentioned the poet's former works, *Dah Bāb*, *Sī Nāmāb*, *Majma' ul-Baḥrain*, and *Jān u Dil*.

Copyist: علی سلطان

Add. 24,953.

Fol. 309; 7 in. by 4½; 15 lines, 2½ in. long; written in fair Nestalik, with three Unvāns, and gold-ruled margins; dated Astrābād, Jumāda I., A.H. 883 (A.D. 1478). [LORD ABERDEEN.]

Another copy of the *Kulliyāt* of Kātibi, containing—the *Divān*, fol. 1 *b*. *Dah Bāb*, fol. 212 *b*. *Majma' ul-Baḥrain*, fol. 254 *b*. *Gulshan i Abrār*, fol. 295 *b*.

The last poem wants the latter half, corresponding to fol. 212—223 of the preceding copy.

Transcriber: الحسين بن محمد بن جلال الرشيد
 الکاتب السبزواری

Add. 21,588.

Foll. 119; 9 in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with gold-ruled margins; dated Şafar, A.H. 1023 (A.D. 1614).

The Divān of Kātibi, wanting the Kaşīdahs.

Beg. آفاق پر صداست ز کوه کناه ما

Copyist: مسعود کاتب

On the first page is a note signed Sulţān Muḥammad Kuţubshāh, stating that the MS. had been written by Mas'ūd in the royal library at Ḥaidarābād.

Add. 22,702.

Foll. 85; $7\frac{3}{4}$ in. by $4\frac{1}{2}$; 12 lines, $2\frac{1}{8}$ in. long; written in neat Nestalik, with 'Unvān and gold headings; dated Shirāz, Ramaẓān, A.H. 889 (A.D. 1484). [SIR JOHN CAMPBELL.]

The Divān of Khayālī, دیوان خیالی

Beg. ای زده کوس شهنشاهی بر ایوان قدم

Maulānā Khayālī, of Bukhārā, was a pupil of his townsman Khwājah 'Işmat, who died A.H. 829. Khayālī died, according to the Ṭabakāt i Shāhjahāni, fol. 94, during the reign of Ulugh Beg (A.H. 850—853). See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 161, Laṭā'if Nāmah, fol. 9, Daulatshah, vi. 19, Sprenger, Oude Catalogue, p. 465, and Hammer, Redekünste, p. 279.

Contents: Two Kaşīdahs in praise of God and Muḥammad, fol. 1 b. Ghazals in alphabetical order, fol. 4 b. Tarjī' in praise of 'Alī, fol. 80 a. Kaşīdah in praise of the author's master, Khwājah 'Işmat Ullah, fol. 81 b. Kīṭāhs, Rubā'is and Fardiyyāt, fol. 83 a.

Add. 27,266.

Foll. 31; 8 in. by 5; 10 lines, $2\frac{1}{2}$ in. long; written in elegant Nestalik, with 'Unvān,

and gilding between the lines throughout, probably in the 16th century.

[SIR JOHN MALCOLM.]

حال نامه

Ḥāl Nāmah, a Maşnavī by 'Arifī, عارفی.

Beg. زان پیدش که حسب حال کویم

از خالق ذو الجلال کویم

Maulānā Maḥmūd 'Arifī, surnamed the second Salmān, سلمان ثانی, lived in Herat, his native city, under Shāhrukḥ, and died there, according to the Ṭabakāt i Shāhjahāni, fol. 96, A.H. 853. He left, besides various poems, among which the present is mentioned by Jāmī, Bahāristān, as the best, a versified treatise on law, and a Dah Nāmah dedicated to the Vazir Khwājah Pīr Aḥmad B. Işhāk. See Daulatshāh, vii. 4, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 150, Laṭā'if Nāmah, fol. 42, and Ilāhī, Oude Catalogue, p. 80.

Although entitled Ḥāl Nāmah by the author, fol. 29,

این نامه که ساختم تمامش حالی شده حال نامه نامش the present poem is better known, from its subject, as کوی و چوگان. It is an allegory, in which the ball and the bat are personified as types of mystic love, and all the images are borrowed from the favourite game of Chaugān. The author wrote it, as he states in the epilogue, in the space of two weeks, in the year indicated by the chronogram in the year indicated by the chronogram *kūy khūr*, i.e. A.H. 842, in the following lines, fol. 29:—

ای آنکه معاینه ندانی تاریخ بیسان این معانی
چون کوبهء سحر نماید روشن بتو کوی خور نماید

He says in the same passage that he was then past fifty years of age, and adds, in a second epilogue, that he had been rewarded by the prince to whom he presented the poem with the gift of a horse and a thousand Dīnārs.

The Gūy u Chaugān was written, accord-

ing to the *Tahakāt* i *Shāhjahānī*, in *Shīrāz*, for *Mirzā 'Ahd Ullah B. Ibrāhīm Sulṭān B. Shāhrukh*. *Mirzā 'Abd Ullah* succeeded his father as viceroy of *Fārs* in A.H. 838; but he was dispossessed after the death of *Shāhrukh* by his cousin *Mirzā Sulṭān Muḥammad B. Mirzā Bāisunghar*, who had been for five years governor of *Irak*. In the present copy the dedication is addressed to *Sulṭān Muḥammad*, fol. 8:

خورشید سریر ماه مسند سلطان جهانیان محمد

Copies are mentioned in the *Leyden Catalogue*, vol. ii. p. 123, the *St. Petersburg Catalogue*, p. 379, and the *Münich Catalogue*, p. 36. Compare *Haj. Khal.*, vol. v. p. 266.

Add. 23,612.

Foll. 49; $8\frac{3}{4}$ in. by 6; 7 lines, 3 in. long, in a page; written in fair *Nestalik*, on tinted and gold-sprinkled paper, with *'Unvān* and ornamental designs on every page, probably in the 15th century.

The *Divān* of *Shāhī*, دیوان شاهی

ای نقش بسته نام خطت با سرشت ما
وبن حرف شد ز روز اول سر نوشت ما

Amīr Shāhī, originally called *Aḳ-Malik*, or *Aḳā Malik*, son of *Amīr Jamāl ud-Dīn Firūzkūhī*, a scion of the princely family of the *Sarbadārs*, was born in *Sahzavār*, and attached himself to *Mirzā Bāisunghar*, by whose influence some of his paternal estates in *Sahzavār* were restored to him. There he lived in affluence, and found full leisure to cultivate his artistic and literary tastes. The latter part of his life was spent in *Astrābād*, whither he had been called by the son of his former patron, *Mirzā Ahul-Kāsim Bāhur*, to design some palaces, and where he died A.H. 857, upwards of seventy years old.

Notices on *Amīr Shāhī* will be found in *Daulatshāhī*, vii. 1, *Laṭā'if Nāmāh*, fol. 14,

Ḥāhib us-Siyar, vol. iii., *Juz 3*, p. 150, *Haft Iḳlīm*, fol. 322, *Majālis ul-Mūminīn*, fol. 551, and *Ṭabaḳāt i Shāhjahānī*, fol. 115. Compare *Hammer*, *Redekünste*, p. 293, *Ouseley*, *Notices*, p. 131, and *Sprenger*, *Oude Catalogue*, p. 563.

The *Divān* consists of *Ghazals* alphabetically arranged, with some *Kit'āhs* and *Ruhā'is* at the end. The present copy has lost a few pages in the body of the volume, and two or three at the end.

Other copies are noticed in the *Leyden Catalogue*, vol. ii. p. 119, the *Vienna Catalogue*, vol. i. p. 562, the *St. Petersburg Catalogue*, p. 366, the *Upsala Catalogue*, p. 105, and the *Bibliotheca Sprenger*, No. 1516.

Add. 7788.

Foll. 38; $8\frac{3}{4}$ in. by 5; 13 lines, $2\frac{5}{8}$ in. long; written in *Nestalik*, with gold-ruled margins; dated *Rauzat un-Nabaviyyah* (*Medina*), end of A.H. 969 (A.D. 1562).

[Cl. J. Rich.]

The same *Divān*, wanting the first page.

Copyist: محمد امین المشهور بیدک الحسينی

On the fly-leaf is a short Turkish notice on the poet, an English translation of which has been prefixed.

Or. 288.

Foll. 36; 8 in. by 5; 13 lines, $3\frac{1}{4}$ in. long; written in *Nestalik*, dated *Kaurālī*, *Parganah* of *Palwal*, *Sha'bān*, A.H. 1185 (A.D. 1771). [Geo. Wm. Hamilton.]

دیوان شاهی

The same *Divān*, wanting the *Ghazals* in ی.

Add. 7769.

Foll. 217; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; 15 lines, 3 in.

long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Samarqand, Jumādā II., A.H. 955 (A.D. 1548).

[Cl. J. Rich.]

المصباح

"The Lamp," a Maṣnavī containing thoughts on spiritual life, illustrated by copious anecdotes of prophets, saints, and faḳīrs, in the style and measure of the Maṣnavī of Jalāl ud-Dīn Rūmī.

Author: Rashīd, رشید

Beg. ای بنامت کارهارا افتتاح
نیست بی نام تو در امری فلاح

In a heading written in gold on the first page the author is called Rashīd ud-Dīn Muḥammad ul-Asfarā'inī, صدر مشایخ الامم قطب الاقطاب فی العالم شیخ رشید الملمة والسیدین محمد الاسفراینی

It is stated in a note written on the fly-leaf, and dated A.H. 1097, that he lay buried in Bahrābād, Asfarā'in, with Shaikh Sa'd ud-Dīn Ḥamavī and Shaikh Āzarī.

In the prologue the author states that he had written this work with the permission of his Shaikh, who is called, in a marginal addition, امیر عبد الله رئیس الاولیا, and that it is divided into three books, treating respectively of love, fol. 4*b*, dissolution, fol. 74*a*, and long-ing, fol. 159*b*.

شد مرتب برسه اصل این کنج راز
در محبت در فنا و در نیباز

The date of composition, A.H. 852, is given in the following line at the end:

چو گذشت از هجرة خیر الانام
هشتصد و پنجاه و دو این شد تمام

See Stewart's Catalogue, p. 71, and Sprenger, Oude Catalogue, p. 542.

VOL. II.

Or. 355.

Foll. 33; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 25 lines, 4 $\frac{3}{8}$ in. long; written in four gold-ruled columns, in small Nestalik, with 'Unvān, apparently in the 17th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

The first half of the same work, corresponding to foll. 1—102 of the preceding copy.

Add. 7930.

Foll. 221; 9 in. by 4 $\frac{3}{8}$; 17 lines, 2 $\frac{3}{8}$ in. long; written in Nestalik, with 'Unvāns and gold-ruled margins, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—179. The Divāns of Nā'ili, Vijdi, and Şabrī, Turkish.

II. Foll. 181—221. The Divān of Nazīrī,
دیوان نظیری

Beg. کل روی تو که از سنبل مویت پیداست

The poet, who calls himself in two places, foll. 216*a*, 220*b*, طوسی, a native of Tūs, or Mashhad, lived in India, and most of his Ḳaṣīdahs are addressed to Sayyid Shāh Khalil-Ullah, on whose death he has a Marṣiyah, fol. 189*b*, and to his two sons and successors, Shāh Muḥibb Ullah, and Shāh Ḥahih Ullah. Both father and sons are described in the twofold character of warlike princes and of holy teachers. It appears from various passages that the poet had grown old in their service, but not rich, as some piteous appeals for money, food, and raiment, plainly testify.

It has been before stated (p. 635*a*) that Shāh Khalil Ullah, son of Nī'mat Ullah Vali, went, after his father's death, A.H. 834, to the Deccan, and was received with the highest marks of regard by Alḥmad Shāh Bahmanī. His sons enjoyed high rank and great wealth under that prince and his successor 'Alā ud-Dīn Shāh (A.H. 838—862).

E E

Ḥabīb Ullah met with a violent death in A.H. 864. See Firishtah, Briggs' translation, vol. ii. pp. 419, 462. We learn from the same author, Bombay edition, vol. i. p. 628, that Mullā Nazīrī was employed, with Sāmī'ī and others, in continuing the Bahman Nāmāh, or poetical history of the Bahmani dynasty, which the author Āzarī (see p. 43 *b*) had brought down to the reign of Humāyūn Shāh, A.H. 862—865.

Contents: *Ḳaṣīdahs*, fol. 181 *b*. *Ghazals*, without alphabetical arrangement, fol. 204 *b*. *Muḳaṭṭa'āt*, fol. 212 *b*. *Rubā'īs*, fol. 216 *b*.

Or. 1150.

Foll. 151; 8 in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{8}$ in. long; written in small Nestalik, with ruled margins, apparently in the 16th century.

[ALEX. JABA.]

A more extensive *Divān* of the same poet, slightly imperfect at the beginning, containing *Ḳaṣīdahs* in alphabetical order, fol. 1 *a*. *Ghazals* similarly arranged, fol. 122 *b*. *Ḳiṭ'āhs*, fol. 139 *a*. *Rubā'īs*, fol. 146 *a*.

Add. 19,766.

Foll. 362; 14 in. by $10\frac{3}{4}$; 19 lines, $6\frac{1}{2}$ in. long; written in large Nestalik, in four columns enclosed by gilt borders, with rich *'Unvāns*; dated *Ramaḡān*, A.H. 1097 (A.D. 1686). Bound in painted and glazed covers.

خاور نامه

Khāvar Nāmāh, a poem in the epic metre on the warlike deeds of 'Alī, and his companions, Mālik and Abu l-Miḡjan.

Author: Ibn Ḥusām, ابن حسام

Beg. نخستین برین نامه دلکشای
سخن نقش بستم بنام خدای

Maulānā Muḡammad B. Ḥusām ud-Dīn, known as Ibn Ḥusām, was born, according

to Daulatshāh, in *Khūsaf*, خوسف,* or, as written in some copies, جوسف, in the *Ḳuhistān* of Khorasan, where he is said to have led the life of a peasant, and to have composed his poems in the fields. He boasts, in the epilogue of the present poem, his proud independence. Having reduced his wants to one barley loaf a day, he scorned the banquets of kings:

بيک قرص جو تا شب از بامکاه
قناعت نمايم چو خورشيد و ماه
شکم چون بيک نان توان کرد سير
مکش منت سفرهء اردشير

He died A.H. 875, leaving, besides his *Khāvar Nāmāh*, numerous poems in praise of the *Imāms*, which are highly popular with the *Shī'āhs*. See the *Majālis ul-Mūminin*, fol. 555, *Ḥabīb us-Siyar*, vol. iii., *Juz 3*, p. 336, where A.H. 893 is given as the date of his death, *Ṭabaḡāt i Shāhjahānī*, fol. 139, *Riyāz ush-Shu'arā*, fol. 23, and the *Ātashkadāh*, fol. 40, where he is noticed under *Khawāf*. Compare Hammer, *Redekünste*, p. 297, and Sprenger, *Oude Catalogue*, pp. 19, 68, and 432.

The poem was written, as stated in the prologue, in imitation of the *Shāhnāmāh* of *Firdūsī*, for whom the author expresses the highest admiration. Its matter, professedly borrowed from an Arabic work, is pure fiction. It relates to the battles and single combats fought by 'Alī and his companions, with the *Shāh i Khāvarān*, named *Ḳubād*, with other heathen kings called *Ṭahmās Shāh*, and *Ṣiṣān Shāh*, and with hosts of *Divs* and dragons.

The date of composition, A.H. 830, is given in the following verses of the epilogue, in which the title of the poem appears in

* *Khūsaf* is, according to *Ḥāfiḡ Abrū*, fol. 180, a district on the edge of the desert which divides Khorasan from *Kirman*.

the form of Khāvarān Nāmab, from the name of 'Alī's principal adversary :

چو بر سال هشتصد بیفزود سی
شد این نامه تازیان پارسی
مر این نامه را خاوران نامه نام
نهادم بدانکه که کردم تمام

The Khāvar Nāmāh is mentioned by Mohl, Preface to the Shāhnāmāh, p. 77, as the latest of the imitations of the great epos. A copy is mentioned in the Ouseley Collection, No. 27.

The MS. contains one hundred and fifty-six whole-page miniatures in the Indian style.

Copyist : مولچند ملتانی

The name of Kamāl ud-Dīn Khān has been substituted in the subscription for that of the original owner.

Add. 7773.

Foll. 297; 9¼ in. by 5½; 17 lines, 3 in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins; dated Rajab, A.H. 962 (A.D. 1497).

[Cl. J. Rich.]

The Divān of Jāmī, دیوان جامی, with a prose preface beginning with the following line :

بسم الله الرحمن الرحيم
هست صلاي سر خوان کریم

Nūr ud-Dīn 'Abd ur-Rahmān Jāmī, who died A.H. 898 (see p. 17 *a*), may be called the last of the classical poets of Persia. After dwelling in the preface on the high value of poetry, he states that he had cultivated it from his youth upwards, and had until then, when he was drawing near to his seventieth year, kept his poems in alphabetical order. Having resolved, however, to bring them into a more rational arrangement, he performed that task in A.H. 884. That date is ingeniously conveyed

in the following line of a versified chronogram, بر روی صدف نهاد يك دانه کهر. It is obtained by placing a "pearl" on the face of the "shell," in other words, a dot on the first letter of the word صدف.

Contents : Ḳaṣīdahs, arranged according to subjects, beginning *کز مداد دهم* *زان پیش کز مداد دهم*, fol. 5 *b*. This section, beginning with poems in praise of God, Muḥammad, and 'Alī, contains religious and moral pieces, partly in imitation of Khākānī and Amīr Khusrāu, several Ḳaṣīdahs addressed to the reigning sovereign, Abul-Ghāzī Sulṭān Ḥusain, and various occasional pieces. Tarjībānds, including Marṣiyabs on the death of the saint Sa'd ud-Dīn Kāshgharī, who died A.H. 860, of the poet's brother, and of his son, fol. 36 *a*. Maṣnavīs addressed to Sulṭān Abū Sa'd and his successor Sulṭān Ḥusain, to the Osmanli Sultan Muḥammad II., and the Ḳarā Ḳuyunlū sovereign, Jahānsbāh, fol. 54 *a*. Ghazals in alphabetical order, beginning *بسم الله الرحمن الرحيم اعظم اسماء عليهم* *حکيم*, fol. 60 *b*. Ḳiṭ'āhs, fol. 280 *b*. Rubā'īs in alphabetical order, fol. 285 *a*.

Copyist : محمد حسين بن سيف الدين علي

Copies of the Divān are mentioned in the Catalogues of Leyden, vol. ii. p. 120, Krafft, p. 68, St. Petersburg, p. 379, Upsala, p. 106, Copenbagen, p. 41, Gotha, p. 102, and München, p. 30. Jāmī's minor poems have also been collected in three separate Divāns, containing respectively the compositions of his youth, middle life, and old age, on which see Sprenger, Oude Catalogue, p. 448, and the St. Petersburg Catalogue, pp. 371, 372.

German translations of select poems have been given by V. von Rosenzweig, Vienna, 1840, by Rückert in the Zeitschrift für die Kunde des Morgenlands, vols. 5, 6, and in the Zeitschrift der D. M. G., vols. 2, 4, 5, 6, 24, 25 and 29, lastly by M. Wickerhauser, Leipzig, 1855, and Vienna, 1858.

Add. 25,816.

Foll. 311; 11 in. by $6\frac{1}{4}$; 17 lines, $3\frac{3}{8}$ in. long; written in fair Nestalik, with two 'Unvāns, gilt headings, and gold-ruled margins; dated Balkh, A.H. 976 (A.D. 1568).

[W.M. CURETON.]

The same Divān, with the preface. The arrangement and contents are substantially the same as in the preceding MS.

Add. 7774.

Foll. 302; 7 in. by $4\frac{1}{2}$; 14 lines, about $2\frac{3}{4}$ in. long; written in cursive Nestalik; dated Muḥarram, A.H. 949 (A.D. 1542).

[Cl. J. RICH.]

An earlier collection of Jāmī's minor poems, with a shorter preface, beginning *موزون ترین کلامی که غزل سرایان انجمن*. In the preface, which contains a dedication in verse to Sultan Abn Sa'id, the poet says that he had reached his fiftieth year.

Contents: Two religious poems in imitation of Khākānī and Khusrau, and a third descriptive of old age, fol. 4 *a*.

Beg. *معلم کیست عشق و کنج خاموش دبستانش*.

Some Tarjī's, concluding with a Marṣiyah on the death of Maulānā Sa'd nd-Dīn Kāshgharī (A.H. 860), fol. 14 *a*. Ghazals in alphabetical order, fol. 28 *b*.

Beg. *بسم الله الرحمن الرحيم اعظم اسماء عليم حكيم*.

Ḳiṭ'āhs, fol. 284 *a*. Rubā'īs in alphabetical order, fol. 289 *b*.

Or. 1218.

Foll. 265; $8\frac{1}{4}$ in. by 5; 15 lines, 3 in. long; written in a neat Nestalik, in two columns, with 'Unvān and gold-ruled margins; dated Ḳazvīn, Ramaẓān, A.H. 894 (A.D. 1489).

[ALEXANDRE JABA.]

Another collection, with the same preface. The contents are nearly the same, but the arrangement somewhat different.

Add. 7770.

Foll. 287; 11 in. by $6\frac{3}{4}$; 21 lines, $4\frac{1}{2}$ in. long; written in fair Nestalik, in four gold-ruled columns, with nine 'Unvāns, apparently in the 16th century. [Cl. J. RICH.]

هفت اورنگ جامی

The seven Maṣnavīs of Jāmī, with a prose preface.

Beg. *حمدا لرب جليل من عبد ذليل و سلاما*.

Jāmī states in the preface that the above title, "Haft Aurang," was taken from the seven-starred constellation so-called (the Great Bear). He then proceeds to set forth the metre of each of the seven poems, which he takes in the following order, differing from their arrangement in the present copy:—

1. Silsilat uz-Zahab. 2. Salāmān u Absāl.
3. Tuḥfat ul-Aḥrār. 4. Subḥat ul-Abrār.
5. Yūsuf n Zulaikhā. 6. Lailā u Majnūn.
7. Khirad-Nāmāh i Iskandārī.

I. Fol. 2 *b*. *سلسلة الذهب*, "The Golden Chain," a religious poem in the metre of the Haft Paikar, dedicated to Sulṭān Ḥusain.

Beg. *لله الحمد قبل كل كلام
بصفات الجلال و الاكرام*

The poem is divided into three sections (Daftars), beginning respectively on fol. 2 *b*, 49 *b*, and 70 *b*.

See for the contents the Jahrbücher, vol. 66, Anzeige Blatt, pp. 20—26.

II. Fol. 85 *b*. *سبحة الابرار*, "The Rosary of the Righteous," a religious poem in the metre of the Nuh Sipīhr of Amīr Khusrau, dedicated to Sulṭān Ḥusain, with a short prose preface beginning *المنة لله که بخون کر خفتم*.

The poem begins thus:

ابتداء بسم الله الرحمن الرحيم المتوالى الاحسان

The Subḥah has been printed in Calcutta, A.II. 1226, and 1262.

III. Fol. 123 *b*. يوسف و زليخا, "Yūsuf and Zulaikhā," a poem in the metre of Nizāmī's *Khusrau u Shirin*, dedicated to Sulṭān Ḥusain.

Beg. الهی غنچه امید بکشای
کلی از روضه جاوید بنمای

It is stated in the following lines of the epilogue, that the poem was completed at the close of A.H. 888 :

قلم نساجی این جنس فاخر
رسانید آخر سالی بآخر
که باشد بعد از آن سال مجدد
نهم سال از نهم عشر از نهم صد

This is the most popular of Jāmī's poems. It has been repeatedly printed in India, and A.H. 1279 in Persia. The text has been published, with a German translation, by V. von Rosenzweig, Vienna, 1824. See also extracts by the same, *Mines de l'Orient*, vol. ii. p. 47, and by P. Zingerle, Phönix, 1852.

IV. Fol. 173 *b*. لیلی و میجنون, "Lailā and Majnūn," in the same measure as the poem of the same name by Nizāmī.

Beg. ای خاک تو تاج سر بلندان
میجنون تو عقل هوشمندان

The author states in the concluding lines that he had written the poem in the space of about four months, in A.H. 889, devoting to it two or three hours each day, and that it contains 3760 distichs. It has been translated into French by A. L. Chézy, Paris, 1805, and into German by Hartmann, Leipzig, 1807.

V. Fol. 220 *b*. خردنامه اسکندری, "Alexander's Book of Wisdom," a poem in the metre of the *Iskandar Nāmah* of Nizāmī, dedicated to Sulṭān Ḥusain.

Beg. الهی کمال الهی تراست
جمال جهان پادشاهی تراست

It appears, from the epilogue, that this poem originally formed the last portion of the author's *Khamsah*, mentioned further on.

VI. Fol. 249 *b*. سلامان و ابسال, "Salāmān u Absāl," an allegorical poem, in the same measure as the *Manṭiq uṭ-Ṭair* of 'Aṭṭār.

Beg. ای بیادت تازه جان عاشقان
ز لب لطف تریبان عاشقان

It is dedicated to Shāh Ya'qūb, *i.e.* Ya'qūb Beg B. Ḥasan Beg, of the Aḳ Ḳuyunlu dynasty, who reigned from A.H. 883 to 896. Mr. F. Falconer has published the text, London, 1850, and an English translation, 1856.

VII. Fol. 255 *b*. تحفة الاحرار, "A Gift to the Free," a religious poem in the metre of the *Makhzan ul-Asrār*, divided into twelve *Maḳālahs*.

Beg. بسم الله الرحمن الرحيم
هست صلاى سر خوان کریم

The prologue contains a eulogy on the then living chief of the Naqshabandi order, Shaikh Nāṣir ud-Din 'Ubaid Ullah, better known as Khwājah Ahrār (see p. 373 *b*), whose surname is alluded to in the title. The poem was completed, as stated at the end, A.H. 886. It has been edited by F. Falconer, London, 1848.

Prefixed to the last poem is a short prose preface written by Jāmī for his *Panj Ganj* or *Khamsah*, a collection consisting of five of the above poems, *viz.* *Tuḥfat ul-Ahrār*, *Subḥat ul-Abrār*, *Yūsuf u Zulaikhā*, *Lailā u Majnūn*, and *Khīrad Nāmah i Iskandarī*. It begins thus :

تبداء همت خدای شناس

The contents of the *Haft Aurang* are described by Dr. Sprenger in the *Oude Catalogue*, pp. 442—451. Copies are mentioned in *Stewart's Catalogue*, p. 65, in *Ouseley's Collection*, No. 132, and in the catalogues of Vienna, vol. i. p. 564, St. Petersburg, p. 368, Upsala, p. 107, and Munich, p. 31.

Add. 26,162.

Foll. 416; 9 in. by $5\frac{3}{4}$; 21 lines, $2\frac{1}{2}$ in. long, with 14 lines in the margin; written in fair Nestalik, in two columns, with 'Unvāns, apparently in the 16th century.

[W^M. ERSKINE.]

The same poems in their original order, viz. : Silsilat uz-Zahab, fol. 2 *b*. Salāmān u Absāl, fol. 126 *b*. Tuḥfat ul-Ahrār, fol. 143 *b*. Subḥat ul-Abrār, fol. 181 *b*. Yūsuf u Zulaikhā, fol. 236 *b*. Lailā u Majnūn, fol. 306 *b*. Khirad-Nāmāh i Iskandarī, fol. 375 *b*.

The MS. bears the name and seal of Edward Galley.

Or. 472.

Foll. 275; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 23 lines, $4\frac{1}{4}$ in. long; written in small Nestalik, in four columns, apparently in the 17th century.

[GEO. W. M. HAMILTON.]

Another copy of the Haft Aurang, differently arranged, as follows : Lailā u Majnūn, fol. 5 *b*. Khirad-Nāmāh i Iskandarī, fol. 49 *b*. Silsilat uz-Zahab, with the preface to the Haft Aurang, fol. 76 *b*. Salāmān u Absāl, fol. 156 *b*. Tuḥfat ul-Ahrār, with the preface to the Panj Ganj, fol. 171 *b*. Subḥat ul-Abrār, with a short prose preface, fol. 193 *b*. Yūsuf u Zulaikhā, fol. 229 *b*.

A note on fol. 76 *a*, relating to a purchase of the MS., is dated A.H. 1053.

Add. 27,265.

Foll. 263; $11\frac{3}{4}$ in. by $7\frac{1}{2}$; 16 lines, $3\frac{3}{8}$ in. long, with 34 lines in the margins; written in fair Nestalik, with 'Unvān and illuminated headings; dated Rajab, A.H. 973 (A.D. 1566). Bound in painted covers.

[SIR JOHN MALCOLM.]

The Divān of Jāmī, with the preface noticed p. 641 *a*.

Contents: Preface, fol. 1 *b*. Kaṣīdahs,

fol. 5 *a*. Tarjī's, fol. 18 *a*. Maṣnavīs, fol. 26 *a*. Two Kaṣīdahs in imitation of Khāḳānī and Khusrau, and a third descriptive of old age, fol. 29 *b*. Marṣiyahs and some occasional pieces, fol. 38 *a*. Ghazals in alphabetical order, fol. 48 *a*. Qiṭ'ahs, fol. 255 *a*. Rubā'īs and Fardiyyāt, fol. 257 *b*.

The margins form a separate series, containing the four following poems: Subḥat ul-Abrār, fol. 1 *b*. Tuḥfat ul-Ahrār, with the preface, fol. 92 *b*. Khirad-Nāmāh i Iskandarī, fol. 148 *b*. Salāmān u Absāl, foll. 220 *b*—257 *b*.

Copyist: یوسف بن یعقوب دشت بیاضی

Add. 16,799.

Foll. 98; $8\frac{1}{2}$ in. by 6; 20 lines, $4\frac{1}{8}$ in. long; written in minute Nestalik, in four gold-ruled columns, with three 'Unvāns and gilt headings, probably in the 16th century.

[W^M. YULE.]

I. Fol. 1 *a*. Silsilat uz-Zahab (see p. 644 *b*), wanting the first page, two leaves after fol. 2, two leaves after fol. 72, and two more after fol. 78.

II. Fol. 82 *b*. Salāmān u Absāl (see p. 645 *b*). On fol. 48 *b* is found the name of Sir Gore Ouseley.

Add. 7772.

Foll. 192; $8\frac{1}{4}$ in. by 5; 17 lines, 3 in. long; written in eursive Nestalik; dated Muḥarram, A.H. 988 (A.D. 1580).

[CL. J. RICH.]

Silsilat uz-Zahab (see p. 644 *b*), wanting six leaves after fol. 1.

Copyist: دوست محمد بن سلطان محمد

Add. 23,551.

Foll. 236; $11\frac{1}{4}$ in. by $7\frac{1}{2}$; 15 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with gold-

ruled margins and four rich 'Unvāns, apparently in the 16th century.

[ROBERT TAYLOR.]

The same poem.

Add. 18,416.

Foll. 144; $8\frac{1}{4}$ in. by 5; 15 and 13 lines, $2\frac{1}{2}$ in. long, with 30 lines in the margins in the latter half of the volume; written in cursive Indian Nestalik; dated Ramazān, A.H. 1057 (A.D. 1647).

[WM. YULE.]

The same poem.

Add. 18,415.

Foll. 233; $8\frac{1}{2}$ in. by 5; 15 lines, $2\frac{3}{8}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Lahore, Zulhijjah, A.H. 1148 (A.D. 1736).

[WM. YULE.]

The same poem.

Or. 336.

Foll. 299; $9\frac{1}{2}$ in. by 6; 9 lines, $3\frac{1}{2}$ in. long; written in Indian Nestalik, probably in the 18th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

The same poem, wanting the latter part of Daftar I., the beginning of Daftar II., and the whole of Daftar III.

Add. 26,163.

Foll. 48; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 12 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with gold-ruled margins; dated Rabi' I., A.H. 980 (A.D. 1572).

[WM. ERSKINE.]

Salāmān u Absāl (see p. 645, vi.), wanting the first page, single leaves after foll. 1, 24, and 26, and four leaves after fol. 44.

The Subhatul-Abrār (see p. 644, ii.), written by a later hand in the margins of foll. 1—44, has corresponding lacunes.

Copyist: محمد بن علاء الدين رزق

Add. 6615.

Foll. 182; $9\frac{1}{4}$ in. by 6; 15 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān, gold-ruled margins, and illuminated borders; probably about the close of the 15th century.

[J. F. HULL.]

Tuḥfat ul-Ahrār (see p. 645, vii.), with a short prose preface, in which Jāmī claims indulgence for his poem, "however unworthy to be strung on the same thread as the priceless pearls of the Makhzan ul-Asrār of Nizāmī, and the Maṭla' ul-Anvār of Amīr Khusrau."

Beg. حامدا لمن جعل جنان كل عارف مخزن اسرار

Foll. 61—182, written by another hand, probably in the 16th century, contain the Subhat ul-Abrār with the preface above noticed (p. 644 b, ii.).

Add. 6616.

Foll. 166; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 15 lines, 3 in. long; written in Indian Nestalik, dated Jumāda I., A.H. 1025 (A.D. 1616), and Jumāda II., A.H. 1019 (A.D. 1610).

[J. F. HULL.]

Subhat ul-Abrār, with Jāmī's preface, fol. 1 b.

Tuḥfat ul-Ahrār, with the preface noticed in the preceding MS., fol. 105 b.

Or. 1369.

Foll. 61; $10\frac{3}{4}$ in. by $6\frac{1}{2}$; 12 lines, $2\frac{7}{8}$ in. long; written in neat Nestalik, with 'Unvān, gilt headings, and ornamental designs in the outer margins, apparently in the 15th century.

[SIR CHAS. ALEX. MURRAY.]

The Tuḥfat ul-Ahrār, with the same prose preface. It wants the latter part of the prologue and the first two Maḳālahs. At the end is the author's subscription, stating that the poem had been completed in A.H. 886.

Add. 19,004.

Foll. 78; $6\frac{1}{2}$ in. by $4\frac{1}{2}$; 12 lines, $2\frac{7}{8}$ in.

long; written in a fair Nestalik, with gold-ruled margins, probably in the 16th century.

Tuḥfat ul-Aḥrār, with the same preface and subscription.

Add. 16,798.

Foll. 76; 9 in. by $5\frac{1}{2}$; 12 lines, $2\frac{1}{4}$ in. long; written in fair Nestalik, with 'Unvān, gold headings and illuminated borders; dated A.H. 938 (A.D. 1531). [WM. YULE.]

Tuḥfat ul-Aḥrār, with the preface.

Two leaves are wanting after fol. 8, four after fol. 12, and one after fol. 21. At the beginning are two miniatures in fair Indian style, with rich borders.

Copyist: محمد قاسم ابن شاديشاه

Add. 25,817.

Foll. 62; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [WM. CURETON.]

The same poem.

Add. 19,499.

Foll. 150; 8 in. by $4\frac{3}{4}$; 12 lines, $2\frac{5}{8}$ in. long; written in Nestalik, with gold-ruled margins, probably in the 16th century.

The same poem.

Copyist: عبد الكرم ملتاني

Add. 25,818.

Foll. 86; $6\frac{1}{2}$ in. by 4; 11 lines, 2 in. long; written in Nestalik, with two 'Unvāns and gold-ruled margins; dated Agrah, Rajab, A.H. 1006 (A.D. 1598). [WM. CURETON.]

The Tuḥfat ul-Aḥrār, with the preface.

Copyist: محمد صادق حافظ ناکوری

Or. 1230.

Foll. 65; 7 in. by $3\frac{3}{4}$; 18 lines, $1\frac{5}{8}$ in.

long, with 12 lines in the margin; written in small and fair Nestalik, probably about the close of the 15th century.

[ALEXANDRE JABA.]

Subḥat ul-Abrār (see p. 644 *b*), with the preface, and Turkish glosses written between the lines.

Add. 26,164.

Foll. 130; $9\frac{1}{2}$ in. by $5\frac{1}{4}$; 12 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān, illuminated headings, and gold designs in the margins, apparently in the 16th century. Bound in gilt and stamped leather.

[WM. ERSKINE.]

Subḥat ul-Abrār, with the preface.

Copyist: قوام بن محمد کاتب شیرازی

At the end is a miniature in Persian style, with a rich border.

Or. 1225.

Foll. 113; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; 14 lines, $2\frac{5}{8}$ in. long; written in small Nestalik, with 'Unvān and ruled margins, probably in the 16th century. [ALEXANDRE JABA.]

The same poem, with the preface.

Harleian 501.

Foll. 112; 8 in. by $4\frac{1}{4}$; 14 lines, $2\frac{3}{8}$ in. long; written in Nestalik; dated Ramazān, A.H. 1009 (A.D. 1601).

Subḥat ul-Abrār, with the preface.

Copyist: سید علی بن سید ناصر کیا

Add. 24,055.

Foll. 150; $9\frac{3}{4}$ in. by $6\frac{1}{2}$; 14 lines, 3 in. long; written in neat Nestalik, with a rich 'Unvān, gilt headings, and gold-ruled margins; dated Rabi' II., A.H. 947 (A.D. 1540).

Yūsuf and Zulaikhā (see p. 645 *b*).

Copyist: محمد قاسم جامی

Or. 1221.

Foll. 177; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; 12 lines, 2 in. long; written in Nestalik, with 'Unvān, gold-ruled margins and illuminated headings, dated Sha'ban, A.H. 989 (A.D. 1581). Bound in gilt and stamped leather.

[ALEXANDRE JABA.]

Yūsuf and Zulaikhā, with three whole-page miniatures in Persian style.

Add. 6629.

Foll. 139; $6\frac{1}{4}$ in. by 4; 13 lines, $2\frac{3}{8}$ in. long; written in small Nestalik; dated A.H. 997 (A.D. 1589).

[J. F. HULL.]

The same poem.

Or. 1368.

Foll. 176; 12 in. by 7; 12 lines, $3\frac{3}{8}$ in. long; written in fine Nestalik, on gold-sprinkled paper, with 'Unvān, illuminated borders and headings, apparently in the 16th century.

[SIR CHAS. ALEX. MURRAY.]

The same poem, with six whole-page miniatures in Persian style.

Foll. 32—37, 138, 139 and 176 have been supplied by Muḥammad Rizā i Iṣfahāni, in Rabi' II., A.H. 1011 (A.D. 1602).

Add. 19,493.

Foll. 142; 8 in. by $4\frac{1}{2}$; 15 lines, $2\frac{1}{4}$ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

The same poem.

A Persian note on the first page is dated Lahore, A.H. 1042.

Add. 25,902.

Foll. 138; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in Nestalik, with gold-ruled margins, probably in the 17th century.

The same poem.

VOL. II.

Add. 5562.

Foll. 167; $8\frac{1}{2}$ in. by $4\frac{3}{4}$; 13 lines, $3\frac{1}{8}$ in. long; written in Nestalik; dated Murshid-ābād, Rajab, the 5th year of Farrukhsiyar, (A.H. 1129, A.D. 1717).

[CHARLES HAMILTON.]

The same poem.

Copyist: ملك عاقل

Add. 7771.

Foll. 205; $8\frac{3}{4}$ in. by $5\frac{1}{4}$; 12 lines, 3 in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1177 (A.D. 1764). Bound in painted covers.

[CL. J. RICH.]

The same poem, with seventy-six miniatures in fair Indian style.

Copyist: جمال الدين الملقب بحسن

Add. 26,165.

Foll. 140; $8\frac{1}{4}$ in. by 5; 15 lines, $3\frac{3}{4}$ in. long; written in Indian Nestalik, probably in the 18th century.

[WM. ERSKINE.]

The same poem, wanting three leaves at the end.

Add. 19,432.

Foll. 140; 9 in. by $6\frac{1}{4}$; 15 lines, $3\frac{3}{8}$ in. long; written in Indian Nestalik, probably in the 18th century.

The same poem.

Add. 7778.

Foll. 184; $7\frac{1}{4}$ in. by $4\frac{1}{2}$; 17 lines, $2\frac{1}{2}$ in. long; written in Nestalik; dated Rabi' II., A.H. 967 (A.D. 1560).

[CL. J. RICH.]

رساله مير حسين در معنی

A Turkish commentary by Surūrī (see p. 606 a) on the versified treatise on logogriphs of Mir Ḥusain B. Muḥammad ul-Ḥusainī, which begins thus:

F F

بنام آنکه از تالیف و ترکیب
معمای جهان [را] داده ترتیب

Mir Ḥusain, a native of Nishāpūr, who led the life of a scholar in the Madrasah Ikh-lā-shiyyah of Herat, attained eminence in the art of versified riddles. He died A.H. 904. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 340, Lubb ut-tavarīkh, fol. 164, Taḳī and Ilāhī, Oude Catalogue, pp. 20, 75, and Haft Iḳlim, fol. 317.

The treatise was written, as stated in the preface, by desire of Mir 'Alī Shūr, and submitted for approval to Jāmī, whose classification of Mu'ammās had been adopted. The logogriphs given as examples relate to proper names of men.

Surūrī says in the preface that he had previously written a commentary upon Jāmī's treatise on the same subject, رساله در فن معنی. He states at the end that the present commentary was completed in A.H. 965.

The Risālah of Mir Ḥusain is mentioned by Haj. Khal., vol. v. p. 638, by Uri, p. 294, and in the Catalogues of Leyden, vol. i. p. 360, München, p. 43, and Gotha, p. 116.

Add. 7767.

Foll. 89; 7 in. by 5; 13 lines, 2 $\frac{3}{4}$ in long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Cl. J. RICH.]

دیوان اسیري

The Divān of Asīrī.

Beg. ای عشق تو آتش زده در خرمن جانها
وز سوز غمت سوخته دلها و روانها

Asīrī, whose proper name was Shaikh Shams ud-Din Muḥammad B. Yaḥyā, of Lahijān, in Gilān, was the principal Khalifah of the celebrated founder of the Nūrbakhshī order, Sayyid Muḥammad Nūrbakhsh, who died in Rai, A.H. 869. After his master's

death he settled in Shīrāz, where he built a monastery called Khānḳāh Nūriyyah. He was a friend of the famous philosopher Davānī (see p. 442 *b*), and lived on to the time of Shāh Ismā'il, who went to see him after taking possession of Shīrāz (A.H. 910). He left, besides his Divān, a commentary upon the Gulshan i Rāz (see Haj. Khal., vol. v. p. 233). A full notice of his life is found in the Majālis ul-Mūminin, fol. 345; see also Riyāz ush-Shu'arā, fol. 43. His son, who became celebrated as a poet under the name of Fida'i, died A.H. 927. See Taḳī Kāshī, Oude Catalogue, p. 29, No. 143, and p. 21, No. 179, and Ilāhī, *ib.*, p. 70.

The above named Sayyid Muḥammad Nūrbakhsh, whose life is also recorded in the Majālis ul-Mūminin, fol. 343, was the son of Sayyid Muḥammad, of Kaḳīf, and a descendant of Imām Mūsā Kāzīm. He was born in Ḳā'in, A.H. 795, and was initiated in Sufism by Khwājah Ishāq Khutlānī, a disciple of Sayyid 'Alī Hamadānī (see p. 447 *b*), from whom he received the surname of Nūrbakhsh. Having been incarcerated by Shahrukh in Herat for an attempted rising in Khutlān, where he had proclaimed himself Khalif, A.H. 826, he escaped from confinement, and, after long wanderings through Baḡrah, Baḡhdād, and Kurdistān, where he found many followers, he settled in Gilān, where he remained until the death of Shāhrukh. He then repaired to Rai, where he spent the rest of his life. His son, Shāh Ḳāsim, who succeeded him as head of the Nūrbakhshis, and was treated with great consideration by Shāh Ismā'il Ṣafavī, died in Rai, A.H. 927. See Ḥabīb us-Siyar, vol. iii., Juz 4, p. 115.

The Divān contains Ghazals alphabetically arranged, in some of which the poet addresses Nūrbakhsh as his spiritual guide, and a Tarjī'-band at the end, foll. 85—89. Another Tarjī'-band is written in the margins of the same folios.

The margins of foll. 4—38 contain the

Zād ul-Musāfirin (see p. 608 *a*), wanting the eighth Maḳālah.

A copy of the Divān of Asīrī is mentioned in the Gotha Catalogue, p. 109.

Or. 1096.

Foll. 408; 8½ in. by 5¼; 12 lines, 2⅞ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 1018 (A.D. 1609). [D. FORBES.]

دیوان فغانی

The Divān of Fighānī.

Beg. ای سرزاده انام تو عقل کوه کشای را
ذکر تو مطیع غزل طبع سخن سرای را

Fighānī was the son of a cutler in Shīrāz, and originally took, in allusion to his father's trade, the takhalluṣ of Sakkākī. He created, according to Valih, Riyāz ush-Shu'arā, fol. 336, a new style of poetry, which most of the subsequent poets, down to the time of Mirzā Ṣā'ib, strove to imitate. It was not however to the taste of the poets of the court of Sulṭān Ḥusain, and Fighānī left Herat, where he had first tried his fortune, and repaired to Tabrīz. There he won the favour of Sultan Ya'qūb, the youthful sovereign of the Aḳ-kuyunlu dynasty (A.H. 883—896), who bestowed upon him the title of Bābā i Shu'arā, or "father of the poets." After the death of his protector, he settled in Abivard, and subsequently in Mashhad, where his poems in praise of the Imām secured him an honourable reception. He died there, according to the Lubb ut-Tavārikh, fol. 180, A.H. 922, or, as stated by Sām Mirzā (Notices et Extraits, vol. iv. p. 305), A.H. 925. See also Majālis ul-Mūminān, fol. 560, Haft Iḳlīm, fol. 101, Bland, a Century of Ghazals, ix., and the Oude Catalogue, p. 21, No. 176, and p. 403.

The Divān contains Ghazals in alpha-

betical order, Rubā'is and Fardiyyāt, fol. 197 *a*.

Copies are mentioned in the catalogues of Leyden, vol. ii. p. 122, St. Petersburg, p. 384, and Münich, p. 34, and in the Bibliotheca Sprenger., No. 1396.

The MS. bears the signature and Persian seal of Edward Galley.

Add. 16,794.

Foll. 176; 10 in. by 5¾; 15 lines, 3 in. long; written in Nestalik, with two 'Unvāns and gold-ruled margins, apparently in the 18th century. [WM. YULE.]

The same Divān, with an additional section of Kaṣīdahs, mostly in praise of 'Alī and the Imāms, foll. 1—14, beginning:

منم پیوسته در بزم سقا هم زبم شارب
ز جام ساتی کوثر علی ابن ابی طالب

Add. 25,821.

Foll. 65; 12 in. by 9½; 19 lines, 5½ in. long; written in Nestalik; dated A. 1201 of the Bengal Era (A.D. 1794).

[WM. CURETON.]

دیوان آصفی

The Divān of Āṣafī.

Beg. ساز اباد خدایا دل ویرانی را
یا مده مهر بنان هیچ مسلمان را

Khwājah Āṣafī, son of Khwājah Ni'mat Ullah Kūhistānī, who had been Vazīr to Sultan Abu Sa'īd, took his poetical surname from his father's office (Āṣaf). He was one of the most eminent poets of the court of Herat in the reign of Sultan Ḥusain, and attached himself especially to Mir 'Alī Shīr, and to the Sultan's son, Mirzā Badi' uz-Zamāu, whom he accompanied to Balkh. He died on the 16th of Sha'bān, A.H. 923, at the age of seventy, as stated in Ḥabib us-Siyar, vol. iii., Juz 3, p. 346, in Lubb ut-

Tavārikh, fol. 180, and in Haft İklim, fol. 336. The date is fixed by two chronograms, one of them said to have been composed by Aṣafī himself when he felt death drawing near, "He measured with seventy steps the road to eternity,"

زین مرحله رفت و کشت تاریخ وفات
پیمود ره بقا بکام هفتاد

the other due to a contemporary poet, Amīr Sulṭān Ibrāhīm Amīnī:

پرسید دل از من که چه آمد تاریخ
کفتم ز برات آمده روز دوم

Sām Mirzā and Taḳī Kāshī give A.H. 920, and Ilāhī A.H. 928 (Oude Catalogue, pp. 20 and 71), as the date of his death. Other notices will be found in Daulatshāh, viii. 6, Laṭāif Nāmāh, fol. 33, Khulāṣat ul-Akhbār, fol. 401, Memoirs of Baber, p. 194, Riyāz ush-Shu'arā, and Ātashkadāh, fol. 76. Compare Sprenger, Oude Catalogue, p. 310.

The Divān consists of Ghazals in alphabetical order, and some Rubā'is, fol. 62 *b*. Copies are mentioned in the catalogues of Vienna, vol. i. p. 577, St. Petersburg, p. 385, Cöpenhagen, p. 41, and München, p. 34, and in Bibliotheca Sprenger., No. 1370.

Cotton. Cleopatra A. ix.

Foll. 65; 7 in. by 4 $\frac{3}{4}$; 11 lines, 2 $\frac{3}{4}$ in. long; written in small Nestalik, probably in the 17th century.

The same Divān, wanting three leaves at the beginning and one at the end.

Or. 271.

Foll. 78; 8 $\frac{1}{2}$ in. by 6; 15 lines, 3 $\frac{1}{2}$ in. long; written in cursive Nestalik; dated Şafar, A.H. 1278 (A.D. 1862).

[GEO. WM. HAMILTON.]

The same work.

Copyist: دایه قادری بخش ساکن نود محله قریب
پیر و رمضان غازی

This copy was made for Col. G. W. Hamilton, then Commissioner Superintendent of the Province of Multan.

Add. 10,586.

Foll. 79; 8 $\frac{1}{4}$ in. by 5; 13 lines, 2 $\frac{1}{2}$ in. long; written in fair Nestalik, with 'Unvān, gold-ruled margins, and six miniatures in Persian style; dated Tabriz, A.H. 938 (A.D. 1532); bound in painted covers.

لیلی مجنون

Lailā and Majnūn, a Maṣnavī by Hātifi, هاتفی

Beg. این نامه که خامه کرد بنیاد
توقیع قبول روزیش باد

Maulānā 'Abd Ullah Hātifi, who was the son of Jāmī's sister, and, like him, a native of Kharjird, in the province of Jām, was unrivalled in his day as a Maṣnavī writer. It is said that he did not commence his Khamsah, upon which, although not completed, his fame chiefly rests, until he had given to his celebrated uncle proofs of his competence, and obtained his leave. He devoted no less than forty years to the composition and improvement of the Timūr Nāmāh, the last poem of the Khamsah.

Sām Mirzā states in his Tazkirah, fol. 88, that his father Shāh Ismā'īl, passing through Kharjird on his return from the conquest of Khorasan, A.H. 917, strolled to the house of Hātifi, who was living there in great seclusion, and, finding the gate closed, effected an entrance by scaling the garden wall. After entertaining his unbidden guest, the poet had to comply with his desire by writing a poetical record of the Shāh's victories. Of this last poem, however, (a copy of which is described in the St. Petersburg Catalogue, p. 383) only a thousand lines were written; it was left unfinished at his death, which took place, as stated in

the Ḥabīb us-Siyar, vol. iii., Juz 3, p. 346, in the month of Muḥarram, A.H. 927. See also Memoirs of Baher, p. 196, Lubb ut-Tavārikh, fol. 181, Haft Iqlīm, fol. 285, Riyāz ush-Shuarā, fol. 501, Hammer, Redekünste, p. 355, Ouseley, Notices, p. 143, and Sprenger, Oude Catalogue, p. 421.

The prologue contains an invocation to Sayyid Kāsim i Anvār, the patron Saint of Kharjird (see p. 635 *b*), in whose shrine, and through whose inspiration, Hātifī formed the first conception of this poem. In the epilogue he describes himself as the successor of Nizāmī and Khusrau, while he ranks Jāmī, who is spoken of as still living, as a fourth by the side of the three monarchs of the realms of poetry, Firdūsi, Anvarī, and Sa'dī. In conclusion he expresses a hope that this, his first poem, would be followed by four others, to complete a Panj Ganj, or Khamsah.

Copyist: چلبی القابنی

The Lailā Majnūn was edited by Sir Wm. Jones, with a notice on the author by 'Alī Ibrāhīm Khān (see p. 328 *a*), Calcutta, 1788. It has been reprinted by Navalkishor in Lucknow.

Copies are mentioned in the catalogues of Leyden, vol. ii. p. 121, Vienna, vol. i. p. 581, and Gotha, p. 107, in the Ouseley Collection, No. 261, and the Bibliotheca Sprenger., No. 1410. A manuscript translation by Dr. J. Leyden is preserved in Add. 26,574.

Add. 16,801.

Foll. 71; 7 in. by 4½; 15 lines, 2¼ in. long; written in Indian Nestalik; dated Sha'bān, A.H. 1027 (A.D. 1618).

[W.M. YULE.]

The same poem.

Add. 26,166.

Foll. 90; 8¼ in. by 4½; 14 lines, 2¾ in.

long; written in fair Nestalik, with 'Unvān, gilt headings, gold-ruled margins, and seven miniatures in Persian style; dated Rabi' I., A.H. 960 (A.D. 1553). [W.M. ERSKINE.]

هفت منظر

Haft Manzar, a Maṣnavī by Hātifī, in imitation of the Haft Paikar of Nizāmī.

Beg. ای نکرانده صحیفه غیب
نام تو صدر صفحه لا ریب

The poet, who, in the introduction, addresses Jāmī as still living, designates in the epilogue the present poem as his third, naming Lailā Majnūn as the first, and Shīrīn Khusrau as the second.

Copies are noticed in Stewart's Catalogue, p. 67, and in the catalogues of St. Petersburg, p. 383, Copenhagen, p. 42, and Munich, p. 34.

Add. 7780.

Foll. 122; 8¼ in. by 4½; 14 lines, 2½ in. long; written in neat Nestalik, with gold-ruled margins, gold-headings, and eight miniatures in Persian style, apparently in the 16th century. [CL. J. RICH.]

تیمور نامه

Timūr Nāmah, the poetical history of Timūr, by Hātifī, a Maṣnavī in imitation of Nizāmī's Iskandar Nāmah.

Beg. بنام خدائی که فکر خرد
نیارد که تا کنه او پی برد

The poem is sometimes called Zafar-Nāmah (see Haj. Khal., vol. iv. p. 176), but its real title is Timūr Nāmah, which, however, from the exigencies of the metre, the text shows only in a contracted form, تمر نامه

من امروز کز کالک جادو نزدیک
مسخن را دهم از تمر نامه زیب

The author addresses, in the prologue, the reigning sovereign, apparently Sultān Ḥusain, without mentioning his name:

شہا شہربار سرا سرورا
خداوندکارا جہان ہرورا

and, after boasting of his own matchless excellence, not only in *Maṣnavī*, but also in *Qaṣidah* and *Ghazal*, complains that the cares of livelihood prevented him from giving full scope to his genius :

ز فکر معاشم سراسیمہ وار
سراسیمہ دارد مسرا روز کار
کر اندک زمانم فراخی بود
بکام دل خون دماغی بود
دہم آغیشان داد را در سخن
کہ حیران بماند سپہر کهن

He mentions in the epilogue his three previous poems, *Lailā u Majnūn*, *Shūrīn u Khusrau*, and *Haft Manzar*, dwells on the contrast existing between the fabulous story of Alexander and the veracious character of his *Timūr Nāmāh*, and asserts that he had strictly followed the lead of the eloquent official writers who had recorded *Timūr's* authentic history, as contained in the *Zafar Nāmāh* :

نکردم ز افسانہ بی فروغ
ز اسکندر مرده نقل دروغ
سخن افرینان حسان کلام
کہ بودند سر دفتر خاص و عام
شدند ان حریفان فرخندہ رای
بسوی تہر نامہ ام رهنمای
کہ این نامہ اور نامہ خسروی
بود درخور نامہ مانوی
جو دیدم دران قصہ پر فروغ
ظفر نامہ یافتہ بی دروغ

He says in conclusion that, although his life had been spent in celebrating the praises of the *Timurides*, he had not reaped any other benefit than his world-wide renown.

The *Timūr Nāmāh* has been lithographed with the title *ظفرنامہ ہانتی*, in Lucknow, 1869.

Copies are described in *Uri's Catalogue*, p. 116, in the catalogues of St. Petersburg,

p. 381, and *Münieh*, p. 34, in the *Ouseley Collection*, No. 263, and the *Bibliotheca Sprenger.*, No. 1412.

Add. 22,703.

Foll. 87; 11¼ in. by 7; 13 lines, 2¼ in. long; written in fair *Nestalik*, in two columns, with illuminated borders, gilt headings, rich gold designs in the margins, and seven whole-page miniatures, probably in the sixteenth century.

[SIR JOHN CAMPBELL.]

A fuller recension of the same poem, imperfect at beginning and end, and wanting single leaves after foll. 16, 37, 54 and 58. It begins with the taking of *Isfahan*, and ends with *Timūr's* victory before *Halab*, corresponding to pp. 38—85 of the *Lueknaw* edition.

Add. 6618.

Foll. 159; 9¾ in. by 6; 14 lines, 2¾ in. long; written in *Nestalik*, with *Unvān*, gold-ruled margins, and gold headings, apparently in the 16th century.

[F. HULL.]

The same poem.

Or. 340.

Foll. 117; 8½ in. by 5; 15 lines, 2¾ in. long; written in *Nestalik*, with gold-ruled margins, probably in the 16th century.

[GEO. WM. HAMILTON.]

The same poem.

Foll. 2, 7—30, 46—53, 61—69 and 78—116 have been supplied by a later hand, in A.H. 1187 (A.D. 1773).

Add. 25,829.

Foll. 161; 8 in. by 4½; 11 lines, 2¾ in. long; written in cursive Indian character; dated *Ṣafar*, A.H. 1085 (A.D. 1674).

[WM. CURETON.]

The same poem.

Or. 341.

Foll. 159; 11 in. by $6\frac{3}{4}$; 11 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with two 'Unvāns and ruled margins; dated Lahore, A.D. 1856 (A.H. 1273). [Geo. Wm. Hamilton.]

The same poem.

Prefixed is a short notice on Timūr, with his portrait, foll. 2 *b*—4 *a*.

Copyist: بندت راجه رام کول المعروف طوطه

Or. 343.

Foll. 41; $8\frac{3}{4}$ in. by 6; 17 lines, 3 in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Geo. Wm. Hamilton.]

فتوح الحرمین

A poetical description of the holy shrines of Mecca and Medina, and of the rites of pilgrimage, in the metre of the Makhzan ul-Asrār.

Author: Muḥyī, محیی

Beg. ای همه کس را بدرت التجا
کعبه دل را ز تو نور و صفا

Muḥyī Lārī, a native of the island of Lār in the Persian Gulf, lived, according to the *Riyāz ush-Shu'arā*, fol. 411, from the time of Sultan Ya'qūb (A.H. 883—896) to the reign of Sbāh Ṭahmāsp, who succeeded A.H. 930. He wrote a commentary upon the *Ta'īyyah* of Ibn Fāriz, and dedicated the present poem, on his return from Mecca, to Sultan Muẓaffar B. Maḥmūd Shāh (who reigned in Gujrat from A.H. 917 to 932). That dedication is not found in the present copy. Muḥyī died, as stated by Taḳī Kāshī, *Oude Catalogue*, p. 21, A.H. 933. He is described by Sām Mīrzā, fol. 117, and the author of *Haft Iklim*, fol. 114, as a disciple of Davānī (see p. 442 *b*). Compare *Atash-kadah*, fol. 137, and *Haft Āsmān*, p. 89.

In a copy of the *Futūḥ ul-Ḥaramain*, described in the *Vienna Catalogue*, vol. ii. p. 122, the date of composition is expressed by the chronogram اضیق = A.H. 911.

The *Futūḥ ul-Ḥaramain* has been sometimes ascribed, by a very natural oversight, to Jāmi; see *Stewart's Catalogue*, p. 66, and *Sprenger, Oude Catalogue*, p. 451. Jāmi's name occurs indeed in this line of the prologue, fol. 10 *a*:

کر بودت از سخن من ملال
کوش کن از عارف جامی مقال

but only in connexion with an extract from his *Tuḥfat ul-Aḥrār*, viz. the seventh *Maḳālah*, which, treating of the same subject and being in the same metre, has been inserted in full, foll. 10 *a*—11 *b*. The author gives his name in the introduction, fol. 4 *a*:

محبیبی از افسانه اولب میند
کو دل تو باز رهند ز بند

and again in the conclusion, fol. 41 *b*:

محبیبی ازین هر دو طلب کام خویش
کام دل خویش و سر انجام خویش

In a lithographed edition published in Lucknow, A.H. 1292, which contains a text substantially agreeing with the present copy, the quotation from Jāmi has been omitted, and the work is boldly ascribed to the famous saint, Muḥyī ud-Dīn 'Abd ul-Kādir Jilānī, who died A.H. 561. The contents of the poem have been stated in the *Jahrbücher*, vol. 71, *Anzeige Blatt*, p. 49. Compare *Haj. Khal.*, vol. iv. p. 385, and *Dr. Lee's Oriental MSS.*, Loudon, 1830, p. 59.

The MS. contains coloured drawings of the holy places.

Add. 7783.

Foll. 111; 6 in. by $3\frac{3}{4}$; 11 lines, $2\frac{3}{8}$ in. long; written in Shafī'ī, with 'Unvān and gold-ruled margins; dated Rabi' II., A.H. 1192 (A.D. 1778). [Cl. J. Rich.]

دیوان هلالی

The *Dīvān* of Hilālī.

Beg. ای نور خدا در نظر از روی تو مارا
بکنار که در روی تو بینیم خدا را

Badr ud-Dīn Hilālī, born in Astrābād of a Chaghatāi Turkish family, went as a youth to Herat, where his education was watched over by Mīr 'Alī Shīr. Sām Mirzā, whom he often visited, states, fol. 85, that he was put to death as a Shī'ah heretic by the Uzbek invader, 'Ubaid Khān, A.H. 939. He left a *Dīvān* and two *Maṣnavīs*, entitled *Shāh u Darvīsh* and *Şifāt ul-'Āshīkīn*. A third, *Lailā u Majnūn*, is ascribed to him by Taḳī Auḩadi, and the author of the *Ātashkadah*; but its existence is contested by Vālih, *Riyāz ush-Shu'arā*, fol. 501. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 350, *Haft Iḳlīm*, fol. 468, Hammer, *Redekünste*, p. 368, and Sprenger, *Oude Catalogue*, p. 426.

The *Dīvān* consists of Ghazals alphabetically arranged, with a few *Kit'āhs* and *Rubā'īs* at the end, fol. 106 *a*. It has been lithographed in Cawnpore, A.H. 1281. See the catalogues of Vienna, vol. i. p. 563, and München, p. 35, *Bibliotheca Sprenger*, No. 1414, and King's College Library, No. 186.

Add. 7781.

Foll. 55; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 12 lines, 1 $\frac{7}{8}$ in. long; written in small and fair Nestalik, in gold-ruled columns, with 'Unvān, and gold-sprinkled margins; dated Sha'ban, A.H. 927 (A.D. 1521.) [Cl. J. RICH.]

شاه و درویش

"The King and the Darvīsh," a *Maṣnavī* by Hilālī.

Beg. ای وجود تو اصل هر موجود
هستی و بوده و خواهی بود

This poem is often called *Shāh u Gadā*. The objectionable nature of its subject is not

redeemed by any pretence of spiritual symbolism.

See Stewart's Catalogue, p. 76, the catalogues of Leyden, vol. ii., p. 122, of St. Petersburg, p. 389, and of München, p. 35, and the Ouseley Collection, No. 526.

Copyist: شاه محمود النشابوری

Add. 26,168.

Foll. 34; 10 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$; 12 lines, 2 $\frac{7}{8}$ in. long; written in fair Nestalik, with 'Unvān, ruled columns, and tinted designs in the margins, probably in the 16th century.

[WM. ERSKINE.]

A defective copy of the same poem, wanting two leaves after fol. 9, twelve after fol. 10, and four at the end. It bears the signature and Persian stamp of Edw. Galley, with the date 1783.

Add. 7782.

Foll. 22; 9 $\frac{1}{2}$ in. by 5; 15 lines, 2 $\frac{5}{8}$ in. long; written in Shikastah-Āmīz, with ruled margins; dated A.H. 1076 (A.D. 1666).

[Cl. J. RICH.]

The same poem, wanting the epilogue.

Or. 307.

Foll. 141; 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 17 lines, 3 in. long; with 30 lines in the margins; written in fair Nestalik, probably in the 17th century.

دیوان لسانی

The *Dīvān* of Lisānī.

Beg. زهی عشقت بباد بی نیازی داده خرمنها
خم فترک شوقت سرکشان را طوق کردنها

Lisānī, whose original name was Vajīh ud-Dīn 'Abd Ullah, was born in Shīrāz, but spent the greater part of his life in Baghdād and Tabrīz. Sām Mirzā, who often enjoyed his society, describes him as a pious man who led the life of a Darvīsh, and states that

he died in Tabrīz A.H. 941. According to the *Majālis ul-Mūminīn*, fol. 562, he composed, chiefly in praise of the Imāms, about one hundred thousand verses, most of which are lost, and breathed his last while engaged in prayer in the mosque of Tabrīz, at the time that Sultan Sulaimān was marching upon that city, *i.e.* at the beginning of the year above mentioned. See *Haft Iklim*, fol. 100, *Riyāz ush-Shu'arā*, fol. 397, *Ātashkadah*, fol. 133, Hammer, *Redekünste*, p. 391, Sprenger, *Oude Catalogue*, p. 476, and Erdmann, *Zeitschrift der D. M. Gesellschaft*, vol. xii. pp. 518—535, where several pieces from Lisānī's *Divān* are given in text and translation.

The *Divān* comprises, in the present copy, an alphabetical series of Ghazals, with a considerable gap after fol. 69, extending from the end of *د* to the beginning of *م*, and a *Maṣnavī* entitled *Sākī Namah*, fol. 137 *b*. See the *Vienna Catalogue*, vol. i. p. 584.

On the first page is a short notice on the poet, giving the same date of death as above, and mentioning Valshī, Muḥtashim, and Zamīrī as his principal imitators.

Or. 279.

Foll. 360; 9 in. by 5 $\frac{3}{4}$; 18 lines, 2 $\frac{1}{2}$ in. long, with 12 lines in the margin; written in small Nestalik, probably in the 18th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

کلیات اهلی شیرازی

The poetical works of Ahlī Shīrāzī.

This poet is not to be confounded with his contemporary namesake, Ahlī Khurāsānī, a native of Turshīz, who lived in Herat, and died A.H. 934 (see the *Oude Catalogue*, p. 319). Ahlī of Shīrāz, who excelled in all kinds of poetical composition, is especially famous for the ingenious artifices of versification, in which he emulated and surpassed Salmān and Kātībī. Mir 'Alī Shīr mentions

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him in his *Majālis*, written A.H. 896, as a scholar and accomplished poet, who had twice sent him verses from Shīrāz, and had just composed a skilfully rhymed *Ḳaṣīdah* in imitation of Salmān. With the exception of a short stay in Tabrīz, Ahlī appears to have spent the whole of his life in his native city, where he died in old age A.H. 942. That date, which is given by Sām Mirzā, fol. 96, is fixed by the following chronogram due to a contemporary poet Mirak, and quoted in the *Majālis ul-Mūminīn*, fol. 561, and *Haft Iklim*, fol. 102: *پادشاه شعرا بود اهلی*. See also Ḥabīb us-Siyar, vol. iii., Juz 4, p. 112, *Riyāz ush-Shu'arā*, fol. 28, *Ātashkadah*, fol. 119, Hammer, *Redekünste*, p. 376, Sprenger, *Oude Catalogue*, p. 320, Bland, *a Century of Ghazals*, vii., and Erdmann, *Zeitschrift der D. M. Gesellschaft*, vol. xv. pp. 775—785, where some specimens of Ahlī's *Divān* are given in text and translation.

I. Fol. 4 *b*. *سیر حلال* "Lawful Witchcraft," the love-story of Princee Jam and Princess Gul, in *Maṣnavī* rhyme, with a short prose preface beginning:

حمد یجد و ثنای نا محدود و شکر نا معدود

Beg. of the poem. *ای همه عالم بر تو بی شکوه*
رفعت خالک در تو پیش کوه

Ahlī wrote it, as he states in the preface, in order to make good his boast that he was able to outdo Kātībī, by combining in one poem the artifices of metre and plays upon words found separately in that poet's two admired works, the *Majma' ul-Bahrain* and the *Tajnisat*. The prologue includes a eulogy addressed to the author's patron, Ḳāzī Mu'in ud-Dīn (Ṣā'idi):

نام تو از عالم حرمت معین
با همه از عالم حرمت معین
قاضی اسلامی و قاضی نشان
میدهی از آتی و ماضی نشان

G G

II. Fol. 16 *b*. شمع و پروانه, "Candle and Moth," a Maṣnavī.

Beg. بنام آنکه ما را از عنایت
دهد پروانه شمع هدایت

It is dedicated to Sultan Ya'qūb (of the Aḳ-Ḳuyūnlū Dynasty, A.H. 883 to 896), and is stated, in the concluding lines, to consist of one thousand and one distichs. The date of composition, A.H. 894, is expressed by the chronogram تم الکتاب, in the following line:

سخن کر بهر تاریخش کنم کم
بود تم الکتاب الله اعلم

III. Fol. 37 *a*. Ḳaṣīdahs, arranged according to subjects.

Beg. الهی بسر دفتر حکمت الله
بنی آدم آئینه قدرت الله

The Ḳaṣīdahs are in praise of Muḥammad, 'Alī, the Imāms, Shāh Ismā'il, Khwājah Mu'in ud-Din Ṣā'īdī, Amīr Sa'd ud-Din As'ad, Amīr 'Alī Shīr, Ya'qūb Khān, and others. This section contains also some Tarjī' and Tarkīb-bands, and concludes with a Muḥammas.

IV. Fol. 93 *b*. Muḳaṭṭa'āt, including a large number of chronograms on contemporary events.

V. Fol. 104 *b*. Ghazals in alphabetical order.

Beg. ای حیرت صفات تو بند زبان ما
الکشت حیرتست زبان در دهان ما

VI. Fol. 302 *b*. ساتی نامه, a collection of Rubā'īs, addressed to the "cup-bearer," and alphabetically arranged.

Beg. ساتی قدحی که کار ساز است خدا

VII. Fol. 308 *a*. رباعیات کجیفه, Rubā'īs describing the various cards of the game, and

written for a pack of cards intended for a royal personage.

Beg. ای سرو سہی خاک رخت وقت خرام

VIII. Fol. 314 *b*. Rubā'īs, followed by some riddles, fol. 354 *a*, and an invocation (Munājāt) in verse, fol. 358 *b*.

Copies of the Kulliyāt are described in Stewart's Catalogue, p. 67, and in the catalogues of Vienna, vol. i. p. 585, and St. Petersburg, p. 391.

Add. 27,313.

Fol. 283; 10½ in. by 6½; 19 lines, 2½ in. long, with 12 lines in the margin; written in Nestalik, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1170 (A.D. 1757). [DUNCAN FORBES.]

A similar collection, containing—Sīhr i Ḥalāl, wanting the last sixteen lines, fol. 1 *b*. Sham' u Parvānah, wanting the first twelve lines, fol. 13 *a*. Ḳaṣīdahs, fol. 34 *b*. Riddles, fol. 86 *b*. Ghazals in alphabetical order, wanting the first page, fol. 90 *a*. Muḳaṭṭa'āt, fol. 217 *b*. Rubā'īs in alphabetical order, fol. 221 *b*. Three artificial Ḳaṣīdahs, تصدیقه مصنوع, beginning respectively on foll. 237 *b*, 252 *b*, and 268 *b*.

The first of these Ḳaṣīdahs has a prose preface, in which the author states that it was composed in imitation of a well known Ḳaṣīdah of Salmān Sāvajī, and in praise of Amīr 'Alī Shīr. The second is addressed to Yūsuf Shāh, the brother of Sultan Ya'qūb Aḳ-Ḳuyūnlū, who died A.H. 896, and the third to Shāh Ismā'il Ṣafavī. The last two have short prose preambles stating the number of their distichs, respectively 154 and 160. In all three Ḳaṣīdahs the names of the poetical figures, and of the secondary metres which can be derived from each verse, are given in tabular form between the lines of the poem.

The first page of the MS. has the signature and Persian seal of Edward Galley.

Add. 16,796.

Foll. 134; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 17 lines, $2\frac{3}{8}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Muḥarram, A.H. 962 (A.D. 1554). [WM. YULE.]

دیوان طیب

The Dīvān of Ṭayyib.

Beg. حمدی که بخدمش نرسد مدرك اشیا
لله تقدس و تعظم و تعالی

The author, who calls himself mostly Ṭayyib, but in some places Shāh Ṭayyib, is mentioned under the latter name in the Nafa'is ul-Ma'āshir, a work written A.H. 973—979, Oude Catalogue, p. 51. It appears from some passages of the Dīvān that he was a Sayyid, and a fervid Shi'ah, foll. 5 *a*, 51 *a*, 126, leading the life of a Faḳīr, and residing in Khorasan, foll. 16 *b*, 87 *a*; but we learn incidentally, foll. 55 *a*, 87 *a*, that he had visited Bukhārā and 'Irāk.

The Dīvān, which is entirely of a religious and mystic nature, contains Ghazals in alphabetical order, and some Rubā'is, fol. 129 *b*.

Copyist: احمد بن حاجي عبد الله بن لطف الله
درسی

Or. 280.

Foll. 73; $7\frac{3}{4}$ in. by $3\frac{1}{2}$; 15 lines, 2 in. long; written in small Nestalik; dated Rabī' II., A.H. 970 (A.D. 1562).

[Geo. Wm. Hamilton.]

دیوان شاه بهلول

The Dīvān of Shāh Bahlūl.

Beg. شبنبي از بحر عشق دوست کل شد خاک ما
مخزن اسرار شد خاک کل نهان ما

It contains Ghazals of a religious nature, arranged in alphabetical order.

From the formula غفر له, which follows the author's name in the subscription, he appears

to have died before A.H. 970. A Dīvān with the same beginning, and a Vaṣlat Nāmāh ascribed also to Shaikh Bahlūl, are noticed in the Oude Catalogue, p. 370.

Add. 7785.

Foll. 135; 8 in. by $5\frac{1}{4}$; 11 lines, $3\frac{1}{8}$ in. long; written in Nestalik; dated Zuhijjah, A.H. 1217 (A.D. 1803). [Cl. J. Ricu.]

دیوان فضولي

The Persian Dīvān of Fuḏūlī.

Beg. هيچکه بر حال ما رحمتی نی آید ترا
میکشی مارا مکر عاشق نمی باید ترا

Muḥammad B. Sulaimān, of Baghdād, poetically called Fuḏūlī, and chiefly known as a Turkish poet, wrote also Persian and Arabic poetry with elegance. He died at Karhalā A.H. 970, or, according to the Riyāz ush-Shu'arā, fol. 341 *a*, A.H. 976. See Taḳī Kāshī, Oude Catalogue, p. 22, Haft Iqlīm, fol. 55, Haj. Khal., vol. iii. p. 300, and Hammer, Geschichte der Osmanischen Dichtkunst, vol. ii. p. 293.

Contents: Ghazals in alphabetical order, with a considerable lacune after fol. 48, extending from د to ل, fol. 1. Kīṭāhs and Maṣnavis, fol. 104 *b*.

Copyist: نظام الدین بن شیخ علی بن شیخ ابراهیم
مشهور بخاکي

The Dīvān has been printed in Tabriz.

Add. 7786.

Foll. 62; $7\frac{3}{4}$ in. by $5\frac{1}{4}$; 14 lines, 3 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Cl. J. Ricu.]

دیوان سلطان سلیم

The Dīvān of Sulṭān Salīm.

Beg. ای ترا بردهء عزت علم یکتائی
کسر نه همتای تو در مملکت بی همتای

Sultān Salīm, son and successor of Sulaimān the Great, was born in A.H. 930, ascended the throne A.H. 974, and died A.H. 982. He uses indifferently Salīm and Salīmī as his Takhalluṣ.

Contents: Four poems in praise of God and Muḥammad, fol. 1 *b*. Ghazals in alphabetical order, fol. 4 *b*.

See Haj. Khal., vol. iii. p. 285, Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii. p. 436, the Petersburg Catalogue, p. 400, where a different beginning is given, and the library of King's College, Cambridge, No. 163.

Add. 7784.

Foll. 184; 10 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$; 11 lines, 2 $\frac{3}{4}$ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān, gold headings, and thirteen whole-page miniatures in fair Persian style; dated A.H. 948 (A.D. 1541).

[Cl. J. RicH.]

شاه نامه

A poetical history of Shāh Ismā'īl.

Author: Kāsimī, قاسمی

Beg. خداوند بیچون خدائی تراست
بر اقلیم جان پادشاهی تراست

Mirzā Kāsim, poetically surnamed Kāsimī, was born in Junābad (Yāḳūt's Junābiz), or Gūnābād, in Khorasan, of a noble family of Sayyids, in which the chief magistrature, Kalāntarī, of that town was hereditary. Having left that office to his brother Mir Abul-Faṭḥ, he adopted the life of a Faḳīr, and devoted his leisure to poetry. Sām Mirzā states in his Tazkirah, written A.H. 957, fol. 26, that Mirzā Kāsim had then written the four following Maṣnavīs: 1. A Shāhnāmāh, or poetical history of Shāh

Ismā'īl. 2. Lailā Majnūn, dedicated to the same sovereign. 3. Kār Nāmāh, a poem describing a game of Chaughān played by Shāh Ismā'īl, and written by the Shāh's desire. 4. Khusrau Shīrīn, dedicated to the writer (Sām Mirzā).

Mirzā 'Alā ud-Daulah gives in his Nafā'is ul-Ma'aṣīr, written A.H. 973—979 (Oude Catalogue, p. 46), a detailed notice on Kāsim, which has been inserted in the Haft Āsmān, p. 136. He speaks of him as still living, and states that he met him in Kāshān, when on the way to India, and that Kāsim then wrote a letter to Akbar, in which he gave the following account of his poems: 1. Shāhnāmāh i Māzi, a poetical record of Shāh Ismā'īl, consisting of 4500 lines. 2. Shāh Nāmāh i Navvāb A'lā, a history of Shāh Ṭahmāsp in 4500 lines. 3. Shāhrukh Nāmāh, in 5000 lines. 4. Lailā Majnūn, 3000 lines. 5. Khusrau Shīrīn, of the same extent. 6. Zubdat ul-Ash'ār, in the metre of Makhzan ul-Asrār, 4500 lines. 7. Gūy u Chaughān (called also Kār Nāmāh), 2500 lines. To these the author of the Haft Āsmān adds an eighth poem, entitled 'Ashiḳ u Ma'shūḳ.

The date of Mirzā Kāsim's death is not accurately known. It is stated in Haft Iqlīm, fol. 331, that in extreme old age he made over his fortune to the shrine of Imām 'Alī Rizā in Mashhad. See also Riyāz ush-Shu'arā, fol. 367, Ātashkadāh, fol. 138, Sprenger, Oude Catalogue, p. 534, and Hammer, Redekünste, p. 385.

The poem was commenced in the time of Shāh Ismā'īl, who is addressed in the prologue as the reigning sovereign; but it was not finished till after his death, which forms the subject of the last section. The prologue contains also a section in praise of the classical Maṣnavī writers, Niẓāmī and Khusrau, and of their worthy successor Hātifi, and a eulogy upon the Vazīr Shams ud-Dīn Muḥammad Nūrī. The historical portion of the poem extends from the time of Sultan Ḥaidar

to the conquest of Khorasan by Shāh Ismā'īl and the peace granted by him to the Uzbaks (A.H. 917).

Transcriber: ابرهیم المهنشی الرضویه

See Haj. Khal., vol. iv. p. 13, Mohl, preface to the Shāhnāmāh, p. 77, the Vienna Catalogue, vol. i. p. 638, the St. Petersburg Catalogue, p. 388, Asiatisches Museum, p. 375, and King's College Library, Cambridge, No. 238.

On the first page is written: "This book . . . is a relick of the great Sefviyan library. It was presented to me as a token of friendship by Fethullah Khan, son of the heroic and unfortunate Lutf Ali Khan, who spent some days at my house on his way to Mecca, etc. Baghdad, December 29, 1819, Claudius James Rich." Lower down is a Persian entry written on that occasion by Fath Ullah Khān.

Or. 339.

Foll. 386; 8½ in. by 5½; 17 lines, 3½ in. long; written in large Nestalik; dated Lucknow, A.H. 1180 (A.D. 1767).

[Geo. Wm. Hamilton.]

The following three poems of Ḳāsīmī:—

I. Fol. 2 *b*. The poem above described.

This copy contains towards the end, fol. 132 *b*, the following line, which gives A.H. 940 as the date of the completion of the poem:

بلطف از سر نظم اگر بگذری
روان بی بتاریخ او آوری

It is expressed by the chronogram نظم, the first letter of which has to be left out.

II. Fol. 133 *a*. شاهرخ نامه, a poetical history of Shāhrukh.

Beg. الی بحق پادشاهی تراست
همه بنده ایم و خدائی تراست

The title is contained in the following couplet, fol. 153 *a*:

کتابم که شد ز آسمان کامیاب
فلک شاهرخ باز کردش خطاب

The prologue contains a dedication to Shāh Ṭahmāsp, and a mention of the author's previous poems, viz., Shahnāmāh, Lailā u Majnūn, and Shīrīn u Khusrau. The date of composition, A.H. 950, is conveyed in the following line, fol. 260 *a*:

طلب سال تاریخش از مشتری

III. Fol. 260 *a*. شهنامه, the second part (Daftar) of the Shahnāmāh, containing a poetical history of Shāh Ṭahmāsp, and dedicated to him.

Beg. جهان داورا کبریائی تراست
خدائی ترا پادشاهی تراست

The narrative is brought down, in the present copy, to the account of the arrest of Prince Bāyazīd (A.H. 967) and of the correspondence which took place on that occasion between Sultan Sulaimān and Shāh Ṭahmāsp. The text breaks off at the beginning of the next following section, relating to the punishment of some refractory Sunnīs in Ḳazvīn.

See the St. Petersburg Catalogue, p. 387.

Add. 25,023.

Foll. 415; 9¾ in. by 6; 17 lines, 3½ in. long; written in Nestalik, with gold-ruled margins, apparently in the 17th century.

دیوان غزالی

The collected poems of Ghazālī.

Maulānā Ghazālī informs us in his preface to the Divān, fol. 59 *a*, that he was born in Mashhad. As he states further on, fol. 60 *b*, that he had completed his 30th year in A.H. 966, he must have been born about A.H. 936. Persecutions to which he was exposed, as a freethinker, in his native country, drove him to India, where he attached himself to Khān

Zamān ('Alī Kūlī Khān), one of Akbar's generals, then Governour of Jaunpūr (see Blochmann, *Ain Akbarī*, p. 319). When his patron, who had risen in rebellion, was crushed by Akbar (A.H. 974), he passed into the Imperial service, and Akbar conferred upon him the title of Malik ush-Shu'arā. He died, according to Badāonī, vol. iii. p. 170, on the 27th of Rajab, A.H. 980, in Aḥmadābād, Gujrat. The date is fixed by a chronogram of Faiẓī. See Blochmann, *Ain Akbarī*, p. 568, note 1, *Haft Iqlīm*, fol. 295 *a*, *Ṭabaḳāt i Akbarī*, fol. 285, *Mir'āt ul-'Ālam*, fol. 488 *b*, *Ṭabaḳāt i Shāh-jahānī*, fol. 234, *Riyāz ush-Shu'arā*, fol. 319 *b*, *Haft Āsmān*, p. 100, and the *Oude Catalogue*, pp. 61 and 411.

His name is Ghazālī, not Ghazzālī as sometimes written; for the metre shows that the first syllable is short, and the poet himself says, fol. 59 *b*, that his takhalluṣ was derived from ghazāl, a gazelle.

The present MS. has lost some leaves, and the upper half of others, which apparently contained illuminated headings. The contents are:—

I. Fol. 1. Ghazālī's preface to his imitation of twenty Ghazals of Mir Ḥasan of Dehli, composed at the request of Rukn us-Salṭanat Muḥammad, of Nishāpūr. The preface, which wants the first two or three lines, is followed by the beginning of the first of Mir Hasau's Ghazals.

II. Fol. 3 *a*. کنج اکبری, poems addressed to Akbar, and composed by Ghazālī on various occasions, when he was admitted to the royal presence.

The collection comprises—1. *Ḳaṣīdahs* in alphabetical order, with a lacune at the beginning, and another extending from ۷ to ۸. 2. A long *Maṣnavī* containing moral and religious advice. In the conclusion the poet excuses his remissness in attending Court by the state of destitution to

which he had been reduced by the loss of his Jāgīr, and ends with a humorous description of a sorry jade, the sole remnant of his property. 3. Some short pieces, among which is a chronogram on the birth of Akbar's first child (Jahāngīr), A.H. 977. The first *Ḳaṣīdah* was written when Akbar had completed his 25th year, *i.e.* A.H. 975.

III. Fol. 53 *a*. آثار الشباب, "Vestiges of Youth," the *Divān* of Ghazālī, with a prose preface, the beginning of which is wanting. (See the *Oude Catalogue*, p. 412).

Beg. ای عقل بخوان خطبهء حمد و ثنائی
بر ذوات خدای که جز او نیست خدائی

We learn from the preface that the author had completed his 30th year when he arranged his poems in alphabetical order, and dedicated them to Akbar, in A.H. 966.

Contents: Preface, fol. 53 *a*. *Ḳaṣīdahs*, *Tarkīb* and *Tarjī'*-bands, fol. 60 *a*. Ghazals in alphabetical order, fol. 91 *b*. *Maṣnavīs*, fol. 260 *b*. *Ḳit'āhs*, fol. 270 *a*, *Rūbā'īs*, imperfect at the end, fol. 276 *b*.

IV. Fol. 295 *a*. اسرار مکنون, a Sufi tract on mystic love.

V. Fol. 309 *b*. سنت الشعراء, "Sunnat ush-Shu'arā," a collection of *Ḳaṣīdahs* in alphabetical order, with a prose preface. Most of them are addressed to Shāh Ṭahmāsp, some to Khān Zamān, and a few to Mun'im Khān, and other Indian Amīrs.

Beg. ما بحرِصان گذاشتیم جهان را
دور نکندیم نیم خورد سگان را

VI. Fol. 347 *b*. نقش بدیع, a *Maṣnavī* poem on mystic love, in imitation of Nizāmī's *Makhzan ul-Asrār*, with a short prose preface.

Beg. بسم الله الرحمن الرحيم
نقش بدیعست ز کلك قدیم

The prologue contains a panegyric ad-

dressed to Shāh Tahmāsp, followed by an eulogy upon the poet's Indian patrou, Khān Zamān, for whom, according to the Haft Iqlim, the work was written. See Haj. Khal., vol. vi. p. 379, and the Vienna Catalogue, vol. iii. p. 439.

An imitation of the Makhzan ul-Asrār by Ghazālī is mentioned in the Haft Āsmān, p. 100, under the title of Mashhad i Anvār, and some of the lines there quoted are found in the present poem.

VII. Fol. 377 *b*. A Maṣnavī, wanting the first lines. It contains a violent diatribe against one of the 'Ulamā who had attacked Ghazālī.

VII. Fol. 383 *b*. Another Maṣnavī wanting the first lines. It is a fierce satire against Kīlich Khān, an Amir of Akbar's court (see Blochmann, Ain i Akbari, pp. 34, 354), who is designated by his proper name Kīlich and by his poetical surname Ulfatī, and most recklessly abused, both as man and as pretended poet. This ruthless attack appears from the introduction to have been instigated and countenanced by Akbar himself.

IX. Fol. 391 *a*. آیینده خیال, a short collection of Ghazals in alphabetical order, with a preface, the beginning of which is wanting.

Beg. تا خط او مفرحی داد بخضر حال ما
صفحه سبز آسمان شد ورق خیال ما

These Ghazals were extracted, as stated in the preface, from the author's first Divān, آثار الشباب, as specimens of the artificial manner to which he inclined in his youthful compositions. They are not found, however, in the present copy of the Divān.

The Ghazals are followed by some Kīf'ahs, fol. 410 *b*, and Rubā'īs, fol. 412 *a*.

Or. 326.

Foll. 254; 7¼ in. by 3¼; 18 lines, 2¼ in. long; written in Nestalik, apparently in the 16th century. [GEO. WM. HAMILTON.]

کلیات وحشی

The collected works of Vaḥshī.

Vaḥshī, born in Bāfīk, Kirmān, spent nearly the whole of his life in Yazd, where he died, as stated by his contemporary Taḳī Kāshī, Oude Catalogue, p. 35, in A.H. 991 or 992. The first of these dates is expressed by the chronogram لب لبل کنزار معنی بسته لب quoted in Mir'āt ul-'Ālam, fol. 494. He was, according to the 'Ālamārāi, fol. 48, unequalled in his time either in Ghazal or Maṣnavī. It is stated in the Riyāz ush-Shu'arā, fol. 480, that he imitated the manner of Bābā Fīghānī, but with a more decided leaning to the colloquial style. He is noticed in the Haft Iqlim, fol. 76, the Ātashkadah, fol. 63, and Haft Āsmān, p. 109. Compare Hammer, Redekünste, p. 388, and Sprenger, Oude Catalogue, p. 586.

The contents are as follows:—

I. Fol. 2 *b*. Kaṣīdahs in praise of the Imāms, of Shāh Tahmāsp, Mir Mirān Ghiyāṣ ud-Dīn (a descendant of Ni'mat Ullah Valī, who lived in Yazd; see Riyāz, fol. 435), Shāh Khalil Ullah (see p. 635 *a*), etc., with some Maṣṣiyahs at the end.

Beg. راحت اگر بایدت خلوت عنقا طلب
عزت از اینجا مجو حرمت از اینجا طلب

II. Fol. 73 *b*. خلد برین, "The supreme abode of bliss," a Maṣnavī in imitation of the Makhzan ul-Asrār.

Beg. خلمه بر آورد صدای صریح
بلبلی از خلد برین زد صفیر

It has been edited by W. Nassau Lees, Calcutta, 1861.

III. Fol. 90 *b*. فرجاد و شیرین, "The love-story of Farhād and Shīrīn," a Maṣnavī in the metre of Khusrau u Shīrīn.

Beg. الهی سینده ده آتش افروز
دران سینده دلی وان دل هه سوز

This poem was left unfinished by the

author. It has been lithographed in Calcutta, A.H. 1249, and in Bombay, with a poem on the same theme by Viṣāl, A.H. 1265. See Bibliotheca Sprenger., No. 1525, Haj. Khal., vol. iii. p. 138, Stewart's Catalogue, p. 72, and Ouseley's Collection, No. 36.

IV. Fol. 121 *a*. ناظر و منظور, "The loves of Nāzīr aud Manzūr, a Maṣnavī in the same metre as the preceding, imperfect at the beginning.

The first line, as quoted by Haj. Khal., vol. vi. p. 291, and in the Vienna Catalogue, vol. i. p. 577, is

زهی نام تو سر دیوان هستی
ترا بر جمله هستی پیش دستی

The date of composition, A.H. 966, is stated in the following lines at the end:

کسی کین نظم دور اندیشه خواند
اگر تاریخ تصنیفش ندانند
شمارد پنج نوبت سی بتضعیف
که با شش باشدش تاریخ تصنیف
نداند کر بدین قانون که شد ذکر
بجوید از همه ابیات پر فکر

It is obtained either by doubling 30 five times, and adding 6, or by summing up the letters of همه ابیات پر فکر

V. Fol. 162 *b*. Maṣnavī in praise of Mīr Mīrān and others, including also some satires, one of which is against a contemporary poet, Mullā Fahmī.

Beg. ای ظفر در رکاب دولت تو

VI. Fol. 181 *b*. Ghazals in alphabetical order.

Beg. خیز و بناز جلوه ده قامت دل نواز را

At the end are some Muḩaṩṩa'at, fol. 244 *a*, including chronograms on the death of Shāh Ṭahmāsp and other contemporary events; lastly a few Rubā'is, fol. 251 *a*.

A copy of the Kulliyāt is described in the Vienna Catalogue, vol. i. p. 576.

Add. 23,552.

Foll. 253; 7½ in. by 4¾; 12 lines, 2¾ in. long; written in cursive Nestalik; dated Shavvāl, A.H. 1034 (A D. 1625).

[ROBERT TAYLOR.]

Another collection of the poems of Vaḩshī, containing:—

I. Fol. 2 *b*. Laudatory poems, in the form of Kaṣīdah, Tarkīb-band, and Maṣnavī.

Beg. ای نمائیان جاه و جلال بشتاید بهر استقبال

II. Fol. 116 *b*. Ghazals, without alphabetical order.

Beg. چرا خود را کسی در دام هر بی نسبت اندازد

III. Fol. 178 *a*. Khuld i Barīn; see above, art. ii.

IV. Fol. 204 *b*. Farhād u Shīrīn; see above, art. iii.

Or. 318.

Foll. 82; 11 in. by 7; 14 lines, 4 in. long; written in Nestalik, in four gold-ruled columns, with 'Unvān, apparently in the 17th century. [GEO. WM. HAMILTON.]

I. The Divān of Vaḩshī, containing—Kaṣīdahs, fol. 2 *b*. Ghazals in alphabetical order, fol. 18 *b*. Tarjī's, fol. 57 *a*. Rubā'is, fol. 60 *b*.

Beg. یکت جهان جان خواهم و چندان امان از روزگار

II. Farhād u Shīrīn, fol. 61 *b*. See p. 663, art. iii.

Foll. 81 and 82 contain some Ghazals of ḩājī Muḩammad Jān ḩudsi.

On the first page is the seal of Ghairat Khān, an Amīr of the court of Farrukhsiyar.

Add. 24,344.

Foll. 49; 6 in. by 3¾; 10 ohlique lines in each page; written in minute Shaffā'ī cha-

rafter on one side only of the paper, and folding up in the manner of Oriental albums; dated Muḥarram, A.H. 1174 (A.D. 1760).

Farḥād u Shīrīn; see p. 663, art. iii.

Add. 7787.

Foll. 26; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 15 lines, 3 $\frac{7}{8}$ in. long; written in Naskhi, with two 'Unvāns and ruled margins; dated Zuḥijjah, A.H. 994 (A.D. 1586). [Cl. J. RICH.]

فتوحات عجم

A poetical account of the taking of Tabriz by 'Uṣmān Pāshā (A.H. 993; see Malcolm, History of Persia, vol. i. p. 520, and Hammer, Geschichte des Osmanischen Reiches, vol. iv. p. 170), with a dedication in prose to Sultan Murād B. Salīm.

Author: Jamālī B. Ḥasan Shūshtarī,
جمالی بن حسن شوشتری

Beg. بنام خداوند لیبل و نهار
که باشد نهان پیش او آشکار

The author relates in the prologue how, having set sail from Baghdād on a trading expedition, he was shipwrecked and left destitute on a foreign shore, and how he was advised by Firdūsi in a dream to address this Shāhnāmāh to the Sultan. The time of composition, A.H. 994, is expressed by the chronogram نمودند بر کوی فتح عجم. The poem, which is evidently written by a man of inferior literary attainments, concludes with praises of the Sultan and Vazīrs, and with an urgent appeal to their liberality.

An ornamental inscription, foll. 3 and 4, shows that the present copy was intended for presentation to the Sultan.

Add. 7789.

Foll. 250; 9 in. by 5 $\frac{3}{4}$; 13 lines, 2 $\frac{1}{2}$ in. long, with 22 lines in the margin; written in fair Shikastah-āmīz; dated Ramazān, A.H. 1207 (A.D. 1793). [Cl. J. RICH.]

VOL. II.

دیوان مکتشم

The Divān of Muḥtasham, with a preface by Taḳī ud-Dīn Muḥammad ul-Ḥusainī.

Beg. of the Preface:

حمد و ثنای که دیباچه دواوین فصکارا شابد

Beg. of the Divān:

نفیر مرغ سحر خوان چو شد بلند صدا
پروید زان شب از روی بیضه بیضا

Maulānā Muḥtasham lived in his native place, Kashān, in the reigns of Shāh Ismā'il and Shāh Tahmāsp, and was looked upon, during the latter period, as the most eminent poet of Persia. His Marṣiyah on the death of Imām Ḥusain is much admired and has remained extremely popular. He died A.H. 996, a date fixed in the Riyāz nsh-Shu'arā, fol. 415, by the chronogram درد مکتشم. See 'Ālam-ārāi, fol. 47, Haft Iklim, fol. 388, Taḳī Kāshī (who was a pupil of Muḥtasham), Oude Catalogue, p. 23, and Sprenger, ib. p. 500.

The writer of the Preface, who is better known as Taḳī ud-Dīn Kāshī (see the Oude Catalogue, p. 13), states that Muḥtasham had, during the illness to which he succumbed, A.H. 996, sent for him, and requested him to collect and arrange his poetical works. He then dwells on the unsurpassed merit of Muḥtasham, whom he ranks first after Khākānī, and gives a number of poems in his praise, and chronograms on his death, written by several contemporaries. In conclusion the editor states that, according to the poet's directions, the collected poems, کلیات, had been arranged in the following seven Divāns:—1. Shaibiyah, شیبیه, containing Ḳaṣīdahs in praise of God, Muḥammad, the Imāms, contemporary kings, vazīrs, amīrs, and men of letters. 2. Shabābiyyah, شبابیه, and 3. Sibā'iyyah, صبائیه, containing Ghazals descriptive of beauty. 4. Jalāliyyah, جلاییه, and 5. Naḳli

'Ushshāk, نقل عشاق, containing Ghazals descriptive of love and of the poet's beloved. 6. Zurūriyyāt, ضروریات, comprising versified echronograms, written at the request of his friends. 7. Mu'ammayāt, معیيات, or riddles.

The contents of the volume, which do not tally with the above division, are as follows:—

Ḳaṣīdahs and Tarkīb-bands, ninety-seven in number, to which is prefixed a table of their beginnings, fol. 6 *b*. Muḳaṭṭa'āt, and short Maṣnavīs, fol. 106 *a*. Ghazals, not alphabetically arranged, fol. 122 *b*.

Beg. زین نقشخانه کی من دیوانه جویمت

Rubā'īs, fol. 142 *a*.

Ghazals in alphabetical order, fol. 148 *b*.

Beg. ای کوهر نام تو ناچ سر دیوانها

This is the usual beginning of the Divān, probably the Shabābiyyah. See the Oude Catalogue, p. 500, and the Vienna Catalogue, vol. i. p. 591.

Another series of Ghazals alphabetically arranged, fol. 203 *b*.

Beg. فرمود مرا سجدۀ خویش آن بت رعنا

These are, no doubt, the Ṣībā'iyyah or youthful poems, as may be inferred from the last line:

نبودی بی نظام این نظم صبیان تا باین غایت
اگر که گاه بودی محترم را نکته آموزی

Or. 314.

Foll. 61; 9 in. by 6; 15 lines, 3¼ in. long; written in Shikastah; dated Zulkā'dah, the 11th year of Muḥammad Shāh, *i.e.* A.H. 1141 (A.D. 1729). [GEO. WM. HAMILTON.]

دیوان میلی

The Divān of Maili.

Beg. دلا رسید بجای کمند ناله ما
که خو گرفته بچمنون و شان غزاله ما

Maili Haravī, or of Herat, whose original name was Mirzā Ḳulī, belonged to the Turkish tribe of Jalāir. He found a proteetor in Sultan Ibrāhīm Mirzā, son of Bahrām Mirzā, who held a high office at the Court of his uncle Shāh Ṭahmāsp. After the death of his patron he went to India. This took place, according to the Nafā'is ul-Ma'aṣir, Oude Catalogue, p. 54, in A.H. 979. Taḳī Kāshī, *ib.*, p. 43, gives a later date, A.H. 983, and adds the erroneous statement that Maili died on the road. In India he attached himself to Nauraug Khān, with whom he stayed many years, and by whose order he was eventually poisoned in Mālvah. See Riyāz ush-Shu'arā, fol. 436, Ṭabaḳāt i Akbarī, fol. 287, Badaoni, vol. iii. p. 329, and Bloehmann, Ain i Akbarī, p. 571. According to the Ātashkadah, fol. 11, Maili was born and had grown up in Mashhad.

The above mentioned Sayyid Naurang Khān was the son of Ḳuṭb ud-Dīn Khān, an Amir of Akbar's reign. He served with distinction in the war against Muẓaffar Shāh of Gujrāt, A.H. 991, and received as a reward a Jāgir in Mālvah, and subsequently in Gujrāt, where he died in the 39th year of Akbar (A.H. 1002—3). See Tazkirat ul-Umarā, fol. 201, and Ma'aṣir ul-Umarā, fol. 411. The death of Maili, the date of which is not recorded, happened probably some time before A.H. 1000.

Contents: Ghazals in alphabetical order, fol. 2 *b*. Rubā'īs, fol. 59 *b*. Ḳaṣīdahs, foll. 2 *b*—36 *a*, in the margins. One of these is addressed to Akbar, and two others to Naurang Khān.

Copies are mentioned in the Oude Catalogue, p. 497, and in Bibliotheca Sprenger., No. 1461.

The MS. was written, according to the subscription, for Mir Sharaf ud-Dīn 'Alī, poetically surnamed Payām, a poet of the reign of Muḥammad Shāh (see the Oude Catalogue, p. 276).

Add. 16,793.

Foll. 278; $7\frac{1}{4}$ in. by 4; 17 lines, $2\frac{1}{2}$ in. long; written in Nestalik, with 'Unvāns and gold-ruled margins; dated A.H. 1060 (A.D. 1649). [WM. YULE.]

کلیات عرفی

The collected works of 'Urfī Shīrāzī.

'Urfī, of Shīrāz, one of the most popular poets of his time, went in early life from his native city to the Deccan, from whence he proceeded to Fatḥpūr Sikrī, then the residence of Akbar. There he won the favour and protection of Ḥakīm Masīḥ ud-Dīn Abul-Fatḥ Gilānī (see Blochmann, *Ain i Akbari*, p. 424), and, after his death in A.H. 997, attached himself to the Khān-khānān Mirzā 'Abd ur-Raḥīm Khān (*ib.*, p. 334). He followed the latter in his expedition against Jānī Beg of Tattah in A.H. 999, but was carried off by dysentery, some say by poison, in Lahore in the same year, at the early age of thirty-six years. His contemporary Badāonī, vol. ii. p. 285, and vol. iii. p. 285, gives the chronogram *عرفی جوانه مرگ شدی* for his death. The same date is given in the *Mir'āt ul-'Ālam*, fol. 487, *Mir'āt ul-Khayāl*, fol. 60, and *Riyāz ush-Shu'arā*, fol. 302. See also *Haft Iklim*, fol. 107, *Ātashkadah*, fol. 131, *Haft Āsmān*, p. 111, *Hammer, Redekünste*, p. 304, *Osmanische Dichtkunst*, vol. iv. p. 501, *Sprenger, Oude Catalogue*, p. 528, and *Blochmann, Ain i Akbari*, p. 569.

Contents.

I. Fol. 1 *b*. Ghazals in alphabetical order.

Beg. *ای نہ فلک زخوشهء صنع تو دانده*
وز قصر کبریای تو عرش آشیانده

II. Fol. 99 *b*. *Kaṣīdahs*, not alphabetically arranged.

Beg. *ای متاع درد در بازار جان انداخته*

The *Kaṣīdahs* of 'Urfī have been edited, with a commentary, Calcutta, A.H. 1254.

III. Fol. 174 *b*. *مجمع الیکار*, a *Maṣnavī* in imitation of the *Makhlzan ul-Asrār*. See *Haj. Khal.*, vol. v. p. 389, *Haft Āsmān*, p. 111, and *Krafft's Catalogue*, p. 69.

Beg. *بسم الله الرحمن الرحيم*
موج نخستست ز بحر قدیم

IV. Fol. 206 *a*. *فرهاد و شیرین*, the love-story of *Farhād* and *Shīrīn*, in the metre of *Nizāmī's Khusrau u Shīrīn*.

Beg. *خداوندا دلم بینور تنکست*

V. Fol. 217 *b*. A *Tarjī* in praise of *Masīḥ ud-Dīn Abulfatḥ*.

Beg. *آیدم چون دوا شفیق و نقیض*

VI. Fol. 221 *b*. *Muḥaṭṭa'āt*.

Beg. *ای دل راهزن که از عرشم بمحضیض ترا فرستادی*

VII. Fol. 232 *b*. *Rubā'īs*.

VIII. Fol. 252 *b*. A collection of prose pieces.

The first of these is a letter written by 'Urfī during an illness, in which he describes his state of mind in presence of death. Further on are some discourses on moral and religious subjects, a preface to a *Fāl-Namah* compiled for Akbar, a letter to a physician (*Masīḥ ud-Dīn*) on his recovery, etc.

On the first page is found the stamp of *Tiket Rāe*, the Oude Minister, with an *'Arz-dīdah* dated A.H. 1206.

Copies of the *Kulliyāt*, or of portions of them, are noticed in *Stewart's Catalogue*, p. 72, the *Oude Catalogue*, p. 528, the *Vienna Catalogue*, vol. i. p. 592, and the *Münich Catalogue*, p. 36.

Add. 7791.

Foll. 206; $9\frac{3}{4}$ in. by $4\frac{3}{4}$; 21 lines, $2\frac{3}{4}$ in. long; written in cursive Nestalik, apparently in the 17th century. [Cl. J. RICH.]

A similar collection, containing—*Majma' ul-Abkār*, fol. 1 *b*. *Farhād u Shīrīn*, fol.

35 *b*. *Qasīdahs*, fol. 45 *b*. *Muḩaṩṩa'at*, fol. 98 *a*. *Ghazals* in alphabetical order, fol. 105 *b*. *Rubā'īs*, fol. 194 *b*. The last two sections are slightly imperfect at the end.

Add. 7792.

Foll. 140; 8½ in. by 5; 15 lines, 3¼ in. long; written in Nestalik, with gold-ruled margins; dated *Zulka'dah*, A.H. 1048 (A.D. 1639). [C. J. RICH.]

A similar collection, containing—

I. Fol. 1 *b*. *Qasīdahs* in alphabetical order.

Beg. اقبال كرم ميكند ارباب هم را
همت نخورد نيشترا و نعم را

II. Fol. 33 *a*. *Muḩaṩṩa'at*, imperfect at the end.

III. Fol. 37 *a*. *Ghazals* in alphabetical order. The first two letters and a portion of the third are wanting.

IV. Fol. 113 *b*. The first portion of *Majma' ul-Abkār*, about a third of the whole.

V. Fol. 127 *a*. A long *Tarjī'*, in which the poet addresses his beloved.

Beg. ای حسن تو برتر از چه و چون
سجنان الله ز صنع بيچون

The burthen is:

چون دست نهد وصال
دست من و دامن خيالت

VI. Foll. 131 *b*—140 *a*. *Rubā'īs*.

Egerton 1035.

Foll. 82; 9 in. by 5¼; 17 lines, 3½ in. long; written in Nestalik, apparently in India in the 18th century.

The *Qasīdahs* of 'Urfī, followed by *Muḩaṩṩa'at*, fol. 75 *a*.

Egerton 1034.

Foll. 104; 9¼ in. by 6; 15 lines, 4 in. long; written in a cursive Indian character; dated *Zulḩijjah*, the 23rd year of *Muḩammad Shāh*, A.H. 1152 (A.D. 1740).

The *Qasīdahs* of 'Urfī, not alphabetically arranged.

Foll. 2—9, 100—104, contain miscellaneous poetical extracts, the largest of which is a *Sufi Maṩnavī* by *Shāh Abū 'Alī ḩalandar* (died A.H. 724, *Oude Catalogue*, p. 565), headed *رساله شرف شاه ابو علی قلندر قدس الله سره*, foll. 3—9, beginning:

مرحبا اي بلبل باغ كهن
از كلی رعنا بگو با ما سخن

It has been printed in Cawnpore, 1872.

Or. 365.

Foll. 172; 8½ in. by 5; 17 lines, 3¼ in. long; written in cursive Nestalik, apparently in the 18th century; from the royal library of Lucknow. [GEO. WM. HAMILTON.]

مفتاح النكات

A commentary on some *Qasīdahs* of 'Urfī, by *Mirzā Jān*, میرزا جان

Beg. کلید کنجینه نطق و زبان دندانه سین

It contains, as stated in the preface, a full explanation of difficult verses and rare words in thirty select *Qasīdahs* of 'Urfī's *Divān*. The date of composition, A.H. 1073, is expressed by the chronogram شرح تصاید عرفی. See the *Oude Catalogue*, p. 530.

Harleian 343.

Foll. 107; 7 in. by 3½; 17 lines, 2 in. long; written in cursive Indian Nestalik; dated *Sha'bān*, A.H. 1013 (A.D. 1604); much worm-eaten.

مفتاح التوحيد

A Maṣnavī poem, containing precepts on spiritual life.

Beg. ای خدا از فضل تو حاجت روا
با تو یاد هیچکس نبود روا

The poem is preceded by the following short prose preamble, in which some words are obliterated :

الحمد لله رب العالمين . . فيقول العبد الضعيف على
درويش بن عثمان زاده الله ذوقا وشوقا استقرجت
هذه الد وي المولى بعون الله وتوفيقه
وجمعته على ثمانية و سبعين بابا وسميتها بمفتاح
التوحيد

It would seem from the above that the matter of the poem was derived from the Maṣnavī of Jalāl ud-Dīn Rūmī, written in the same metre. It is divided into seventy-eight chapters (Bāb), treating chiefly of those dispositions and practices which are to be either sought or shunned by the devotees; the precepts are frequently illustrated by narratives. Haj. Khal. gives the title of the work, without any author's name.

Add. 10,585.

Foll. 48; 6¼ in. by 3¼; 12 lines, 2 in. long; written in neat Nestalik; dated Isfahan, Jumāda I., A.H. 1031 (A.D. 1622).

ديوان نوري

The Divān of Nūrī.

Beg. كهى كه چشم تو در خانه كمان آيد
شكست در صف چندين هزار جان آيد

Kāzī Nūr ud-Dīn Muḥammad, of Isfahan, and his brother Kāzī Mu'izz, were, according to the Riyāz ush-Shu'arā, fol. 467, pupils of Khwājah Afzal ud-Dīn Tarikah, of the same city. The former died A.H. 1000. Taḳī Kāshī states, Oude Catalogue, p. 27, that

Nūrī was born in Isfahan and brought up in Kāzvin.

His master, Afzal ud-Dīn, who settled in Kāzvin A.H. 967, and was much in favour with Shāh Ṭahmāsp and Shāh Ismā'īl II., was appointed, after the latter's death, Kāzī of Isfahan. He died in Rai in the reign of Shāh 'Abbās I. See 'Ālam-ārāi, fol. 40, and Taḳī Kāshī, *ib.*

Some verses of the present Divān are quoted in the Haft Iklim, fol. 370, and the Ātashkadah, fol. 86. See also Sprenger, Oude Catalogue, p. 525, where a line is quoted which belongs to the second Kāṣidah of this copy.

Contents: Kāṣidahs, two of which are in praise of Shāh Ismā'īl (A.H. 984—985), while most of the others are addressed to the Vazīr Muḥammad, fol. 1 *b.* Ghazals in alphabetical order, fol. 22 *b.*

Beg. ياد آن بزم كه بوديم طربناك آنجا
زهر خورديم بصد خوبی تریاك آنجا

Rubā'īs, fol. 46 *b.*

A copy of Nūrī's Divān with a different beginning is noticed in the St. Petersburg Catalogue, p. 402.

Or. 1222.

Foll. 193; 7 in. by 5¼; 14 lines, 3¼ in. long; written in Naskhi, apparently in the 17th century. [ALEX. JABA.]

The Shī'ah legend of 'Alī's life, a poem by Fāriḡh, فارغ.

Beg. لله الملك انه مالك
هو باقى وغيره هالك

The author, who calls himself Ḥusain B. Ḥasan, begins with an eulogy on Shāh 'Abbās I., and states that the poem was written A.H. 1000, the year in which Gilān, apparently his native country, had been conquered by that sovereign. He followed a prose narrative composed by a Muḥammad B. Ibrāhīm, whom he calls his loving friend and brother :

آن محمد لطیف طبع سلیم
که بود نقد پیر ابراهیم
هست راوی این خجسته سخن
همدم مشفق و برادر من

The poem has the heading کتاب فارغ. See the Oudc Catalogue, p. 397. The present copy is imperfect at the end. The last section relates to 'Alī's expedition in succour of the king Saif B. Arḡuvān, threatened by an army of lions.

Add. 7794.

Foll. 381; 9½ in. by 5½; 15 lines, 2¾ in. long; written in Nestalik, with three 'Unvāns and gold-ruled margins; dated Rabī I., A.H. 1050 (A.D. 1640). [Cl. J. Rich.]

دیوان فیضی

The Divān of Faiḏī, with a preface by the author.

Faiḏī died A.H. 1004. See above, p. 450 *a*, Hammer, Redekünste, p. 400, Ouseley, Notices, p. 174, and Ḥaḡf Āsmān, pp. 115—126.

The author relates in his preface how he was called by Akbar to Court, appointed tutor to the prince, and subsequently received the rank of Amīr and the title of Malik ush-Shu'arā. He adds that the present Divān, containing about nine thousand distichs, was but a sample of his poetical compositions.

As the Divān contains a chronogram on the death of Shaikh Mubārak, the author's father, in A.H. 1001, it cannot have been collected much before the poet's own death, which took place three years later.

Contents: The author's preface, fol. 1 *b*, beginning:

بسم الله الرحمن الرحيم كخ ازل راست طلسم قدیم

Ḳaṣīdahs, Marṣiyahs, and Tarkībs, fol. 4 *b*, beginning:

یا ازلی الظهور یا ابدی الخفا

Ghazals in alphabetical order, fol. 112 *b*, beg.:

مستانه سخن میرسد از دل به لب ما

Ḳiḡ'ahs, fol. 274 *b*. This section includes a Ghazal which can be read in four different measures, and some pieces consisting entirely of words without diacritical points. Chronograms, fol. 289 *b*. Unfinished Ghazals, fol. 293 *a*. Initial verses, fol. 296 *b*. Riddles, fol. 302 *a*. Rubā'īs, fol. 313 *a*. A short Maṣnavī, fol. 380 *b*.

Copyist: محمد جعفر بن عنایت الله الشیرازی

Add. 23,981.

Foll. 346; 7¼ in. by 4; 17 lines, 1¾ in. long; written in a cursive hand, with four 'Unvāns and gold-ruled margins, probably in the 17th century.

The poetical works of Faiḏī, viz.:—

I. Fol. 2 *b*. Ghazals in alphabetical order.

Beg. بکشی پرده چشم حقیقت نمای را

خود را شناس تا بشناسی خدای را

II. Fol. 106 *b*. نال دامن, "Nal-Daman," a Maṣnavī, founded on the episode of Nala and Damayantī in the Mahābhārata:

Beg. ای در تک و بوی تو ز آغاز

عنقای نظر بلند بر رواز

The poem, which is dedicated to Akbar, is stated in the conclusion to consist of four thousand distichs, and to have been written in the 39th year of the reign, or A.H. 1003:

دیده این بت کارگاه در

پیراستگی بممراه آذر

سی و نهم از جلوس شاهی

تاریخ مجدد الهی

چون سال عرب شمار کردم

الف و سه الف بکار کردم

The author mentions in the same passage the change of his Takhalluṣ from Faiḏī to Fayyāzī:

زین پیش که سکه ام سخن بود
فیضی رقم نکین من بود
اکنون که شدم بعشق مرتاض
فیاضیم از محیط فسیاض

The Nal Daman is, according to the Akbar Nāmāh, the third poem of the Khamsah, which Faiḏī had planned A.H. 993, but did not live to carry out. It was to consist of the following poems: Markaz i Advār, Sulaimān u Balkis, Nal Daman, Haft Kishvar, and Akbar Nāmāh. The Nal Daman was completed, by Akbar's desire, in the space of four months, A.H. 1003. See also Badā'oni, vol. ii. p. 396. It has been printed in Calcutta, 1831, and Lucknow, 1846. Copies are mentioned in Stewart's Catalogue, p. 75, Oude Catalogue, p. 402, Munich Catalogue, p. 38, and Copenhagen Catalogue, p. 42.

III. Fol. 230 *b*. مرکز ادوار. "The centre of circles," a Maḡnavī, in imitation of Nizāmī's Makhzan ul-Asrār.

Beg. بسم الله الرحمن الرحيم
کنج ازل راست طلسم قدیم

This poem, the title of which is found in the following line, fol. 248 *a*,

آنک چنین جنبش پر کار داد
نام ورا مرکز ادوار داد

was the first of the above-mentioned Khamsah, and was composed by Faiḏī in his fortieth year, as appears from the following passage, fol. 272 *a*:

این می بیغش که کشیدم بفور
دور نخستین بود از پنج دور
شوق کزین نامه پر و بال داشت
عقل کمال چها سال داشت

See the Leyden Catalogue, vol. ii. p. 122, and the Oude Catalogue, p. 401.

IV. Muḡaṭṭa'at, fol. 273 *b*. Rubā'is, fol. 285 *a*.

V. Fol. 305 *b*. Ḳaṣīdahs. This section

is imperfect in the beginning and differs in its arrangement from the corresponding portion of Add. 7794. It begins in the middle of a long Ḳaṣīdah, the first line of which is:

سحر نوید رسان قاصد سلیمانی

(see Add. 7794, fol. 35 *a*), and ends with the Ḳaṣīdah beginning:

ای نقد اصل و فرع ندانم چه کوهری

(see Add. 7794, fol. 23 *b*).

Copyist: سید منور

Add. 7795.

Foll. 64; 8¼ in. by 5; 15 lines, 2½ in. long; written in Nestalik, with 'Unvān and gold-ruled columns, in the 17th century.

[Cl. J. RICH.]

Markaz i Advār; see the preceding MS., art. iii.

Add. 6625.

Foll. 95; 9¼ in. by 5½; 26 lines, so disposed as to form the design of a star in each page; written in Nestalik, with 'Unvān, gold-ruled margins, and 29 miniatures in the Indian style; dated Agrah, Sha'bān, A.H. 1028 (A.D. 1619).

[J. F. HULL.]

Nal Daman (see p. 670, art. ii.).

Copyist: عبد الغنی ولد شیخ حسین قریشی صدیقی

Add. 16,804.

Foll. 140; 8¾ in. by 5; 15 lines, 3¼ in. long; written in cursive Nestalik; dated Jumādā II., A.H. 1176 (A.D. 1762).

[WM. YULE.]

The same poem.

Copyist: حسین فقیر الله

Add. 7797.

Foll. 51; 7 in. by 4¼; 13 lines, 2⅔ in.

long; written in small Nestalik; dated A.H. 1040 (A.D. 1630-1). [Cl. J. RICH.]

ديوان وحشتي

The Divān of Vaḥshatī.

Beg. چنان زانس و ملك برده زلفت ايمانرا
كه در دو كون نيابند يك مسلمانرا

The author of the Riyāz ush-Shu'arā, who quotes several verses of this Divān, fol. 493, calls the author Maulānā Vaḥshatī Jūshghānī (from Jūshghān, a place between Isfahan and Kāshān, see Ouseley's Travels, vol. iii. p. 79), and states that he visited Shirāz in A.H. 999, and was an intimate friend of Abu Turāb Beg Furkāti (who died A.H. 1026; see Sirāj, Oude Catalogue, p. 151). The author of the Divān, who in a contemporary note, at the end of this copy, is called Vaḥshatī Kāshī, is, no doubt, the "Waḥshy Khwājah Hosayn" mentioned by Taḳī, Oude Catalogue, p. 26, as a poet of Kāshān. His Divān contains a satire on a contemporary poet 'Arshī (Fahmāsp Kūli Beg, of Yazd), who is also mentioned by Taḳī, Oude Catalogue, p. 35, as a living poet.

Contents: Ghazals in alphabetical order, fol. 1 b. This section breaks off before the end of the letter ا. Rubā'īs and Fardiyyāt, fol. 49 a.

At the end is a Ḳit'ah addressed to a king not named, in which the poet says that, in order to kiss his threshold, he had crossed the sea and entered the land of the infidels.

Or. 329.

Foll. 235; 9 in. by 5½; 10 lines, 3¼ in. long; written in Nestalik, early in the 18th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

منتخب رباعيات سجابي

Select Rubā'īs of Saḥābī, in alphabetical order.

Beg. المنة لله كه بانعام خدا
از خلق رويدم و شدم رام خدا

Saḥābī is described by his contemporaries, Amīn Rāzī, Haft Iḳlīm, fol. 468, Taḳī Kāshī, and 'Alā ud-Daulah Ḳazvinī, Oude Catalogue, pp. 42, 50, as a native of Astrābād. But Taḳī Auḥādī, quoted in the Riyāz ush-Shu'arā, fol. 213, says that, although his family came from Jurjān, he was born in Shūshtar. However, he settled at an early period in Najaf, where he devoted himself to the self-imposed task of sweeping the holy shrine of 'Alī. There he spent the last forty years of his life in seclusion and voluntary poverty. He is said to have destroyed the greater part of his Rubā'īs, his favourite composition, of which, however, six thousand are still extant. He died, according to the Khulāṣat ul-Afkār, A.H. 1010. See also Mir'āt ul-'Ālam, fol. 483, Mir'āt ul-Khayāl, fol. 62, Ātashkadah, p. 141.

Several collections of Rubā'īs, including also Ghazals, are mentioned in the Oude Catalogue, p. 552, and in Bibliotheca Sprenger., No. 1511.

The present copy bears a seal of the reign of Muḥammad Shāh, dated A.H. 1133.

Add. 5599.

Foll. 395; 13¾ in. by 7; 20 lines, 5 in. long; written in a cursive Indian character; dated Ramazān, A.H. 1012 (A.D. 1604).

ديوان رفيعي

The Divān of Rafī'ī.

This poet, who calls himself indifferently Rafī', Rafī' ud-Dīn, or Rafī'ī, is not to be confounded with a contemporary and better known namesake, Mir Ḥaidar Rafī'ī of Kāshān, who died A.H. 1032 (see Blochmann, A'in i Akbari, p. 593, and Badaoni, vol. iii. p. 232). Writing in an easy, colloquial, and unpolished style, he has not been deemed

worthy of being recorded in the Tazkirahs. But the following particulars of his life may be gleaned from his *Dīvān*. He was born in Khorasan A.H. 942 (fol. 370 *a*), travelled through Irak to India (fol. 361 *a*), and obtained in Dehli, A.H. 982, a financial appointment as *Shik̄dar*, and a *Jāgīr* (fol. 328 *b*). Having been arrested on some question of accounts, he was released by Akbar's order, after seven years of confinement, and served with distinction in the Deccan wars, A.H. 1007—9. He appears to have settled in the Deccan, where he held a *Jāgīr*, in a place called *Dāmarnī* دامرني, district of *Burhānpūr*.

A notice on *Rafī* in Ouseley's Notices, pp. 376—382, contains his poetical description of the valley of Kashmir, which he visited in the suite of Akbar. See also Ouseley's Oriental Collections, vol. i. pp. 171—176.

The *Dīvān* was collected A.H. 1010, as stated in the following *Rubā'ī* at the end :

دیوان رفیع چون باجم رسید
از حضرت پادشاه انعام رسید
در ملک دکن جمع نمودیم و نوشت
در سال هزار ده باجم رسید

It includes, however, some pieces written as late as A.H. 1011 (fol. 370 *a*).

Contents: 1. Fol. 1 *b*. Ghazals in alphabetical order, beginning :

ای نام نکوی تو سرد دفتر دیوانها
وی ذکر جمیل تو آرایش عنوانها

2. Fol. 313 *a*. *Kaṣīdahs*, beginning:

ای شهنشاه کامل عادل
شاهباز فضای عالم دل

This section contains poems addressed to Akbar, to the princes *Dāniyāl* and *Murād*, to *Abulfazl*, the *Khānkhānān*, and other dignitaries; also many personal narratives, descriptions of various places, and poems on contemporary events.

3. *Maṣnavī*, fol. 338 *a*. *Muḳaṭṭa'āt*, fol. 345 *b*. *Rubā'īs*, fol. 372 *b*.

The *Muḳaṭṭa'āt* include chronograms on the taking of the fortress of *Gāvil* (*Gawil-gurh*), A.H. 1007, and of *Asīr*, A.H. 1009.

Or. 342.

Fol. 133; 9 in. by 5 $\frac{3}{4}$; 15 lines, 3 $\frac{1}{8}$ in. long; written in *Nestalik*; dated Lucknow, *Jumāda II.*, A.H. 1250 (A.D. 1834).

[GEO. WM. HAMILTON.]

فرهاد و شیرین

"Farhād and Shīrīn," a *Maṣnavī*.

Author: *Kauṣarī*, کوثری

Beg. خداوندا دلی خواهم وفا کیش
محبت از همه دلها درو بیش

Mir 'Aqīl, poetically surnamed *Kauṣarī*, born of a family of *Sayyids* in *Hamadān*, was known for his devotion to the *Imāms*, which won him the favour of *Shāh 'Abbās I.* He probably did not long survive the composition of the present poem, completed A.H. 1015; for he says in the conclusion, that he was then bent down by age, and saw his end draw near. He did not leave any other poem. *Ṭāhir Naṣirābādī* states in his *Tazkirah* dated A.H. 1083, fol. 120, that he had once met *Kauṣarī*'s son in *Isfahan*, but had not been able to procure from him a single line of his father. See *Riyāz ush-Shu'arā*, fol. 394, and *Ātashkadah*, fol. 116.

After a panegyric addressed to the reigning *Shāh*, *'Abbās I.*, the poet complains bitterly of the slackness of the poetical market in *Īrān*, and declares his intention of sending his poem to that accomplished and munificent patron of letters in *India*, the *Khānkhānān* (*Mirzā 'Abd ur-Raḥīm Khān*, who died A.H. 1036; see p. 244 *a*), whose praises had been celebrated by *'Urfī* (see p. 667 *a*).

The date of composition, A.H. 1015, is given at the end, in the following chronogram:

پی تاریخ این ابیات دلجو
بهر سو بود طبعم در تکاپو
که این اشعارم از کلك بیان زاد
خرد شیرین حکایتها نشان داد

Copyist: غلام نبی ولد ابی الفتح

Or. 325.

Foll. 31; 9 in. by 5½; 15 lines, 3¾ in. long; written in Shikastah-āniz; dated Ḥaidar-ābād, Zulka'dab, A.H. 1064 (A.D. 1654). From the Lucknow library.

[GEO. WM. HAMILTON.]

Poetical works of Nau'ī, کلیات نوعی

Beg. کر بلای عشقم و لب تشنه سرتا پای من

Muhammad Rizā Nau'ī, of Khabūshān, near Mashhad, went to India in the time of Akbar, and found a patron in Mirzā Yūsuf Khān Mashhadī, but soon after entered the service of the Khānkhānān Mirzā 'Abd ur-Raḥīm, and stayed with him and Princee Dāniyāl at Burhānpūr, where he died A.H. 1019. See Riyāz ush-Shu'arā, fol. 468, Bādāonī, vol. iii. p. 361, Mir'at ul-'Ālam, fol. 494, and Khulaṣat ul-Afkār, fol. 294. A full account of Nau'ī's life will be found in Ouseley's Notices, pp. 161—166; see also Sprenger, Oude Catalogue, p. 516, and Blochmann, Ain i Akbari, p. 606.

Contents: Kaṣīdahs, fol. 2 *b*. Tarji' and Tarkīb-bands, fol. 20 *a*. Muḳaṭṭa'āt, fol. 36 *a*. Ghazals in alphabetical order, fol. 37 *b*. Rubā'īs, fol. 92 *b*. Sāḳī Nāmāh, a Maṣnavī in praise of the Khānkhānān, fol. 99 *b*, beginning:

توی اولین پیر میخانها بیاد تو شبگیر پیمانها

Sūz u Gudāz, سوز و کداز, the story of a Hindu princess who burned herself on her husband's pile, in the reign of Akbar, a

Maṣnavī dedicated to Princee Dāniyāl, fol. 111 *b*, beginning:

الهی خنده ام را نالکی ده

It has been printed at the end of the first volume of the Akbar Nāmāh, Lucknow, 1284.

Add. 7816.

Foll. 96; 9½ in. by 5¾; 15 lines, 3 in. long; written in a cursive Indian character, apparently in the 17th century.

[Cl. J. Rich.]

دیوان شاپور

The Divān of Shāpūr.

Beg. زخط زایل نکردد جان فرای لعل جانانرا

زخاصیت نه اندازد غباری آب حیوانرا

Khawājah Shāpūr, son of Khawājagī Khawājah, of a distinguished family of Teheran, was, according to Tāhir Naṣrābādī, fol. 178, a sister's son of the poet Ummīdī (died A.H. 925; see Tuḥfah i Sāmī), and a first cousin of Amīn Rāzī (see above, p. 335 *b*, and Blochmann, Ain i Akbari, p. 508). He first used the Takhlalluṣ of Farībī or Ḳarībī, which he afterwards exchanged for Shāpūr. He twice went to India, where he enjoyed the protection of his relative Mirzā Ja'far Aṣaf Khān (who was raised to the Khanship A.H. 993, and died A.H. 1021; Tazkirat ul-Umarā, and Blochmann, Ain i Akbari, p. 411), and of Sultan Salīm (Jahāngīr). Taḳī Kāshī states, Oude Catalogue, p. 42, that Shāpūr was engaged in A.H. 966 in imitating the Divān of Fighānī. See Haft Iḳlīm, fol. 454, Riyāz ush-Shu'arā, fol. 235, Ātashkadāh, fol. 94, and Sprenger, Oude Catalogue, p. 564.

Contents: Ghazals in alphabetical order, fol. 1 *b*, wanting the latter part from the beginning of the letter ن. Rubā'īs, fol. 86 *a*.

Or. 286.

Foll. 136; 7¼ in. by 3½; 19 lines, 2¼ in. long; written in Nestalik, apparently in the 17th century. [GEO. WM. HAMILTON.]

دیوان سنجر

The Divān of Sanjar.

Beg. الهی کنج معنی ده دل گوهر فروشم را

Mir Muḥammad Hashim, poetically sur-named Sanjar, was the son of Mir Rafī' ud-Dīn Ḥaidar, of Kāshān, a poet who has been mentioned p. 672 *b*, to whom he was, in the opinion of Amīn Rāzī, fol. 390, far superior in poetical talent. He went to India, according to Maāshir i Raḥīmī, Bloehmann's *Ain i Akbari*, p. 595, in A.H. 1000, was imprisoned by Akbar for some offence, to which he alludes in the present Divān, fol. 101, and, after his release, repaired to Ibrāhīm 'Adil Shāh in Bijāpūr, where he died A.H. 1021. See also the Oude Catalogue, pp. 150, 571, Riyāz ush-Shu'arā, fol. 218, and Ātashkadah, fol. 109.

Contents: Ghazals alphabetically arranged, fol. 2 *b*. Qasīdahs, fol. 76 *b*. Kitāhs, fol. 105 *a*. Maṣnavīs, fol. 117 *b*.

Of the Qasīdahs several addressed to Akbar, to Ibrāhīm 'Adil Shāh, and to Mīrzā Jānī Beg, ruler of Tattah, with whom the poet appears to have stayed some time.

Add. 24,088.

Foll. 190; 9 in. by 5½; 14 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [WILLIAM H. MORLEY.]

لیلی مجنون

Lailā and Majnūn, a Maṣnavī, with a prose preface.

Author: Rūh ul-Amīn, روح الامین

Beg. ای حسن طراز عشق پرداز
انجام نمای کار ز آغاز

This poet, no record of whom has been found, appears from passages of his works to have been a Sayyid born in Isfahan, who held a high office at the court of the Ḳuṭubshāhs in the Deccan. The present poem is dedicated to

Sultan Muḥammad Ḳulī Ḳuṭubshāh, who reigned from A.H. 988 to 1020. The author refers in the prologue, fol. 20, to two previous compositions, one treating of the loves of Parvīz, the other entitled Maṭmah, as the first two poems of his Khamsah, the present being the third. He bestows upon himself, both in that passage and in the epilogue, the most extravagant praises, which he puts in the mouth of his great master Nizāmī, while he speaks in very slighting terms of earlier Maṣnavī writers, as the latest of whom he names Jāmī, Hātifi, and Maktabī. The last, a contemporary of Ahlī Shirāzi, lived in the first half of the tenth century of the Hijrah; see the Oude Catalogue, p. 38.

In the prologue of the Āsmān Hashtum (see below, Add. 25,903) the author states that he had written the Lailā Majnūn in the space of seven months.

Rūh ul-Amīn was, according to 'Amal Sāliḥ, fol. 697, the takhalluṣ of Mir Jumlah, *i. e.* Mir Muḥammad Amīn, a Sayyid of Isfahan, who went A.H. 1010 to the Deccan, and was, during the reign of Muḥammad Ḳulī Ḳuṭubshāh, the virtual head of the state of Goleonda. He entered, A.H. 1027, the service of Jahāngīr, and held high offices at the Delhi court until his death, A.H. 1047. See Maāshir ul-Umarā, fol. 483, and Ḥadiqat ul-'Ālam, vol. i. p. 243. His poetical works amounted, according to Ṭāhir Naṣirābādī, fol. 52, to 20,000 lines.

Add. 6617.

Foll. 164; 7¼ in. by 4; 12 lines, 2¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; apparently in the 17th century. [J. F. HULL.]

Another, somewhat shorter, recension of the same poem.

Beg. ای قادر بی شریک و انباز
خالک از تو شده سپهر اعجاز

Add. 25,903.

Foll. 148; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 12 lines, $2\frac{1}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Rajab, A.H. 1024 (A.D. 1615).

آسمان هشتم

A poem in imitation of Nizāmī's Haft Paikar and on the same subject, by the above poet.

Beg. ای روان آفرین دل آری
وی خرد را بخوبی راهنمای

This poem, the fourth of the author's intended Khamsah, was written for Muḥammad Ḳulī Ḳuṭubshāh, whose panegyric occupies a great part of the prologue, foll. 22 *b*—28 *a*; but we learn from the conclusion, fol. 144 *b*, that, the king having died during its composition (A.H. 1020), it was dedicated to his successor, Sulṭān-Muḥammad Ḳuṭubshāh. The date of completion, A.H. 1021, is conveyed in the following line, fol. 147 *b*:

در سنه کاف الف فنون زهنار
کشت کامل چو چرخ این کلزار

The above title is found in the epilogue, fol. 139:

شد چو این کاخ سر بلند تمام
کرد مش آسمان هشتم نام

Another title, with the same meaning, فلك البروج, is found in the illuminated heading at the beginning.

Or. 284.

Foll. 185; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 14 lines, $3\frac{1}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [Geo. Wm. Hamilton.]

کلستان ناز

The Divān of Rūḥ ul-Amīn.

Beg. ای روشن از فروغ تو شمع روان ما
از نور قدرت تو چکیدست جان ما

In a prose preface, of which only a fragment is extant, fol. 18, the author states that this Divān, entitled Gulistān i Nāz, contains five thousand distichs, and consists of Ghazals written in early life.

Add. 7799.

Foll. 290; $10\frac{1}{4}$ in. by $6\frac{3}{4}$; 19 lines, 4 in. long; written in Nestalik, with two 'Unvāns and gold-ruled margins; dated Jumāda I., A.H. 1044 (A.D. 1634). [Cl. J. Rich.]

دیوان شانی

The Divān of Shānī.

Beg. ای زسودا سایه بر زلف ایاز انداخته
کردن محمود را در دام ناز انداخته

Maulānā Shānī, whose original name was Nasaf Āḳā, belonged to the Turkish tribe of Taklū, and was born in Teheran. He was the favourite poet of Shāh 'Abbās I. It is stated in the 'Ālam-ārāi, quoted in the Zinat ut-Tavārikh, fol. 651, and the Favā'id Safaviyyah, fol. 26, that the Shāh was so delighted with a Ḳaṣidah in praise of 'Alī, which Shānī recited before him, that he ordered the poet to be weighed and to receive his weight in gold for his reward. This incident took place in the ninth year of the reign (A.H. 1004-5). Shānī spent the last years of his life in Mashhad, where he died, according to Sirāj, Oude Catalogue, p. 150, the Khulāṣat ul-Afkar, fol. 147, and Haft Āsmān, p. 132, A.H. 1023, a date fixed by the chronogram پادشاه سخن. See also Riyāz ush-Shu'arā, fol. 234, Ātashkadah, fol. 8, and the Oude Catalogue, pp. 42, 112, 564.

Contents: Ḳaṣidahs in praise of the Imāms, of Shāh 'Abbās, and some personages of his Court, fol. 1 *b*. A Maṣnavī in praise of the Imāms, fol. 112 *a*, beginning:

بسم الله الرحمن الرحيم
ماهیچه رأیت امید و بیم

Ghazals in alphabetical order, fol. 129 *b*, beginning:

اي باداي حمد تو زمزمه عقل و راي را
 Kīṭ'ahs and Rubā'īs, fol. 288 *a*.

Copyist: نادر محمد بن عبد الرحيم نوقانی

Or. 1301.

Foll. 251; 8 in. by $4\frac{1}{4}$; 14 lines, $2\frac{3}{4}$ in. long; written in Nestalik, in two gold-ruled columns, apparently in the 17th century.

The same *Dīvān*, imperfect at the beginning.

Or. 350.

Foll. 239; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 15 lines, $2\frac{1}{4}$ in. long; written in Nestalik, apparently in the 17th century. [GEO. WM. HAMILTON.]

محمود و اياز

The story of Sultan Maḥmūd and his favourite Ayāz, a Maṣnavī.

Author: Zulālī, زلالي.

Beg. بنام آنکه محمودش اياز است
 غمش بختانه ناز و نياز است

Maulānā Zulālī, of Khwānsār, 'Irāk, lived in the reign of 'Abbās I., and was one of the panegyrists of the influential Sayyid, Mir Muḥammad Bāqir Dāmād. He is chiefly known by seven Maṣnavīs, the most popular of which is the present poem.

It was commenced, as stated by the author in the epilogue, in A.H. 1001,

در استفتاح اين منشور نامی

بجو تاريخ نظمش از نظمی

and finished A.H. 1024. The latter date is fixed by the following chronogram:

الهی عاقبت محمود باشد

Zulālī appears to have died shortly after; for we are told by Tāhir Naṣrābādī in his *Tazkirah*, fol. 173, that he left the poem unarranged, and that it was put into order by Shaikh 'Abd ul-Ḥusain B. Shaikh

'Alī Naqī Kamra'ī in India. Mirzā Ṭughrā, of Mashhad, wrote a preface to it.

Notices on Zulālī will be found in *Haft Ik-lim*, fol. 395, *Mir'āt ul-Khayāl*, fol. 53, *Riyāz ush-Shu'arā*, fol. 197, *Atashkadah*, fol. 91, and *Haft Āsmān*, p. 140. See also the *Oude Catalogue*, pp. 41, 90.

The prologue contains eulogies on Shāh 'Abbās, the Vazīr Mirzā Ḥabīb Ullah, and the author's patron, Mir Bāqir Dāmād, at whose request, we are told, the poem was written.

Foll. 1—18 have been supplied by a modern hand.

The *Maḥmūd u Ayāz* has been lithographed in the press of Navalkishor. The seven Maṣnavīs of Zulālī are mentioned in Stewart's *Catalogue*, p. 57, and more fully described by Dr. Sprenger, *Oude Catalogue*, p. 593.

Add. 16,797.

Foll. 282; 8 in. by $4\frac{1}{4}$; 13 lines, $2\frac{3}{4}$ in. long; written in Nestalik; dated Rabī' I., the third year of Farrukhsiyar = A.H. 1126 (A.D. 1714). [WM. YULE.]

The same poem, with a preface by the author.

In the preface Zulālī compares his seven Maṣnavīs with the seven planets, Sab' Sayyārah, and enumerates them in the following order: 1. حسن کوسوز. 2. شعله دیدار. 3. میخانه. 4. سلیمان نامه. 5. آذر و سهندر. 6. ذره و خورشید. 7. محمود و اياز.

Another short prose preamble, also by Zulālī, is prefixed to the poem.

Add. 18,678.

Foll. 38; 6 in. by $4\frac{1}{4}$; 14 lines, 2 in. long, with 16 lines in the margin; written in Shikastah-āmīz; dated Shavvāl, A.H. 1222 (A.D. 1807).

The first half of the same poem, corresponding to foll. 1—125 of Or. 350.

Add. 18,807.

Foll. 291; $9\frac{1}{4}$ in. by 5; 15 lines, $2\frac{5}{8}$ in. long; written in Nestalik; dated Muḥarram, A.H. 1075 (A.D. 1664).

Three Maṣnavis by the same.

I. Fol. 1 *b*. Maḥmūd u Ayāz; see above.

II. Fol. 241 *b*. میخانه, the "Tavern," with a short prose preamble by the author.

Beg. نام او باده سیننه میخانه
دهن هرکه هست پیمانه

III. Fol. 275 *b*. ذره و خورشید, "The Moth and the Sun," with a prose preface by Zulālī.

Beg. سخنم کرد بنامش جاوید
ذره را جوهر تیغ خورشید

Add. 16,792.

Foll. 179; $10\frac{1}{4}$ in. by 6; 23 lines, 3 in. long; with 18 lines in the margin; written in Nestalik, with 'Unvān and gold-ruled margins; dated Ramaẓān, A.H. 1194 (A.D. 1780).

[WM. YULE.]

دیوان ظهري

The Dīvān of Zuhūrī.

Beg. انکه خواهد داشت فردا رحمتش دیوان ما
کشته وصفش آنتاب مطلع دیوان ما

Zuhūrī, whose proper name was Nūr ud-Dīn Muḥammad, was a native of Turshīz, Khorasan. His contemporary Takī Kāshī, Oude Catalogue, p. 44, states that he went at an early age to Yazd, from whence he proceeded, A.H. 988, to India, and settled in Bijāpūr. There he became the intimate friend of another poet, Malik Kummī (see Oude Catalogue, pp. 30, 151), whose daughter he married. Both stood in high favour with Ibrāhīm 'Adīlshāh (A.H. 988—1037), who rewarded them, according to the Futūḥāt 'Adīlshāhī, fol. 301, for the Gulistān i Khalīl,

their joint production, with a present of 9000 gold pieces. Both were killed in an affray A.H. 1024 or 1025. See Badāonī, vol. iii. p. 281, Mir'āt ul-'Ālam, fol. 486, Mir'āt ul-Khayāl, fol. 57, Riyāz ush-Shu'arā, fol. 281, Ātashkadah, fol. 36, and the Oude Catalogue, pp. 112, 125, 151.

Zuhūrī's compositions in prose and verse, which are much admired in India, are little known in Persia. A notice on the author and some of his works, written by 'Abd ur-Razzāk Sūrātī, A.H. 1212, and entitled Muḥaddimāt Zuhūrī, has been lithographed in Cawnpore, 1873.

The Kulliyāt, or poetical works of Zuhūrī, consist of a Sākī Nāmah, dedicated to Burhān Nizāmshāh, another Maṣnavī, and the Dīvān. See Stewart's Catalogue, p. 68, and the Oude Catalogue, p. 580.

Contents of the Dīvān: Ghazals in alphabetical order, fol. 1 *b*. Rubā'īs, fol. 143 *b*.

Copyist: میر محمدی

On the first page is the stamp of the Oude Minister, Tiket Rāi, with an 'Arz Didah dated A.H. 1203.

Or. 294.

Foll. 183; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 16 lines, 4 in. long; written in cursive Nestalik; dated Rajab, A.H. 1241 (A.D. 1826).

[Geo. Wm. Hamilton.]

The same Dīvān, containing—Ghazals, fol. 2 *a*; Kīṭ'āhs, fol. 178 *a*; Rubā'īs, fol. 178 *b*.

Add. 26,167.

Foll. 140; $7\frac{1}{2}$ in. by 4; 15 lines, $2\frac{1}{2}$ in. long; written in Nestalik; dated Zulḥijjah, A.H. 1092 (A.D. 1681). [Wm. Erskine.]

ساقی نامه

Sākī-Nāmah, a poem in praise of Burhān Nizām Shāh, and the Court of Aḥmadnagar, by Zuhūrī.

Beg. ثنا ميکنم ايزد پاك را
ثريا ده طارم تـاك را

This poem, which is stated at the end to consist of 4500 distichs, was written shortly after the accession of Burhān, who reigned from A.H. 999 to 1003.

The Saḳī Nāmāh is mentioned by Firish-tab, vol. ii. p. 307. It has been lithographed in Lucknow, 1849.

Or. 338.

Foll. 201; $7\frac{3}{4}$ in. by $4\frac{1}{2}$; 12 lines, $2\frac{1}{4}$ in. long; written in Shikastah-āmīz, with gold-ruled margins, and eleven miniatures in Indian style; dated A.H. 1096 (A.D. 1685). From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

The same poem, with a different beginning:

ثناها همه ايزد پاك را

Five leaves at the beginning, and a few in the body of the volume, have been supplied by a later hand.

Add. 18,419.

Foll. 17; $7\frac{3}{4}$ in. by $4\frac{1}{2}$; 12 lines, $3\frac{1}{4}$ in. long; written in a cursive Indian character; dated Lucknow, Ramazān, A.H. 1205 (A.D. 1791).

[Wm. YULE.]

ذنان و حلوا

“Bread and Sweets,” a Maṣnavī on ascetic life, by Bahāʿī, *i.e.* Shaikh Bahā ud-Dīn ‘Āmīlī, who died A.H. 1030 (see p. 25 *b*).

Beg. ايها الساهي عن العهد القديم
ايها اللاهي عن الشهيح القويم

The author states, in a short preamble, that he had written this poem during a journey to Mecca and his stay there. It has been printed in Constantinople, A.H. 1268.

Copyist: سيد افضل على الرضوي

Add. 7821.

Foll. 35; $7\frac{3}{4}$ in. by 5; 5 lines, 3 in. long; written in Turkish Naskhī; dated Jumāda I., A.H. 1214 (A.D. 1799). [Cl. J. RICH.]

The same poem.

Copyist: درويش ملا سليمان

Add. 5630.

Foll. 130; $9\frac{1}{4}$ in. by $5\frac{1}{2}$; foll. 1—62, 10 lines in three columns, about 20 lines in four columns; written in Nestalik; dated A.H. 1044 (A.D. 1634).

[NATH. BRASSEY HALHED.]

ديوان طالب آملي

The Dīvān of Ṭālib Āmulī.

Beg. جون کج نهم بفرق خرد انسر بيان
از مدح شه اطاقه زخم بر سر زبان

Ṭālib, born in Āmul, Māzandarān, was cousin (خاله زاده) to Ḥakīm Ruknā (p. 603 *a*), who composed an elegy on his death. Having been induced by his relative to go to India, he attached himself to Mirzā Ghāzī, ruler of Sind (A.H. 1015—20; see Tazkirat ul-Umarā, fol. 125), and afterwards passed into the service of Jahāngīr, who conferred upon him the title of Malik ush-Shu‘arā. His mind, however, became deranged, and he died still young, A.H. 1035. The date is expressed in the Mir‘āt ul-‘Ālam, fol. 486, by the chronogram, حشرش بعلى ابن ابى طالب باد

In the Ṭabaqāt i Shāhjahānī, fol. 321, A.H. 1040 is given as the date of his death. See also Riyāz ush-Shu‘arā, fol. 274, Ātash-kadah, fol. 92, Khulāṣat ul-Afkār, fol. 158, Oude Catalogue, pp. 90, 125, 151, and Ouseley, Notices, pp. 176—9.

Contents: Kaṣīdahs in praise of ‘Alī, of Mirzā Ghāzī, Jahāngīr, Nūr Maḥall, Shāh ‘Abbās, Mir Abul-Kāsim, Chīn Kīlīj Khān, and others, fol. 1 *b*. Tarjī’s, fol. 67 *b*. Ghazals in alphabetical order, fol. 69 *a*. Rubā’īs, fol. 127 *b*.

Copies are mentioned in the Oude Catalogue, p. 575, the Munich Catalogue, p. 38, de Jong's Catalogue of the Academy's library, p. 224, and in the Catalogue of the library of King's College, Cambridge, No. 172.

Add. 17,489.

Foll. 41; 10 in. by 6; 16 lines, $4\frac{1}{4}$ in. long; written in Nestalik, with 'Unvān, gold-ruled margins, and eleven miniatures in the Indian style; dated Zulhijjah, A.H. 1211 (A.D. 1797).

كوك شاستر

A poetical version of the Koka-Śāstra, a Sanscrit or Hindi work, treating of the various temperaments of men and women, and of sexual intercourse.

Author: Muḥammad Ḳulī, poetically sur-named Jāmī, محمد قلی مختص بجامی

Beg. كنم ابتدا من بنام خدای
که پیداست ز قدرتش دو سرای

The translation is dedicated to 'Abd ullah Kuṭubshāh, who reigned from A.H. 1035 to 1083. It was written, as stated at the end of the prologue, fol. 13 *a*, in A.H. 1036. The original work, ascribed to the Vazīr Kokā, کوکا, consisted of 34 Bābs; the translator has added two more.

Muḥammad Ḳulī was born, according to his own account, at Ḥaidarābād, one of the "sixty" sons of a Vazīr called like himself Muhammad Ḳulī.

In the subscription the work is called لذت النساء, a title which does not appear in the text, and which belongs to an earlier version of the same work by Ziyā Nakhshabī; see the Copenhagen Catalogue, p. 15, Ilāhī, Oude Catalogue, p. 80, and Pertsch, Zeitschrift der D. Morg. Gesellschaft, vol. xxi. p. 511.

Hindustani versions of the Kokā Śāstra

are mentioned by Garcin de Tassy, Hist. de la Litt. Hind., 2nd edition, vol. i. p. 187. See also Aufrecht, Bodleian Catalogue, p. 404.

Add. 6622.

Foll. 294; $11\frac{1}{2}$ in. by $6\frac{3}{4}$; 25 lines, $4\frac{1}{4}$ in. long, in a page; written in fair Nestalik in four gold-ruled columns, with five 'Unvāns; dated Rajab, A.H. 1039 (A.D. 1630).

خمسة حسن بن سيد فتح الله

The Khamsah of Ḥasan B. Sayyid Faṭḥ Ullah.

This Khamsah consists of five long rhapsodies in glorification of Muḥammad, of the first four Khalifs, and of the author's spiritual guide, Shaikh ul-Islām Shaikh Muḥammad B. Faṭḥ Ullah ul-Bakrī, who had come from Medina to India (fol. 231 *a*), and who is spoken of in the fifth poem as dead (fol. 232 *b*).

The author boasts of his descent from Anīr Khusrau: his mother was a daughter of Ḥasan B. Piṭārah, whose genealogy is traced up to the celebrated poet (fol. 235 *a*).

The poems, which follow the metres of Nizāmi's Khamsah, and are designated as the first, second, third, fourth, and fifth Tuḥfah, تحفه, begin respectively on fol. 1 *b*, 57 *b*, 119 *b*, 160 *b*, and 228 *b*, as follows:

بسم الله الرحمن الرحيم
بباسم محمد شدة فيض عميم

الهي سوي احمد راه بنما
بمدح او دلم را نيك بكشا

بسم الله نمسا كلید آغاز
تا قفل دلت ازو شود باز

مصطفا آن حبيب رب ودود
نورش از نور حق شده موجود

خدایا حبيب تو نعم القاست
محمد نبی خاتم الانبياست

The date of each, and the number of its verses, are recorded in the epilogue, and repeated in the subscription. The first was written in two months, and completed in Šafar, A.H. 1038; it contains 5314 distichs. The second was completed in Jumāda, A.H. 1038, and contains 8000 distichs. The third was completed in Zulka'dah, A.H. 1038, and consists of 4225 distichs. The fourth was finished in Muḥarram, A.H. 1039. The fifth was finished in Rabi' I., A.H. 1039; it consists of 8500 distichs.

The author mentions in his conclusion another Khamsah previously written by him in praise of Muḥammad, his wives, his grandchildren, Ḥasan and Ḥusain, and their descendants. A Maṣnavī entitled *تحفه میهنه شریفه*, and attributed in the Oude Catalogue, p. 419, to Muḥammad Ḥasan, of Dehli, A.H. 1013, is probably a part of that work.

Copyist : عبد القادر بروجی

Add. 7801.

Foll. 76; 11½ in. by 7¾; 17 lines, 5½ in. long; written in Nestalik, in four gold-ruled columns, with 'Unvān and ten miniatures in the Persian style; dated A.H. 1109 (A.D. 1697). [Cl. J. RICH.]

جرون نامه

Jarūn-Nāmah, a Maṣnavī on the taking of Jarūn (Hormuz) from the Portuguese by Imām Ḳulī Khān.

Author : Ḳadrī, قدری

Beg. از اول بنام بزرگ خدا
سر دفتر نطق را بر کشا

Imām Ḳulī Khān, son and successor of Allah Virdī Khān, Beglerbegī of the Province of Fārs, captured Hormuz, after a siege of two months, in the 36th year of the reign of Shāh 'Abbās I., A.H. 1032; see 'Ālam-ārāi, fol. 382, and Malcolm, vol. i. p. 546.

The poem was written in Imām Ḳulī's lifetime and dedicated to him. But a subsequent addition, foll. 59—65, contains a record of the cruel execution of that general and his children by Shah Šafī, which took place, as stated, fol. 63 a, in A.H. 1043. See Malcolm, vol. i. p. 571.

Foll. 65, 71, 72 contain some versified chronograms of births, etc., by the same Ḳadrī. This poet is not to be confounded with his namesake Ḳadrī Shirāzī, who died in India, A.H. 989. See Riyāz ush-Shu'arā, fol. 370.

Appended is a fragment of a poem on Shīrīn and Khusrau, foll. 66—70.

Add. 19,662.

Foll. 445; 9 in. by 6½; 17 lines, 3¾ in. long; written in Shikastah-āmīz, with ruled margins; dated Jumāda I., the fifth year of the reign (of Shāh Ḥusain) = A.H. 1111 (A.D. 1699).

دیوان اسیر

The Dīvān of Asīr.

Beg. ای دانه تسبیح خیالت دل دانا
سر حلقه مستان رخت دیده بینا

Mīrzā Jalāl Asīr, son of Mīrzā Mūmin, one of the Sayyids of Shahrīstān, and a native of Isfahan, stood high in the favour of Shāh 'Abbās I., who gave him one of his daughters in marriage. He died young from excess of drink, leaving a Dīvān, which consists, according to Ṭāḥīr Naṣīrābādī, fol. 80, of 8000 lines. The date A.H. 1049 given for his death by Sirāj, Oude Catalogue, p. 149, and by Abu Ṭālib, Khulāṣat ul-Afkār, fol. 15, is probably correct. An earlier date, A.H. 1040, given in Mirāt ul-'Ālam, fol. 476, and Hamīshah Bahār, Oude Catalogue, p. 117, is not consistent with the evidence of his

Divān, which contains chronograms on events of A.H. 1044 and 1045. See also *Ḳiṣāṣ ul-Khākāni*, fol. 163, *Mir'āt ul-Khayāl*, fol. 52, *Riyāz ush-Shu'arā*, fol. 49, and *Oude Catalogue*, p. 342.

Contents: *Ḳaṣīdahs* in alphabetical order, fol. 1 *b*. *Ḳiṭ'ahs*, including chronograms, fol. 57 *a*. *Maṣnavīs*, fol. 60 *a*. *Tarjī's*, fol. 73 *a*. *Ghazals* alphabetically arranged, fol. 79 *a*, beginning:

ای کلشن از بهار خیال تو سینها
برک کل از طراوت نامت سفینها

Rubā'īs in the same order, fol. 438 *a*. See *Ouseley's Collection*, No. 15.

Copyist: شجاعت بیک شیرازی

Or. 278.

Foll. 148; 6½ in. by 4; 11 lines, 2½ in. long; written in *Nestalik*, apparently late in the 17th century. [GEO. WM. HAMILTON.]

دیوان اوجی

The *Divān* of *Aujī*.

Beg. قوت پای کریم نیست از بیداد مار
میروم چندانکه دارم قوتی اما ز کار

Aujī Naṭanzī, a native of *Naṭanz*, near *Isfahan*, lived in *Herat*. He and two other poets, *Malik Mashriki*, and *Faṣīḥī* of *Herat* (who died A.H. 1046; *Oude Catalogue*, p. 151), were the favourite companions of *Ḥasan Beg Shāmlū*, the *Beglerbegī* of *Khorasan*. This *Amir*, who succeeded to the post of his father *Ḥusain Khān* A.H. 1027, and died about the close of the reign of *Shāh Ṣafī* (A.H. 1038—1052), was a passionate lover of poetry, and has left a *Divān* of three thousand lines. See *'Ālam Ārāi*, fol. 368, and *Ṭāhir Naṣīrābādī*, fol. 28 *b*.

Aujī died, according to *Sirāj*, *Oude Cata-*

logue, p. 149, A.H. 1050. His *Divān* is stated to contain about ten thousand lines. See *Ṭāhir*, fol. 188, *Riyāz ush-Shu'arā*, fol. 47, and *Ātashkadah*, fol. 94.

Contents: *Ḳaṣīdahs*, fol. 2 *b*. *Tarkībs*, fol. 33 *b*. *Ḳiṭ'ahs*, fol. 47 *b*. *Ghazals* in alphabetical order, fol. 57 *b*, beginning:

مکن شرمندہ یا رب در قیامت میپرستان را
Rubā'īs, fol. 136 *b*.

The laudatory poems are mostly in praise of the *Imām 'Alī Rizā* and of the author's patron, *Ḥasan Khān*. A *Ḳaṣīdah* is addressed to *Shāh Ṣafī* at the time of his accession, and a *Tarkīb* to the *Vazīr Mir Abul-Ma'ālī*.

Or. 299.

Foll. 109; 7¾ in. by 4¼; 15 lines, 2¾ in. long; written in neat *Nestalik* on gold-sprinkled paper, with *'Unvān* and gold-ruled margins, in the 17th century.

[GEO. WM. HAMILTON.]

دیوان غیاث

The *Divān* of *Ghiyāṣ*.

Beg. چه نورست این که پیدا و نهان بینند اعیانش
فضای خاطر هر ذره میدان جولانش

Ghiyāṣā i Ḥalvā'i, or "the confectioner," was a native of *Shīrāz*, and a contemporary of *Mulhūmī* and of *Nizām*, of *Dast i Ghaib* (who died A.H. 1039). In middle life he settled in *Isfahan*, where he was much appreciated by men of taste. Having lost his sight, he died, in consequence of a fall from the roof of his house, in the reign of *Shāh Ṣafī* (A.H. 1038—1052). See *Ṭāhir Naṣīrābādī*, fol. 179, *Riyāz ush-Shu'arā*, fol. 321, *Ātashkadah*, fol. 133, and *Oude Catalogue*, p. 412.

Contents: *Ḳaṣīdahs*, fol. 3 *b*. *Sāḳī Nāmah*, a *Maṣnavī* addressed to the *Shāh*, fol. 31 *a*. *Ghazals* without alphabetical arrangement, fol. 37 *a*, beginning:

ای کرم جوش از تو درون پیا لها
شوقست فتیله سوخته در مغز لاله

Rubā'is and Fardiyyāt, fol. 104 a.

The laudatory poems are addressed to the Imāms, and to a princely personage, only designated by the title of Khān. Many Ḳaṣīdahs treat of moral and religious subjects in the style of Khākānī. One of them, imitated from a well known Ḳaṣīdah of that poet, and entitled معراج العرنان, was composed in A.H. 1035, as shown by the chronogram
لعه فیض .

Add. 7800.

Foll. 180; 9½ in. by 4¾; 15 lines, 2½ in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

دیوان مشرقی

The Divān of Mashriḳī.

Beg. نیست چون یاقوتم از کس خواهش در هیچ باب
نه در آتش آب میخواهم نه در خاک آفتاب

Mirzā Malik Mashriḳī, who has been mentioned, p. 682 b, as one of the favourite poets of Ḥasan Khān, governor of Herat, was born in Iṣfahan of a family which came from Mashhad, and was one of the secretaries of the Dār ul-Inshā, or chancery, of Shāh 'Abbās I. He appears to have been staying in Iṣfahan during the reign of Shāh Ṣafī (A.H. 1038—1052) to whom several of his Ḳaṣīdahs are addressed. His Divān includes a chronogram on some royal building erected A.H. 1050.

Notices on Mashriḳī are to be found in the Tazkirah of Ṭāhīr Naṣīrābādī, fol. 185, the Riyāz ush-Shu'arā, fol. 429, and the Ātash-kadah, fol. 49.

Contents: Ḳaṣīdahs, fol. 1 b. Ghazals and detached verses, in one alphabetical series, fol. 53 a, beginning:

مچنون طیبعم و جنونست کارما
سر عشق عالی شده لوح مزارما

A Maṣnavī on Khusrau and Shirīn, written, as stated in the prologue, by desire of Shāh Ṣafī, and left unfinished, fol. 166 a, beginning:

خدایا دل ز من بستان بزاري

Another Maṣnavī, fol. 175 a. Rubā'is, fol. 177 b.

Or. 305.

Foll. 338; 10 in. by 4½; 21 lines, 2¾ in. long; written in Naskhi, apparently in the 17th century. From the royal library of Lueknow. [GEO. WM. HAMILTON.]

Poetical works of Mir Muḥammad Kāzīm Ḥusainī, poetically surnamed Karīm.

میر محمد کاظم حسینی کرم تخلص

The author, no record of whom has been found, was, as appears from some passages of his works, a native of Irak, in the service of 'Abd ullah Ḳuṭubshāh, who reigned in Ḥaidarābād from A.H. 1035 to 1083, and his father's poetical surname was Fikr. See the Oude Catalogue, p. 456.

The contents are as follows:

I. Foll. 56 A collection of Rubā'is, mostly of religious nature, in alphabetical order, with a prose preface.

Beg. of Pref. هر مصرع دیباجه مستاته من
رهز نیست ز راز دل دیوانه من

The collection comprises, as stated at the end, four thousand and eighty Rubā'is.

II. Foll. 300 b. کنج نامه "The Treasure," a Ḳaṣīdah addressed to Sulṭān 'Abd ullah Ḳuṭubshāh, with a prose preface, beginning:

معلوم بود بصاحب استعداد
کز جد بود این نیست زهنش بنیاد

In a letter to the Sultan, which is prefixed, the author alludes to his poem as a buried treasure which he had discovered in the estate bestowed upon him by the sovereign.

The Ḳaṣīdah, which begins thus, fol. 308 b,

کنج باشد عدل و ظلم و بدعت مار آن
مار را چون سر بکویی میبری کنج از میان

consists of upwards of a thousand lines. The text is frequently interrupted by long extracts from Nizāmī, Sa'di, Jāmī, and the author's own poems. The poet offers to the king very bold advice for the reformation of abuses and the better government of the kingdom. He adds bitter complaints of the neglect and niggardly treatment he had met with during seven years service, and of the exactions which reduced his scanty allowance, and threatens to leave Haidarābād to return to his native Irak, and to the holy shrines of Najaf.

Foll. 3 and 4 contain a notice on ten religious Maṣnavis of the author, with remarks on the efficacy of their recitation.

Or. 337.

Foll. 143; 10¼ in. by 6; 17 lines, 3¼ in long; written in Indian Shikastah-āmīz; dated 'Ālamgīrpūr, vulgo Bhilsah, Zulhijjah, the 28th year of Aurangzib, A.H. 1095 (A.D. 1684).
[GEO. WM. HAMILTON.]

زيبا ننگار

A story of two Sindian lovers.

Author: Rizā'ī, رضائی

Beg. الهی هم دل و هم بی دلی ده
هم آن حاصل همان بیخالی ده

The author, who appears to have been a native of Sind, states in the introduction, fol. 30 *b*, that the original name of the lover was Panun پنون, and that of his beloved, Sisi سیسی, but that, from fear of offending Persian ears by outlandish names, he had substituted for them Nigār and Zibā.

The poem is founded, as stated at the end, upon a prose narrative, due to Sayyid 'Alī of Thatlah, a holy personage, who was a contemporary of the heroes of the tale. The date of composition, A.H. 1053, is

expressed by the words گل and باغ, as stated in the following lines, fol. 140 *b*:

گل اندر باغ خواندم از حسابش
که هم تاریخ باشد هم خطابش

Appended is a eulogy on the work by the transcriber Jaikarn, in which the author is named Maulānā Hājī Muḥammad Rizā'ī.

See Sprenger, Oude Catalogue, p. 544, and Stewart's Catalogue, p. 73.

Or. 323.

Foll. 482; 8¼ in. by 4½; 15 lines, 2½ in. long; written in Nestalik, apparently in the 17th century; much damaged by worms.

[GEO. WM. HAMILTON.]

The poetical works of Kudsī, کلیات قدسی.

Hājī Muḥammad Jān, who took the surname of Kudsī from the holy shrine of Mashhad, his native place, had performed in his youth a pilgrimage to Mecca. He went to India in A.H. 1041, and was patronized by 'Abd Ullah Khān Firūz Jang, who introduced him to the notice of Shāhjahān. He soon became one of that sovereign's favourite poets, but did not obtain the appointment of Malik ush-Shu'arā, to which he was, according to the 'Amal Šālīḥ, fol. 696, entitled above all others, because he had been forestalled by Ṭālib Kalim. He spent the last years of his life in Kashmīr, where he died A.H. 1056, according to Sirāj, Oude Catalogue, p. 151, the Sarv i Āzād, and Haft Āsmān, p. 143, or A.H. 1055, as stated by Shīr Khān, fol. 64, and in the Khulāṣat ul-Afkār, fol. 225. The first of the above dates is confirmed by a Tarkīb composed by a contemporary poet on Kudsī's death, Or. 351, fol. 7, in which it is expressed by the chronogram:

دور از آن بلبل قدسی چمنم زندان شد

Other notices on Kudsī will be found in the

Tazkirah of Ṭahir, fol. 169, the Ṭabaḳāt i Shāhjahānī, fol. 324, Pādishāh Nāmāh of Amīn, fol. 430, Pādishāh Nāmāh of 'Abd ul-Ḥamīd, vol. i., part 2, p. 351, Vāḳi'at i Kashmīr, fol. 119, Riyāz ush-Shu'arā, fol. 370, and the Oude Catalogue, pp. 113, 128, and 536.

The contents are as follows :

I. Fol. 2 *b*. A description of the gardens of Kashmīr, a Maṣnavī dedicated to Shāh-jahān, imperfect at the beginning.

II. Fol. 19 *b*. Tarkīb-bands, mostly in praise of Imām Rizā, beginning :

سنگ زیر سر ز سرکردانیم سنگ اسیاست

The first of these was written, according to the heading, when the poet was setting out for Irak; another at the time of his departure for India.

III. Fol. 47 *b*. Ḳaṣīdahs, only partially arranged in alphabetical order. They are mostly in praise of the Imāms. One is addressed to Minūchihir, governor of Mashhad, another to Ḥasan Khān, governor of Herat.

IV. Fol. 136 *b*. Ghazals in alphabetical order, beginning :

زود به کردم من بیصبر داغ خویش را

V. Fol. 215 *b*. Preface to the Dīvān of Ḳudsī, written in Agra, A.H. 1048, by Jalāl ud-Dīn Muḥammad Ṭabāṭabā'ī (see p. 258 *a*).

VI. Fol. 222 *b*. Rubā'īs.

VII. Fol. 274 *b*. Marṣiyahs on the death of the poet's son, and other persons, in the form of Tarkīb-bands.

VIII. Fol. 294 *a*. ظفرنامه شاهجهانی, a poetical history of Shāhjahān in Maṣnavī rhyme.

Beg. بنام خدائی که داد از شهبان
جهان بادشاهی بشاهی جهان

The poem was left unfinished. The present copy contains a confused series of detached fragments, treating of Shāhjahān's accession, his early life, and some events of the beginning of his reign. The latest of these is the erection by Shāhjahān, on his return from the Deccan, of several edifices, and especially of the famous Delhi mosque, the building of which is dated by a chronogram A.H. 1047. Some of the fragments are written twice and even thrice over with some variations.

IX. Fol. 477 *a*. Two fragments, probably belonging to the Maṣnavī mentioned under Art. I. The first is part of a description of Kashmīr; the second is in praise of Shāh-jahān, and begins :

بنام پادشاه پادشاهان
سرافرازی ده صاحب کلاهان

Or. 351.

Fol. 68; 8½ in. by 5; 17 lines, 2½ in. long; written in cursive Nestalik, apparently in the 17th century. [GEO. WM. HAMILTON.]

Some poems by Ḳudsī, as follows :

Fol. 2 *b*. A Ḳiṭ'ah of religious character, ending with an invocation to 'Alī.

Beg. از وقار شیب داری کوش سنکینی و بس
از درای کاروان عمر نشنیدی صدا

Fol. 4 *b*. Ḳaṣīdahs addressed to Shāh-jahān, mostly on Naurūz festivals.

Fol. 7 and 9 contain the Tarkīb-band, composed by some poet not named, on the death of Ḳudsī, which has been noticed p. 684 *b*.

Fol. 21 *a*. Maṣnavīs, beginning :

وداع دولت و مال و وطن کرد
ز راه چنکل آهنگ دکن کرد

This section contains poems on various palaces erected by Shāhjahān, with echronograms ranging from A.H. 1040 to 1048 a long description of Agrah, fol. 44 *a*, and other pieces relating to events of that period. The longest, however, foll. 48 *b*—51 *b* and 21 *a*—26 *b*, relating to the flight and death of Rājah Jajhār Singh (A.H. 1044), is not by Kudsī, but by Kalim, and is found in the Dīvān of the latter, Add. 24,002, foll. 86 *a*—94 *b*.

Fol. 61 *a*. Kīṭāhs, most of which contain echronograms on contemporary events.

Add. 24,002.

Fol. 166; 9 in. by 6; about 20 lines, 3½ in. long; written in a cursive Nestalik, with two 'Unvāns, and gold-ruled margins; probably in the 18th century.

دیوان کلیم

The Dīvān of Kalim.

Beg. شوق هر کس را که در آه طلب سر میدهد
کر در آرد اول از پا آخرش پر میدهد

Abu Ṭālib, poetically surnamed Kalim, was born in Hamadān and grew up in Kāshān. After completing his studies in Shirāz, he went to India, where, according to the 'Amal i Ṣāliḥ, fol. 697, he stayed some time with Mir Jumlah, poetically styled Rūḥ ul-Amīn (p. 675 *b*). Having been attached to the court of Shāhjahān shortly after that sovereign's accession, he became his favourite poet, and received from him the post of Malik ush-Shu'arā. Amin states, in his Pādishāh Nāmah, fol. 431, that Ṭālib and Kudsī were then (A.H. 1047) simultaneously engaged upon the composition of two poetical records of Shāhjahān's reign, both of which he terms Pādishāh Nāmah. Ṭālib was sent to Kashmīr, to devote himself to the completion of

his task, and he died there, as stated by his contemporary Vāriṣ, in the third volume of the Pādishāh Nāmah, fol. 530, on the 15th of Zulḥijjah, in the 26th year of the reign (A.H. 1062). The same year is given as the date of his death by Shir Khān, fol. 67, while Mir'at i 'Ālam, and other later works, give A.H. 1061. See Tazkirah i Ṭāhir, fol. 165, Atashkadah, fol. 110, Riyāz ush-Shu'arā, fol. 385, and the Oude Catalogue, pp. 113, 128, 151, and 453.

The contents of the Dīvān are as follows:

Fol. 2 *b*. Kaṣīdahs, mostly addressed to Shāhjahān, with a Tarkīb-band of the kind called Bahāriyyah, or vernal poem, at the end.

Fol. 41 *a*. Muḳaṭṭa'āt, including echronograms, the dates of which range from A.H. 1024, Darā Shikūh's birth, to A.H. 1054.

Fol. 52 *b*. Maṣnavīs, mostly descriptive of buildings erected by Shāhjahān, and recording their dates. The longest, foll. 86 *a*—94 *b*, contains an account of the flight and pursuit of Jajhār Singh. The last is a Ṣākī Nāmah composed for Zafar Khān, governor of Kashmīr.

Fol. 97 *b*. Ghazals in alphabetical order, beginning:

بدل کردم به مستی عاقبت زهد ریائی را
رسانیدم بآب از یمن می بنیاد تقوی را

The margins contain additional Ghazals. Foll. 160 *a*. Rubā'īs.

Add. 7798.

Fol. 183; 7¼ in. by 3¾; 14 lines, 2¾ in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

A collection of Kalim's Ghazals, slightly imperfect at beginning and end. It is far richer than the corresponding section of the preceding MS., and contains a few Rubā'īs at the end.

Add. 22,701.

Foll. 162; 9 in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{8}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Sha'bān, A.H. 1098 (A.D. 1687). [SIR JOHN CAMPBELL.]

Another collection of Kalim's minor poems, containing Ghazals, fol. 1 *b*, Rubā'īs, fol. 153 *b*, and two Maṣnavīs, fol. 159 *b*.

Or. 306.

Foll. 193; $9\frac{1}{2}$ in. by 6; 15 lines, 3 in. long; written in Nestalik, with gold-ruled margins; dated Jumāda I., A.D. 1814.

[GEO. WM. HAMILTON.]

Ghazals of Kalim.

Or. 357.

Foll. 210; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; about 20 lines written diagonally, in Nestalik, partly in three and partly in four columns, probably in the 17th century.

[GEO. WM. HAMILTON.]

پادشاه نامه

Five fragments of a poetical record of the life of Shāhjahān, by Kalim, as follows:

1. Early life of Shāhjahān, concluding with the death of Jahāngir, fol. 1.
2. Part of the prologue, and account of the emperor's forefathers from Timūr to Humāyūn, fol. 48 *a*.
3. Early part of Shāhjahān's reign, from his accession to Zafar Khān's expedition to Tibet (A.H. 1046—7), fol. 72 *a*.
4. Another part of the introduction, beginning with the Mi'rāj, and ending with the birth of Shāhjahān, fol. 198.
5. Description of Kashmir, fol. 205.

The same work is mentioned in the Oude Catalogue, p. 454, under the title of شاهنشاه نامه کليم. See also the Münich Catalogue, p. 96, and King's College Library, No. 253.

Add. 25,330.

Foll. 196; $8\frac{1}{2}$ in. by $4\frac{1}{2}$; 15 lines, $2\frac{5}{8}$ in. long; written in Nestalik, on gold-sprinkled paper, with 'Unvān and gold-ruled margins; dated A.H. 1042 (A.D. 1632).

ديوان الهی

The Divān of Ilāhī.

Beg. آراست دکاندار چمن باز دکانرا
کل بست حنا دست زمین و زمانرا

Mir Ilāhī is the author of a Tazkirah, in which he calls himself 'Imād ud-Din Maḥmūd Ilāhī Ḥusainī, the contents of which have been fully stated by Dr. Sprenger, Oude Catalogue, pp. 66—87. He belonged, according to Ṭāhir Naṣirābādī, fol. 192, to the family of the Sayyids of Asadābād, Hamadān, and lived some years in Isfahan under Shāh 'Abbās I., in frequent intercourse with the poet Ḥakīm Shifā'ī. He then went to India, and appears to have stayed some time in Kābul with the governor Zafar Khān, to whom several of his pieces, one of them dated A.H. 1033, are addressed. After some years spent at Court, under Jahāngir and Shāhjahān, he accompanied Zafar Khān to Kashmir, A.H. 1041—2, and resided there till his death, the date of which, A.H. 1063, is expressed in some verses engraved on his tomb, and quoted in the Vāki'āt i Kashmīr, fol. 122 *a*, by the chronogram *بود سخن آفرین*.

See 'Amal i Šāliḥ, fol. 701, Mir'āt ul-Khayāl, fol. 84, Riyāz ush-Shu'arā, fol. 40, Ātashkadah, fol. 115, and Oude Catalogue, pp. 150 and 435.

Zafar Khān, son of Khwājah Abul-Ḥasan, was a munificent patron of letters, and no mean poet himself. He was appointed governor of Kābul, as lieutenant of his father, in the 19th year of Jahāngir (A.H. 1033). Having been sent in the same

capacity to Kashmir in the 5th year of Shāhjahān (A.H. 1041—2), he held that post down to the 26th year of the reign, when he was transferred to Tattah. He died A.H. 1073. See Ma'aṣir ul-Umarā, fol. 374.

Contents: Kaṣīdahs in praise of the Imāms, of Shāhjahān, Mahābat Khān, and other Amirs, fol. 1 *b*. Tarkīb and Tarjīb-*bands*, fol. 57 *b*. Kīṭāhs, including a Mar-ṣiyah on Ḥusain, fol. 69 *b*. Maṣnavis, fol. 95 *a*. Ghazals in alphabetical order, fol. 102 *b*., beginning:

ای رحمت تو سر خط لوح نجات ما
دیباچه از صنع تو دیوان ذات ما

Rubā'is, fol. 157 *b*.

Foll. 78—87, 173—195 have been supplied by a later hand.

Add. 7815.

Foll. 136; 7½ in. by 4¾; 14 lines, 3¼ in. long; written in cursive Nestalik; dated Safar, A.H. 1049 (A.D. 1639).

[Cl. J. Rich.]

دیوان مسیح

The Divān of Masīḥ.

Beg. عقل نشاخت درین معرکه نیک و بد را
بو لہب کیست کہ داند شرف احمد را

Ḥakīm Rukn ud-Dīn Mas'ūd, of Kāshān, poetically surnamed Masīḥ, who has been already mentioned, p. 603 *a*, left the court of Shāh 'Abbās I., in consequence of a supposed slight, at the time of the Shāh's setting out for Mazandarān (A.H. 1006). He arrived at the court of Akbar with his famous contemporary, Ḥakīm Ṣadrā of Shīrāz, afterwards Masīḥ uz-Zamān, A.H. 1011, and stayed there in a position of great honour and emolument during the whole reign of

Jahāngīr and the first years of Shāhjahān. Amīn states in his Pādishāh-Nāmah, written A.H. 1047, fol. 429, that the Ḥakīm had sometime previously obtained, on account of his advanced age, leave to retire and to go to Mecca, and that he was then staying at home engaged upon the composition of his eighth Divān. His contemporary, Ṭāhīr Naṣīrabādī, who had seen no less than ten Divāns of his composition, states, fol. 161, that he died in Kāshān A.H. 1066, and adds, in order to fix the date, the chronogram

رفت بسوی فلک باز مسیح دوم

Contents: Ghazals in alphabetical order. Kīṭāhs, with some short Maṣnavis, fol. 101 *b*. Rubā'is, fol. 120 *b*.

In the subscription the work is designated as the sixth Divān of the Ḥakīm.

Or. 475.

Foll. 65; 8½ in. by 4¾; 15 lines, 2⅞ in. long; written in Nestalik, with gold-ruled margins, probably in the 17th century.

[Geo. Wm. Hamilton.]

Three Maṣnavis of the same poet, viz.:

I. Fol. 1 *b*. مجموعه, Anecdotes of lovers.

Beg. خداوندا مرا بردار از خاک
بآتش عنصر خاکم بشو پاک

The title occurs in the following line, fol. 7 *a*:

اگر توفیق حق سازد تمامش
زمجموعی شود مجموعه نامش

The poem is dedicated to Shāh 'Abbās, and appears, from some passages, to have been written shortly before the author's flight. In one of these, fol. 47, he begs to be allowed to leave the Court, then at Raī, and to go home to Kāshān, in order to get healed of the seab. Further on he refers to the end of his brother poet, Akḍasī Mashhadī,

whose deathbed he had attended in A.H. 1003, and to the death of his own father in A.H. 1001. In another passage, fol. 55 *b*, he states that he had, at the time of writing, completed his 35th year.

II. Fol. 56 *b*. A Maṣnavī, entitled Saḳī Nāmah, in praise of Shāh 'Abbās.

Beg. دلا چند از این دست برد خمار
بتاراج میخانه دستی بر آر

III. Fol. 63 *b*. A Maṣnavī, without title, relating to the adventure of a caravan at the tomb of Ḥātim.

Beg. تیره شبی چون شب هجران یار
بخت سیه پوش مرا پرده دار

On the first page is a Persian note stating that this "very rare work of Ḥakīm Masīḥ Ruknā'ī Kāshī, the master of Šā'ib," had been presented by Ziyā ud-Dīn Aḥmad Khān to Col. Wm. Hamilton, at Dehli, on the 17th of January, A.D. 1867.

Or. 1250.

Foll. 195; 9½ in. by 6¼; 14 lines, 3¾ in. long; written in Nestalik, probably about the beginning of the 19th century.

The story of Rām and Sītā, in Maṣnavī rhyme, by Masīḥ.

Beg. خداوندا ز جام عشق کن مست
که از مستی فشانم برجهان دست

The prologue contains a long panegyric on Jahāngīr, and the author's apology for having taken his theme from a heathenish tale.

Or. 293.

Foll. 70; 7½ in. by 4¼; 12 lines, 2¾ in. long; written in Shikastah-āmīz, apparently in the 18th century; from the royal library of Lucknow. [GEO. WM. HAMILTON.]

دیوان صیدی

The Divān of Ṣaidī, consisting of Ghazals alphabetically arranged.

Beg. شد بسکه از خرام تو تغییر حالها
از جا در آمدند بگلشن نهالها

Mir Ṣaidī, whose original name was Sayyid 'Alī, belonged to a family of Sayyids in Teheran, and made his studies in Isfahan. Having gone to India, he found access, A.H. 1064, to the court of Shāhjahān, and secured a protectrice in that emperor's accomplished daughter Jahān-ārā Begam, who was then in her 42nd year (see p. 357 *b*). He was scarcely more than thirty years of age when he died, in Dehli, A.H. 1069, as stated in *Ḳiṣaṣ ul-Khākānī*, fol. 167 *a*. See also *Ṭāhir*, fol. 267, *Vāriṣ*, fol. 530, *Sarkhush*, fol. 78, *Mir'āt ul-'Ālam*, fol. 485, *Riyāz ush-Shu'arā*, fol. 259, *Ātashkadah*, fol. 94, and the Oude Catalogue, pp. 112, 125, and 383.

Add. 7813.

Foll. 75; 6¼ in. by 3½; 11 lines, 2¼ in. long; written in Nestalik, apparently about the close of the 17th century.

[CL. J. RICH.]

The same Divān.

Add. 26,235.

Foll. 60; 10 in. by 5¼; 18 lines, 3¼ in. long; written in cursive Nestalik, apparently in the 18th century. [WM. ERSKINE.]

آشوب هندوستان

"The troubles of India," a poetical account of the struggle of Shāhjahān's sons for the empire, from the rising of Murād-bakhsh in Aḥmadābād to the death of Dārā Shikāh, A.H. 1067—1069.

Author: Bihishtī, بهشتی

Beg. کلام سخن سنج را ابتدا
بنام خدا یست نام خدا

The author, who calls himself the panegyrist مداح of Sultan Murādbakhsh, writes in the interest of his master, and in a spirit of bitter animosity against the successful competitor Aurangzib. He asserts that he had witnessed all the battles he describes :

من این رزمهارا همه دیده ام
ز کس همچو افسانه نشنیده ام

The poem was evidently written shortly after the events related, and before the death of Murādbakhsh, which took place in A.H. 1071. The title is contained in the last line :

شد این نامه از همت دوستان
مسمی بآشوب هندوستان

Or. 302.

Foll. 170; 10 in. by $5\frac{1}{2}$; 16 lines, $3\frac{3}{8}$ in. long; written in Shikastah-āmiz, about the close of the 17th century. From the royal library of Lucknow. [GEO. WM. HAMILTON.]

دیوان فوجی

The Dīvān of Faujī.

Beg. ای جهانرا از جمال خوش بینا ساخته
خاک را آیینده رخسار زیبا ساخته

Mullā Muḳīm, or Muḳīmā, poetically surnamed Faujī, belonged to a family of poets. His father, Mullā Kaidī, of Nishāpūr, a poet of some note, and a nephew of the better known Naẓirī, went to India in the reign of Shāhjahān, and died at sea on his return voyage to Persia, A.H. 1064, as stated in the Fauz i 'Azīm, fol. 92, by Faujī's brother, Mullā 'Azīmā. See the Mir'at us-Ṣafā, fol. 223, and Ṭāhir Naṣrābādī, fol. 236.

Faujī, who went also to India, attached

himself to Mirzā Jān Beg, who commanded in Orissa, under Shāh Shujā', took Hijli in the 24th year of Shāhjahān (A.H. 1060-61), and fought by the side of Shāh Shujā' in that prince's last war (see Tazkirat ul-Umarā, fol. 116). Faujī went from India to Mecca, and, after performing the pilgrimage, returned to his native place, Nishāpūr, where he died, according to the Mir'at us-Ṣafā, A.H. 1075, and, as stated in the Kīṣāṣ ul-Khā-ḳānī, fol. 177, at the age of forty-two years. See Mir'at ul-Khayal, fol. 106, where Faujī is wrongly described as a native of Shirāz, Riyāz ush-Shu'arā, fol. 346, and the Oude Catalogue, pp. 113 and 398.

Contents: Ḳaṣīdahs in praise of the Imāms, of Shāh Shujā', and of the poet's special patron, Mirzā Jān Beg, fol. 2 b. Ghazals in alphabetical order, fol. 47 a, beginning :

نهان از دیده‌ها رفتی بخلویتخانه دلها
شدی در دیده پنهان از میان برخاست حایلها

Ḳiṭ'abs, including some ebronograms, which relate to contemporary events in India, and range from A.H. 1052 to 1059, fol. 151 a. Rubā'is, fol. 153 b. A Sāḳī-Nāmāh, written in Orissa, for Mirzā Jān Beg, and two shorter Maṣnavis, fol. 157 b.

Or. 360.

Foll. 223; $11\frac{1}{4}$ in. by $6\frac{1}{2}$; 21 lines, $4\frac{1}{4}$ in. long; written in Nestalik, with three 'Un-vāns, and gold-ruled margins, apparently in the 17th century. [GEO. WM. HAMILTON.]

دیوان شاه

The Dīvān of Shāh.

Beg. در شرح آمد چهار عنصر ظاهر
تا قانت بران چهار نور باهر

Mullā Shāh, originally called Muḥammad Shāh, and surnamed Lisān Ullab, was one of

the greatest Sufis of India, and the spiritual preceptor of Dārā Shikūh, who has given a full account of his life, with many of his letters and poems, in the Safinat ul-Auliya, fol. 86—118 (see p. 358 *a*). He was the son of Mullā 'Īdī, the Kāzī of Ark, in the canton of Rūstāk, Badakhshān, and, having early adopted a religious life, wandered, A.H. 1023, to India, in quest of a spiritual guide. He found one in Miṣṣān Mīr, the celebrated saint of Lahore (see *ib.*), by whom he was initiated in Sufism and affiliated to the Kādirī order. After his master's death, A.H. 1045, he settled in Kashmīr, where a vast monastery was built for him and his disciples, at the expense of Dārā Shikūh and his sister Jahānārā Begam, both devoted adherents, and where he was frequently visited by Shāhjahān. He died in Lahore, A.H. 1072, and left, besides a large number of religious Ghazals and Maṣnavīs, an unfinished Sufi commentary upon the Coran. See Mir'at ul-Khayāl, foll. 87—91, 'Amal i Ṣāliḥ, fol. 686, Mir'at ul-'Ālam, fol. 447, Vā-ki'at i Kashmīr, fol. 126, Riyāz ush-Shu'arā, foll. 247—250, and the Dabistān, vol. iii. p. 284.

Contents: Rubā'īs of a religious nature, with paraphrases in Maṣnavī rhyme, and comments in prose, fol. 2 *b*. Another series of Rubā'īs in alphabetical order, with paraphrases in Maṣnavī, fol. 17 *b*. The same series, without paraphrase, fol. 130 *b*. Ghazals and Kāshīdahs, forming one alphabetical series, fol. 187 *b*, beginning:

حمد آنرا که مرا دیدن رویش دادا
در توفیق بر این بسته خود بکشادا

The second series of Rubā'īs includes chronograms relating to incidents of the author's life, with dates ranging from A.H. 1023 to 1060. From these we learn that he wrote a Shash Ganj A.H. 1055, and a commentary on the Sūrat Yūsuf A.H. 1057, and that he

was joined by his relatives, after forty years' separation, in Kashmīr A.H. 1060.

Or. 277.

Foll. 177; 9½ in. by 5¼; 16 lines, 3 in. long; written in Nestalik, apparently about the close of the 17th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

دیوان انسان

The Dīvān of Insān.

Beg. انسان بیا بمدرسه عشق بی ریا
اول زبان بجمد و ثنای خدا کشا

The author states in his first poem that he was a Sayyid, originally called Abu l-'Alā, that he was born in A.H. 1037, and that he had given up the world and adopted a life of religious poverty in A.H. 1060:

جستم من از ولادت انسان چو از خرد
کفتا برو که مخبر صادق کند ادا
کفتم که سال ترک تعلق بمن بگو
کفتا عیان ز لفظ غنی میشود ترا

In the concluding lines he says that he had given up the writing of poetry in A.H. 1077. From his frequent references to Kāsi, or Benares, he appears to have been dwelling in that city. His principal theme is the mystic love of the Sufis, and he often refers to his complete enfranchisement from all positive creed or religious law.

Contents: Kāshīdahs, or longer poems, in alphabetical order, fol. 2 *b*.

Ghazals in alphabetical order, fol. 42 *b*.

Beg. ای بی نشان نشان تو باشد نشان ما
آیینه جمال تو کردیده جان ما

Tarjī'-hands, fol. 132 *a*. A Sāḳī-Nāmāh, fol. 145 *a*. Rubā'īs, fol. 150 *b*.

Or. 300.

Foll. 70; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 15 lines, $2\frac{3}{4}$ in. long; written in Shikastah-āmiz, in the first half of the 18th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

دیوان غنسی

The Divān of Ghani, with a preface by Māhir.

Beg. of Pref. ای ذات تو سر دفتر افراد وجود
Beginning of the Divān :

جذونی کو کہ زئید خرد بیرون کشم پزارا
کدم زنجیر بسای خوبشستن دامان صحارارا

Muḥammad Ṭāhir, surnamed Ghani, was a Kashmirian by birth, and a disciple of another Kashmirian poet, Muḥsin Fāni, whom he is said to have surpassed in poetical genius. (Fāni died A.H. 1082). He adopted the takhalluṣ غنی as a chronogram for A.H. 1060, the date of his first poetical compositions, and died at an early age, A.H. 1079, three years before his master. His Divān was collected by his friend, Muhammed 'Alī Māhir, who composed the following chronogram on his death :

تہی چون کرد بزم شیخ را کردید نارنجش
کہ آگهی سوی دار بقا از دار فانی شد

See 'Amal i Ṣālih, fol. 705, Sarkhush, fol. 95, Mir'āt ul-Khayāl, fol. 101, Ṭāhir Naṣirābādī, fol. 328, Vāki'āt i Kashmīr, fol. 322, Riyāz ush-Shu'arā, fol. 322, and the Oude Catalogue, pp. 113, 151, and 410.

The editor describes Ghani, whom he calls his master, as a man who by holiness of life had almost become a disembodied spirit. The date of his death, A.H. 1079, is expressed by the chronogram حی غنیا

Contents : Ghazals, and longer poems, in one alphabetical series, fol. 6 *b*. Rubā'is, fol. 57 *b*. Maṣnavis, fol. 66 *a*.

Fol. 68 contains a short piece in prose,

in which Ghani clears himself of a false accusation of plagiarism.

On the first page is a 'Arz-Didah, dated A.H. 1169.

The Divān of Ghani has been printed in Lucknow, 1845.

Add. 25,819.

Foll. 202; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 13 lines, 4 in. long; written in Nestalik; dated Cawnpore, Mnḥarram, A.H. 1223 (A.D. 1808).

[WM. CURETON.]

یوسف و زلیخا

Yūsuf and Zulaikhā, a Maṣnavī.

Author : Nāzīm, ناظم

Beg. خدا یا چون سپهرم سینه بکشا

دلم طوطی کن و آیینہ بنما

Mullā Nāzīm, son of Shāh Rizā Sabzavārī, was born in Herat, where he spent his whole life as court poet of the Beglerbegis of that province. The author of the *Ḳiṣaṣ ul-Khāḳānī* states, fol. 178, that Nāzīm was then (A.H. 1076) upwards of sixty years of age, and that his Divān contained twenty-five thousand lines. He died, according to Sirāj, Oude Catalogue, p. 151, A.H. 1081. See Ṭāhir Naṣirābādī, fol. 246, Riyāz ush-Shu'arā, fol. 470, *Ātashkadah*, fol. 85, and the Oude Catalogue, pp. 129, 515.

After eulogies upon Herat, upon the reigning sovereign, Shāh 'Abbās II., and his protector, 'Abbās Ḳnli Khān Shāmlū, governor of Herat, the poet relates in the prologue how he had been urged by his patron to try his skill in Maṣnavī, and how the theme of the present poem had been suggested to him by the same exalted personage. He concludes with an encomium on his predecessor Jāmī. In the epilogue Nāzīm states that he had devoted fourteen years to the composition of the poem, having commenced it A.H. 1058, and completed it A.H. 1072.

The Yūsuf u Zulaikhā of Nāẓim has been printed in the press of the Oude Akhbār, Lucknow, A.H. 1286.

Or. 292.

Foll. 392; $8\frac{3}{4}$ in. by $4\frac{1}{2}$; 23 lines, $2\frac{5}{8}$ in. long; written in Shikastah-āmiz, with 'Unvān and gold-ruled margins, apparently in the latter part of the 17th century.

[GEO. WM. HAMILTON.]

دیوان صائب

The Divān of Ṣā'ib.

Beg. زهی بغمزه جانسوز برق مذهبهها
بمخنده شکرین نو بهار مشربها

Mirzā Muḥammad 'Alī, poetically surnamed Ṣā'ib, is by common consent the creator of a new style of poetry, and the greatest of modern Persian poets. He was born in Isfahan, where his father, a native of Tabriz, was Kadkhudā, or provost, of the merchants of 'Abbāsābād. As he was, according to the *Ḳiṣaṣ ul-Khākānī*, fol. 163, upwards of sixty years of age in A.H. 1076, his birth must have taken place about A.H. 1010. Having started in early life for India, he made a long stay at Kābul, where the Governor, Zafar Khān, treated him with great kindness. He was afterwards favourably received by Shāhjahān, who conferred upon him a command of one thousand and the title of Musta'idd Khān. He left the Court, however, to accompany his munificent patron, Zafar Khān, to his government of Kashmir (A.H. 1041-2), and, after staying there some time, returned to Persia, where Shāh 'Abbas II. bestowed upon him the title of Malik ush-Shu'arā. The latter part of his life was spent in Isfahan, where he died at an advanced age, A.H. 1088, leaving upwards of a hundred and twenty thousand lines of poetry, chiefly Ghazals. The date of his

death is fixed by the following echronogram of a contemporary poet, Vā'iz, Add. 7812, fol. 245:

شد صایب ازین جهان ویران صد حیف
زان در ثمین بحر عرفان صد حیف
کفتند بذاته بلبلان تاریخش
ای حیف ازان هزار داستان صد حیف

Other dates, however, are given, viz., A.H. 1080 by Sirāj, Oude Catalogue, p. 151, 1081 by Sarkhush, fol. 74, 1087 by Haj. Khal., vol. iii. p. 290, and 1089 in Mir'āt ul-'Ālam, fol. 485.

Notices on Ṣā'ib will be found in the Tazkirah of Ṭāhīr, fol. 163, Mir'āt ul-Khayāl, fol. 65, Riyāz ush-Shu'arā, fol. 260, Ātash-kadah, fol. 16, Ouseley's Notices, p. 227, and Sprenger, Oude Catalogue, p. 385.

The Divān of Ṣā'ib has been lithographed in the press of Navalkishor, Lucknow, A.H. 1292, with the title کلیات صائب. A small collection of select verses has been lithographed in Lucknow, A.H. 1264, under the title of انتخاب دیوان صائب, and reprinted with the title دیوان صائب, Lucknow, 1871.

Contents: Ghazals, about 1800 in number, alphabetically arranged, fol. 3 *b*. Maṭālī', or opening lines, in the same order, fol. 313 *b*. Mutafarriqāt, or detached lines, similarly arranged, fol. 323 *b*.

Copies of Ṣā'ib's Divān are mentioned in the catalogues of Vienna, vol. i. p. 597, Upsala, p. 110, St. Petersburg, p. 398, and Munich, p. 38, and in the Ouseley Collection, No. 19.

Add. 7806.

Foll. 281; 8 in. by $4\frac{1}{2}$; 17 lines, $2\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and gold-ruled columns; dated Shavvāl, A.H. 1166 (A.D. 1753). [Cl. J. RICH.]

The Divān of Ṣā'ib, containing:—

Fol. 1 *b*. Ḳaṣīdahs in praise of the Imāms,

and of the Shāhs Ṣafī, 'Abbās II., and Sulaimān, beginning:

ای سواد عنبرین فامت سویدای زمین
مغز خاک از نکهت مشکین لباست نائفه چین

Fol. 20 *b*. واجب الحفظ, "What should be learnt by heart," a selection from the Ghazals, Maṭālī, or opening couplets, and Muta-farriḳāt, or detached lines, of Ṣā'ib, in two alphabetical series.

Beg. ز ارباب تجرد نیست بردل بار عالم را

Fol. 141 *a*. A Maṣnavī in praise of Shāh 'Abbās II., beginning:

بر آرندهء تاج و تخت و کلاه
خدبو جوانبخت عباس شاه

Fol. 146. مرآت الجمال, "The Mirror of Beauty," another selection from the Divān of Ṣā'ib, containing Ghazals, or detached lines, descriptive of feminine charms, arranged in alphabetical order, under each of the following headings: Mirror, Eyebrow, Frown, Eye and Eye-lashes, etc.

Beg. ای روی چون بهشت ترا کوثر آینه
اخصار آتشین سرا مجهر آینه

In the preface of the Lucknow edition both the above titles, Mir'at ul-Jamāl and Vājib ul-Hifz, are said to belong to a selection made in Ṣā'ib's lifetime, and under his roof, by 'Amilā of Balkh. The Mir'at ul-Jamāl is mentioned in Stewart's Catalogue, p. 70.

Add. 7804.

Fol. 308; 10 in. by 6; 16 lines, 3¼ in. long; written in a large Nestalik, about the close of the 17th century. [Cl. J. RICH.]

The Divān of Ṣā'ib, imperfect at the beginning, and containing only Ghazals in alphabetical order.

Add. 7803.

Fol. 489; 9½ in. by 5¼; 15 lines, 3¼ in.

long; written in fair Shikastah-āmīz, probably early in the 18th century.

[Cl. J. RICH.]

The Divān of Ṣā'ib, containing Ghazals in alphabetical order, fol. 1 *b*. Kitāhs and Rubā'īs, in one alphabetical series, fol. 433 *b*.

Beg. خدایا در پذیر این نعره مستانه ما را

مکن نومید از حسن قبول افسانه ما را

Or. 1223.

Fol. 208; 8 in. by 4½; 21 lines, 2¾ in. long; written in Nestalik, with gold-ruled margins, probably early in the 18th century.

[ALEX. JABA.]

Ghazals of Ṣā'ib, in alphabetical order.

Beg. یا رب از عرفان پیمانه سرشار ده

چشم بینا جان آگاه و دل بیدار ده

At the end are some lines by a contemporary poet, Naḥfī, who states that he had collected and arranged these poems in the author's lifetime, and had completed that task in A.H. 1066, a date expressed by this chronogram, نویستم نامه دیوان صایب.

Add. 24,001.

Fol. 171; 8½ in. by 5; 17 lines, 3¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Ramazān, A.H. 1166 (A.D. 1753).

Ghazals of Ṣā'ib, in alphabetical order.

Beg. اگر نه مد بسم الله بودی تاج عنوانها

نکشتی تا قیامت نو خط شیرازه دیوانها

Add. 25,828.

Fol. 289; 9 in. by 5½; 15 lines, 3¼ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Thānesar, Ṣafar, A.H. 1119 (A.D. 1707).

[WM. CURETON.]

Ghazals of Sa'ib, in alphabetical order, beginning like the preceding MS.

Add. 7805.

Foll. 76; 14½ in. by 8¾; 27 lines, 2½ in. long, with a large number of additional lines in the margin; written in Nestalik, probably early in the 18th century.

[Cl. J. Rich.]

A portion of the Divān of Sa'ib, comprising Ghazals from letter ʾ to letter ʾ, the last incomplete.

Beg. یا رب از عرفان مرا پیمانه سرشار ده

This collection is richer, as far as it goes, than any of the preceding. It contains marginal additions, and some Turkish glosses.

Add. 7807.

Foll. 176; 7½ in. by 4¾; 15 lines, 2¾ in. long; written in Nestalik, apparently in the 17th century.

[Cl. J. Rich.]

مرآة الجمال

The "Mirror of Beauty," a selection from the Divān of Sa'ib; see p. 694 a.

Egerton 705.

Foll. 310; 8¼ in. by 4½; 14 lines, 2½ in. long; written in Nestalik, in the 18th century.

کلیات بینش

The poetical works of Binish.

Binish, a Kashmirian poet, whose proper name was Ismā'il (see fol. 177 a), went, according to the Riyāz ush-Shu'arā, fol. 86, and the Ātashkadah, fol. 165, from his native country to Hindustān, and stayed in Dchli. Some of his poems are addressed to Şafshli-

kan Khān (Muḥammad Ṭāhir), an Amīr who was raised to the Khānship in A.H. 1068, accompanied Aurangzīb to Kashmir in the sixth year of the reign (A.H. 1073-4), and died A.H. 1085. See Maāşir ul-Umarā, fol. 371. Sarkhush, who wrote his Tazkirah about A.H. 1100, speaks of Binish as dead. See the Oude Catalogue, p. 110.

Contents: Fol. 1 b. بېنېش الابصار, a Maşnavī, in the measure of Nizāmī's Makhlzan ul-Asrār, treating of the virtues of the true Faḳīr, dedicated to Aurangzīb.

Beg. بسم الله الرحمن الرحيم
كلين بر جسته باغ نعيم

Fol. 46 b. کنج روان, "The Treasure of the Soul," a Maşnavī.

Beg. بنامی که عالم کلسقان اوست
بکنج روان فلک نشان اوست

It contains eulogies on Aurangzīb, on Mīrzā Muḥammad Ḳāsim Kirmānī, Divān of Kashmīr, and on Mīr Jamshīd Kāshānī, the poet's patron, descriptions of the four seasons, and a Saḳī-Nāmāh.

Fol. 86 b. کلدسته, "The Bouquet," a Maşnavī treating of creation, and including descriptions of Kashmīr and Lahore.

Beg. کلدسته بوستان تسويد
حمدست بچشم صاحب ديدم

Fol. 124 b. شور خيال, "Stirring of Fancy," a Maşnavī, dedicated to Aurangzīb, containing a story of two lovers, natives of Benares, with anecdotes and a eulogy on Isfahan.

Beg. خداوندا زشور دل خرابم
نمک پرورده چون مرغ کبابم

Fol. 180 b. رشتهء کوهر, "The String of Jewels," a Maşnavī dedicated to Aurangzīb, containing the story of Amīr and Gauhar, two lovers of Sārī in Māzandarān.

Beg. نتوان یافت در خزینده شاه
رشتهء کوهری چو بسم الله

This poem is stated at the end, fol. 217 *a*, to be the last of the author's Khamsah.

Fol. 220 *a*. Ghazals in alphabetical order.

Beg. صبح شد ساقی بساغر کن شراب کهنه را
چون فلک در گردش آور آفتاب کهنه را

Fol. 292 *b*. *Qaṣīdahs* in praise of the Imāms, of Mīrzā Muḥammad Kāsim, the Divān before mentioned, and of Ṣafshikan Khān.

Beg. زلف تو زد بطالع ناساز ما کره
در کار آشنا نکند آشنا کره

On the last page is written: "George Curttenden, Moorshedabad, Oct. 4th, 1785."

Or. 310.

Fol. 137; 8 in. by 5½; 16 lines, 3¾ in. long; written in Nestalik; dated Jainagar, Sha'bān, the 20th year of 'Ālamgīr (A.H. 1088, A.D. 1677). [GEO. WM. HAMILTON.]

دیوان محیی

The Divān of Muḥyī, containing Ghazals of a religious character, alphabetically arranged, and a few Tarjī's at the end.

Beg. ای تهنائی جهالت جان جانها سوخته
آتشی سودای عشقت خانانها سوخته

The Divān is ascribed in the subscription to Pīrān Pīr Mir Muḥyī ud-Dīn Ghaṣ ul-A'zam, *i.e.* the famous saint Muḥyī ud-Dīn 'Abd-ul-Ḳādir Jīlānī, who died A.H. 561, and to whom the best authorities do not attribute any poetical composition. It is distinct from a Divān containing the same takhalluṣ, and ascribed to the same holy personage, which is noticed in the Oude Catalogue, p. 501, and has been lately lithographed in the press of Naval-kishor, without date. A Divān attributed to Ghaṣ ul-A'zam is mentioned in Stewart's Catalogue, p. 58.

Add. 23,613.

Fol. 79; 8¾ in. by 4¾; 11 lines, 3¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century.

دیوان شریف

The Divān of Sharīf.

Beg. بدست تست یا فتاح مفتاح در دلها
بکن یا رب بمفتاح عنایت حل مشکها

It contains Ghazals of a religious and mystic character, in alphabetical order, with a few Rubā'īs similarly arranged, fol. 76 *b*.

A Divān with the same beginning is described in the Oude Catalogue, p. 567, as containing chronograms ranging from A.H. 1089—1091. Its author is stated to have been a Vāqī'ah-Navis, or news-writer, attached to Zabardast Khān.

Or. 309.

Fol. 102; 8¾ in. by 5; 21 lines, 3¼ in. long; written in Nestalik, about the close of the 17th century. From the royal library of Lucknow. [GEO. WM. HAMILTON.]

دیوان مجذوب

The Divān of Majzūb.

Beg. زور بازوی تو را الله اکبر شاهد است
کو دل ختم تو منکر باش خیدر شاهد است

Mīr Muḥammad, poetically called Majzūb, is described by Ṭāhir Naṣīrābādī, writing about A.H. 1083, fol. 145, as a young scholar devoted to Sufism, whose teaching was daily attended by the students of Tabriz. He is also mentioned in the *Ḳiṣṣ ul-Khaḳānī*, written A.H. 1073, fol. 164, as a living poet, born in Tabriz, who had written poems in praise of the Imāms, a Maṣnavī of 3000 lines

entitled *Shāh Rāh i Najāt*, and Ghazals in which he followed *Hāfiẓ*.

The present *Divān* contains some chronograms relating to pilgrimages to Mecca and Najaf performed by the author and his father in A.H. 1060 and 1065, and to the death of the latter in A.H. 1066. At the end is found the following *Rubā'i*, which gives A.H. 1093 as the date of *Majzūb's* death :

مجدوب از ان رفت بصد خوشحالی
در باغ نعیم بود جایش خالی
تاریخ وفاتش از خرد پرسیدم
کفتا آسود در بهشت عالی

There must therefore be some error in the following chronogram quoted by *Ṭāhir*, and in *Riyāz ush-Shu'arā*, fol. 439, according to which the *Shāhrāh i Najāt* would have been completed A.H. 1006, a date which can hardly be reconciled with those above stated :

بهر تاریخش آنکه درها سفت
شاه راه نجات دلها کفت

Contents: *Kaṣīdahs* in praise of the *Imāms*, fol. 2 *b*. Ghazals alphabetically arranged, fol. 10 *a*. *Mukhammas*, *Tarjī'*-bands, *Maṣnavīs*, and *Ḳiṭ'ahs*, fol. 91 *b*. *Rubā'īs*, fol. 98 *b*.

See the *Oude Catalogue*, pp. 131, 479.

Add. 19,624.

Foll. 115; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 18 lines, 3 $\frac{5}{8}$ in. long; written in *Nestalik*; dated *Benares*, *Muḥarram*, A.H. 1182 (A.D. 1768).

[SAMUEL LEE.]

دستور همت

The love-story of *Kām-rūp* and *Kāmlatā*, a *Maṣnavī*.

Author: *Muḥammad Murād*, محمد مراد

Beg. خداوندا بفکرم تازه جان کن
محمد خویش اول تر زبان کن

Beginning with a panegyric on his patron, *Himmat Khān*, to whose literary assemblies he was admitted, the poet relates how in one of these *Himmat Khān* had read the touching tale of *Kām-rūp*, written by himself in prose, and had desired him to put it into verse. *Himmat Khān*, we are further told, died shortly after, and the author found some solace in composing the present poem as a monument to his memory. The date of its completion, A.H. 1096, is expressed by this chronogram at the end:

چو این صورت ز معنی کشت آگاه
بشد تاریخ ختمش نقش دلخواه

The name of the heroine is inverted for the convenience of the metre to *کام*.

Mir 'Isā, son of *Islām Khān Badakhshī*, received the title of *Himmat Khān* in the first year of *Aurangzib*, with whom he was a great favourite, and was raised in the 24th year to the post of *Mir Bakhshī*. He died in *Ajmīr*, A.H. 1092. *Himmat Khān* was passionately fond of Persian and *Hīndī* poetry, and used the poetical surname of *Miran*. See *Maāshir ul-Umarā*, fol. 577 *a*, and *Tazkirat ul-Umarā*, fol. 106.

The *Dastūr i Himmat* is ascribed to *Himmat Khān* himself by *Garcin de Tassy*, *Littérature Hind.*, 2nd edition, vol. i. p. 213.

Add. 7812.

Foll. 255; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 17 lines, 3 $\frac{3}{8}$ in. long; written in *Nestalik*, apparently about the close of the 17th century.

[Cl. J. RICH.]

دیوان واعضا

The *Divān* of *Vā'iz*.

Beg. ای نام دلکشای تو عنوان کارها
خاک در تو آب رخ اعتبارها

M M

Mirzā Rafī' ud-Dīn Muḥammad B. Faṭḥ Ullah Ḳazvīnī, poetically surnamed Vā'iz, lived in Isfahan during the reigns of 'Abbās II. and Shāh Sulaimān, and is chiefly known as the author of *Abvāb ul-Jinān*, a vast collection of the traditional sayings of the Imāms, the first volume of which has been printed in Teheran, A.H. 1374. Sarkhush, writing in A.H. 1093, speaks of him (fol. 137, and Oude Catalogue, p. 114) as still living; and it is stated in the *Riyāz ush-Shu'arā*, fol. 500, that he died in the early part of the reign of Sulṭān Ḥusain, *i.e.* shortly after A.H. 1105. The date A.H. 1082 assigned to his death by Sirāj, Oude Catalogue, p. 151, is not consistent with the fact that his *Divān* contains chronograms as late as A.H. 1088. See also *Ātashkadah*, fol. 107, and the Oude Catalogue, p. 587.

Contents: Ghazals in alphabetical order, fol. 1 *b*. Detached lines, fol. 166 *b*. *Ḳaṣīdahs*, fol. 172 *b*, beginning:

باد نوروزي دگر بيغم عشرت آور است
بسا جهان پير را باد جوانی در سر است

This last section contains pieces in praise of Muḥammad and each of the twelve Imāms, of 'Abbās II. and Shāh Sulaimān, and a *Ta'ziyah* on the martyrdom of Ḥusain. In one of these, fol. 215 *a*, the author begs the Shāh to be excused from accepting an office conferred upon him at Court, and says that, after spending nearly fifty years in anxious cares, he wished to pass the rest of his life in retirement.

Rubā'īs on moral and religious subjects, fol. 217 *b*. Chronograms relating to private or public events, with dates ranging from A.H. 1030 to 1088, fol. 229 *b*. Three short *Maṣnavis*, fol. 248 *b*.

See *Bibliotheca Sprenger*, No. 1517.

Add. 7810.

Foll. 176; 10½ in. by 6; 17 lines, 3¼ in.

long; written in Nestalik, with gold-ruled margins; dated Rabī' I., A.H. 1132 (A.D. 1720). [Cl. J. Rich.]

ديوان شوکت

The *Divān* of Shaukat.

الهی رنگ تاثیر کرامت کن فغانم را

بموج اشک بلبل آب ده تیغ زبانم را

Khawājah Shaukat, of Bukhārā, went to Herat in A.H. 1088, and entered the service of the Beglerbegi of the province, Ṣafī Ḳulī Khān Sbāmlū. He afterwards repaired to Mashhad, where he was well received by Mirzā Sa'd ul-Dīn Muḥammad, Vazīr of Khorāsān, and ultimately settled in Isfahan, where he spent his latter years as a religious mendicant, and died, according to Ḥazin, fol. 28, A.H. 1107. See *Riyāz ush-Shu'arā*, fol. 250, Sarkhush, fol. 73, and the Oude Catalogue, p. 568.

Contents: Ghazals and *Muḳaṭṭa'āt*, arranged in alphabetical order, according to the rhyme and to the initial letter of each piece, fol. 1 *b*. Rubā'īs, the last of which gives a chronogram for A.H. 1093, the date of the collection of the *Divān*, fol. 153 *b*. *Ḳaṣīdahs*, mostly in praise of Imām Riḏā, and of the above-named Sa'd ul-Dīn, fol. 156 *b*.

See Kraft's Catalogue, p. 69, and Ouseley's Collection, No. 85.

Copyist: مراد خان

Or. 290.

Foll. 209; 10½ in. by 6; 15 lines, 3¾ in. long; written in Nestalik, apparently in the 19th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

The same *Divān*.

Or. 347.

Foll. 79; 7¾ in. by 5¼; 13 lines, 3¾ in. long; written in Shikastah-āmīz; dated

Zulhijjah, the fourth year of Aḥmad Shāh (A.D. 1751), A.H. 1164. From the royal library of Lucknow. [GEO. WM. HAMILTON.]

مهر و ماه

The story of two Indian lovers, Manohar and Madhumālat, a Maṣnavī.

Author: Rāzī, رازی

Beg. خداوندا غم خود ده دلم را
ز عشق اسان نهار مشکلم را

Mir 'Askarī, who came of a family of Sayyids settled in Khwāf, Khorasan, but was born in India, took the poetical surname of Rāzī from his spiritual instructor Shaikh Burhān ud-Dīn Rāz i Ilālī. He was an early follower and favourite companion of Prince Aurangzib, who on his accession bestowed upon him the title of 'Aḳil Khān. In the 24th year of the reign (A.H. 1091—2) he was appointed governor of the province of Dehli, and discharged that office till his death. He died at the age of eighty-two, in the month of Rabi' II., A.H. 1108. 'Aḳil Khān left a Dīvān, and several Maṣnavis composed in his youth, which are mentioned in the Hamīshah Bahār, Oude Catalogue, p. 123. He is also the author of the Zafar-nāmah i 'Ālamgīrī, a copy of which, wrongly ascribed to Amīr Khān, has been described above, p. 265 *a*.

See Tārīkh i Muḥammadī, fol. 235, Sarkhush, fol. 48, Mir'āt ul-Khayāl, fol. 135, Ma'aṣir ul-Umarā, fol. 387, Tazkirat ul-Umarā, fol. 69, Riyāz ush-Shu'arā, fol. 192, Ouseley's Notices, p. 167, and the Oude Catalogue, p. 543.

The present poem was composed, as stated in the conclusion, A.H. 1065. In the prologue the author sings the praises of his spiritual guide, Shāh Burhān ud-Dīn, and states that he had substituted in his version Mihr and Māh for the original names of the lovers.

The Mihr u Māh has been lithographed in Lucknow, 1846.

Or. 315.

Foll. 143; 8½ in. by 4½; 19 lines, 2½ in. long; written in Nestalik, early in the 18th century. [GEO. WM. HAMILTON.]

دیوان ناصر علی

The Dīvān of Nāṣir 'Alī.

Beg. الهی ذرّه دردم بجان ریز
شرر در پنبهزار استخوان ریز

This poet, who uses sometimes Nāṣir 'Alī, but mostly 'Alī, as his takhalluṣ, was boru, and spent a great part of his life, in Sirhind. Two Amīrs of the reign of Aurangzib, Saif Khān Badakhshī, governor of Sirhind, and the Amīr ul-Umarā Zulfakār Khān, are mentioned as his patrons. He led the life of a devotee, and was as eminent in Sufism as in poetry. After travelling through many parts of Hindustan and the Deccan, he took his abode in Dehli, where he stayed until his death. Sarkhush, who lived in his intimacy, and collected his Dīvān, states, fol. 88, that he died on the 6th of Ramaḡān, A.H. 1108, a date adopted by all later writers, but adds a echronogram of his own composition آء علی بعالم معنی رشت, which gives A.H. 1109. See Mir'āt ul-Khayāl, fol. 160, Riyāz ush-Shu'arā, fol. 313, Tārīkh i Muḥammadī, fol. 235, Khulāṣat ul-Afkār, fol. 197, Naghmah i 'Andalīb, fol. 126, and the Oude Catalogue, pp. 126, 151, and 329.

Contents: A religious poem called Maṣnavī, divided into two Daftars, fol. 2 *b*. It contains in the prologue a eulogy on Aurangzib, and, further on, fol. 48, a reference to the author's age, which was then fifty-two. It breaks off on fol. 53, and is followed by a few short Maṣnavis. See the catalogues of Leyden, vol. ii. p. 107, and of Gotha, p. 80. Ḳaṣīdahs in praise of Muḥammad, of the

Indian saint Abu 'Alī Kalandar, and of the author's patron, Saif Khān (Badakhshī), fol. 59 *a*.

Beg. کداخت بسکه هوائی نمود مغز جبال
شرر ز سنک برآید بصورت تپخال

Ghazals in alphabetical order, fol. 67 *a*.

Beg. محبت جادۀ دارد نهان در خلوت دلها
چو تار سمیحه کم کردید این ره زین منزلها

Rubā'is with a few Kīṭ'ahs, also in alphabetical order, fol. 118 *b*.

The Dīvān of Nāṣir 'Alī has been lithographed in Lucknow, 1844, and A.H. 1281.

Or. 352.

Foll. 61; 7 in. by 4 $\frac{1}{4}$; 11 lines, 2 $\frac{3}{8}$ in. long; written in Shikastah-āmiz; dated Benares, the 44th year of Aurangzib, *i.e.* A.H. 1111—1112 (A.D. 1700).

[GEO. WM. HAMILTON.]

Maṣnavī by Nāṣir 'Alī.

Beg. خدایا روزم کن سوز دردی
که در یانم خزان و زنگ زردی

The first contains a description of Kashmīr. The longest, fol. 17—61, is a portion of the Maṣnavī above described, corresponding to Or. 315, foll. 3 *b*—32 *a*.

The margins of foll. 2—10 contain the first part of a Maṣnavī on the love-story of Prince Manohar کنور منوهر and Princess Madhūmālat مدهومالت.

Beg. بتوفیق خداوند خرد بخش
طفیل حضرت والا اعظم

The tale is stated to have been taken from a Hindu poem written by Shaikh Jamman.

هنرزان آفرین بر شیخ جمن
بشعر هندوی بوده است پرفن

Add. 25,827.

Foll. 112; 9 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$; 15 lines, 3 in. long; written in plain Nestalik, apparently in the 18th century. [WM. CURETON.]

The Dīvān of Nāṣir 'Alī, containing Ghazals, Kīṭ'ahs and Fardiyyāt in one alphabetical series.

Beg. ای عینک فروغ جمالت حجابها
ایینه دار پرتو حسنت نقابها

Or. 301.

Foll. 64; 8 $\frac{3}{8}$ in. by 6; 15 lines, 3 $\frac{1}{4}$ in. long; written in cursive Nestalik, apparently in the 19th century. [GEO. WM. HAMILTON.]

دیوان غنیمت

The Dīvān of Ghanīmat.

Beg. ای سایهٔ سبحاب عطائی تو کشت ها
کردی ز کوچهٔ تو هوای بهشت ها

Muḥammad Akram, poetically styled Ghanīmat, a native of Ganjāh, or, according to others, of Kūṣūr, Panjāb, was a Sufi of the Kādīrī order, and a pupil of the poet Muḥammad Zamān Rāsikh, of Lahore, who died A.H. 1107. He was some time attached to Mukarram Khān (Mīr Muḥammad Ishāq), who filled the post of Nāzīm of Lahore from the 39th to the 41st year of Aurangzib (A.H. 1106—8; see Tazkirat ul-Umarā, fol. 94). Ghanīmat left, besides his Dīvān, a Maṣnavī composed A.H. 1096, and entitled Nairang i 'Ishāq, or Shāhid u 'Azīz, which is very popular in India, and has been lithographed in Lucknow about A.H. 1263. See Sarkhush, fol. 97, Riyāz ush-Shu'arā, fol. 322, Tazkirah i Ḥusainī, fol. 95, Mir'āt Āftābnumā, fol. 146, Naghmah i 'Andalīb, fol. 133, and the Oude Catalogue, pp. 127, 410.

The Dīvān consists only of Ghazals, in alphabetical order.

Add. 7779.

Foll. 192; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 17 lines, $2\frac{5}{8}$ in. long; written in Nestalik, with gold-ruled margins, about the close of the 17th century.

[Cl. J. RICH.]

دیوان عظیم

The *Dīvān* of 'Azīm.

'Azīm or 'Azīmā, of Nishāpūr, who has been mentioned, p. 690 *a*, as the brother of Fauji, lived in Khorasan, and died, according to the *Mir'āt us-Şafā*, fol. 223, A.H. 1110, or, as stated in *Naghmah i 'Andalīb*, fol. 124, A.H. 1111. The statement of the *Riyāz ush-Shu'arā*, that 'Azīm was appointed *Dīvān* of Lahore by Shāhjahān rests on a confusion. Sarkhush, the poet's contemporary, asserts distinctly that he never came to India (see the *Oude Catalogue*, p. 113), nor is there in his *Dīvān* any trace of a residence in that country.

The laudatory poems are addressed to Shāh Sulaimān (A.H. 1077—1105), and to two Amīrs who resided at Nishāpūr, viz. Bairām 'Alī Khān, who died in A.H. 1071 (see fol. 140 *a*), and his son Muḥammad Ibrāhīm. The dates of various chrouograms contained in the *Dīvān* range from A.H. 1055 (fol. 140 *a*) to A.H. 1082 (fol. 190 *b*). Compare the *Oude Catalogue*, p. 358.

The contents are as follows :

Fol. 1 *b*. فوز عظیم, a *Maṣnavī* treating of the creation of the world and the nature of man.

Beg. دارم سر حمد حق تعالی
ام للانسان ما تمنى

'Azīm wrote it in *Ḳandahār* (see fol. 82 *b*), some time after the death of his father *Ḳaidī*, in A.H. 1064 (see fol. 91 *a*). The prologue contains eulogies on the Shāh ('Abbās II.), on *Mirzā Sa'd ud-Dīn Muḥammad*, Vazīr of Khorasan, and on *Şafī Ḳulī Khān* (son of *Zulfaḳār Khān*, governor of *Ḳandahār*),

Beglerbeg of that province (see foll. 54 *a*, 55 *b*).

Fol. 99 *b*. *Ḳaşıdahs* and *Tarkīb-bands*, mostly in praise of the Imāms.

Beg. ای ز بسم الله کل بر فرق فرقان ریخته
شکر الحمد ازان در کام انسان ریخته

Fol. 137 *a*. *Ḳiṭ'ahs* and *Tarikhs*.

Fol. 142 *b*. *Ghazals* in alphabetical order.

Beg. ای عشق تن ما تو شد جان تو از ما
ما از تو شدیم آخر و دیوان تو از ما

Fol. 190 *b*. *Maṣṣiyah* on *Mīr Abul-Ḥasan*, and a few *Rubā'īs*.

Or. 334.

Foll. 242; 10 in. by 6; 21 lines, $3\frac{1}{4}$ in. long; written in *Naskhī* in two columns, about the close of the 17th century.

[GEO. W.M. HAMILTON.]

جهان نامه

A versified sketch of general and Indian history, in the metre of the *Shahuāmah*.

Author: Fanā'ī, فذئی

Beg. بنام جهاندار جان بخش و هوش
نوازندهء جسم با چشم و کوش

This is the first volume جلد اول only of an extensive work, which, according to the prologue, was intended to comprise the history of the prophets and of the ancient kings of *Kashmīr*, *Kabul*, *Sind*, *Beugal*, the *Deccan*, *Ujjain*, and *Hindustan*. The author, who is not otherwise known, begins with eulogies on his spiritual guide, *Shaikh Luḳmān B. Shaikh 'Uṣmān Khalīl Sulaimānī*, and on the reigning sovereign, *Aurangzib*. As he refers incidentally to the conquest of *Bijāpūr* and *Goleonda* by the latter, he must have written after A.H. 1099.

The present volume contains an account of the creation of the world, of the prophets from Adam to Luḡmān, and of the early kings of Persia.

Or. 1217.

Foll. 434; 9½ in. by 5¼; 15 lines, 3¼ in. long; written in cursive Nestalik; dated A.H. 1532 (for 1132, A.D. 1720).

[ALEX. JABA]

مسلك المتقين

A versified treatise comprising an introduction on the creed, and four books treating of the laws of purification, prayer, legal alms and fasting, according to the Ḥanafī school.

Beg. حد بيحد ثدای بي اعداد
بخدای كه نور ايمان داد

The author, whose name does not appear, was originally, according to his own statement, an illiterate Uzbek in the king's service, but had been enlightened, and affiliated to the Naḡshabandī order, by Shaikh Naurūz. He completed the first book in A.H. 1111, and the second A.H. 1112. In his conclusion he adds that he was postponing the composition of a fifth book on pilgrimage until he had himself performed that sacred rite, but that he was yet prevented by the prevailing state of impiety and lawlessness from carrying that design into execution.

In a lithographed edition of this work, printed in Lucknow A.H. 1290, the author is called in the subscription Ṣūfī Ḥaḡyār Khān, صوفى الديار خان.

Or. 311.

Foll. 192; 9 in. by 5½; 12 lines, 3 in. long; written in Shikastah-āmīz, with 'Unvān and gold-ruled margins, in the 18th century.

[GEO. WM. HAMILTON.]

ديوان مخفي

The Divān of Makhfi.

Beg. ای ز ابر رحمتت خرم کل بستان ما
کفتکوی حرف عشقت مطلع ديوان ما

Makhfi is the poetical surname of Zib un-Nisā Begam, the eldest child of Aurangzib, a princess celebrated for her high literary attainments and her liberal patronage of men of learning. She was born A.H. 1048, and died in Dehli on the 10th of Muḡarram, A.H. 1114. See Tārīkh i Muḡammadī, fol. 237, Mir'at ul-'Ālam, fol. 444, Maāṣir 'Ālamgīrī, pp. 462, 539, Gul i Ra'nā, fol. 79, Naḡhmah 'Andalib, fol. 89, and the Oude Catalogue, p. 480.

Contents: Ghazals in alphabetical order, fol. 1 *b*. Tarjī' and Tarkīb-bands, fol. 149 *b*. Ḳaṣīdahs, fol. 174 *b*. Mukhammasāt, fol. 189 *a*.

The Divān of Makhfi has been lithographed in Cawnpore, A.H. 1268, and in Lucknow, A.H. 1284.

Add. 25,826.

Foll. 136; 10¼ in. by 6½; 17 lines, 4 in. long; written in cursive Nestalik, in the 18th century.

[WM. CURETON.]

The same Divān.

The first page bears the name of Turner Maean.

Add. 16,790.

Foll. 102; 9½ in. by 6; 15 lines, 4 in. long; written in Nestalik, apparently in India; dated Jumādā I., A.H. 1219 (A.D. 1804).

[WM. YULE.]

ديوان عالي

The Divān of Nīmat Khān 'Alī.

Beg. تمامی یابد از مصراع بسم الله ديوانها
ببین کز مد این ابروست زيب روی عنوانها

Ni'mat Khān 'Alī, who has been already mentioned, pp. 268 *b* and 272 *a*, was the son of Ḥakīm Faṭḥ ud-Dīn Shīrāzī. He is stated in the Tārīkh i Muḥammādī, fol. 245, to have died in Dehli, on the first of Rabī' I., A.H. 1122. Notices on his life are to be found in the Riyāz ush-Shu'arā, fol. 316, the Tazkirah i Ḥusainī, fol. 92, and Naḡmah i 'Andalīb, fol. 128.

This copy contains only Ghazals, in alphabetical order.

A Divān, including also Kīṭāhs, chronograms, and riddles, is described under the title of *خوان نعمت* in the Oude Catalogue, p. 328. See Stewart's Catalogue, p. 74, the Ousley Collection, No. 257, and Bibliotheca Sprenger., No. 1374.

Or. 317.

Fol. 203; 7½ in. by 3¾; 9 lines, 2½ in. long; written in Shikastah-āmīz; dated Shāhjahānābād, Sha'bān, A.H. 1247 (A.D. 1832). [GEO. WM. HAMILTON.]

The Divān of Ni'mat Khān 'Alī, containing Ghazals in alphabetical order, but differing from the preceding copy in contents and arrangement.

Beg. *بیای ای خامه بسم الله سرکن راه مطالب را
برار از دامن حرف افتاب از نقطه کوکب را*

Copyist: نوازش حسن

Add. 16,789.

Fol. 121; 9¼ in. by 6; 15 lines, 4¼ in. long; written in Nestalik, apparently in the 18th century. [WM. YULE.]

Two compositions of the same Ni'mat Khān 'Alī, viz.:

I. Fol. 1 *b*. A Maṣnavī, containing moral tales and apologues.

Beg. *حمد و شکر اورا که هرچه هست از اوست
دام هستی حلقه دار از های اوست*

See the Oude Catalogue, p. 329.

The author's Kulliyat are described in Stewart's Catalogue, p. 74.

II. Fol. 108 *b*. *حسن و عشق*, "Beauty and Love," a tale in mixed prose and verse.

Beg. *حدیث عشق شد زیب بیانم
چو شمع افتاد آتش در زبانم*

It has been published in Lucknow, 1842, and 1873, and printed, with a commentary by Imāmbakhsh, in Dehli, 1844. See Bibliotheca Sprenger., No. 1621-2, and Zenker, vol. ii. p. 51.

Egerton 698.

Fol. 72; 9½ in. by 6¼; 14 lines; written in Indian Nestalik; dated Zullhijjah, A.H. 1218 (A.D. 1804). [ADAM CLARKE.]

The Maṣnavī mentioned in the preceding MS., art. I.

Copyist: احمد ولد محمد صادق

Or. 344.

Fol. 24; 10 in. by 6; 11 lines, 3½ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 1200 (A.D. 1706). [GEO. WM. HAMILTON.]

فیل نامه

Fil-Nāmah, also called *فیل منوی*.

Beg. *بنام خدائی که بسیل سخن
روان کرد در عرصه گاه دهن*

The author, who appears to have been a dependent of Jahāndār Shāh, describes a chase in the forest of Nānpārah, Oude, in which that prince, then heir presumptive, had a victorious encounter with a formidable wild elephant. He designates himself in the following verse, fol. 20 *b*,

رهی هم باندازه قدر خویش
لالی منظوم خود برد پیش

by the name of Rahī, which may have been his takhalluṣ, and, complaining of his evil star which had banished him from Court, begs to be taken into the royal service.

Jahāndār Shāh ascended the throne in Muḥarram A.H. 1124.

Egerton 686.

Foll. 376; 13½ in. by 9½; 22 lines, 6¾ in. long; written in four columns in Nestalik, apparently in the 18th century.

حملهٔ حیدری

A poetical account of the life of Muḥammad and the first Khalifs, principally founded on the Ma'arīj un-Nubuwwat (see p. 149 *a*).

Author: Bāzil, باذل

Beg. بنام خداوند بسیار بخش

خرد بخش و دین بخش و دینار بخش

Mirzā Muḥammad Rafi', poetically surnamed Bāzil, and entitled Rafi' Khān, was the son of Mirzā Maḥmūd, who with his brother Muḥammad Ṭāhir, afterwards Vazīr Khān, went from his native city, Mashhad, to India in the reign of Shāhjahān. Rafi', who was born in Dehli, was attached as Divān to the staff of Prince Mu'izz ud-Dīn, whose mother was a sister of his own, and subsequently obtained the post of governor of Guāliyār. Having lost the latter office after the death of Aurangzib, he retired to Dehli, where he died A.H. 1123 or 1124. The first date is given by Sirāj, Oude Catalogue, p. 150, and fixed by the echronogram *داد بچندش داد*, quoted in the Riyāz ush-Shu'arā; the second is found in Mir'āt uṣ-Ṣafā, fol. 222, and Tārīkh i Muḥammadi, fol. 246. See also Mir'āt Jahānnumā, fol. 324, Mir'āt Aftābnumā, fol.

137, Maāšir ul-Umarā, fol. 575, Khulāṣat ul-Afkār, fol. 30, and the Oude Catalogue, p. 368.

Bāzil did not live to complete his work, which is here finished by another hand. The original poem comes to an abrupt termination, fol. 315, shortly after the account of 'Uṣmān's assassination. The continuator, who calls himself Najaf, states in the next-following lines that at that point the poet's hand was stayed by death. He adds that he had long entertained the thought of completing the work, when he became, A.H. 1135, the fortunate possessor of a poem written, long before Bāzil's time, by a Sayyid Abu Ṭalib in Isfahan, which contained the history of 'Alī from the point at which Bāzil had left off, and found that it tallied so well with the Ḥamlah, that, by adding it to the unfinished poem, he was able to produce a complete and uniform whole.

This continuation, which begins with 'Alī's accession to the Khilāfat, was apparently brought down to his death; but it breaks off in the present copy, a little before the end.

The present poem is quite distinct from a poetical history of 'Alī, which bears the same title, and has been twice lithographed in Persia, A.H. 1264 and 1270. This last was written in A.H. 1220 by Mullā Bamūn 'Alī *ملا بمونعلی* (Mūmin 'Alī?) Kirmānī, poetically called Rāji, by order of the Shāhzhādah Ibrāhīm Khān. See the Journal of the As. Soc. of Bengal, vol. 21, p. 535.

The Ḥamlah i Ḥaidarī of Bāzil has been lithographed in Lucknow, A.H. 1267.

The first page of the MS. bears the name and the Persian seal of General Carnae.

Egerton 1037.

Foll. 312; 12½ in. by 7¼; 18 lines, 5 in. long; written in two columns, in a cursive Indian character, apparently in the 18th century.

The first half of the same work, corresponding to foll. 1—187 of the preceding copy.

Egerton 1038.

Foll. 134; 15 in. by $8\frac{3}{4}$; 21 lines, 6 in. long; written in cursive Nestalik, in four columns; dated Şafar, A.H. 1207 (A.D. 1792).

The second half of the same poem, corresponding to foll. 187—315 of Egerton 686.

Copyist: محمد بن لطف علی رضوی

Add. 25,806.

Foll. 360; $11\frac{1}{4}$ in. by $6\frac{1}{4}$; 23 lines, $4\frac{3}{4}$ in. long; written in cursive Indian Shikastah-āmiz, in four columns; dated Lucknow, Zūl-hijjah, A.H. 1206 (A.D. 1791).

[WM. CURETON.]

The same work, with a continuation by Azād, foll. 316—360, which contains the history of 'Alī from his accession to his death, and begins thus:

ثُنای کجہ سر دفتر نامہ است
خداوند لوح و قلم را سزاست

Azād, who has been mentioned p. 373 *a*, states in the prologue that, after completing his Dilkushā-Nāmāh (see p. 719 *b*), he had been desired by Muḥammad Fakhr ud-Dīn Khān, a cousin of Bāzil, to complete the unfinished work of the latter.

Copyist: میرزا محبوب علی از زمرة سادات رضوی
نکینه

Add. 7809.

Foll. 99; 9 in. by $4\frac{1}{2}$; 14 lines, $2\frac{3}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, in the 18th century.

[Cl. J. RICH.]

دستور العفاف

"The Model of the Chaste," a tale in Maṣnavī rhyme.

VOL. II.

Author: Turāb, تَرَب

Beg. بنام آنکه ذاتش بی نشانست

بنام او زهر ذاتی نشانست

The author, who praises in the prologue the reigning sovereign, Shāh Sulṭān-Ḥusain, states that his purpose had been to write a strictly moral tale, fit to be read by old and young. The story, which is borrowed from the Kāfi of Kullinī, records the trials, and eventual triumph, of a virtuous woman, exposed to the obsessions of a wicked Kāzī, her husband's brother.

The title and date of composition, A.H. 1126, are stated in the following lines, fol. 98 *b*:

دبیر خامه اش چون کرد منظوم
بدستور العفاف ساخت موسوم
قلم چون کوه-تاریخ را سفت
ز بهر سال آن منظوم من گفت

The fly-leaf bears the title افضل التمشیات

Add. 16,795.

Foll. 168; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 12 lines, $2\frac{3}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, in the 18th century.

[WM. YULE.]

دیوان عالی

The Divān of 'Alī.

Beg. کی شود دلتنگ از غم هر که با دل اشناست

بی تکلف کوشه دل بوستان دلکشاست

Mirzā Abul-Ma'ālī, poetically surnamed 'Alī, came of a noble family of Nishāpūr, which traced its origin to Farīd ud-Dīn 'Aṭṭār. He was a Sufi and an eminent scholar, and lived at the court of Farrukhsiyar, from whom he received the title of Vizārat Khān. See Muṣḥafī, fol. 67, Hamishah Bahār, Oude Catalogue, p. 126, and Garcin de Tassy, Litt. Hind., vol. i. p. 191.

N N

Contents: *Ḳaṣīdahs*, and *Ḳit'ahs*, including chronograms, fol. 1 *b*. Ghazals in alphabetical order, fol. 23 *a*. *Rubā'īs* and *Fardiyyāt*, fol. 164 *b*.

The *Divān* contains some pieces addressed to Farrukhsiyar, and chronograms ranging from A.H. 1124 to 1127, and relating for the most part to births and marriages in the imperial family.

Or. 313.

Foll. 149; $7\frac{1}{4}$ in. by $4\frac{1}{4}$; 15 lines, $2\frac{1}{4}$ in. long; written in Nestalik, with gold-ruled margins, for Uzbek Khān, son of Kipchāḳ Khān; dated Multān, *Zulḳa'dāh*, A.H. 1142, (A.D. 1730). [GEO. WM. HAMILTON.]

دیوان منصف

The *Divān* of Munṣif.

Beg. کشت ز بار کنه قامتم از بس دوتا
شد خط پیشانیم همچو نکین نقش پا

The poet gives his proper name, Fāzil Khān, in the following chronogram, fol. 146, relating to the building of his house in Lahore, A.H. 1117:

گفتا باشد مضاعف تاریخش
باد آباد خانه فاضل خان

He appears to have been attached to the service of 'Abd uṣ-Ṣamad Khān Dilir Jang, to whom several of his *Ḳaṣīdahs* are addressed, and to whose victory over the Sikhs, in A.H. 1127, he refers fol. 9 *a*. See Sprenger, *Oude Catalogue*, p. 507.

'Abd uṣ-Ṣamad Khān distinguished himself under Farrukhsiyar by the capture of the Sikh chief Bandū, and was rewarded for his success with the *Ṣūbahdārī* of Lahore and Multān. See *Taẓkirat ul-Umarā*, fol. 72.

Contents: *Ḳaṣīdahs*, fol. 2 *b*. Ghazals in alphabetical order, fol. 14 *b*. *Rubā'īs* similarly arranged, fol. 132 *b*.

Add. 25,822.

Foll. 166; $8\frac{3}{4}$ in. by 5; 17 lines, $2\frac{7}{8}$ in. long; written in cursive Nestalik; dated from the camp of Nizām ul-Mulḳ Ḍaṣafjāh, near the fort of Ausā (Owsa), Deccan Sha'bān, A.H. 1145 (A.D. 1733).

[WM. CURETON.]

انتخاب دیوان مرزا عبد القادر بیدل

Selection from the *Divān* of Bīdil.

Beg. بهر جبین که بود سطرى از کتاب حیا
ز نقطه عرقم دارد انتخاب حیا

Mīrzā 'Abd ul-Ḳādir, poetically surnamed Bīdil, is by common consent the greatest Indian poet of the last century; but Persian critics find fault with him for his unidiomatic phraseology. He was of Turkish extraction, belonging to the Chaghatai tribe of Arlāt, but was born in 'Azīmābād (Patna). He is described as a man of hereulean strength and proud spirit. Having been attached in his youth to the service of Prince Muḥammad Aẓam Shāh, he chose to leave it rather than to prostitute his talent by lauding his patron, as he was required to do, and led henceforth a free and independent life, dwelling mostly in Dehli, where his house was the common resort of all lovers of poetry, and where he died in A.H. 1133 at the age of seventy-nine. His collected works are said to amount to more than a hundred thousand lines.

Notices on Bīdil are found in *Mir'āt ul-Khayāl*, foll. 257—268, *Sarkhush*, fol. 19, *Muṣḥafi*, fol. 25, *Ḥusainī*, fol. 29, *Tārīkh i Muḥammadi*, fol. 253, *Riyāz ush-Shu'arā*, fol. 83, *Khulāṣat ul-Afkār*, fol. 35, *Naghmah i 'Andalīb*, fol. 50. Compare Sprenger, *Oude Catalogue*, p. 378, and Garein de Tassy, *Litt. Hind.*, vol. i. p. 314.

A volume entitled *کلیات بیدل*, lithographed in Lueknow, A.H. 1287, comprises the *Nikāt*, *Ruḳ'a'āt*, *Divān*, and *Chahār 'Unṣur*.

The present MS. contains Ghazals in alphabetical order, fol. 3 *b*, Rubā'is, similarly arranged, fol. 134 *a*, and Mukhammasāt, fol. 146 *b*.

Add. 7093.

Foll. 332: 9½ in. by 5¼; 17 lines, 2¾ in. long; written in Nestalik; dated Rajab, the 4th year of the reign (of Farrukhsiyar = A.H. 1128, A.D. 1716).

عرفان

A poem treating of Sufi doctrines, by Mirzā Bidil.

Beg. عشق از هشت خاك آدم ريخت
آنقدر خون كه رنگ عالم ريخت

It is divided into numerous sections, each of which has a Maṣnavi distich for its rubric.

The author states at the end that the poem consists of eleven thousand lines, and gives the date of its completion, A.H. 1124, in the following chronogram:

کرد تاریخ او نیاز کرام
هدیه ذو الجلال والاكرام

Copyist: الله بخش

On the first page is a note stating that the MS. had been bought in A.H. 1159 by Mirzā Muḥammad, son of Mu'tamad Khān; also the Persian seal of Archibald Swinton, with the date 1174.

Add. 7094.

Foll. 167; 9¼ in. by 5½; 15 lines, 3½ in. long; written in cursive Indian Nestalik; dated A.H. 1135, the fourth year of Muḥammad Shāh (A.D. 1719).

رياض المعارف

The "Gardens of Insight," a Maṣnavī containing precepts on spiritual life, illustrated by anecdotes of the patriarchs and some celebrated saints.

Author: Maulavī 'Alī Aṣghar B. 'Abd uṣ-Ṣamad, مولوي علی اصغر بن عبد الصمد

Beg. حمد کوید مر خدا را بر وجود و بر بقا
جنی و انس و ملک و الطیر فی جو السما

The above title and author's name are found in the subscription. From the following words, which are appended to the latter, دام الله تعالى برکاته و هداياته علينا الرح, it would appear that 'Alī Aṣghar was alive at the date of transcription, and that the transcriber, فتح علی بن قاضی محمد مرتضی القنوجی, was one of his disciples.

Add. 5635.

Foll. 109; 8 in. by 4¾; 15 lines, 2¾ in. long; written in Indian Nestalik, in the 18th century. [NATH. B. HALLED.]

دیوان قاسم دیوانه

The Divān of Kāsim Divānah.

Beg. بسکه افتاد از غمت شوریدی در کار ما
بر سر ما خود بخود وا میشود دستار ما

Mullā Kāsim, a native of Mashhad, studied in Isfahan, and became a pupil of Mirzā Ṣā'ib. He subsequently went to India, where he was apparently still living in A.H. 1136. See the Hamīshah Bahār, Oude Catalogue, p. 128, Sarkhush, fol. 107, Riyāz ush-Shu'arā, fol. 372, Mir'at Āftānumā, fol. 152, Husaini, fol. 108, and the Oude Catalogue, p. 533.

His nickname Divānah, or madman, was probably due to the use he made of that word in the first line of one of his Ghazals:

عشق دارد زنده دل آب و گل دیوانه را
کریم دارد جوش می هنکامه میخانه را

Contents: Ghazals in alphabetical order, fol. 1 *b*. A Maṣnavī, fol. 105 *b*. Rubā'is, fol. 108 *a*.

Copyist: شیخ احمد
N N 2

Add. 25,805.

Foll. 172; 12 in. by $8\frac{1}{4}$; 19 lines, $5\frac{3}{4}$ in. long; written in a cursive Indian hand in four columns, in the 18th century; much damaged by fire in 1865. [WM. CURETON.]

صولت صفدری

A poem on the life and warlike deeds of 'Alī.

Author: Hikmat, حکمت

Beg. بنام خدا خالق مرتضی
ستاینده موجد ما سوي

The author, whose proper name was Muḥibb 'Alī Khān, wrote this poem, as he states in the prologue, in order to complete the unfinished Ḥamlah i Ḥaidarī (see p. 704 a). He was evidently a Shi'ah of the most rabid stamp, and never mentions Abu Bakr or 'Umar without calling them hog, dog, or similar names.

A passage of the conclusion, in which A.H. 1143 was given as the date of composition, is now lost.

Add. 7808.

Foll. 201; $10\frac{3}{4}$ in. by $5\frac{3}{4}$; 19 lines, $3\frac{1}{2}$ in. long; written in Shikastah-āmīz, in the 18th century. [Cl. J. Rich.]

A poem on the history of Fāṭimah, according to Shi'ah tradition, by the same Hikmat, with a continuation.

Beg. بزم خداوند عرش عظیم
نکارنده لوح امید و بیم

Hikmat, who commenced this poem, as stated in the prologue, after completing the Ṣaulat i Ṣafdārī, left it unfinished.

The continuation, entitled فرج نامه فاطمی, foll. 38 b—201 a, is by Hāzīk حاذق, who in the prose preface prefixed to the first part calls himself محمد بن المدعو بکاظم الطیبیب

المخاطب من جناب السلطان بخاذق المملک

Beg. خدا را چه نام است نام خدا
که مرآت دل یافته زو جلا

Hāzīk states that he was a native of Shūshtar, fol. 194, that he had previously written a history of prophets and saints, fol. 188 a, and that he was upwards of seventy years of age when he composed the present poem, fol. 194, which he completed in the space of four months, while performing a toilsome and a dangerous journey.

On the first page is written, by a later hand, the following title, which does not appear in the text:

کتاب زبده المداخ من نتیجة افکار محب علیخان راهب
تخلص وحاذق تخلص کبراه الهند

Add. 25,831.

Foll. 48; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; 6 lines in a page; written in Nestalik, in the 18th century.

[WM. CURETON.]

طریم القناقیع

A collection of detached distichs describing the charms of the female breast.

Author: Allah Virdī Khān Fayyāz, الله وردیخان فیاض

Beg. دو بستانش دو سرکش ماه روا
دو معشوقان بسر بچییده موها

The author states in a short preface that he wrote these verses in the space of a week, at the request of a Darvīsh called Shauḳmast, who had accosted him while he was fishing on the river's bank. The date of composition, A.H. 1144, is expressed in a versified chronogram by the words زهی سامان عشرت

Add. 19,620.

Foll. 100; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik, in the 18th century. [SAMUEL LEE.]

دیوان مخلص

The Divān of Mukhlis.

Beg. الهی پرتو از نور یقین ده شع جانم را
بشوی از حرف باطل یکقلم لوح بیانم را

Mirzā Muḥammad, poetically styled Mukhlis, was called from his native place, Mashhad, to Isfahan in the reign of Shāh Sulṭān Ḥusain by I'timād ud-Daulah Mūmin Khān. Ḥazīn, who was acquainted with him, states, fol. 33, that he died in that city, about sixty years of age.

Several pieces of the present Divān are quoted in the *Riḡāz ush-Shu'arā*, fol. 444. See also *Mir'āt Aftābnumā*, fol. 154, *Naghmah 'Andalīb*, fol. 167, and *Oude Catalogue*, pp. 128, 138.

Contents: Ghazals, in alphabetical order. *Ḳiṭāhs*, similarly arranged, fol. 81 *b*.

Add. 22,704.

Foll. 96; 8¼ in. by 5; 14 lines, 3 in. long; written in Nestalik; dated Shavvāl, A.H. 1234 (A.D. 1819).

[SIR JOHN CAMPBELL.]

جنات الوصال

The second part, *جنات ثانی*, of a religious poem, entitled "Gardens of Union," treating of ascetic life.

Beg. باز کردم کوهر افشان خامه را
تا نمایم درج کوهر نامه را

The author, whose name does not appear, was a wandering Darvish of the *Ni'matullāhī* order. He refers incidentally, fol. 32 *a*, to a journey he took from Isfahan to Kirmān to visit the tomb of the holy founder of the order in Māhān (see p. 634 *b*), and to a disturbance in which his fellow traveller *Mush-tāk* lost his life. The prologue contains a long panegyric on Aḥmad Pāshā, who wielded an almost independent power in Baghdād from A.H. 1135 to 1159. See the *Arabic Catalogue*, p. 433.

Or. 281.

Foll. 149; 8¾ in. by 5; 12 lines, 3¼ in. long; written in *Skikastah-āmīz*, about A.H. 1151 (A.D. 1738). From the royal library of Lucknow. [GEO. WM. HAMILTON.]

دیوان ثابت

The Divān of Ṣābit.

Beg. ای که وابسته حرف تو بود نظم بیان
حجت ناطق دعوی کلام تو زبان

Mir Muḥammad Afzal, poetically styled Ṣābit, was the nephew of Himmat Khān (Mir 'Isā), of Badakhshān, who was Mir Bakhlū under Aurangzib, and died A.H. 1092 (see p. 697 *b*). Ṣābit, who was a Sayyid of great learning and piety, died in Dehli, his native place, on the 13th of Rabi' I, A.H. 1151. See *Tārīkh Muḥammadi*, fol. 289, *Mir'āt Aftābnumā*, fol. 187, *Riḡāz ush-Shu'arā*, fol. 95, *Ātashkadah*, fol. 173, and the *Oude Catalogue*, p. 578.

Contents: *Ḳaṣīdahs*, mostly in praise of the Imāms, fol. 2 *b*. *Maṣnavīs*, including *Marṣiyahs* on the martyrs of Karbalā, fol. 57 *b*. A second series of *Ḳaṣīdahs*, addressed for the most part to contemporaries, fol. 88 *a*. Ghazals, in alphabetical order, fol. 96 *b*. *Rubā'īs*, fol. 141 *b*. *Ḳiṭāhs*, fol. 143 *a*. *Mukhammasāt*, fol. 145 *a*.

The first of the above sections includes a long *Ḳaṣīdah* entitled *شهاب ثاقب*, foll. 21—39, in which the poet retorts on his critics. The Divān was collected, after Ṣābit's death, by his pupil, Band i 'Alī who writes at the end: آنچه مسودات حضرت میر و مرشد بر: حق میر افضل الدین محمد ثابت قدس الله سره العزیز بدست آمدند غلام ازلی بند علی فراهم آورده است کتاب کزانیده و این نسخه متبرکه را تواضع فضیلت و کمالات دستگاه مخدوم مهربان مولوی محمد پناه سلمه الله نمود

Or. 274.

Foll. 279; 9 in. by 5½; 15 lines, 3¼ in.

long; written in Nestalik, with 'Unvān and ruled columns; dated Rabi' I., the 19th year of Muḥammad Shāh, A.H. 1147 (A.D. 1734).

[GEO. WM. HAMILTON.]

دیوان آفرین

The Divān of Āfarīn.

Beg. خداوندا نکین کن در بزمه قدس نامم را
چو سطر آه عاشق سوز مضمون ده کلامم را

Shāh Faḳīr Ullah Āfarīn, a Sufi and poet, was born in Lahore, and died there, A.H. 1154. Vālih, who met him in his native city, A.H. 1147, was much struck with his genius, and says that, had he only been born in Persia, he would have been the greatest poet of the age. See Riyāz ush-Shu'arā, fol. 61, Muṣḥafī, fol. 11, Tārīkh Muḥammadi, fol. 294, and the Oude Catalogue, pp. 150, 154, and 317.

Contents: Ghazals, in alphabetical order, fol. 3 *b*. Mukhammasāt, fol. 256 *a*. Rubā'īs, fol. 266 *a*. Kaṣīdahs in praise of Muḥammad, and a Tarjī-band on the martyrdom of Ḥasan and Ḥusain, fol. 267 *b*.

Or. 348.

Foll. 103; 9 in. by 5 $\frac{3}{4}$; 11 lines, 3 $\frac{1}{2}$ in. long; written in Nestalik for Col. Geo. Wm. Hamilton, then Commissioner of Multan; dated Kalāchūr, Rabi' I., A.H. 1277 (A.D. 1860).

هیر و رانجهن

"Hir and Rānjhan," the tale of two Pan-jābi lovers, a Maṣnavī by the same poet.

Beg. بنام چمن ساز ناز و نیاز
که خار نیازش بود سرو ناز

Copyist: شوق محمد ساکن قصبه جلالپور هندال

In the subscription the title is written قصه هیر و رانجهن از تصنیف آفرین مسمی بناز و نیاز, but in the text the heroine's name is invariably written رانجهن.

Āzād found Āfarīn engaged in composing this poem in A.H. 1143. See the Oude Catalogue, p. 317. A prose version of the same tale is found in Or. 1244. A Hindustani version, Kīssah Rānjhā Hīr, by Maḳbūl, has been translated by Garcin de Tassy, Revue de l'Orient, 1857.

Add. 18,545.

Foll. 235; 9 in. by 5 $\frac{3}{4}$; 14 lines, 3 $\frac{1}{2}$ in. long, in a page; written in fair Nestalik, with gold-ruled margins; dated Jumādā I., A.H. 1162 (A.D. 1749).

[H. STEINSSCHUSS.]

ثمره الفواد و نیتجه الوداد

A Maṣnavī on love and anecdotes of lovers, with a prose preface.

Author: Muḥammad, known as Kāsim, poetically surnamed Zārāfat, محمد الشهير بقاسم المتخلص بطرافات

Beg. of the Preface:

الحمد لله الذي برحمته ألف بين القلوب

Beg. of the Poem:

بنام آنکه نامش الفت آموخت
رخ عصیان ز جام رحمت افروخت

The author, who lived at Lahore, says repeatedly that he had never made a study of prosody, nor written any verses before.

The poem, which is said to consist of 6268 lines, and in which are inserted extracts from various works, Persian and Arabic, is divided into two Daftars, the first of which was completed A.H. 1146, and the second, fol. 203 *b*, A.H. 1149. An appendix, in which the poet describes a happy meeting with his beloved, is dated A.H. 1156.

This copy contains numerous marginal additions.

Egerton 1036.

Foll. 207; 8 $\frac{1}{4}$ in. by 5; 15 lines, 2 $\frac{3}{4}$ in. long; written in Shikastah-āmīz, in two

columns, dated Zulka'dah, the 7th year of 'Alamgīr II. (A.H. 1173, A.D. 1760).

فلك اعظم

The love-story of Kām rūp and Kāmlatā, a Maṣnavī.

Author: Anjab, انجب

Beg. ای زلال هوس تشنه لبان
آرزومند تو صاحب طلبان

Badr' ul-'Aṣr, commonly called Ḥājī Rabī', poetically styled Anjab, gave himself out for a native of Andalus (Spain). He came in his childhood to Isfahan, where he spent thirty years, and became a pupil of Murtazā Kūli Beg Zanknah, surnamed Valāi Iṣfahāni. After long travels he settled in Dehli, where he died, it is said, upwards of a hundred years old. He was a most prolific poet; Muṣhafī, who saw him some months before his death, mentions, among his works, an imitation of the Khamsah of Nizāmī, a Divān of sixty thousand verses, an extensive work on Imāmī tenets, a tale of the four Darvishes in prose, and a metrical translation of the eighteen Parvas of the Mahābhārat; see 'Iḳd Ṣurayyā, Add. 16,727, fol. 4 a. Compare Hamishah Bahār, Oude Catalogue, p. 118.

Murtazā Kūli Beg, surnamed Valā, a native of Persia, was attached to the service of Sarbuland Khān, and went, after the death of that Amīr, to Bengal, where he died. See Riyāz ush-Shu'arā, fol. 500.

The prologue contains a eulogy on Muḥammad Shāh, and upon a Khān, called Maḥmūd, who had sent for the author, then living in seclusion, and requested him to put the above story into verse. The poem was completed, as stated at the end, in A.H. 1157.

Or. 304.

Foll. 249; 9¾ in. by 5¼; 15 lines, 3 in. long; written in Shikastah, dated Rajab, A.H. 1159 (A.D. 1746). From the royal library of Lucknow. [Geo. Wm. Hamilton.]

دیوان امید

Beg. شود کشاده دل از غم بسینهء دلگیر
اگر شکفته کسی دید غنچهء تصویر

Mirzā Muḥammad Rizā, afterwards Kizil-bāsh Khān, poetically surnamed Ummīd, was a native of Hamadān and a skilled musician. Mirzā Tāhīr Valūid, and afterwards Mir Najāt, were his instructors in poetry. Having gone to India in the reign of Bahādur Shāh, he attached himself to the service of Nizām ul-Mulk Aṣafjāh. He died in Dehli on the 9th of Jumāda I, A.H. 1159. See Tarikh i Muḥammadi, fol. 305, Muṣhafī, fol. 8, Naghmah 'Andalib, fol. 43, the Oude Catalogue, pp. 153, 300, 581, and G. de Tassy, Litt. Hind., vol. iii., p. 250.

Contents: Kaṣīdahs in praise of Muḥammad and 'Alī, of Muḥammad Shāh, Zulfaḳār Khān, and others, fol. 2 b. Muḳaṭṭa'āt, the first of which is addressed to Farrukhsiyar, fol. 11 b. Ghazals, in alphabetical order, fol. 16 b. Mukhammasāt, fol. 239 a. Mufradāt, alphabetically arranged, fol. 241 a. Rubā'īs, fol. 246 a.

Copyist: میر محمد سمیع المشهدی

Or. 345.

Foll. 91; 6½ in. by 3¾; 12 lines, 2¾ in. long; written in Nestalik, apparently in the 18th century. [Geo. Wm. Hamilton.]

نیاز و ناز

The love-tale of Prince Niyāz and Princess Nāz, a Sufī allegory in Maṣnavī rhyme.

Author: Āzād, آزاد

Beg. الهی دل بعشقت مايلم کن
دو عالم شوق تحویل دلم کن

The prologue contains a eulogy on a holy Sayyid, Mir Abu 'l-Vafā, by whose desire the poem was written. The author's name occurs in the first line of the epilogue, fol. 91 a:

بیا آزاد ترک این و آن کن
سر آمد قصه ختم داستان کن

as well as in some other passages; see foll. 22 *b*, 50 *a*, 85 *a*.

The title, which is found in the epilogue, fol. 91 *b*,

نیاز و ناز نامش ساز کردم

is often repeated in the same form, "Niyāz u Nāz," apparently intended to distinguish it from the well-known poem "Nāz u Niyāz" of Zamīrī, a poet of the reign of Shāh Tahmāsp.

A poet called Āzād, whose proper name was Muzā Arjumand, is mentioned by Sirāj, and the author of Hamīshah Bahār, Oude Catalogue, pp. 154, 117. He was the son of 'Abd ul-Ghanī Beg Kābūl, of Kashmir, who died A.H. 1139, *ib.* p. 151. But there is nothing to show whether the present poem should be ascribed to him, to an earlier Āzād, a native of Yazd, who died, according to Mir'at Jahānumā, fol. 296, A.H. 950, or to some other poet of the same name.

Or. 272.

Foll. 125; 8¼ in. by 5½; 11 lines, 3¼ in. long; written in Shikastah-āmīz, probably about the close of the 18th century.

[Geo. Wm. Hamilton.]

دیوان اطمینان

The Divān of Iṭmīnān.

Beg. نام خسرو گشت تا بسم الله عنوان ما
نور معنی جلوه کرد از مطلع دیوان ما

This Divān, which consists entirely of Ghazals, contains several imitations of earlier poets, especially of Amīr Khusrau. The latest of these appears to be Hilālī, who died A.H. 939 (p. 656 *a*). No record has been found of the author.

Or. 270.

Foll. 69; 8½ in. by 5; 15 lines, 3¼ in.

long; written in Nestalik, in the 18th century. [Geo. Wm. Hamilton.]

دیوان حسرت

The Divān of Ḥasrat.

Beg. اگر بعضی دهم دستکاه مستی ها
شکست شبیه کشد ناله از دل خارا

The proper name of the author, who designates himself alternately by the poetical surnames Ḥasrat and Ashraf, has not been ascertained. It appears from various chronograms contained in his Divān that he lived in India in the time of Muḥammad Shāh, and was a dependent of 'Azamat Ullah Khān. He records victories gained by that Amīr over the Rohillas and the Jāts in A.H. 1134, and his death in A.H. 1146. Later chronograms, which extend to A.H. 1158, relate to the rout of the army of Bārḥah by Muṣṭafī ud-Dīn Muḥammad Khān, A.H. 1150, and to some incidents in the life of Farīd ud-Dīn Khān, who was apparently the author's last patron.

Contents: A Kaṣīdah in praise of Muḥammad, fol. 3 *b*. A Maṣnavī containing anecdotes of celebrated Sufis, imperfect, fol. 5 *a*. Ghazals, in alphabetical order, fol. 10 *a*, beginning:

ای مایل در تو زهر سو نیازها

دیر و حرم ز شوق تو لبریز رازها

Kit'ahs, fol. 59 *a*. Rubā'is, fol. 62 *a*.

Or. 247.

Foll. 367; 9½ in. by 5½; 14 lines, 3¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, dated Shāhjahānābād, A.H. 1166 (A.D. 1753).

[Geo. Wm. Hamilton.]

حقائق المعارف

A Sufi poem, in Maṣnavī rhyme.

Author: Shaikh Sa'd ud-Dīn Aḥmad,

surnamed *Divānah*, poetically styled *Ḳuddūsī*,
شيخ سعد الدين احمد المعروف بديوانه المتخلص بقدوسى

Beg. نور الله تعالى كلام العاشقين بنور جماله

It treats of mystic love and contemplation, in the form of comments on Arabic texts taken from the *Kur'ān* and the *Ḥadīṣ*, which are inserted as headings.

The author, who uses *Ḳuddūsī*, and sometimes *Ḳudsi*, as his *takhalluṣ*, appears from the appended letters mentioned below to have been consulted by the 'Ulamā of Balkh as a great authority on Sufi doctrines. He is designated there as the author of *عين الايمان* and other religious works. It is stated in the Arabic subscription, fol. 320 *a*, that he gave out the present work as one of the writings of Shaikh *Ḳuddūsī ul-Munavvarī*, جعل تصنيفه من مصنفات شيخ قدوسى المنورى

The following short pieces are subjoined:—

Letter of *Ḳāzī Fuṣail* to the author, dated Balkh, A.H. 1166, with four questions on points of Sufi doctrine, and the answer, in two drafts, fol. 322 *b*, and 351 *b*. A letter in verse to *Miyān Muḥammad 'Umar Pashāvarī*, and other poetical pieces on Sufi subjects, by the author, fol. 328 *b*. A letter of the *Ḳāzīs* and *Muftīs* of Balkh to the author, relating to some unguarded utterances of great Sufis, with the answer, fol. 335 *b*. Some Ghazals by *Ḳuddūsī*, in alphabetical order, fol. 342 *b*.

Beg. طيب عشق دواى جمال داد مرا

بعين تشنه لبانى زلال داد مرا

Maṣnavīs by the same, fol. 359 *a*.

Or. 276.

Foll. 308; 11¼ in. by 6; 17 lines, 3½ in. long; written in *Shikastah-āmiz*, with gold-ruled margins; dated *Dehli*, A.H. 1157 (A.D. 1744). From the royal library of Lucknow. [GEO. WM. HAMILTON.]

ديوان اكسير

The *Divān* of *Iksir*, in the author's handwriting.

Beg. الهى لوح محفوظ سخن کن تار و پودم را
بکن صرف نوشتن چون قلم بود و نبودم را

The poet, whose proper name is written in the subscription *Muḥammad 'Azīm B. Muḥammad Ja'far*, and who was better known as *Mirzā 'Azīmāi Iksir*, has been already mentioned p. 376 *a*. See also *Muṣhafi*, fol. 14, *Anīs*, fol. 9, and the *Oude Catalogue*, p. 435.

Contents: Ghazals, fol. 2 *b*, and *Rubā'īs*, fol. 291 *a*, both alphabetically arranged.

Add. 18,583.

Foll. 197; 8½ in. by 4¾; 17 lines, 2¾ in. long; written in *Shikastah-āmiz*, with *'Unvān*, gold-ruled margins, and five miniatures in Indian style; dated *Sha'bān*, A.H. 1161 (A.D. 1748). [ADAM CLARKE.]

شاهد و مشهود

"*Shāhid* and *Mashhūd*," a love-story, by *Iksir*, in the same handwriting.

Beg. گفتگویم نخست ازان درياست
که نه اول نه آخرش پيدااست

The author says in the prologue that he had learnt the story, which is here put into verse, from his younger brother *Abul-Ḥasan*, a learned and travelled man, who told him that it was a popular tale in Egypt.

Or. 296.

Foll. 171; 10 in. by 5¼; 14 lines, 3½ in. long; written in *Nestalik*, in the 19th century. From the royal library of Lucknow. [GEO. WM. HAMILTON.]

دیوان عشرت

The Divān of 'Ishrat.

Beg. کل برك كند رنگ ثنای تو زیانرا
حمد تو بهار است گلستان بیانرا

The author, whose proper name is not stated, appears to have been a dependent of Shujā' ud-Daulah (the Nāzīm of Oude, A.H. 1167—88). In a long *Ḳaṣīdah* addressed to the Navvāb and appealing to his liberality, he describes himself as a Hindu :

کر چه هندویم بود لبریز عشق او دلم

Contents: Ghazals, in alphabetical order, fol. 2 *b*. *Ḳaṣīdah*, fol. 165 *b*, beginning :

کر بگویم عارض آنماه مهر انور است

The same Divān is described in the Oude Catalogue, p. 442, where it is attributed to Mirzā 'Alī Rizā 'Ishrat.

Or. 324.

Foll. 319; 10¼ in. by 6; 13 lines, 3½ in. long; written in Nestalik, with three 'Unvāns and gold-ruled margins, in the 18th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

دیوان موبد

The Divān of Mūbad.

Beg. ای نه ذلک از دست طلسمات تو برپا

From a preface written A.H. 1180 by the poet's son, Tikā Rām Zafar, we learn that Mūbad, originally called Zindah Rām Pandit, was a native of Kashmir, and a pupil of Mirzā Girāmī, son of 'Abd ul-Ghanī Beg Ḳabūl (see p. 712 *a*); that he had settled in Lucknow, where his two sons took service in the reign of Shāh 'Ālam; that one of these, Sītā-Rām 'Umdah, died in A.H. 1173, and that his father did not long survive him.

Contents: *Ḳaṣīdahs* in praise of 'Alī, of Shāh 'Ālam, Navvāb Madār ud-Daulah, and

others, fol. 15 *b*. Ghazals, in alphabetical order, fol. 31 *b*, beginning :

کرد تا تعلیم بسم الله پیر دل مرا

Mukhammasāt, fol. 218 *a*. Chronograms relating to contemporary events in the reigns of 'Ālamgīr II. and Shāh 'Ālam, to the births and deaths of Amīrs, etc., with dates ranging from A.H. 1159 to 1174. Maṣnavīs, fol. 258 *b*. Rubā'īs and *Ḳiṭ'ahs*, fol. 278 *a*. Thirty Ghazals from Mūbad's first Divān, collected in Delhi, fol. 303 *b*. Appendix by the editor, fol. 315 *b*.

See the Oude Catalogue, p. 504.

Add. 7814.

Foll. 210; 9¼ in. by 5½; 15 lines, 3½ in. long; written in cursive Nestalik, apparently in the 18th century. [Cl. J. Rich.]

دیوان املا

The Divān of Imlā.

Beg. الهی صبح محشر کن دلم را
مقام عرش اکبر کن دلم را

The Divān consists entirely of Sufi poems. The author, who is only designated by his takhalluṣ, appears to have been a holy personage and spiritual teacher. Afghān, apparently the author of the next following Divān, is described in the subscription as his adopted son and successor: . . . باتمام رسید . . . نسخه رنگین کلام معجز پیام حضرت ذات با برکات مست باده حقایق بایزید ثانی قطب العارفين . . . حضرت مولانا املا رحمه الله تعالی . . . از دست کمینه . . . حاجی اوزبک خواجه از خدام درگاه فیض آثار حضرت افغان پسر خواند و جانشین مولانا

Contents: Two Maṣnavīs, fol. 2 *b*. Ghazals, in alphabetical order, fol. 3 *b*, beginning :

بیادت عقل کل طفل نو آموز مکتبها
باوصافت زبان کنک عبث کوی مشربها

Rubā'is, similarly arranged, fol. 194 *a*.

The last two leaves contain invocations to Shaikh Muḥyi ud-Din 'Abd ul-Kādir Jilānī.

Or. 275.

Foll. 124; 8 in. by $5\frac{3}{4}$; 13 lines, $2\frac{7}{8}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, probably in the 19th century. [GEO. WM. HAMILTON.]

دیوان افغان

The Divān of Afghān.

Beg. ای حسن فصاحت ز ثنای تو زیانرا
صد گونه مباحات ز حمد تو بیان را

The author, probably the Afghān above mentioned, was originally called Imām 'Alī Khān. He was a Darvīsh living in Lucknow, and left, besides this Divān, a Maṣnavī composed A.H. 1174. See the Oude Catalogue, pp. 197, 318, and Garein de Tassy, Litt. Hind. vol. i. 117.

The Divān contains Ghazals, Kīṭ'ahs, and detached verses, in one alphabetical series, and a few Rubā'is at the end, fol. 121 *a*.

Add. 16,805.

Foll. 81; $6\frac{3}{4}$ in. by 4; 18 diagonal lines in a page, written in cursive Nestalik, in the latter half of the 18th century. [WM. YULE.]

صورت حال

A record of the author's life, in Maṣnavī rhyme.

Author: Gulshan, گلشن

Beg. ای رقم کرده همچو نقش نیکین
صورت حال ما بلوح جبین

The author, whose proper name does not appear, tells us that he was born in Jaunpūr. He went as a young man to Delhi and en-

tered as secretary the service of a youthful Amīr who had a taste for poetry, Band i 'Alī Khān, afterwards Shīr-afkan Khān, a son of Ghairat Khān. There he witnessed, some time later, the invasion of Nādir Shāh, and the sack of the capital. He speaks at some length of the poets with whom he became acquainted at Delhi, especially of Shaikh Ḥazīn (p. 372 *b*), and 'Alī Ḳulī Khān Vālih (p. 371 *a*). Having attached himself to the latter, he stayed with him until the Khān's death, in A.H. 1169. After that event he returned home, but, finding no employment there, he repaired to Shamsābād, where he found a patron in Sayyid Basālat Jahān.

The above poem, which was written shortly after the author's arrival at Shamsābād, is followed by four shorter Maṣnavīs, foll. 63 *a*, 67 *a*, 70 *a*, and 73 *a*, the first in Hindustani, the other three in Persian, all relating to the author's new master, whose death in A.H. 1176 is recorded in the last. In the last but one, fol. 70 *a*, the author says that he was then past sixty.

Or. 322.

Foll. 446; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 14 lines, $3\frac{1}{4}$ in. long; written in Nestalik, with five 'Unvāns and gold-ruled margins, about A.H. 1155 (A.D. 1742). [GEO. WM. HAMILTON.]

دیوان شیخ علی حزین

The Divān of Muḥammad, known as 'Alī ul-Jilānī Ḥazīn, محمد المشتهر بعلی الجیلانی حزین

Beg. افتتاح نامه نام آوران کیهان خدیو مسخین

Shaikh Muḥammad 'Alī Ḥazīn, who has been already mentioned, p. 372 *b*, died, according to the Tārīkh i Muḥammadī, fol. 317, in Benares, on the 13th of Jumāda I., A.H. 1180. He is considered in India as the greatest poet of his time, although his pungent satires had roused against him bitter animosities. Full

notices on his life, with extracts from his poems, will be found in *Riyāz ush-Shu'arā*, foll. 138—150, *Muṣḥafī*, foll. 32—37, *Haft Asmān*, foll. 161—4, *Naḡmah i 'Andalib*, foll. 65—70, and *Ātashkadah*, fol. 174. His collected works, including his memoirs and the *Tazkirat ul-Mu'āshirīn*, have been lithographed, under the title of *کلیات حردن*, in Lucknow, A.H. 1293.

See also the *Oudc Catalogue*, p. 424, *Bibliotheca Sprenger.*, No. 1413, the *Mānich Catalogue*, p. 39, and the catalogue of King's College Library, No. 124.

The author states in a prose preface, fol. 3 *b*, that, after having previously published three *Dīvāns*, he had collected in a fourth, A.H. 1155, the remainder of his detached pieces. He adds that he was then past fifty years of age, and residing in India. The four *Dīvāns* contain, according to his account, about thirty thousand lines, and thousand one hundred and seventy pieces.

Contents: *Ḳaṣīdahs*, mostly in praise of Muḥammad, and the *Imāms*, fol. 6 *b*, beginning: *غير نفی غیرت یکتای بسی همتاستی*
Ghazals, in alphabetical order, fol. 62 *b*, beginning:

ای نام تو زینت زبانها
حمد تو طراز داستانها

Fragments of Ghazals, *متفرقات غزلیات*, also in alphabetical order, fol. 340 *b*. *Rubā'īs*, similarly arranged, fol. 363 *b*. *Muḳaṭṭā'āt* (Lucknow edition, p. 903), fol. 389 *b*. A *Maṣnavī* called *چمن و انجمن* (Lucknow edition, p. 823), fol. 406 *b*, beginning:

بنام آن که آذر را چمن ساخت

Abridgment of a *Maṣnavī* called *Kharābāt* (*ib.* p. 839), fol. 417 *b*, beginning:

ثنا هاست پیر خرابات را

The prologue of *Maṭmaḥ ul-Anzār*, another *Maṣnavī* (*ib.* p. 863), fol. 432 *b*, beginning:

ای دل افسرده خروشت کجاست

Prologue and epilogue of a *Maṣnavī* called *Tazkirat ul-'Ashīḳīn* (*ib.* p. 889), fol. 437 *b*, beginning:

ساقی ز می موحدانسه
ظامت بر شرک از میانه

Epilogue of the fourth *Dīvān* (*ib.* p. 1026), transcribed from the author's autograph, fol. 444 *b*, این خاتمه را بقلم خود در آخر این دیوان نوشته شد beginning:

هان ای دانش شکرزان دیده‌ور و ژرف نکلهان
معنی پرور

Foll. 2 and 3 contain some lines of poetry in the handwriting of Ḥazīn, signed as follows:

نمقده الواثق بعروة الوثقى محمد المشتمر بعلی الجیلانی
عفی عنده

Additional pieces, written here and there in the margins of the *Dīvān*, are due to the same hand.

Or. 356.

Foll. 222; 11½ in. by 6½; 9 lines, 4 in. long; written in large Nestalik, with 'Unvāns and gold-ruled margins, in the 18th century.

[Geo. Wm. Hamilton.]

The *Dīvān* of the same 'Alī Ḥazīn.

Beg. *غير نفی غیرت یکتای بیهمتاستی*

Contents: *Ḳaṣīdahs* in praise of the *Imāms* and on various subjects, including *Muḳaṭṭā'āt* and a *Maṣnavī* on the death of Ḥusain, fol. 26. *Chaman u Anjuman*, fol. 161 *b*. *Mukhtaṣar i Kharābāt*, fol. 178 *a*. *Dibājah i Tazkirat ul-'Ashīḳīn*, fol. 201 *a*. *Dibājah i Maṭmaḥ ul-Anzār*, fol. 216 *a*.

In a prose preface prefixed to the above four *Maṣnavīs*, fol. 160, the author states that the original drafts had been scattered in various countries, and that he had now written what he describes as a sample of each, in order to comply with the desire of a noble friend in India.

Add. 18,890.

Foll. 300; 10 in. by $6\frac{1}{2}$; 18 lines, $3\frac{1}{2}$ in. long; written in Shikastah-āmīz, probably early in the 19th century.

The Dīvān of Ḥazīn, containing Ḳaṣīdalis and Ghazals, fol. 61 *b*.

The alphabetical series, although breaking off in the letter *z*, is richer than the corresponding section in the preceding copies.

Add. 5608.

Foll. 39; 12 in. by $7\frac{3}{4}$; 23 lines; written in cursive Shikastah-āmīz, about A.H. 1180 (A.D. 1767).

فتح نامه

A poetical account, in Maṣnavī rhyme, of the British wars in Bengal, from the first year of 'Alamgīr II. (A.D. 1754) to the conclusion of peace with Shāh 'Ālam, and the grant of the Dīvānī of Bengal to the East India Company (A.D. 1765).

Author: Musāfir, مستافر.

Beg. خداوندا تو فتاح جهانی
فتح بر جمله اعدا میدهانی

The poet, who designates himself only by the above takhalluṣ, was, it appears, with the Marattah army in Benares, and subsequently in Ilāhābād. He writes as a warm partisan of the conquerors of Bengal, whom he hails as the future masters of India. In the epilogue he states that he had previously written a similar account in Hindī.

The above title is given on fol. 38 *b*, with the date of composition, A.H. 1180, expressed by the chronogram *ظفر*

On the first page is the Persian seal of Johannes Matthias Reuss (?), روس.

Add. 26,285.

Foll. 421; $12\frac{1}{4}$ in. by $7\frac{1}{2}$; 19 lines, $4\frac{1}{8}$ in.

long; written in Nestalik, about the close of the 18th century. [W.M. ERSKINE.]

Two Maṣnavis by Nizām ud-Dīn 'Ishrat Siyālkūtī *نظام الدین عشرت سیدالکوتی*, قرشی

'Ishrat states in the latter part of his second poem that, having gone from Siyālkūt, his native place, to pay homage to Aḥmad Shāh Durrānī, then on his return march from Delhi, he accompanied the Shāh to Kābul, and received from him, with many marks of favour, the necessary documents for the composition of a poetical record of His Majesty's reign, and the permission to go back to Siyālkūt, in order to devote himself to that task.

I. Fol. 1. *شهنشاهه نادری*, a poetical account of Nādir Shāh's invasion in India, A.H. 1151-2, concluding with a brief record of his subsequent wars and his death.

Beg. بنام شهنشاهه اقلیم بخش
ستارنده تاج و دیهیم بخش

The date of composition, A.H. 1162, is expressed in the following line:

چو بلبل ز تاراج او دم نزن
اکثر چشم داری به بسین دانه من

II. Fol. 130. *شهنشاهه احمدی*, a poetical record of the life of Aḥmad Shāh Durrānī, from his rise to power under Nādir Shāh to the defeat of the Belūch chief Naṣīr Khān, A.H. 1173.

Beg. بنام شهنشاهه معراج بخش
خدویو ز تخت انکین تاج بخش

III. Fol. 288 *b*. Continuation of the above poem, dealing with Aḥmad Shāh's Indian campaign and his defeat of the Marattas at Panīpat, concluding with the Shāh's death and the accession of Timūr Shāh (A.H. 1186).

Beg. الهی کن این نامه دل نوبز
ز فضل و کرم ختم در چند روز

The main part of this section was written in the life time of Aḥmad Shāh, to whom the author bitterly complains of the sterility of his Jāgīr, and the annoyances which it entailed upon him.

Add. 23,982.

Foll. 64; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 16 lines, $2\frac{7}{8}$ in. long; written in Shikastah-āmīz, apparently in the latter part of the 18th century.

دیوان نیازی

The Dīvān of Niyāzī.

Beg. بیک کرشمه زلیخاوشی دل ما را
چنان ربود که یوسف دل زلیخارا

This poet, whose proper name was Navvāb Aḥmad Mirzā, was a son of Mirzā Sayyid Murtaẓā, who had married a daughter of Shāh Sulṭān Ḥusain, and held in that Shāh's reign the office of Ṣadr. Niyāzī, who was married to a daughter of his maternal uncle, Shāh Ṭahmāsp II., died in Isfahan A.H. 1188. Luṭf 'Alī Khān, who was personally acquainted with him, composed the following chronogram on his death, Ātashkadah, fol. 189:

چون شمار سال نارنجش ز آذر خواستم
زد رقم مونس بود احمد باحمد در بهشت

Contents: Ghazals, in alphabetical order, fol. 1 *b*. Rubā'īs, fol. 61 *a*. Chronograms, fol. 63 *a*. The chronograms, the dates of which range from A.H. 1170 to 1187, relate to the death of some holy personages of the period, of a princess, 'Iṣmat Niṣā, and of Shāhbāz Khān.

Add. 7820.

Foll. 205; $8\frac{1}{4}$ in. by 6; 11 lines, $2\frac{3}{4}$ in. long, and 18 lines in the margins; written in cursive Nestalik; dated Ṣafar, A.H. 1202 (A.D. 1787). [Cl. J. Rich.]

سرو و گل

"The Cypress and the Rose," also called "Falaknāz Nāmah," or the story of Prince Falaknāz, in Maṣnavī rhyme.

Author: Taskīn, تسکین

Beg. بنام آنکه کرد ایجاد عالم
برای آدم و اولاد آدم

The author states, in the conclusion, that he had adopted the above takhalluṣ, because he had found in the composition of this poem a relief (taskīn) to his woes; that his real name was 'Arab-Zadah, and that he was born of a family called Aulād Ya'kūb, in the town of Kaṭīf. He was induced to write the present poem, as he states in the prologue, by his friend Mirzā Sharaf, who communicated to him the prose narrative on which it is founded, and urged him to complete what Ziyā'ī had only commenced. The date of composition, A.H. 1189, is recorded on fol. 7 *a*.

A copy is mentioned in the Ouseley Collection, No. 69.

Or. 1267.

Foll. 271; 8 in. by $5\frac{3}{4}$; from 12 to 14 lines, $3\frac{1}{4}$ in. long; written in cursive Nestalik, with miniatures in the Persian style; dated Ramazān, A.H. 1257 (A.D. 1841).

The same poem, wanting the greatest part of the prologue, and the epilogue.

Or. 291.

Foll. 120; $8\frac{1}{2}$ in. by $6\frac{1}{4}$; 13 lines, $3\frac{1}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, about the close of the 18th century. [Geo. Wm. Hamilton.]

دیوان صانع

The Dīvān of Ṣānī'.

Beg. فریاد که دل بسینه خون شد
با اشک ز دیده ام برون شد

Nizām ud-Dīn Aḥmad Ṣānī, of Balgrām, lived in Murshidābād, and afterwards in Calcutta, where he died about A.H. 1195. See Muṣḥafī, fol. 65, Naḡmah 'Andalīb, fol. 105, Sprenger, Oude Catalogue, p. 217, and Garcin de Tassy, Litt. Hind. iii. p. 54.

Contents: A Tarjī'-band, and three Mukhammas, fol. 2 *b*. Ghazals, in alphabetical order, fol. 10 *b*, beginning:

ز توای خرد ندیدم چو کشاد کار خود را
بچون حواله کردم همه کار و بار خود را

Rubā'īs, fol. 117 *a*.

Or. 321.

Foll. 282; 9 in. by 5½; 13 lines, 3¾ in. long; written in Nestalik, with 'Unvān and ruled margins, in the 19th century.

[GEO. WM. HAMILTON.]

دیوان واقف

The Divān of Vāḳif.

Nūr ul-'Ain Vāḳif, son of Amānat Ullah, Kāzī of Patiyālah, was a pupil of Arzū (p. 501 *b*). He died in Delhi A.H. 1200. See Naḡmah 'Andalīb, fol. 191, Mir'at Āftab-numā, fol. 157, and Sprenger, Oude Catalogue, p. 589.

Beg. ای بیزم شوق تو نالان بهر سو سازها
رفته در هر گوشه زان سازها آوازها

Contents: Ghazals, in alphabetical order, with a few Kitāhs, fol. 2 *b*. Rubā'īs, fol. 254 *a*. A long Tarjī'-band, followed by a few Rubā'īs and a Mukhammas, fol. 269 *b*.

Or. 354.

Foll. 232; 10½ in. by 6½; 17 lines, 5 in. long; written in Nestalik, in four eolumns, with 'Unvān and gold-ruled margins, appa-

rently in the 18th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

دلکشا نامه

The history of Mukhtār, the avenger of Ḥusain, a Shi'ah legend, in Maṣnavī rhyme.

Author: Āzād, آزاد

Beg. بنام خداوند لیل و نهار
خدای نهران خالق اشکار

Mir Ghulam 'Alī Āzād, of Balgrām, died in Aurangābād A.H. 1200. See p. 373 *a*. He refers in the prologue to the numerous poets who had before his time sung the praises of the Prophet's family, mentioning by name Asīr, Zulālī, 'Urfī, Kudsī, Ṣā'ib, Zuhūrī, Firdūsī, Bāzīl, the author of Ḥamlah i Ḥaidarī, and Jūyā. Inspired by the memories of Karbalā, he found a new theme in the subject of the present poem, which he commenced in the month of Ṣafar, A.H. 1131.

The poem is also called, from its subject, Mukhtār Nāmah. See the Oude Catalogue, p. 364.

At the end is found a Kaṣidah addressed to Shāh Ḥusain Ṣafavī, imperfect at the end.

Or. 316.

Foll. 373; 8½ in. by 5; 15 lines, 3¼ in. long; written in fair Nestalik, apparently in the 18th century.

[GEO. WM. HAMILTON.]

دیوان نظام

The Divān of Nizām.

Beg. بسم الله المهيمن ذي الفضل والعطا
مستلزم العباده مستوجب الثنا

The author, who is only designated by the above takhalluṣ, is the well-known 'Imād ul-

Mulk Ghāzī ud-Dīn Khān Bahādur Firūz Jang, grandson of Nizām ul-Mulk Aṣafjāh, and Vazīr of Aḥmad Shāh and 'Alamgir II. After the latter emperor's death, A.H. 1173, he relapsed into obscurity, and died about A.H. 1200, in Kālpī. Muṣḥafī states, fol. 101, that he was still alive in A.H. 1199. See also Khizānah i 'Amirah, fol. 18, Maāṣir ul-Umarā, fol. 392, Gulzār i Ibrāhīm, fol. 240 *a*, Naghmah 'Andalīb, fol. 181, the Oude Catalogue, p. 273, and Garcin de Tassy, Litt. Hind., vol. ii. p. 476.

Contents: Ghazals, in alphabetical order, with two Kaṣīdahs, fol. 2 *b*. Several Ghazals are addressed to Fakhr i Jahān, the author's spiritual guide, also called Maulānā Fakhr ud-Dīn (see the Oude Catalogue, p. 273). Rubā'īs, fol. 293 *b*. Tarkīb and Tarjī'-bands, fol. 298 *b*. Musaddasāt of the kind called *wasoḫt*, fol. 323 *b*. Mukhammasāt, fol. 330 *b*. The last of these is in Oriental Turkish.

Add. 26,172.

Foll. 54; 5 in. by 8 $\frac{3}{4}$; about twenty lines in a page; written in Indian Shikastah-āmīz, about the close of the 18th century.

[WM. ERSKINE.]

منظومات قاسم

Poems of Kāzī Ghulām Kāsim Mihri, قاضی غلام قاسم مهري

Beg. بيبا ساتي آن مي که هوش آورد
دل مردگانرا بچوش آورد

At the beginning is found this heading:

منظومات فقير حقير کوتاه تدبير ديوانه نظير قاضی غلام قاسم مهري ارشده الله في النظم والكلام و اکرمه من نظر الکرام الی يوم القیام آمین

The author, who uses Kāsim as his takhalluṣ, was affiliated to the Nakshabandi

order. From a Kaṣīdah addressed to Tippu Sulṭān, shortly after his accession (A.H. 1197), we learn that he was the son of Kāzī Ḥusain, and a native of Bombay. Another poem, in praise of the same prince, is stated, at the end, to have been written off Ceylon, in Zulḥijjah, A.H. 1205, on a voyage to Pegu.

The volume, which has the appearance of a serap-book, contains Kaṣīdahs, Ghazals, and Maṣnavīs, mostly of a religious nature, without systematic arrangement. The latter part contains Hindustani pieces and a few chronograms for A.H. 1206 and 1207.

OT. 273.

Foll. 147; 8 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$; 11 lines, 3 $\frac{3}{4}$ in. long; written in cursive Indian Nestalik, dated Shavvāl, A.H. 1209 (A.D. 1795). From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

ديوان آفتاب

The Divān of Āftāb.

Beg. خداوندا بر افروزان بنور خود چراغم را
لبالب از شرابي معرفت کردان اباغم را

Āftāb is the takhalluṣ of the Emperor Shāh 'Ālam ('Āli Gauhar), who was born A.H. 1140, and died A.H. 1221.

The Divān consists of Ghazals, in alphabetical order, with a few Rubā'īs at the end, fol. 145 *b*. See Sprenger, Oude Catalogue, p. 318, the Münich Catalogue, p. 40, and the Ouseley Collection, No. 68.

On fol. 3 is a profile portrait of the author.

Add. 7823.

Foll. 73; 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$; 17 lines, 3 in. long; written in cursive Nestalik, on European paper, early in the 19th century.

[Cl. J. Rich.]

دیوان خاقان

The Divān of Khākān.

Khākān is the poetical surname of Faṭḥ 'Alī Shāh.

The Divān of the royal author is mentioned by Sir John Malcolm, who had obtained a copy of it in one of his missions to Persia, A.D. 1800 or 1810. See "History of Persia," vol. ii. p. 547, Wm. Ouseley's Travels, vol. iii. p. 372, Asiatisches Museum, p. 377, and the catalogues of St. Petersburg, p. 403, and München, p. 41.

Contents: Preface to the Divān by Nashāt, fol. 1 *b*. This preface, as well as the short prose introductions to the various sections of the Divān, and the epilogue, are found collected in the works of Nashāt (see p. 722 *a*), foll. 18 *a*—26 *b*. Ḳaṣīdahs in praise of 'Alī and of the Shāh's predecessor, Aḳā Muḥammad, fol. 6 *a*. Ghazals, in alphabetical order, fol. 15 *a*, beginning:

از مهر روی کلرخان در سینه دارم خاها
آتش بجان و دل زند این آتشین رخسارها

Tarkīb-band, fol. 55 *a*. Detached verses, in alphabetical order, fol. 57 *a*. Rubā'is, fol. 62 *b*. A Marṣiyah on the death of Ḥusain, fol. 64 *a*. Maṣnavis, fol. 66 *b*. Epilogue of Nashāt, fol. 71 *a*.

Add. 18,544.

Foll. 74; 10 in. by 6¼; 15 lines, 3½ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, early in the 19th century. [H. STERNSSCHUSS.]

The same Divān, wanting the Ḳaṣīdahs and the prose prefaces.

Add. 25,017.

Foll. 188; 8¼ in. by 5; 13 lines, 2¼ in. long, with 26 lines in the margins; written in neat Nestalik, with three 'Unvāns and

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gold-ruled margins, early in the 19th century.

Three Maṣnavis, ascribed, in the label affixed to the back of the MS., to Ḥājī Muḥammad Ḥusain Shirāzī, حاجی محمد حسین شیرازی

The author, whose name does not appear in the text, addresses Faṭḥ 'Alī Shāh, fol. 133 *a*, as the reigning sovereign. He has all the prolixity of Sufi poets, and delights in the endless repetition of the same idea under different images.

I. Fol. 1 *b*. وامق و عذرا, "Vāmiḳ and 'Azrā," a love-story.

Beg. ای بنامت انتقاع نامها
وی بیدادت کرمی هنکامها

The author says in the prologue that under the hero's name he only describes the holy love that burns in his own heart.

II. Fol. 92 *b*. اشتر نامه, "The Book of the Camel."

Beg. باز دلم عاشقی از سر گرفت
تا که دگر پرده ز رخ بر گرفت

The above title, which is taken from one of 'Aṭṭār's poems (p. 578 *b*), is justified by frequent descriptions of the wild longings of the camel, and repeated addresses to the camel-driver شتریان.

III. Fol. 106 *b*. A poem without title, beginning:

آلهی بردان دردی کشت
که مستند از داده بیغشمت

This poem, which is written in continuation of the preceding, without any apparent break, is distinguished from it by the change of metre. It belongs to the class called تسمیه or "adjuratory."

IV. Fol. 114 *b*. مهر و ماه, "Mīhr and Māh," a love-story.

Beg. خداوندا دلی ده سوز در سوز
بطور عشقبازی آتش افروز

The various sections have extensive prose headings, showing the application of the allegory to mystic love.

Add. 19,533.

Fol. 187; 12 in. by $7\frac{1}{4}$; 15 lines, $4\frac{1}{4}$ in. long; written in Nestalik, on English paper, with the water-mark 1809.

The collected works of Nashāt نشاط, in prose and verse.

Mu'tamad ud-Daulah Mirzā 'Abd ul-Vahhāb, poetically surnamed Nashāt, was court-poet and secretary to Fath 'Alī Shāh. A letter of his composition, addressed to George III. about A.H. 1220, has been mentioned p. 392 *a*. His کتاب کچینه has been printed in Teheran, A.H. 1266.

Fol. 1 *b*. A Maṣnavī treating of mystic love, with a prose preface beginning:

ابواب سخن وجود بحکم کنت کنزاً مخفياً مسدود

Fol. 13 *b*. Two Ḳaṣīdahs in praise of Fath 'Alī Shāh.

Beg. هوا باد و هوس باران طمع خاک و خطر خضر
درین کلشن زهی نادان که بندوق دل کشاید یا

Fol. 17 *a*. Various compositions in ornate prose mixed with verses.

The most important are two prefaces, the first of which, beginning ناظم العوالم بدیع المناسم احتسب الهوا, was written for the Divān of Fath 'Alī Shāh, fol. 18 *a*, and the second for a poetical account of the wars of the same sovereign, entitled شاهنشاه نامه صبا, fol. 39 *a*.

From the latter we learn that the author of the poem, designated by his takhalluṣ Ṣabā, was a native of Kāshān, and a pupil of the three poets called Āzur (Luṭf 'Alī Beg), Ṣabāhī, and Hātif (see the Ātashkadah, foll. 180, 197), that he recited a Ḳaṣīdah, quoted at full length, on the accession of Fath 'Alī Shāh, who appointed him Malik ush-Shu'arā, and finally that he wrote the above poem by

desire of the Shāh, after the Russian campaign (A.H. 1218), in which he had accompanied his sovereign.

The collection includes pieces in Oriental Turkish, fol. 35 *a*, and in Arabic, fol. 36 *a*.

Fol. 55 *b*. Ḳaṣīdahs addressed to Fath 'Alī Shāh, mostly on the occasion of the Naurūz festivals.

Beg. بزم غیب از شمع ذاتش چون منور داشتند
پردہ داران صفاتش پردہ بر در داشتند

This section contains some Ḳaṣīdahs imitated from Anvarī by desire of the Shāh. It concludes with a Turkish piece and a few Ḳiṭ'ahs.

Fol. 75 *b*. Letters and miscellaneous compositions in prose.

Among the former are letters written in the name of Fath 'Alī Shāh to the Sultan Maḥmūd (in Turkish), to the Emperor Napoleon, to George III. of England, to the Vahhābī ehief (in Arabic), and to other princes and dignitaries. They are undated, and for the most part without headings. The second section, beginning fol. 104 *b*, contains letters written by Nashāt in his own name, and other prose pieces.

Fol. 142 *b*. Ghazals, in alphabetical order, followed by a Tarkīb-band, fol. 181 *a*, and some Rubā'īs, fol. 184 *a*.

Beg. پیداست سر وحدت از اعیان اما تری
العکس فی البرایا والنفس فی القوی

Add. 27,267.

Fol. 250; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 14 lines, $3\frac{3}{8}$ in. long; written in fair Shikastah-āmīz on European paper, with two 'Unvāns and gold-ruled margins, about the beginning of the 19th century; bound in painted covers.

[Sir J. MALCOLM.]

دیوان والہ اصفہانی

The Divān of Vālih of Isfahan.

Beg. با اینکه سر نبرد سخنی از زبان ما
ورد زبان خلق داستان ما

Vālih, whose original name Muḥammad Kāzīm is found in the present MS., fol. 248 *b*, lived in Isfahan under the Zend and Kāchār dynasties. He was upwards of eighty years old in A.H. 1226, when Sir Gore Ouseley saw him in his native city. See Notices of Persian Poets, Memoir, p. 67, and Sir Wm. Ouseley's Travels, vol. iii. p. 53.

The present MS. is apparently in the same handwriting as some signed specimens of the author's penmanship, dated A.H. 1225, and preserved in Add. 27,271.

Contents: Ghazals, in alphabetical order, fol. 1 *b*. A Maṣnavī, fol. 204 *b*. Muḥaṭṭa'tāt, mostly chronograms on contemporary events, with dates ranging from A.H. 1164 to 1217, fol. 206 *b*. Ḳaṣīdahs, addressed to Fatḥ 'Alī Shāh, Niẓām 'Alī Khān of Haidarābād, and others, fol. 218 *a*. Ḳiṭ'ahs and Rubā'īs, fol. 233 *b*. Moral maxims in Arabic, fol. 248 *b*.

Add. 7818.

Foll. 125; 8 in. by 6; 9 lines, 4 in. long; written in Nestalik, on European paper, early in the 19th century. [Cl. J. Rich.]

The Divān of the same poet, in a shorter recension, containing Ḳaṣīdahs, fol. 1 *b*. Ghazals, fol. 16 *b*, Maṣnavis, fol. 108 *a*, Ḳiṭ'ahs, fol. 104 *b*, Rubā'īs, fol. 111 *b*, and Chronograms, fol. 117 *b*.

Or. 308.

Foll. 124; 9 in. by 5½; 15 lines, 3¾ in. long; written in Shikastah-āmīz and in Nestalik; dated Ṣafar, the eighteenth year of Shāh 'Ālam (A.H. 1191, A.D. 1777). From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

دیوان مہبتلا

The Divān of Muḥtalā, with two prose works by the same author.

Beg. الہی برک و بار آرزو ده شاخسارم را
بہار شاخسار آرزو کن برک و بارم را

Shaikh Ghulām Muḥyi ud-Dīn Ḳurashī of Mirāth, who used the poetical surnames of 'Ishḳ and Muḥtalā, was the son of a poet, Shaikh Ni'mat Ullah Ni'amī, and lived in Delhi as a dependent of Navvāb Najaf Khān, an Amir of the court of Shāh 'Ālam. He left, besides his poems, a Tazkirah of Reḳhtah poets, composed A.H. 1222. See Sprenger, Oude Catalogue, pp. 187, 498, and Garcin de Tassy, Litt. Hind., vol. ii. p. 45.

Contents: I. Ghazals in alphabetical order, fol. 2 *b*. Mufradāt, Rubā'īs, and Mukhammasāt, fol. 60 *b*. Ḳaṣīdahs, fol. 65 *b*. Maṣnavis, fol. 73 *b*.

II. دیاغ گلہای حسن, containing descriptions of the various points of female beauty, in ornate prose, with appropriate verses, partly due to the author, partly to other poets not named, fol. 78 *b*.

Beg. تازکی لکستان حسن معنی بسحاب فضل

The date of composition, A.H. 1187, is expressed by the title. The work is also called مجموعہ عشق. See the Oude Catalogue, p. 187.

III. صد دفتر اشواق, models of letters, in ornate prose, on various subjects, fol. 99 *a*.

Beg. تنای عبارت آرائی کہ مذاق طبیعت

It is stated in the preamble that the above title numerically expresses the date of composition, viz. A.H. 1187.

The last two pieces are the first and second parts of a collection designated in the preface, fol. 79, as چار چمن. The third and fourth parts, called پیمانہ فکر and مردمک عین تماشا, are wanting.

Add. 25,830.

Foll. 69; 13 in. by 9; 6 lines, 5 in. long; written in large Nestalik, A.D. 1822.

[WM. CURETON.]

زيب التوازيح

A poetical account of the life of Zib un-Nisā Begam.

Author: Lālah Gokul Chand, لاله گوگل چند

Beg. تعالی الله زهی غفار خالق
که در وصفش دو عالم هست ناطق

Zib un-Nisā Begam, also called Begam Sumroo, was the widow of Walter Reinhard, a German soldier of fortune, better known in India by the nickname of Sombre, or Sumroo, who died A.D. 1778. His wife, who succeeded to his estate and to the command of his regiment, played a not unimportant part in the events of the reign of Shāh 'Ālam, from whom she received the title of فرزند عزیزه, "beloved daughter," and died about 1825. See Francklin, History of Shah Aulum, pp. 150, 188, James Skinner's Military Memoir, p. 279, Sleeman, Rambles and Recollections, vol. ii. p. 377, and Keene, Fall of the Moghul Empire, p. 297.

The author, who is designated in the title as the Begam's Munshī, begins with eulogies on his heroine, on Colonel George Alexander Dyce (a son-in-law of Zafaryāb Khān, the son of W. Reinhard by his first wife), who had the management of the Begam's estate, and on the Colonel's two sons, David Ochterlony Dyce, and John Thomas Dyce. He then proceeds to state that a history of Zib un-Nisā, written in prose by Munshī Jaisingh Rāi, having been lost, he had been desired to treat the same theme in verse.

The date of composition, A.D. 1822, is stated in the following line:

به سال هجده صد و عشرين و اثنان
مرتب شد کتاب از فضل یزدان

Or. 459.

Foll. 426; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 17 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik, about the beginning of the 19th century.

[DUNCAN FORBES.]

دیوان خاموش

The Divān of Khāmūsh.

Beg. ای برتر ازان که گوید ادراک
وصف تو از علم و عقل ما پاک

Şāhib Rām Khāmūsh, a Hindu born in Dehli, and a pupil of Shaikh 'Alī Ḥazīn, acted as Munshī to Shāh 'Ālam, and was subsequently employed as Taḥşildār under Mr. Duncan in the district of Benares. The author of the Tārīkh i Muẓaffarī, who was his intimate friend, states, fol. 500, that he died A.H. 1225. He was then upwards of seventy years of age. See the Oude Catalogue, pp. 167, 461.

Contents: Kaşīdahs and Kīṭāhs, including some chronograms with dates ranging from A.H. 1180 to 1205, fol. 2 b. Maşnavis, fol. 90 b. Ghazals, in alphabetical order, fol. 109 b, beginning:

اکریاری نماید در ره او همت دلها

Rubā'is similarly arranged, fol. 398 b.

On the first page is written: "G. C. Haughton, Febr. 1818. From Jonathan Duncan's library."

Or. 285.

Foll. 110; 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$; 13 lines, 3 in. long; written in cursive Indian Nestalik, in the 19th century.

[GEO. WM. HAMILTON.]

دیوان سرور

The Divān of Sarvar.

Beg. *تقدیر اورم کر نامہ بیفتابی دلہا*
نوبسدا خامہ جای مد بسم اللہ بسملہا

The author was a dependent of Ḥabīb Ullah Khān. A Maṣnavī addressed to that Amīr, and containing a pressing appeal to his liberality, is dated A.H. 1227.

Contents: Ghazals, in alphabetical order, fol. 2 *a*. A Kaṣidah in praise of Ḥabīb Ullah Khān, fol. 100 *a*. Mukhammasāt, fol. 104 *a*. A Maṣnavī also in praise of Ḥabīb Ullah Khān, fol. 105 *b*.

Add. 26,169.

Foll. 167; 10½ in. by 5½; 15 lines, 3¼ in. long; written in cursive Indian writing; dated A.H. 1229 (A.D. 1814).

[WM. ERSKINE.]

جرجیس رزم

A poetical account of the British wars in India, in Maṣnavī rhyme.

Author: Şafdar 'Alī Shāh, poetically styled Munşif, صفدر علیشاہ منصف

Beg. *بنامی کہ نامش سر نامہا*
ز سر ناسبدا زو زبان خامہا

The following notice of the author, on the fly-leaf, is in the handwriting of Mr. Erskine:—

“The author's original name was Mahomed Mohiudin, which, on renouncing worldly pursuits, he changed to Safdar Ali Shah. He was the son of Mozuffer Jeng, who changed his name to Kalender Ali Shah on becoming a Fakir (his mother was Nur-Jehan Begum, the niece of Tehniat Nissa Begum, the wife of Nizam u Doulet), and the grandson of Samander Shah of Herat, who married Tehniat Begum, the daughter of Nawab Evaz Khan, of the Soubah of Aurungabad. She, dying while her son Mozuffer Jeng was an infant, gave him to her sister, Syed Shah Begum, to

bring up. Syed Shah's husband was Hedayet Mohiudin Khan Mozuffer Jeng, the grandson of the Nizam Asif Jah by his daughter Khyr-ul-nisa Begum.”

The first of the two sections contained in this volume treats of the war with Tippoo, from the rupture of the peace (A.D. 1799) to the settlement of the Carnatic (A.D. 1802). The second, foll. 43 *b*—167 *b*, contains a record of the Marattah war. It begins with the taking of Poonah by Holkar, and the flight of Bāji Rāo (A.D. 1802), and ends with the retrocession of the conquered territories to Holkar and Sindiah (Dec., 1803). The hero of both narratives is General Wellesley, called in the text *جنرال وصلی*

The first section contains in its prologue, fol. 14 *a*, a panegyric on Mr. [the Honourable Mountstuart] Elphinstone, and at the end, fol. 36 *a*, eulogies on the author's special patron, Mr. Wm. Erskine, and on Dr. Taylor, who had restored him to health.

Both sections are signed by the author *نقیر صفدر علی شاہ قادری*, and the subscription shows that this copy was written by him for Mr. Erskine.

Add. 26,170.

Foll. 61; 11¾ in. by 7; 15 lines, 3½ in. long; written by the same hand.

[WM. ERSKINE.]

An appendix to the preceding poem, containing an account of the war with Holkar (in A.D. 1804).

Beg. *بنام کہ نام آور نامہ ہاست*
طرازندہ لوح زو خامہ ہاست

The prologue is followed by a short account of the capture of Pondichery by the French, fol. 3 *a*—4 *a*; after which comes this heading:

آغاز داستان تتمہ واقعہ هولکر کہ بعد فیصل مقدمہ
سیندنیہ مہراج و رگھوجی گھوسلہ راجہ ناگپور و تدبیر

تسخیر هولکر پرداختن انگلیسیان بموجب اشارت راجه
سردونت باجی راو شهر پونه

Of the first part of the poem, foll. 1 *a*—
13 *b*, there is a second draft at the end of the
volume, foll. 48 *b*—61 *a*.

The first page bears the author's signature.

Add. 26,171.

Foll. 34; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 14 lines, $3\frac{3}{4}$ in.
long; written by the same hand.

[WM. ERSKINE.]

A further continuation of the above poem,
containing an account of the campaign of
Bhartpūr, from the defeat of Col. Monson
(August 1804), to the retreat of Holkar from
Bhartpūr (March 1805).

Beg. چو در رزم کرنیل منسل شکست
بسیکبار شد هولکر چیره دست

On the first page is found the following
title, with the author's signature:

وقایعه بهرت پور و تاختن چندرال لیک بهادر بر ظالم سنک
راجه سیری جات برای راجه اسونت راو هولکر بهادر

Or. 295.

Foll. 177; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 11 lines, $2\frac{1}{8}$ in.
long; written in Nestalik; dated A.H.
1226 (A.D. 1811). [GEO. WM. HAMILTON.]

دیوان عبرت

The *Divān* of 'Ibrat.

Beg. سبک بر خیز بسم الله سوء عالم دلها
که بیتو صد هزاران دل بخون افتاد بسملها

This poet, whose proper name was Ḥusain,
records the death of his father Muḥammad
Ṣiddīq in A.H. 1182, that of his spiritual guide,
Sayyid Ḥasan Shāh in A.H. 1188, and the
birth of his eldest son in A.H. 1190. His *Di-*
vān contains chronograms relating to con-
temporaneous events in Multan, from A.H. 1177

to the date of its compilation, A.H. 1226,
with marginal additions coming down to
A.H. 1231.

Contents: Ghazals, in alphabetical order,
fol. 2 *b*. Mukhammasāt, fol. 119 *a*. Maṣ-
navīs, fol. 123 *b*. Rubā'īs and Fardiyyāt,
fol. 128 *a*. Tazmīn, an amplification of some
moral verses of Sa'di, in Maṣnavī, fol. 132 *a*.
Chronograms in prose and verse, with a short
preamble by the author, fol. 138 *b*.

Or. 303.

Foll. 74; $8\frac{1}{4}$ in. by 6; from 13 to 17 lines,
 $4\frac{1}{4}$ in. long; written in cursive Nestalik;
dated Zulḥijjah, A.H. 1232 (A.D. 1817).

[GEO. WM. HAMILTON.]

دیوان قتیل

The *Divān* of Mirzā Ḳatīl, consisting of
Ghazals in alphabetical order.

Beg. بود برق دگر در جلوهها جانانه مارا
نه هر شمعى بجان آتش زند پروانه مارا

Mirzā Ḳatīl has been already mentioned
p. 64 *b*. A full notice of his life is to be
found in the *Naghmah i 'Andalīb*, fol. 149,
where the date of his death, A.H. 1233, is
ingeniously expressed in this contemporary
chronogram, by the letters د ک ن ع خ ل ا ح :

ملاحظت و سخن و شعرو نثر و فکر و ادب
شدند بسی سروپا از وفات ان مرحوم

See the *Oude Catalogue*, p. 535, and the
Münich Catalogue, p. 40.

Add. 18,546.

Foll. 96; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 12 lines, $3\frac{1}{4}$ in.
long; written in fair Nestalik, with three
'Unvāns, and interlinear gilding throughout,
early in the 19th century.

[H. STERNSCHUSS.]

مثنویات شوکت

Maṣnavi of Shaukat.

The poet, who designates himself by the above takhalluṣ, held a high rank under Faṭḥ 'Alī Shāh, and was probably connected with the royal family. It appears from some passages, as foll. 9, 10, 39, that he had been sent by the Shāh from Teheran to Shirāz to take the government of that city, and that, during an illness which befell him there, he was lovingly tended by three members of the Shāh's family, for whom he professes the most tender regard, namely Prince Ḥusain, his mother, the first wife of the Shāh, and the Prince's sister.

Husain 'Alī Mirzā, the eldest son of Faṭḥ 'Alī Shāh, held during thirty-six years his court in Shirāz, as Governor of the province of Fārs. At the time of Sir Gore Ouseley's stay in that city, A.D. 1811, he was about twenty-two years of age, the Queen about fifty, and the Princess eighteen. See Notices of Persian Poets, p. 50, and Wm. Ouseley's Travels, vol. ii. p. 13.

The poems contained in this volume have neither titles nor headings. In all the poet describes, mostly in his own person, sometimes under the disguise of fictitious characters, the longings and joys of true love, the pangs of separation, and the tortures of jealousy.

Contents: Fol. 2 *b*. First Maṣnavī. Description of the author's journey to Shirāz, of his amorous passion, and his dangerous illness.

Beg. بیغام کردگار هستی آرا
کزو شد جمله هستی آشکارا

It was completed, as stated at the end, fol. 13 *b*, in A.H. 1233:

بروز شنبه از ماه جمادی
بپایان آمد این دفتر بشادی
ز هجرت وقت سالت را قرار است
سه و سی با دوصد بعد از هزار است

Fol. 13 *b*. Second Maṣnavī. The author is sent from Teheran to Khabūshān, from whence he leads a plundering raid into the hills. The pangs of absence, and love messages. The author's journey to Mashhad, Nishāpūr, and Firūzkūh. His return to Teheran and blissful meeting with his beloved.

Beg. الا ای آسمان لاجوردی
چرا پیوسته باما در نبردی

Fol. 22 *a*. The tale of Humāyūn and Malaknāz, two lovers of Ḥaidarābād.

Beg. نخستین کوه دریمای این راز
بود عشق خوش انجام خوش آغاز

Fol. 32 *b*. A dream of the Princess of China and her unhappy love.

Fol. 35 *a*. The poet's love-sickness, and his dialogue with his physician.

Fol. 36 *b*. A short poem addressed to the Shāh at a hunting party.

Fol. 37 *b*. The author's message from the palace of Shirāz to his beloved.

Fol. 39 *b*. Love-letter. The pangs of separation.

Fol. 43 *b*. Discourse with a Sufi on divine and earthly love.

Fol. 46 *b*. The story of Yūsuf and Zulaikhā.

Beg. رقم بردار این محکم حکایت
عبارت نماز این شیرین روایت

Fol. 66 *b*. The story of Prince Humāyūn-Fāl and Gulandām, the Vazīr's daughter.

Beg. بنام مالک الملکی که از جود
دو عالم از دو حرف آورد موجود

The rest of the volume, foll. 76 *a*—96 *a*, contains some short Maṣnavīs, the complaints of a deserted lover.

Round the margins of the last two pages are written some Ghazals by Khākān, *i.e.*, Faṭḥ 'Alī Shāh.

Or. 359.

Foll. 130; 8½ in. by 5¾; 11 lines, 3¼ in. long; written in cursive Nestalik; dated A.H. 1256 (A.D. 1840).

[Geo. Wm. Hamilton.]

هنس جواهر

Author: Zirak, زيرك

The love-story of Prince Hans, son of the king of Balkh, and the Chinese Princess Javahir, a Maṣnavī.

Beg. آغاز سخن بنام والا

سبحان تبارك وتعالى

Jai Sukh Rāi Zirak, a Kāyath of Dehli, is mentioned by Sarvar, writing A.H. 1242, as a young poet, then about twenty years of age. See Sprenger, Oude Catalogue, p. 306, and G. de Tassy, Litt. Hind., vol. iii. p. 343.

The author, who dedicates the work to Captain (afterwards Colonel) George William Hamilton, relates how, having heard the tale told by a friend in a literary assembly, he was prevailed upon by his younger brother, Khādim Ḥasanain, to put it into Persian verse. The poem was written, as stated at the end, A.H. 1256, the author being then in his 36th year.

The MS. is, according to the subscription, in the author's handwriting: شکر الهی کہ نگارستان معنی نادم ثانی بخط بی ربط مولف حلیہ اتمام پوشید

The poem consists, as stated in the last line, of 2736 distichs.

Or. 297.

Foll. 60; 9½ in. by 6½; 15 lines, 4¼ in. long in a page; written in cursive Nestalik, for Col. George Wm. Hamilton, then Commissioner of Multan, dated A.D. 1861.

دیوان علی

Author: Gadā 'Alī Shāh, گدا علی شاه

Beg. دم تسلیم میباید براه عشق اولها

کہ تا اسان توان رفتن در وادی بمنزلها

The author, who uses the takhalluṣ of 'Alī, is a Sufi poet of the most recent period.

Contents: Ghazals in alphabetical order, fol. 2 a. Rubā'īs, fol. 30 a. Fardiyyāt, fol. 54 b.

Add. 7829.

Foll. 134; 8 in. by 5½; 15 lines, 2¾ in. long; written in cursive Nestalik, apparently early in the 19th century. [Cl. J. Rich.]

The contents are described by Rich on the fly-leaf as follows:

"Two poems in the Guran dialect of the Courdish Language; purchased at Sina, August, 1820."

Guran (probably from گوران "fire-worshippers") is the name given to the inhabitants of Eastern, or Persian, Kurdistan, the capital of which, Sina, was visited by Rich, in August 1820. See the "Narrative of a Residence in Koordistan," London, 1836, vol. i. pp. 80, 81 and 199.

Although spoken in Kurdistan, the dialect is essentially Persian. In its vocabulary and grammatical structure it agrees in the main with the language of Iran, from which it differs, however, by certain phonetical changes, by its verbal inflexions, its prepositions, and some other peculiar words. As it does not appear to have attracted notice, the following brief sketch of its principal features will not be superfluous:—

PHONETIC CHANGES.—Medial or final *د* is frequently dropped. Ex. دیار 'sight, face' (دیدار), زیبا 'more' (زیاده), زیبا 'on foot' (دیدار), سپید 'white' (سپیدی), سپید 'gave' (دیدار), زیبا 'quick' (زود), زیبا 'saw' (دید), زیبا (داد).

The aspirates ه, ح, and ع, medial or final, generally disappear, and a preceding vowel, if in a closed syllable, is lengthened. Ex.: شار 'city, empire' (شهر), نام 'understanding' (فهم), زار 'poison' (زهر), بی رام (مهر), 'plain' (سارا), مویت 'love' (محبت), 'trial' (میدت), شوله 'space of time' (وعدہ), 'flame' (شعلہ), and even 'wound' for زخم. نیا 'he laid' (نهاد), 'look' (نگاہ), کو 'mountain' (کوه), صلا 'advice' (صیغ), سات 'hour' (ساعت), 'morning' (صبح), 'my way' (راہم), اروات 'thy soul' (ارواح).

Persian غ is often replaced by بخ as in داخ 'burn' (داغ), 'garden' (باغ), 'brain' (دماغ), 'he roared' (غرید), 'grief' (غم), خم (باغ).

The و stands for ب in وس 'enough' (بس), 'springtide' (بهار), 'pretext' (پہانہ), 'tongue' (زبان), 'sleep' (خواب), 'night' (شب), and many other words.

The same letter is preserved in some words in which Persian has substituted گت for it, as in وینہ 'fashion, manner' (گونہ), 'round' (گرد), 'become' (گشتہ), and ویر 'to pass' (گذر).

Most Persian words beginning with خو have in Guran a و alone. Ex.: ویش 'himself' (خویش), 'sweet' (خوش), 'to eat' (ور), 'to call, to read' (خوان), 'he desired' (خواست).

In a few words ل appears to have taken the place of Persian ر, as in لو 'to go' (رو), 'bird' (مرغ), 'love' (مهر), 'eyepress' (سرو), 'quarter, side' (راہ), and کیل 'to turn, to wander' (گرد).

Nouns.—The Guran dialect has still less
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declension than Persian; for the particle ل is absent. The accusative is expressed by position alone, and the dative by prepositions. The plural is in ان for all nouns; ex. سنکان 'stones,' کلان 'flowers.' The Yāe Vahdat assumes before the Izāfat, or enclitics, the form یو; ex.: چیز یو لائق 'a suitable object,' شخص یون 'there is a person.'

PRONOUNS.—The detached personal pronouns are من or امن 'I,' تو 'thou,' وہ or او 'he, she,' اویشان or اوان 'we,' they.' They are used also for the accusative, instead of ترا مرا etc.

The enclitical forms, which are, as in Persian, تان, مان, ش, ت, م, شان, are very extensively used, both to express possession, and to form the complement of verbs and prepositions. They also play an important part, as will be seen further on, in the conjugation of the past tenses.

The reflexive pronoun has distinct forms for each person, viz. ویم 'myself,' ویت 'thyself,' ویش 'himself' (خویش).

The demonstratives are او 'that' (آن), ای 'this' (این), and ایہ 'this' (ایہ), or ایہ وای (neuter). The interrogatives are کی 'who?', چیہ 'what?', کامین and کام (چیہ) 'what?' adjectively (کدام کدامین).

VERBS.—The verb 'to be' is represented by هست 'is,' corresponding to ها or هن, and by the enclitic . . . (است), as in خاطر من ریشن 'my heart is sore' (ریش است). Other enclitical forms are . . . م or نان for the first person, . . . نی for the second. The past has بیمن 'I was' (بودم), بیمن 'they were' (بودند); the perfect بیمن 'has been' (بودہ است); the subjunctive بو (بودہ است), plur. بام (باشم), بای (بودند); the optative بای (بودند); and the imperative بر or بہ.

The present tense takes the prefix م, occasionally written م. Thus from واچ, which, in striking agreement with Sanskrit, takes the place of گو, we have مواچو 'he says,' and from وین 'to see' موبینو (می بیند). The personal inflexions will be shown by the following paradigm of the verb 'to do':—

میکنم	=	مکرو	or	مکرون
میکنی	=	مکری		
میکند	=	مکرو		
میکنیم	=	مکرمی	or	مکرنیم
میکنید	=	مکردی		
میکنند	=	مکران		

The future, which is also used as subjunctive, has the same inflexions, but substitutes the prefix ب for م: بکرون 'I shall do,' باورو 'he will bring,' 'that he may bring,' etc. The imperative, which is generally found with the prefix ب, but sometimes without it, mostly takes in the singular the termination ه. Ex.: بوچه 'do' (بکن), مکر 'do not' (مکن), بواچه 'read' (بخوان), بوانه 'hear' (بشنو), بشنوه 'say' (بگو), بواچه 'do not' (مکن), مکر 'do' (بکن), کره 'say' (بگو), بواچه 'read' (بخوان), بوانه 'hear' (بشنو), بشنوه 'say' (بگو), بواچه 'do not' (مکن), مکر 'do' (بکن), کره 'say' (بگو), بواچه 'read' (بخوان), بوانه 'hear' (بشنو), بشنوه 'say' (بگو).

The past adds, as in Persian, د or ت to the root in the case of strong verbs, as آورد 'brought,' کرد 'did,' وات 'said,' شنفت 'heard.' Weak verbs form the same tense in ا, as پرسا 'asked' (کشید), کیشا 'drew' (کشید), فرما 'commanded' (فرمود). The latter formation applies to many verbs which in Persian are strong verbs, as خیزا 'rose' (شناخت), ریزا 'shed' (شناخت), رانا 'drove' (راند), while other verbs occur with either inflexion, as سپردا or سپرد 'entrusted,' نویسا or نویشت 'wrote.'

The personal terminations are as follows:

آمدم	=	آمام
گفتم	=	واتم

گفتی	=	واتی
گفت	=	وات
گفتند	=	واتن
آمدی	=	آمادی
آمد	=	آما
آمدند	=	آمان

The past with the prefix م forms the imperfect: موات 'was saying' (می گفت). The perfect is, in form, identical with the infinitive: کردن 'has done' (کرده است), کرتن 'has seized' (گرفته است), آمان 'is come' (آمده است). The pluperfect has کرتبی 'had seized' (گرفته بود), نیای 'had laid' (گرفته بود).

There is, however, another form of the past, more commonly used than the first, and which is one of the most striking features of the dialect. The ground-form of the past remains uninflected, and the subject is expressed by the enclitical forms of the pronouns, which are appended, either to the past itself, or to some preceding word. Thus we have واتش 'he said' (not گفتش, but گفت), واتشان 'they said' (گفتشان), فرمات 'thou saidst' (کردیم), جام کرت (فرمودی) 'I took place' (گرفتم), من توم قبول کرد (رو نهادم براه) 'I set out' (گرفتم), من ترا قبول کردم (من ترا قبول کردم) 'I adopted thee' (گرفتم), شنفت 'how many taunts did I hear' (گرفتم), thou savedst me' (من ترا خلاص کردی), they read the letter' (نامه را خواندند), they took Majnūn نکرد (مجنون را بردند) 'they did not sleep' (خواب نکردند).

The same construction applies also to the other past tenses, as in the following examples: کردنت 'thou hast done' (کرده), تو سهوت (آرزو کرده ام) 'I have desired' (آرزو کردم), تو سهو 'thou hast made a mistake' (کردن), 'when have I seen thee?' (من ترا کی دیدم), thou hast made me mad' (من ترا کی دیدم), مواتش 'he was

saying 'they were saying' (می گفت) موا نشان 'he was studying' (علم) علمش موانا (می گفتند) (دیده بود) 'he had seen' دیه بيش (می خواند).

The infinitive or verbal noun adds ن, as in Persian, to the ground form of the past. Ex. : خوردن 'eating' (خوردن), گرفتن 'seizing' (گرفتن), آمدن 'coming' (آمان), (گرفتن) 'seeing' (دیدن), (رفتن) 'going' (لوان), (دیدن).

Causative verbs are formed by adding ن to the root, as in لرزنا 'caused to tremble', shok 'causes to flow, sheds' (لرزانید) (می ریزاند).

An interesting passive form in ی is found only in the past, as کړيا 'was made' (کرده شد), سوچيا 'was burnt' (سوخته شد), and in the perfect, as کشيان 'is killed' (کشته است), نویسيان 'is written' (نوشته است).

The following table shows the third person singular past and present, and occasionally other characteristic forms, of some of the most common verbs, in so far as they differ, wholly or in part, from Persian:—

شنيد (?) 'heard' اژني.
(می آید) 'comes' مياو or ميو (آمد) 'came' آما.
plur. 'they come'; fut. بيو; imper. بياوه.
ایشو 'wounded, hurt'; pres. ايشا.
مپیکو 'thrust, planted'; pres. يیکا.
(میدهد) 'gives' مدرو or مدو (داد) 'gave' دا.
plur. 'they give'; subj. مدان or مدان.
first pers. plur. بدریم, بدری, or بدری; imper. (ده) در or بدر, بدر.
مدروشو 'shone, sparkled'; pres. دروشا.
مونیو 'saw'; pres. دیا or دی.
(آراست) 'prepared' رازنا.
(می داند) 'knows' مزانو (دانست) 'knew' زانا.
imper. بزاند.
'came out, issued.' زیا.

'takes.' مستانو (ستد) 'took' ستاست or سند.

'laid, put down;' pres. شانو. شانا or شند.

'they hear.' مشوان 'heard,' شفت.

'goes;' imper. بشو. مشو (شد) 'went' شی.

'seized' (گرفت) مکيرو. کرت.

'did;' pres. مکرو; subj. 1st pers. بکیم, بکيون.

3rd pers. plur. بکن; imper. کر, کره, or کی.

'wept' (گریست) کروا.

'fell;' subj. بکینو. کنا (فتاد) گفت.

'sends.' مکیانو, کیانا or کیاست.

'turned, wandered' (گردید) مکیاو. کیلا.

(می گردید).

'he does not leave or let alone.' نمازو.

'went' (رفت) لوا. لوه (برو) imper.

'stood;' imper. مدره. مدرا.

'remained' (ماند) مند. ممانو. pres.

'sat down' (نشست) نششو. نششو. pres.

(می نشیند).

'laid down' (نهاده) بنبرو. بنبرو. subj. زیا.
imper. بنیه.

'ate' (خورد) ورد or وارد. وارو or مورو. pres.
(می خورد).

'asked, desired' (خواست) وازو. وازو. pres.
(می خواهد).

'sells' (فروشد) مورشو.

'threw, cast down;' subj. بوزو (?). وست.

'called, read' (خواند) مانو. مانو. pres.
وانا or وند.

'passed' (گذشت) ویرد. ویرد. pres.
(می گذرد) مویرو.

'arrived, reached' (یافت) میاو. میاو. pres.

(می یابد).

PREPOSITIONS.—They are numerous, not to say redundant, and differ widely from the Persian words of the same class. Nearly all combine with the pronominal suffixes, a ن being in some cases inserted between the two elements. و, which is generally substituted for Persian ب, به, in all its meanings,

forms with the pronouns the groups 'to me,' 'to him,' etc. پی 'to, for, on account of,' is also used to express the dative; with the pronouns it forms پیتم 'to me,' پیته 'to thee'; also پیتم, پیته with the same meaning. The dative is likewise expressed by ل, apparently borrowed from Arabic, which occurs only in connection with pronouns, as لیت 'to thee,' لیشان 'to them.' پری 'for, towards,' takes also the pronominal suffixes, as in پریتم 'for me,' پریمان 'for us.'

ن or نه, which does not combine with the pronouns, is found, strangely enough, in two opposite meanings, viz. 'in,' and 'from.' The latter meaning is more generally conveyed by چه, or چه, which, however, is also sometimes used in the sense of 'in'; with the pronouns: چنم 'from me' (ازمن), چنی 'with me,' چنیم 'with me.' (دنبال) 'دما' 'after,' 'چمان' 'like.'

دا and ده are frequently affixed to a noun governed by a preposition; ex. بیاباندا 'into the desert,' بروی خاکدا 'upon the ground,' بلاي خداوه 'before God.'

The pronominal suffix is sometimes detached from the preposition, and appended to a preceding word. Ex.: بواچم پنه, for بواچه پنم, 'tell me'; ستانم چنم, for ستانم چنم, 'take from me.'

There are, besides, several compound prepositions, as ندری 'into,' دوری 'round,' اندلی 'amid,' ولانی 'to him,' چلاشی 'with, by,' وپانی 'upon,' etc.

ADVERBS.—'out, outside,' بیوار, 'down,' بیوار, 'up, aloft,' هور, 'for, raised' (هورخیزا), 'always' (برخاست) 'rose'

'now' (آن ساعت), 'then' (به این ساعت), 'when' (ازان ساعت), 'since' (جوسا), 'now,' 'there,' 'so much,' 'longer, further,' 'to-day,' 'to-night,' 'if, perhaps' (مگر), 'or' (یا خود), 'also' (منج), 'I also,' 'he also', etc.

The following are a few other words peculiar to the dialect:—'wandering, distracted'; (آدر) 'fire' or آهر; 'tear' (اسرین) and اسر; 'brother' (برادر); 'great' (برزر); 'garments' (برکشو); 'time' (پریشان); 'state, condition' (چهد) 'haste' (جخت); 'eye' (چم) (جگر); 'desert' (چول) (چمین); 'face' (چهار); 'lock, ringlet' (دایه); 'mother' (دنگ); 'sound, voice' (دوستاخ); 'way-farer' (راز); 'speech' (راکه); 'road' (روز); 'day' (روز); 'cry, lamentation' (زما); 'sad' (زور); 'bridegroom' (شیدا); 'mad' (شیت); 'woman' (ژن); 'distress, lament' (شین) and شیبون; 'much, many' (کشتین) and کشت; 'all, whole' (کوناه); 'daughter' (کونا); 'cheek' (کوناه); 'side' (کهن); 'soul, life' (کجان); 'old' (کهن); 'moon, quarter' (لاد); 'a moment' (لاد); 'poor' (هوار); 'desire' (خواهش); 'sigh, breath' (هلمت); 'onset' (هلمت); 'place' (هور); 'blood' (هورن); 'sky' (هور); 'house' (خانه); 'jack' (چاکه).

The contents of the present volume are as follows:—

I. Fol. 1 b. کتاب خورشید خاور, the tale of Khurshīd, son of the king of Khāvar Zamīn,

and Khirāmān, the daughter of the emperor of China.

Beg. دماي (بعد از) حمد ذات جهان آفرين
ياوام بی (آمدم به) تعريف شاي خاور زمين
شذقتم نه (از) پير دانای هنرور
پادشاهی بی (بود) نه (در) ملك خاور

II. Fol. 68 b. کتاب لیلی و مجنون, the well known story of Laili and Majnūn.

The first line is wanting; the next following are:

واحد بیچون حی بی همتا
رازق رزاق یکانهء تنیا (تنها)
آمین و آمین آیه هل اتا

Both poems are anonymous. They are written in popular style, and in a very simple form of versification. Each line is composed of ten syllables, without any fixed rule in respect to quantity, and is divided by a caesura into two hemistichs of equal length. The *Izāfat* and the conjunction *و*, when preceded by a vowel, either short or long, form with it one syllable. The following lines, in which the Persian equivalents are added in parenthesis, may serve as a specimen:

یکرو چه تقدیر وادهء نو وهار
(یکروز از تقدیر وعدهء [بموسم] نوبهار)
خورشید کرد هوای سواری شکار
لوا (رفت) و (به) پای تخت شای خاور زمين
سجدش برد و ناز مدرا و تمکين
(سجده کرد به ناز ایستاد به تمکين)
شاه واتش (گفت) ای نور جهان بين من
ای چشمهء حیات دنیا و دین من
فدات بام پی چی مدرافی ولام
(فدات بانتم برای چه ایستادهء پیشم)
هر من و سرکرد دور دیدت بام
(همیشه من نثار دور دیدهء تو باشم)
بشو و (به) مکتب درست بواند (بخوان)

علم خاص پی وبت حرفی بزانه
(علم خوبست برای خودت حرفی به دارن)
نا وقتی یاوای (بیائی) به صنع (من) شاهی
بنشینی و (به) تخت جهان مطاهی (مطاعی)
خورشید وات (گفت) ای شاه علمم دیارن (دیدارست) ؟
اینه (این) نو بهار وادهء شکارن (موسم شکارست)

اگر لطفش بو چنیم شهریار
(اگر لطف باشد با من شهریاررا)
رخصت بدو پیم (بدهد مرا) بعزم شکار
تا کوزن و کور باورون ودام (بیاورم بدام)
نازه کم (کنم) آیین کور کبری بهرم
شاه وات (گفت) ای وزیر پری (برای) شهزاده
آساسهء شکار بکر (بکن) آماده
در ساعت وزیر صاحب عقل و فام (فهم)
ترتیب دا (داد) پریش (برایش) آساسهء تمام
غوغا گفت (انتاد) و (به) خلق میدان و بازار
شهزادهء خاور مشو (می رود) به شکار
مخالوق خاور پری (برای) تماشاه
جم بین (جمع بودند) سحر زو (زود) نه (در) میدان شاه
مدران انتظار و قایی شاهوه
(ایستادند منتظر به درگاه شاه)
کی بو که خورشید بیو وراوه
(کسی باشد که خورشید بیاید براه)
ناگاه بر آما (آمد) نه (از) قصر زرکار
صدای هی دور باش جارجیان (مغادیان) هزار

Add. 7826.

Foll. 151; 6 in. by 4; 12 lines, 3¼ in. long; written in cursive Nestalik; dated A.H. 1231 (A.D. 1816) [Cl. J. Rich.]

Khusrau and Shirin, a *Maṣnavī* in the same dialect, and the same measure.

The MS. appears to have been transcribed from an imperfect copy; it begins abruptly with the following lines:

کشت به بشیو حال بدل کرانی
 پنجه دا نذل دسته زرانسی
 بشنو چه شیرین او شو تا برو
 هی کرد بشودیز بیاد یا هو
 چه صب تا بشام رانا منادی
 طی کرد منزلان وادی به وادی

Add. 23,554.

Foll. 53; 6½ in. by 4¼; 12 lines, 3 in. long; written in cursive Nestalik, early in the 19th century. [ROB. TAYLOR.]

بهرام وکلندام, a poem in the same dialect, treating of the love adventures of Bahram, son of King Kishvar, and Gulandām, daughter of the emperor of China. It is imperfect at beginning and end. The first lines are as follows:—

چه (از) عشق یاور مجونشا (می جوشید) جون برق
 چه (از) دل مکیشا (می کشید) نعرهء وینه (مثل) برق
 صحر که خورشید رخشان مدا (می داد) سر
 مخیزا (می خاست) چه (از) خواب میستش (می
 بست) کمر
 میونشا (می پوشید) براق بدن سر تا پا
 قدمش منیا (می نهاد) بجهان بدیما
 وینه (مثل) خور منشت (می نشست) نه (در) پشت
 مرکب
 رو مکرد (می کرد) بدشت منزلکه عرب
 مکردش (می کرد) شکار تا بنمائی (بنماز) شام
 شام فارغ مبی (می بود) چه (از) یاد کلندام

ANTHOLOGIES.

Add. 7825.

Foll. 159; 7½ in. by 4¾; 9 lines, 3 in. long; written in large Naskhi, apparently in the 14th century. [Cl. J. Rich.]

A collection of short poetical extracts, Arabic and Persian, classed according to subjects. See the Arabic Catalogue, p. 502.

The names of the authors are seldom given. Of Persian poets the following alone are mentioned:—Firdūsi, foll. 29, 34, 74, 75, Sanā'ī, fol. 11, the author of *مقامات الحمیدی* (Haj. Khal., vol. vi. p. 57), fol. 61, Anvarī, foll. 12, 62, 83, Nizāmī, fol. 22, and Sa'dī, foll. 11, 38, 59, 134.

The MS., which is imperfect at both ends, and wants some leaves in the body of the volume, begins with the rubric: *باب فی المراثی والتعازی وهو ثلاثة فصول الاول فیما يتعلق بالاولاد والصبيان*. A spurious beginning and end, and false catchwords, have been added by a later hand.

Add. 16,561.

Foll. 89; 9 in. by 5; 17 lines, 3 in. long; written in fine Nestalik, on tinted, glazed, and gold-sprinkled paper, with eleven 'Unvāns, and nine miniatures of the highest degree of finish; dated Shamākhī (Shīrvān), Rabi' II., A.H. 873 (A.D. 1468); bound in stamped leather.

Select Ghazals from the Divāns of twelve poets of the 8th and 9th centuries of the Hijrah. The first heading is *انتخاب شیخ کمال خجندی*

Beg. *افتتاح سخن آن به که کند اهل کمال
 بشنای ملک الملک خدای متعال*

There are similar headings to the remaining sections, each of which contains Ghazals extracted from one Divān, and arranged in alphabetical order.

The selections are from the Divāns of the following poets:

1. Kamāl Khujandī (p. 632 *b*), fol. 1.
2. Ḥafīz Shīrāzī (p. 627 *b*), fol. 6.
3. Amīr Khusrau (p. 609 *a*), fol. 13.
4. Maulānā Kātībī (p. 637 *b*), fol. 23.
5. Maulānā Ashraf (probably Darvish

Ashraf, who lived under Sultan Muḥammad B. Bāisunghar; see *Ilāhī*, Oude Catalogue, p. 71, and *Biblioth. Sprenger.*, No. 1379; compare Sir Wm. Ouseley's Catalogue, No. 152), fol. 41.

Beg. ای رخ دلفروز تو طرح نهاده مارا
بنده خوش ساخته عشق تو پادشاه را

6. Amīr Shāhī (p. 640 *a*), fol. 50.

7. Nāṣir (a Darvish of Bukhārā, who visited Salmān Sāvajī in Baghdād in the reign of Shaikh Uvais, A.H. 757—776; see *Daulatshāh*, v. 5, *Haft Iklim*, fol. 591, *Taqī*, Oude Catalogue, p. 18, and the *Upsala Catalogue*, p. 103; it is stated in the *Ṭabaḳāt i Shāhjahānī*, fol. 39, that Nāṣir died A.H. 772), fol. 57.

Beg. ای چشم تو برهم زده حال دل مارا
زلف تو بر آشفته من بی سروپا را

8. Maulānā Bisāṭī (of Samarḳand, a disciple of 'Iṣmat, and the favourite poet of Sulṭān Khalīl, A.H. 807—811; see *Daulatshāh*, vi. 4, *Taqī*, p. 19, *Laṭā'if*, fol. 9, and the *Upsala Catalogue*, p. 111. According to the *Ṭabaḳāt i Shāhjahānī*, fol. 74, Bisāṭī died young, A.H. 808. The *Mirāt i Jahānnumā*, fol. 308, gives A.H. 815 as the date of his death), fol. 62.

Beg. بزنجیر از چه میداری رقیب آن سرو دلجورا
مرا زنجیر می باید که من دیوانه ام اورا

There is a lacune extending from the letter *s* in the above section to the letter *b* in the next.

9. Khayālī (p. 639 *a*), fol. 68.

10. Jāmī (p. 643 *a*), fol. 74.

11. Ṭūsi, fol. 80. 'Abd Ullah Ṭūsi, a native of Khorasan, was attached to Sultan Abul-Ḳāsim Bābur, after whose death, A.H. 861, he passed to the court of Jahānshāh. He died in old age, A.H. 869; see *Daulatshāh*, vii. 12, *Taqī*, Oude Catalogue, p. 19, *Laṭā'if*, fol. 11, etc.

Beg. ای داده نور شمع رخت مهر و ماه را
زلفت شکسته رونق مشک سیاه را

12. Ṭālī'ī (of Samarḳand, who died A.H. 858; see *Taqī*, Oude Catalogue, p. 19, the *St. Petersburg Catalogue*, p. 311, *Laṭā'if*, fol. 11, and the *Münich Catalogue*, p. 29), fol. 86.

Beg. تیر تو مرا بر طرف دیده بینا
پیدا شده مانده نی بر لب دیا

Copyist: شرف الدین حسین سلطانی

Add. 7824.

Foll. 234; 8½ in. by 4¼; 14 lines, 2⅔ in. long; written in fine Nestalik, with gold-ruled margins and ten 'Unvāns, apparently in the 16th century. [Cl. J. Rich.]

Select Ghazals from the *Divāns* of the following ten poets, ranging from the 7th to the 10th century of the Hijrah, with the heading: انتخاب دیوان شیخ سعدی

1. Sa'dī (p. 595 *a*), fol. 1.

2. Amīr Khusrau (p. 609 *a*), fol. 27.

3. Ḥasan Dihlavī (p. 618 *a*), fol. 68.

4. Kamāl Khujandī (p. 632 *b*), fol. 88.

5. Kātībī (p. 637 *a*), fol. 109.

6. Amīr Humāyūn (a Sayyid, of Asfarāin, who lived chiefly in Tabriz, at the court of Sultan Ya'qūb. He died near Ḳum, A.H. 908. See *Taqī*, Oude Catalogue, p. 20, *Sām Mirzā*, fol. 30, *Ātashkadah*, fol. 35, *Haft Iklim*, fol. 327, and *Riyāz ush-Shu'arā*, fol. 503), fol. 123.

Beg. ببیتو جائی که شود خالک دل چاک انجا

تا ابد ناله بر آید ز دل خالک انجا

7. Ahlī Shirāzī (p. 657 *a*), fol. 137.

8. Bābā Fighānī (p. 651 *a*), fol. 170.

9. Shahidī, fol. 190. Maulānā Shahidī, of Ḳum, was Malik ush-Shu'arā in the reign of Sultan Ya'qūb (A.H. 883—896). After that king's death he repaired to India, and settled in Gujrat, where he died, nearly

a hundred years old, in A.H. 935. See Sām Mirzā, fol. 99, Haft Iklim, fol. 401, Riyāz ush-Shu'arā, fol. 232, and Taqī, Oude Catalogue, p. 21.

Beg. بطوف میکدها روز بینوائی ما
سفال جرخ بود کاسه کدائی ما

10. Muhtasham (p. 665 *b*), fol. 207.

Add. 7796.

Foll. 361; 12 $\frac{3}{4}$ in. by 8; 15 and 17 lines, 3 $\frac{1}{2}$ in. long, with 30 lines in the margins; written in neat Nestalik, apparently in the 16th century.

[Cl. J. Rich.]

A vast collection of *Ḳaṣīdahs* and *Ghazals* by various poets, ranging from the fifth to the tenth century of the Hijrah.

The original arrangement of the MS. has been disturbed, and, as many leaves are lost here and there, it is not possible to restore it with any degree of certainty. The *Ḳaṣīdahs*, followed by some *Tarkīb-bands*, occupy the central space of the pages, without any apparent system of classification, except this, that poems composed in the same measure, and with the same rhyme, by different poets, are grouped together. But the authors' names are, with few exceptions, omitted.

The *Ghazals* are written in the margins, partly promiscuously, partly in a number of alphabetical series, each by one author. These connected series belong to the following poets: *Āṣafī* (p. 651 *b*), foll. 6—11. *Ḥasan* of Delhi (p. 618 *a*), foll. 42—63. *Kāhī* (probably *Ḳāsim Kāhī*, of *Kābul*, a pupil of *Jāmī*, who died in *Agra*, A.H. 973; see *Riyāz ush-Shu'arā*, fol. 384, and *Blochmann*, *Ain Akbarī*, p. 209), foll. 63—73, 207—211. *Shāhī* (p. 640 *a*), foll. 74—108. *Bisāfī* (p. 735 *a*), foll. 108—113. *Ḥaidar* (probably *Ḥaidar Kulichah-paz*, of *Herat*, who died A.H. 959; see *Taqī*, p. 22, and *Sām Mirzā*, fol. 106), foll. 211—230, 122—138. *Ahī* (a Turkish *Amīr*, who was attached to

Gharīb Mirzā, son of *Abul-Ghāzī Sulṭān-Ḥusain*, and died A.H. 927; see *Oude Catalogue*, pp. 21, 327, and the *Vienna Catalogue*, vol. i. p. 578), foll. 139, 140, 167—189, 231-2. *Ahli Khurāsānī* (p. 657 *a*), foll. 233—244, 253—260, 141—144. *Salmān* (p. 624 *b*), foll. 144—146. *ʿIṣmat* (*Khawājah ʿIṣmat Ullah*, of *Bukhārā*, who was the favourite poet of *Sulṭān Khalil* and of *Mirzā Ulugh Beg*, and died A.H. 829; see *Daulatshāh*, vi. 5, *Taqī*, *Oude Catalogue*, p. 19, and *Haft Iklim*, fol. 592), foll. 147—163.

Add. 19,494.

Foll. 85; 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$; 15 lines, 3 $\frac{1}{4}$ in. long; written in *Nestalik*; dated the 28th year (probably of *Shāh ʿAlam* = A.H. 1200, A.D. 1786).

Select *Ghazals* by some of the most popular poets of *Persia* from the 7th to the 10th century of the *Hijrah*, arranged in one alphabetical series.

The most frequently recurring names are those of *Jāmī*, *Sa'dī*, *Ḥāfīz*, *Khusrau*, *Salmān*, *Hilālī*, *Shāhī*, *Āṣafī*.

Or. 1228.

Foll. 59; 5 $\frac{3}{4}$ in. by 3 $\frac{3}{4}$; 11 lines, 2 $\frac{3}{4}$ in. long; written in *Nestalik*, apparently in the 18th century.

[ALEX. JABA.]

Select *Ghazals* by various poets, arranged in alphabetical order under each of the following names: *Khawājah Ḥasan*, fol. 1 *b*, *Jāmī*, fol. 18 *a*, *Ḥāfīz*, fol. 21 *a*, *Shāhī*, fol. 35 *b*, *Ahli*, fol. 46 *a*. Appended are some *Rubāʿīs* and *Ḳiṭʿahs*, fol. 51 *a*.

Add. 6634.

Foll. 214; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; written in *Nestalik*, in three columns with about 16

slanting lines in each, apparently in the latter part of the 17th century.

[J. F. HULL.]

Select verses by poets of the latter part of the 10th and of the 11th century of the Hijrah.

The extracts are confined, with but few exceptions, to one or two lines, but sometimes they form a series belonging to one poet, whose name is given in the heading. The general arrangement appears to be chronological.

It may be seen from an original folio'ing, beginning with 397 (fol. 188) that the MS. once formed part of a larger volume.

The more extensive extracts are:—مجموعهء راز, a Sufi poem in the form of a Tarjī'-baud, by Kashfī (Amir Šālih; see p. 154 *a*, and the Oude Catalogue, p. 456), completed, as stated at the end, A.H. 1030, foll. 82—88. فرهاد وشیرین, a poem by Vahshī (p. 663 *b*), foll. 160—180. سوز و گداز, a poem by Nau'ī (see p. 674 *a*), foll. 180—187. A fragment of a fairy tale in prose, the hero of which is called Tamīm, foll. 46—54.

Add. 6633.

Foll. 242; 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$; 14 lines, 2 $\frac{3}{4}$ in. long; written in fair Shikastāh-āmīz, with gold-ruled margin; dated Rabi' I., A.H. 1117 (A.D. 1705). [J. F. HULL.]

ریاض العشاق

A collection of choice verses by ancient and modern poets, suitable for quotation in elegant letter-writing.

Author: Muḥammad Šādīk B. Shams ud-Dīn 'Alī, a native of Kūhkailūyah (a village of Garmsir, province of Fārs), محمد

صادق بن شمس الدین علی کوه کیلویی

Beg. ای رقعہ از مرقععات تو سپہر

The author states in the preface that he had made this compilation by desire of his

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patron, Zulfakār Khān (the well-known Amīr of Aurangzīb's reign, who was put to death A.H. 1124), and adds in the epilogue that it was completed in A.H. 1117. The date is conveyed by the chronogram:

تاریخ تمامیت آن میجستم
از غیب کسی گفت ریاض نو کل

The work is divided into four sections termed روضه, with minute subdivisions. The MS. is, as stated at the end, the second draft written by the author himself.

Add. 16,802 and 16,803.

Two uniform volumes of 429 and 453 foll.; 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$; 15 lines, 3 $\frac{1}{2}$ in. long; written in fair Shikastāh-āmīz; dated Lahore, Zulka'dah, A.H. 1152, and Muḥarram, A.H. 1153 (A.D. 1740). [WM. YULE.]

بیاض میرزا بیدل

A Persian anthology compiled by Mirzā Bidil (see p. 706 *b*).

It contains choice pieces by a vast number of poets from the age of Khākānī to the author's time, classed according to the various styles of poetical composition, and arranged, in each class, in alphabetical order according to the rhymes.

Poems written by different authors in the same measure and with the same rhyme are grouped together. The names of the poets are given in versified headings like the following: بادشاه معراج سخن کلام قدسی سرز معنی اسپر

Contents: Kašīdahs, Add. 16,802, fol. 3 *b*. Ghazals, *ib.* foll. 135—429, and Add. 16,803, fol. 1—136.

Mu'ammās, or riddles, Add. 16,803, fol. 136. Rubā'is, fol. 139. Mustazād, fol. 200. Kīṭāhs, fol. 212. Short pieces in Maṣnavī rhyme, fol. 224.

Longer Maṣnavīs by the following poets:

R R

1. Salīm (Muḥammad Kūlī, a native of Teheran, who was first attached to Mirzā ‘Abd Ullah, governor of Lāhijān. He subsequently went to India, and found a patron in Islām Khān, an Amīr of Shāhjahān. He died in Kashmīr A.H. 1057. See the Oude Catalogue, p. 556, Mir‘āt Āftābnumā, fol. 141, Mir‘āt Jahānumā, fol. 356). 2. Ashraf (Muḥammad Sa‘īd, of Māzandarān, who went to India and became the instructor of Zib un-Nisā Begam, daughter of Aurangzīb, and a favourite of Bahādur Shāh. He died at Monghyr some time after the death of that prince. See the Oude Catalogue, p. 340, Haft Āsmān, p. 158, and Mir‘āt Jahānumā, fol. 307). 3. Mir Yahyā (a native of Kāshān, who went to India, wrote a Shāhnāmāh for Shāhjahān and poems in praise of Dārāshikūh, and died A.H. 1074. See the Oude Catalogue, p. 115, Mir‘āt Āftābnumā, fol. 157, and Mir‘āt Jahānumā, fol. 410). 4. Ḥakīm Ruknā (p. 688 *a*). 5. Ṭālib Āmulī (p. 679 *b*).

Mukhammasāt, fol. 293. Maṣnavīs descriptive of female beauty, by Mirzā Bidil, fol. 388. Maṣnavīs on moral subjects by the same, fol. 402. Letters and other compositions in prose by Bidil and other writers, fol. 411. Musaddasāt, fol. 423. Riddles in prose, fol. 432. Versified chronograms relating chiefly to the death of poets, and brought down to A.H. 1121, fol. 434. A tale of a simple-minded Brahman and the wiles of his artful wife, in prose, foll. 444—451.

The margins contain, besides some additional short poems, the following pieces:— 1. زاد العارفين, a tract in six Bābs, ascribed to the celebrated Sufi, Khwājāh ‘Abd Ullah Anṣārī (see Haj. Khal. vol. iii. p. 526), Add. 16,802, foll. 12—23. 2. لطائف, “ingenious observations,” by ‘Abd ul-Aḥad, surnamed Vaḥdat, *ib.* foll. 23—26. 3. نصائح و مراعات, “counsels and exhortations,” by Nakhshabī, foll. 27—30. 4. معراج خیال, an erotic poem by Tajallī (Mullā ‘Alī Rizā, a native of Ardaḳān, province of Yazd, stayed some

time in India during the reign of Shāhjahān, and spent the latter part of his life, under Shāh ‘Abbās II. and Sulaimān, in his native land, where he died A.H. 1088. See the Oude Catalogue, p. 150, Riyāz ush-Shu‘arā, fol. 89), Add. 16,803, foll. 388—393. 5. مباحثه کونکار و تنباکو, “a contest between poppy and tobacco,” a Maṣnavī by Mujrim (see the Oude Catalogue, p. 183), foll. 393—397. 6. Letter of Ni‘mat Khān ‘Alī (p. 268 *b*) to Irādat Khān Vāziḥ, foll. 403—408. 7. نقلیات بزرگان, “anecdotes of the great,” foll. 408—411. 8. Extracts from رساله جشن حسن و عشق, by the same Ni‘mat Khān, foll. 411—414. 9. گلشن راز, a Tarjī‘ by ‘Urfī (p. 667 *a*), and other poems of the same kind, foll. 434—441.

Add. 7822.

Foll. 185; 6 $\frac{3}{4}$ in. by 3 $\frac{3}{4}$; 10 lines, 1 $\frac{3}{4}$ in. long; written in neat Shikastah-āmiz, with ‘Unvān and gold-ruled margins; dated Rubā‘ī II., A.H. 1063 (A.D. 1653).

[Cl. J. Rich.]

A collection of Rubā‘īs by the four following poets:

1. Saḥābī (see p. 672 *b*), fol. 1.

2. Abu Sa‘īd B. Abil-Khair (see p. 342 *b*, the Oude Catalogue, p. 309, and Ethé, “die Rubā‘īs des Abu Sa‘īd,” Sitzungsberichte der Bayer. Akademie, 1875, p. 146), fol. 133.

Beg. ای روی تو ماه عالم ارای همه
وصل تو شب و روز تمنای همه

3. Mullā ‘Abd ul-Vāsī‘ Ardabīlī, poetically surnamed Maḥvī, fol. 154.

Beg. در باخته بود عقل در باخته بود
روزم جو شب هجر سیه ساخته بود

This poet, who is generally called Mir Mughīṣ Maḥvī Hamadānī, and is celebrated for his Rubā‘īs, was born in Asadābād, near Hamadān, and studied in Ardabīl. After a stay in India under the patronage of the

Khānkhānān ('Abd ur-Raḥīm), he returned to his native land, and died in Hamadān, A.H. 1016. See Blochmann, *Ain i Akbari*, p. 585, *Haft Iqlim*, fol. 424, *Badāoni*, p. 343, *Ātashkadah*, fol. 116, *Riyāz ush-Shu'arā*, fol. 420. The last work mentions another Maḥvī Ardabili, whose proper name was 'Abd ul-'Alī, and who died in Burhānpūr A.H. 1025.

4. Bābā Afzal Kāshī, fol. 170.

Beg. یا رب جو درازنده حاجات توی

هم قاضی كافة مهمات توی

Afzal ud-Dīn, of Kāshān, died A.H. 707; see Takī, *Oude Catalogue*, p. 17, and *Ātashkadah*, fol. 107.

Or. 328.

Foll. 54; 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$; 17 lines, 2 $\frac{3}{4}$ in. long; written in Nestalik, apparently in the 17th century. From the royal library of Lucknow. [GEO. WM. HAMILTON.]

A collection of satires written by various poets on their contemporaries.

Beg. صبا بگو بحمد رضا که دیگر بار

نهد گرفتیم و روغن زدم چنار و منار

The names of the authors are not given in the headings, but some appear occasionally in the text, as those of 'Arūsī, fol. 5 *a*, and Kaidī, fol. 5 *b*. On the fly-leaf, and by a later hand, is written: قصاید عروسی و کیدی و میر وغیره شعراء متقدمین در هجو همدگری

The text has many short gaps, apparently owing to holes in the MS. from which it was transcribed.

Add. 24,987.

Foll. 157; 7 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$; 8 lines, 2 $\frac{1}{2}$ in. long; written in Nestalik for Mr. James Ewing, Registrar of Bhāgalpūr; dated April 1811.

واقعات و روایات

A collection of elegies by various poets, on the martyrs of Karbalā, with the following title: "Mursecāh, or Lamentation for Hosein the Imam and Martyr, as recited at Shiraz during the first ten days of Mohurrim."

Contents:—

1. "Death of the Prince of Martyrs," by Karbalā'ī Shīrāzī, واقعه جناب سید الشهدا من کلام کربلائی شیرازی, fol. 2 *b*.

Beg. نمود از غم آشوب درجهان سحری
دریغ نیست در این باب باطل السحری

2. Leave-taking of the Prince of Martyrs from Sayyid Sajjād, by Nasīmī, واقعه وداع نمودن سید الشهدا با سید سجاد علیه السلام من کلام نسیمی, fol. 33 *a*.

Beg. چه ماتم است که چشم زمانه کربان است

3. A Mukhammas, beginning: شد تازه باز, ماتم سلطان کربلا, fol. 45 *b*.

4. A lamentation, نحوه سینه زان, beginning: نمودن حسینم کو حسینم کو حسینم, fol. 49 *b*.

6. An elegy, beginning: عزای شاه شهید, است ای عزاداران, fol. 51 *a*.

7. Another elegy, beginning: هلال محنت, و اندوه شاه نشنه لبان, fol. 53 *b*. The poet's name Akbar اکبر occurs near the end, fol. 74 *a*.

8. The lamentation of Sakīnah سکینه, preceded by a short narrative in prose, fol. 75 *a*.

Beg. ای اسپ بر از خون نو چه کردی پدرم را

The poet's name, Rafī'ā رفیعا, occurs in the last couplet, fol. 82 *b*.

9. Two narratives in prose, without title, followed by a few verses, foll. 82 *b*, 88 *b*.

10. Departure of Imām Ḥusain for the

field and his martyrdom, حدیثه میدان رفتن امام حسین و شهادت او, fol. 90 *a*, with a short prose narrative.

The verses begin thus:

بیا ای شمر یکدم فرصتم ده

The last couplet contains the author's name, خلیلا Khalilā, fol. 98 *a*.

11. An elegy on the martyrdom of 'Abd Ullah B. Ḥasan, by Muḵbil, واقعه در بیان شهادت عبد الله بن حسن علیه السلام من کلام مقبل, fol. 98 *b*.

Beg. زد ماه محرم بفلك خیمهٔ دینا

12. Elegy on the departure of the Holy Family from Karbalā for Kūfah, and the story of the mason, by Muḵbil, واقعه حرکت نمودن اهل بیت عصمت از کربلائی معلی بکوفه و حکایت بنا من کلام مقبل

Beg. هلال ماه محرم ز نو هویدا شد

13. Another Vāḳī'ah by Muḵbil, واقعهٔ مقبل, fol. 120 *a*.

روایت است که چون کشت عازم میدان

14. Another Vāḳī'ah on the martyrdom of the Christian of Kūfah, without title or author's name, fol. 127 *b*.

روایت است که در کوفیان نصرائی

15. A Vāḳī'ah, without title, on Zu-l-Janāh ذوالجناح, the horse of Ḥusain, and his return to the tents after his master's death, fol. 134 *a*.

روایت است که بعد از شهادت شه دین

The author is Khalilā خلیلا, whose name appears at the end, fol. 143 *b*.

16. A lamentation on Imām Ḥusain, نحوه, fol. 145 *a*.

یاران برادر من عباس زار نومید

It is followed by some other lamentations, without special titles or author's name.

Scribe: سید حیدر علی عرف میر جان

ORNATE PROSE.

Add. 26,300.

Foll. 139; 7½ in. by 4¾; 16 lines, 3½ in. long; written in Nestalik; dated Kāngrah (Panjāb), Sha'bān, the third year of Bahādur Shāh (A.H. 1121, A.D. 1709). [Wm. ERSKINE.]

جزئیات و کلیات

Discourses, in mixed prose and verse, on the human body, considered as the noblest of God's creations, and as evidence of His greatness.

Author: Ziyā ud-Dīn Nakhshabī ضیاء الدین نخشبی

Beg. تمهید حمید احد قل هو الله احد الله الصمد خطبه احدیت

Ziyā ud-Dīn Nakhshabī, so called from Nakhshab or Nasaf, the modern Ḳarshī, a town situated between Samarkand and the Oxus, led a secluded and religious life in Badā'un, and died, as stated by 'Abd ul-Ḥaḳḳ, Akhbār ul-Akhyār, fol. 91, A.H. 751. He left, according to the same writer, numerous works, among which the سالك (the present work), and طوطی نامه, are alone mentioned by name. He is also the author of Lizzat

un-Nisā (sec p. 680 *b*), and the tale of Ma'sūm Shāh and Naushābah, entitled Gulriz. Compare Elliot's History of India, vol. vi. p. 485, and Stewart's Catalogue, p. 85.

The work is divided into forty sections called ناموس, each of which treats of a distinct part of the human body. It is therefore sometimes referred to as چل ناموس. In the subscription of the present copy it is designated as ناموس اکبر; but the above title is that which is given to it in the preface, where Kutb ud-Dīn, *i.e.* Mubārak Shāh Khiljī (A.H. 717—721), is mentioned as the reigning sovereign.

Add. 18,187.

Foll. 104; 8¼ in. by 4¾; 11 lines, 2¾ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century.

شهبستان نکات و کلمات لغات

"The night-show of ingenuities," a collection of conceits, or "jeux d'esprit," in prose and verse.

Author: Fattāhī, فتاحی

Beg. حمد خدا را که چشمه میم حمدش دریای است. در حد کمال کرم و دائره میم نعمتش سفره ایست در نعمت نوال قدم

Yahyā Sibak, of Nishāpūr, was one of the most eminent writers in prose and verse of the reign of Shāhrukh. He first adopted the takhalluṣ Tuffāhī, evidently suggested by his surname Sibak, but changed it afterwards to Fattāhī. He uses also occasionally Khumārī and Asrārī as poetical surnames. His most celebrated works are Shabistān i Khayāl (the present work) and Husn u Dil. He died A.H. 852. See Lafā'if, fol. 9, Daulatshāh, vi. 16, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 148, and Taḳī, Oude Catalogue, p. 19.

The lines above quoted give a fair sample of the puerile subtleties in which the work

deals. They turn chiefly on the changes effected in the meaning of words by removal or transposition of some letters.

The author states in the introduction that he commenced the Shabistān after finishing his Husn u Dil, and gives the date of composition, A.H. 843, in the following line at the end:

شهبستانی چنان زیباست نزد هر سخن دانی
که تاریخ تمام او بود زیبا شهبستانی

The work, which is generally called شهبستان, is divided into eight Bābs. The contents have been stated by Fleischer in the Leipzig Catalogue, p. 399, and by Hammer, Jahrbücher, vol. 64, Anzeige Blatt, p. 18. See also the Vienna Catalogue, vol. i. p. 587, and the Copenhagen Catalogue, p. 31.

The Husn u Dil has been translated by Wm. Price, London, 1828. See the catalogues of Leipzig, p. 397, St. Petersburg, p. 404, Krafft, p. 49, and Vienna, vol. i. p. 419.

Add. 7610.

Foll. 80; 7½ in. by 4½; 12 lines, 2½ in. long; written in Nestalik; dated A.H. 1125 (A.D. 1713). [Cl. J. Rich.]

The same work.

Add. 25,868.

Foll. 102; 8¼ in. by 6; 13 lines, 3¾ in. long; written in cursive Nestalik, in the district of Bardwān, about the close of the 18th century. [Wm. Curleton.]

The prose works of Zuhūrī (see p. 678 *a*).

The first four are in praise of Ibrāhīm 'Adilshāh, and describe the splendours of his court and residence.

I. Zuhūrī's preface to Namās, نورس, a treatise on Indian music composed by Ibrāhīm 'Adilshāh, fol. 2.

Beg. سرود سرایان عشرتکده قال که بنورس
سرایستان حال

II. His preface to Khwān i Khalīl, خوان
خلیل, fol. 12.

Beg. ای از تو بر اهل تخت و اکلیل سبیل

III. His preface to Gulzār i Ibrāhīm, گلزار
ابراهیم, fol. 33.

Beg. خرمی چمن سخن بطراوت حمد بهار پیرائی است

IV. Mīnā Bāzār, مینا بازار, a description of
the Bāzār so called, built by Ibrāhīm 'Adil-
shāh in Bijāpūr.

Beg. عصمتیان روپوش حیا پرور و خلوتیان کوش
پاک نظر را

V. Letters, رقعات, of a lover to his be-
loved, fol. 76 b.

Beg. شهید تبسم دیت عشوه خون بها

The above works are popular school-books
in India, and have been frequently published.
The first three have been printed, under the
title of *سه نشر ظهوری*, in Lucknow, 1846, and
in Cawnpore, A.H. 1269, and A.D. 1873.
The Mīnā Bāzār has been lithographed with
a commentary in Dehli, A.H. 1265, and in
Lucknow, A.H. 1282. The fifth, known
as *دنج رقعہ ظهوری*, has been edited with com-
mentaries in Cawnpore, A.H. 1280.

Add. 16,852.

Foll. 330; 7 in. by 4½; 13 lines, 2½ in.
long; written in Nestalik and Shikastah-
āmīz; dated A.H. 1141—1147 (A.D. 1729—
1735). [WM. YULE.]

The prose works of Ṭughrā, طغرا.

Mullā Ṭughrā i Mashhādī, a native of
Mashhad, went to India about the close of
Jahāngīr's reign, and, after staying some
time in the Deccan, repaired to the court of
Shāhjahān, and was attached as Munshī to
Prince Murādbakhsh, whom he accompanied
on his expedition to Balkh. He subsequently
went to Kashmīr, in the suite of the Divān

Mirzā Abul-Kāsim, and spent there the
latter part of his life in great seclusion. He
died some years after the accession of Au-
rangzāb.

In the Mir'āt ul-'Ālam, composed A.H.
1078, he is spoken of as dead. See Vākī'at i
Kashmīr, fol. 120, and Riyāz ush-Shu'arā,
fol. 279.

The compositions of Ṭughrā, which are
much admired in India, are written in a
most artificial style, and so overloaded with
metaphors and fanciful imagery as to render
the discovery of their subject matter a by no
means easy task. A short notice on some of
them by Ziyā ud-Dīn Khān will be found in
Or. 1941, fol. 26. A volume containing
eighteen tracts by Ṭughrā, and his letters,
with a commentary, has been printed in
Cawnpore, 1871, under the title of *رسالہ
کلیات طغرا*. See also Stewart's Catalogue,
طغرای مشہدی, p. 64, the Gotha Catalogue,
p. 24, and *Mélanges Asiatiques*, vol. vi.
p. 136.

The contents of the present MS. are—

I. جوش بلبل "the outpouring of the
nightingale," also called *معیار الادراک* "the
standard of perception," in praise of the
Divān of Ḥāfiz, fol. 1 (Cawnpore edition,
No. 5.)

Beg. پیش رو ساز سخن ترانه حمد خالقست

II. *فردوسیہ*, "the Paradisiacal," a de-
scription of Kashmīr, fol. 7. (Cawnpore edi-
tion, No. 1.)

Beg. ثنای بہار پیرائی کہ انکشت سبزہ را

III. *تحقیقات*, or "verifications," treating
of the names of the planets, and their use in
poetical imagery, fol. 23. (Cawnpore edition,
No. 3.)

Beg. از بس غلط است حرف قاموس فلک

IV. *مجمع الغرائب*, or "collection of won-
ders," a description of the lake Kamam
کم, fol. 26. (Cawnpore edition, No. 8.)

Beg. چه نویسم از وسعت دریاچه کم

It appears from the heading that this was the piece which first called the attention of the King of Goleunda upon the author.

V. مرتفعات, description of a Darbār at the Court of Jahāngīr, fol. 29. (Cawnpore edition, No. 7.)

Beg. نو بهار آمد که مقرض از بر بلبل کند

VI. مرآت الفتح, "the mirror of victories," treating of the conquest of Balkh and Badakhshān by Prince Murādbakhsh, from the 19th to the 21st year of Shāhjahān (A.H. 1055—7), fol. 33. (Cawnpore edition, No. 4.)

Beg. یکه تازان میدان تقریر از دولت ستایش
ناصری

VII. الهامیه, "the inspired," a Sufi tract, fol. 42. (Cawnpore edition, No. 2.)

Beg. لله الحمد که نقش مرادم در پوست تختبند تجرد

VIII. تذکرة الاتقيا, "memorial of the godly," or eulogies on twelve eminent contemporaries, Shaikhs, Kāzīs, physicians and poets, living in Kashmīr [among the latter are Kalīm Hamadānī (p. 686 a), and Mir Pāhī (p. 687 b)], fol. 53. (Cawnpore edition, No. 14.)

Beg. طغرا تا کی تیغ زبان تیز کنی

IX. تجلیات, "manifestations," a description of the beauties of Kashmīr, with a eulogy upon Mir Ḥusain Sabzavārī, fol. 56. (Cawnpore edition, No. 13.)

Beg. کشمیر بود فصل خزان عالم نور

X. کنز المعانی, "the treasury of ideas," in praise of Shāh Shujā', fol. 63. (Cawnpore edition, No. 6.)

Beg. نفایس مخزن دهان جواهر بکریمی است

XI. تاج المدایح, "the crown of eulogies,"

in praise of Murādbakhsh, fol. 67. (Cawnpore edition, No. 10.)

Beg. سر خسروی قلم بکارش ثنای شهنشاهی است

XII. مشابہات ربیعی, comparisons drawn from the spring and other seasons, fol. 77. (Cawnpore edition, No. 9.)

Beg. مشابہات ربیعی طغرا نسبت بغمات
عندلیبان کلشن

The author wrote this tract, as appears from the conclusion, while engaged on the revision of the Firdausiyyah.

XIII. خمسه ناقصه, "the defective quintet," a diatribe against five personages of the Court of Golconda, fol. 81.

Beg. آزردہ ام از دیدن بیدردی چند

XIV. مرآت العیوب, "the mirror of blemishes," a satire on Pūlehī Khān, an Amīr of the Court of Goleonda, fol. 83.

Beg. بولچی همه وقت بادء عنابی نیست

XV. Petition addressed by Mullā Saṭī' mīlā to Shāh Bahādur for a Jāgīr, fol. 87.

XVI. عنبر نامه, "the book of ambergris," an exposure of the plagiarisms of Naṣīrā i Hamadānī from "the late" Zuhūrī (p. 678 a), fol. 89.

Beg. در حالتی که تیغ جان خراشرا قلمتراش شمردی

From a versified heading it appears that this tract is not by Ṭughrā, but by Muḳīmā, the same apparently as Muḳīm Kashī, to whom one of Ṭughrā's letters is addressed (see fol. 122 a).

XVII. Fol. 99 b. Ṭughrā's letters to contemporaries, such as Shāh Shujā', Kāzī Nizāmā, Mirzā Sanjar, the calligrapher Shamsā, Masīḥ uz-Zamān, Kāzī-Zādah, Khwājah Lālah, Ṭalibā i Kalīm, Bazmī, Mirzā Abulfatḥ, and others, fol. 99. (Cawnpore edition, pp. 193—270.)

XVIII. کلمة الحق, "a word of truth," a complaint of the want of liberality of the king and the king's son, fol. 178.

Beg. دوران چو در متابیش مزدی بجا نداده

XIX. انوار المشارق, "the lights of the East," on the joys of spring, fol. 182. (Cawnpore edition, No. 12.)

Beg. شب نشینان بزم سخن بشراب حمد خالقی
سر خوش اند

XX. خود کاشته, "self sown," on the art of writing, and on some images derived from it, fol. 195.

Beg. نقطه ذات مخترع لوح و قلم بعظمت نوری

XXI. آشوب نامه, "Āshūb-Nāmah," in praise of the poetry of Zulālī (p. 677 a), whose seven Maṣnavīs are commented upon in turn, fol. 207. (Cawnpore edition, No. 15.)

Beg. شکر ناظی که ابیات بروج سپهر از معنی
ابداعش

XXII. تعداد النوادر, "enumeration of curiosities," a description of eight stages on the road to Kashmīr, fol. 220. (Cawnpore edition, No. 11.)

Beg. در تیره زمین همد دلگیر شدم

XXIII. جوش بلبل, the same as No. I., fol. 223.

XXIV. جلوسیه, a panegyric addressed to Aurangzīb on his accession, fol. 228. (Cawnpore edition, No. 16.)

Beg. سر زبان از حمد شهنشاهی تواند بتاج رسید

XXV. در پریخانه, "the fairy-house," in praise of Shāh 'Abbās II. of Persia, fol. 241.

Beg. لفظ قلمی که قطعه نویسان مقال سر مشق

XXVI. ضیافت معنوی, "spiritual banquet," on a famine in the Deccan, fol. 250.

Beg. بدکن سال غم آسایش دلها قحط است

XXVII. گریه قلم, "the weeping of the kalam," a description of the rainy season, fol. 256.

Beg. جوید زتن خلق نشان تیر اجل

XXVIII. معراج الفصاحة, "the ascent of eloquence," in praise of Sayyid Bahādur Khān, fol. 259.

Beg. از حق سخن معجزة آیین خواهم

XXIX. چشمه فیض, "the source of overflow," a formulary of elegant addresses to the sovereign, preceded by a long preamble which contains a fanciful description of the Mi'rāj or Ascension of Muḥammad, fol. 263. (Cawnpore edition, No. 17.)

Beg. حمد اکبر پادشاهی که لشکر نور دانست

XXX. ثمره طبی, "the medical fruit," on images derived from the medical art, fol. 294.

Beg. شکر حکیمی که درد بیدرمان ایوب

XXXI. وجدیه جان, a piece containing metaphors taken from music, fol. 310.

Beg. نغمه دانشین بقرنم حمد سازنده مقام پذیرد

XXXII. نمونه انشا, "a sample of composition," in praise of Aurangzīb, fol. 326.

Beg. سپهرین ورقی زیاسمینم دادند

Add. 16,875.

Foll. 249; 8½ in. by 5; 19 lines, 3 in. long; written in Nestalik; dated Sha'bān, the 20th year of Muḥammad Shāh (A.H. 1151, A.D. 1738). [WM. YULE.]

Prose compositions of Ni'mat Khān 'Alī, (see pp. 268 b, 703 a), with some verses by the same, as follows:—

I. رساله هجو حکما, a satire on physicians, fol. 2.

Beg. حکیم علی الاطلاق از دار الشفای رحمت

II. *رتعات*, letters to Mirzā Mubārak Ullah Irādat Khān Vāziḥ, to Mirzā Muḥammad Sa'īd, steward of the imperial kitchen, and other contemporaries, fol. 5.

III. *تاریخات فتوح عالمگیر پادشاه و غیره*, versified chronograms relating to the victories of Aurangzib, and other contemporary events, fol. 16.

This section includes some *Ḳaṣīdahs*, satires, and *Rubā'īs*.

IV. Journal of the siege of Ḥaidarābād (see p. 268 *a*), fol. 32.

V. *شاه نامه شاه عالم بهادرشاه*, a Court chronicle of the reign of Shāh 'Ālam Bahādūr (see p. 272 *a*), brought down in this copy to the 16th of Rabi' I, A.H. 1120.

Add. 16,866.

Foll. 83; 8¼ in. by 4¾; 15 lines, 3¼ in. long; written in cursive Nestalik; dated Rabi' I, A.H. 1154 (A.D. 1741).

[WM. YULE.]

نکات مرزا بیدل

"Subtle Thoughts," by Mirzā Bādil (see p. 706 *b*).

Beg. *اکرم نکر نبوت نه با حضرات جز بتعظیم
بیش میا*

This work, which is included in the Lucknow edition of the author's *Kulliyāt*, consists of a number of ingenious thoughts and pointed anecdotes, bearing on religious and moral subjects, in mixed prose and verse.

FABLES, TALES, AND ANECDOTES.

Or. 241.

Foll. 193; 9 in. by 5¾; 17 lines, 3¼ in. long; written in Nestalik, apparently in India, dated Ṣafar, A.H. 1094 (A.D. 1683).

[GEO. WM. HAMILTON.]

کتاب کلیله و دمنه

The Book of *Kalilah* and *Dimnah*, translated from the Arabic version of 'Abd Ullah B. ul-Muḳaffā' by Abul-Ma'ālī Naṣr Ullah B. Muḥammad B. 'Abd ul-Ḥamīd, *ابو المعالی نصر*
الله بن محمد بن عبد الحمید

This version is praised as a model of elegance by Vaṣṣāf in a chapter devoted to *Kalilah* and *Dimnah*, Add. 23,517, fol. 516, and Aḥmad Rāzī says in the *Haft Iḳlīm*, fol. 88,

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that no Persian prose work was ever so much admired. The latter writer, who mentions Naṣr Ullah among the eminent men of Shīrāz origin, states that he was one of the Vazirs of Khusrau Malik, the son and successor of Bahrām Shāh (who died A.H. 555), and that through the intrigues of his enemies he was cast into prison, and finally put to death by that prince's order. See Barbier de Meynard, *Dict. Géogr. de la Perse*, p. 363. A similar account is found in the *Riḳāz ush-Shu'arā*, fol. 449.

Bahrām Shāh, to whom the work was by his desire dedicated, ascended the throne in Ghaznīn A.H. 512, and, although hardly pressed by 'Alā ud-Dīn Ghūrī, who wrested from him his capital A.H. 522, he maintained himself in the eastern part of his empire

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until his death, which took place, according to the *Guzidah*, A.H. 544, or, as stated in the *Rauzat uş-Şafa*, A.H. 547.

The exact date of composition is not stated, but it can be approximately inferred from the author's incidental references to his own time. Thus the death of al-Mustarshid, which took place in A.H. 529, is spoken of, fol. 11, as recent, *در این عهد*. The Ghaznavi dynasty is said, fol. 7, to have ruled 170 years, which, if counted from A.H. 366, when Subuktigin, according to the *Ṭabaḳāt i Naşiri*, established his rule in Ghaznīn, would come down to A.H. 536. Lastly, when speaking of al-Manşūr, fol. 13, the author says that four hundred and odd years (*چهار صد و اند سال*) had elapsed since his reign. As that Khalif began to reign A.H. 136, this statement could hardly have been written before A.H. 538 or 539.

A notice on the Persian translation, with extensive extracts from Naşr Ullah's preface, has been given by Silvestre de Sacy in *Notices et Extraits*, vol. x. pp. 94—140. See also Pertsch, *Gotha Catalogue*, p. 111. A full account of other versions will be found in J. Derenbourg's Introduction to his edition of the Hebrew text.

The work is divided into sixteen Bābs, which follow the order of S. de Sacy's No. 375 (see l.c. p. 114), but bear Arabic headings. The contents are as follows:—Naşr Ullah's preface, wanting the first two leaves, fol. 3 *a*. Ibn ul-Muḳaffa's preface, fol. 15 *a*. I. The introduction of Buzurjmīhr, fol. 21 *a*. II. Life of Barzūyah, fol. 24 *b*. III. الاسد والثور, the lion and the bull, fol. 33 *a*. IV. التفتحص عن امر دمنه, inquiry into the conduct of Dimnah, fol. 66 *b*. V. الحمامة المطوقه, the dove with the collar, fol. 81 *a*. VI. البوم والغربان, the owl and the ravens, fol. 96 *a*. VII. القرد والسلمحات, the apes and the tortoise, fol. 117 *a*. VIII. الناسك وابن عرس, the

hermit and the weasel, fol. 125 *b*. IX. السنور والجرذ, the cat and the rats, fol. 128 *a*. X. ابن الملك وطائر فنزه, the king's son and the bird Panzah, fol. 134 *b*. XI. الاسد وابن آوى, the lion and the jackal, fol. 142 *a*. XII. الاسد واللبوه, the lion and the lioness, fol. 154 *b*. XIII. الناسك والضيف, the hermit and the guest, fol. 157 *b*. XIV. البلار والبراهمه, Balār and the Brahmines, fol. 160 *b*. XV. الصايغ والسايغ, the goldsmith and the traveller, fol. 179 *b*. XVI. ابن الملك واصحابه, the king's son and his companions, fol. 183 *b*. Naşr Ullah's epilogue, fol. 188 *b*.

Add. 5965.

Foll. 88; 9 $\frac{1}{4}$ in. by 6; 13 lines, 3 $\frac{1}{2}$ in. long; written in fair Naskhī, with 'Unvān and ruled margins; dated Rajab, A.H. 626 (A.D. 1229).

ترجمهء ادبيات كليته و دمنه

Explanation of the Arabic verses which occur in Naşr Ullah's version of Kalilah and Dimnah. See the Arabic Catalogue, p. 478.

Author: Fażl Ullah B. 'Uşmān B. Muḥammad ul-Asfizārī, فضل الله بن عثمان بن محمد الاسفنزاري

Beg. حمد و ثنا خدای را جلت اسماءه و عمت نعماءه

The work is dedicated to the Vazīr Majd ud-Daulah Abul-Ḥasan 'Alī ul-Mustaufī, who is called the pride of Khwārazm and Khurāsān. At the end the author claims the reader's indulgence on account of his youth, and states his intention to explain also the verses contained in the Book of Sindbad (see p. 748 *a*).

Add. 7620.

Foll. 136; 9 in. by 6; 15 lines, 4½ in. long; written in bold Naskhi with vowel-points, apparently in the 13th century.

[Cl. J. RICH.]

Maḳāmāt, or narratives written in rhymed prose, with a copious admixture of Arabic and Persian verses.

Beg. الحمد لله الذى شرفنا بالعلم الراسخ

The work is commonly known as مقامات حميدى from its author Ḳāzī Ḥamid ud-Dīn Abu Bakr Balkhī, whose name, however, does not appear in the text. Ḥamid ud-Dīn was an eminent judge and poet of the city of Balkh. His contemporary, Anvarī, addressed to him several laudatory poems (see above, p. 555 a); two Ḳiṭāhs composed by the same poet in praise of the Maḳāmāt are quoted in the Haft Iḳlīm, fol. 242. Ibn ul-Aṣṣir, who calls him ابو بكر العمودي states in the Kāmil, vol. xi. p. 207, that he died A.H. 559. Haj. Khal. gives his name in full, vol. vi. p. 57: القاضى حميد الدين ابو بكر بن عمر بن محمود البلخى

The Maḳāmāt i Ḥamidi have been printed with marginal notes in Cawnpore, A.H. 1268. Copies are mentioned in Ouseley's Travels, vol. iii. p. 557, Ouseley's MSS., No. 707, Mélanges Asiatiques, vol. iii. p. 557, and the Copenhagen Catalogue, p. 30.

The author states in the preface that he had read with admiration the elegant Maḳāmāt of Badī' Ḥamadānī and Abul-Ḳāsim Ḥarīrī, and had been desired by an illustrious personage, whom to obey was to him law, to match in Persian those masterpieces of Arabic prose. Hence the present work, which was commenced in the month of Jumāda II., A.H. 551. The date of the year, which has been omitted in the present copy, is found in another MS., Or. 2004, in the Cawnpore edition, and in Haj. Khal., l. e.

The Maḳāmāt, which are twenty-three in

number, deal for the most part with scenes of personal adventure and travel, and with dialogues between typical characters; but their main object is the display of an exuberant richness of diction, and of that jingling parallelism which Ḥarīrī had brought into fashion. The supposed narrator in each of them is some friend of the author, not named, introduced by the words حكایت كرد مرا دوستى. The text agrees with the lithographed edition, which, however, contains an additional Maḳāmāh, the twenty-fourth. The titles, many of which differ from those of the printed text, are as follows:—I. فى الملعة, fol. 4 b. II. فى الشيب والشبان, fol. 8 a. III. فى الغزو, fol. 13 a. IV. فى الربيعية, fol. 17 a. V. فى الغز, fol. 23 a. VI. فى السكباچ, fol. 29 a. VII. فى السباح والمعسى, fol. 39 a. VIII. فى التصوف, fol. 42 a. IX. فى المظاهرة, fol. 50 a. X. فى الوعظ, fol. 58 b. XI. فى العشق, fol. 62 a. XII. فى الفقه, fol. 67 b. XIII. فى الاعتبار, fol. 73 a. XIV. فى رقية العشق, fol. 82 a. XV. فى الجنة, fol. 86 b. XVI. فى الحكمة الزوجين, fol. 92 a. XVII. فى التفصيل, fol. 97 a. XVIII. فى الجماعه, fol. 106 a. XIX. فى مناظرة الطبيب والمقيم, fol. 110 b. XXI. فى النسابه, fol. 118 a. XXII. فى العزا, fol. 125 b. XXIII. فى العزا, fol. 131 b.

In the 13th Maḳāmāh it is related how a traveller visits Balkh, then a brilliant and thriving city, and how returning, after some years spent in a pilgrimage to Mecca, he finds it a heap of ruins. This evidently refers to the devastation of the author's native city by the Ghuz in A.H. 548.

The 22nd Maḳāmāh contains versified lists of the Khalifs in Arabic and Persian. They are brought down to al-Mustanjid (A.H. 555—566), who is spoken of as the reigning Khalif.

In an epilogue headed *فصل در عذر کتاب*, which in the present copy follows the 21st Maḳāmah, but in the printed text is found at the close of the work, the author says that, overwhelmed by the calamities of the time, he had not found it in his heart to proceed further, but had brought his work abruptly to a close. The next-following Maḳāmah is preceded by these words, inserted by some copyist: *لما حصلت هذا الكتاب وجدت هاتين*: *لما حصلت هذا الكتاب وجدت هاتين*, *المقامتين قد زدنا فكتبته* this book I found these two additional Maḳāmahs, and I transcribed it [*sic*]."

On the first page is found the following title, written by the same hand as the text, in which the work is ascribed to another author, viz. to Naṣr Ullah, the translator of Kalilah and Dimnah: *المقامات بالفارسية تأليف الامير* الامام الاجل السيد الاوحد العالم ابي المعالي نصر الله بن محمد بن عبد الحميد قدس الله روحه العزيز الخزانة كتب الاجل المنعم عماد الدين وجيه الاسلام ابي الفضل سعد بن الحسين ادام الله افضاله

Or. 255.

Foll. 132; 9 in. by 4 $\frac{3}{4}$; 15 lines, 2 $\frac{1}{2}$ in. long; written in neat Nestalik, with gold-ruled margins, for the library of Sulṭān-Muḥammad Ḳuṭubshāh; dated Ḥaidarābād, Ramaḳān, A.H. 1031 (A.D. 1622).

[GEO. WM. HAMILTON.]

کتاب سندباد

The book of Sindbād, or the tale of the king's son and the seven Vazīrs; wanting the first page.

Author: Bahā ud-Dīn Muḥammad B. 'Alī B. Muḥammad B. 'Umar uḟ-Zahīrī ul-Kātib us-Samarḳandī, بهاء الدين محمد بن علي بن محمد بن عمر الظهيري الكاتب السمرقندي

According to 'Aufī, quoted in Riyāz ush-Shu'arā, fol. 281, Zahīr ud-Dīn Muḥammad

B. 'Alī Kātib Samarḳandī was for a long time minister (صاحب ديوان) to Ḳilij Ṭamghāj Khān. He left, as stated in Haft Iḳlīm, fol. 559, the following three works: 1. *سندباد* نامہ contained in the present MS., 2. *اغراض* (Haj. Khal., vol. i. p. 368), and 3. *سمع* (Haj. Khal., vol. iii. p. 619). The second, which is, like the first, dedicated to Ḳilij Ṭamghāj Khān, is not dated, but was written, as shown by its contents, after the death of Sanjar, A.H. 552. See the Leyden Catalogue, vol. iii. p. 14.

Very little is known of Ḳilij Ṭamghāj, a Turkish Khān, who reigned in Turkistau in the sixth century of the Hijrah. Ibn ul-Aṣīr mentions him in the Kāmil, vol. xi. p. 55, as early as A.H. 524, and the poet Raḳī ud-Dīn of Nishāpūr, who died A.H. 598, is stated in the Haft Iḳlīm, fol. 307, to have been his panegyrist and favourite adviser.

The present work begins with a long exordium in his praise, in which he is called *رکن الدين والدنيا غياث الاسلام والمسلمين ظل الله في العالمين* تتلغ بلکا ابو المظفر قلج طعماج [طعماج read] خان بن قلج قراخان. He is described as a great monarch, who had returned after a long absence to his hereditary dominions, and who, after vanquishing his foes in Tūrān in the year fifty-six (*i.e.* A.H. 556), had restored peace and the reign of justice in his vast empire.

In the next section, fol. 11 *b*, the author, whose name and titles are written as follows: *میکوید مقرر این کلمات و محرر این مقامات الصدر الاجل الاوحد ملك الادب والكاتب بهاء الدين سعد الاسلام صاحب النظم والنثر معجز البيانين فمخر السائين بحر الفصاحت والبلاغه مقبل زمان وعلامة جهان فرید الدهر وحید العصر محمد بن علی بن محمد بن عمر الظهیری* gives an account of the work called Sindbād. It had been compiled, he says, in Pehlevi by the sages of Persia, and

had never been translated, until the Amīr Nāṣir ud-Dīn Abū Ḥamid Nūḥ B. Maṣṣūr Sāmānī ordered Khwājah 'Amīd Abul-Favāris Ḳanāvārī قنآورزی to turn it into Persian. This was done in the year 539, تسع وثلاثين وخمسمائة (the date is obviously wrong, for Nūḥ B. Maṣṣūr reigned A.H. 365—387), but in bare and unadorned language; and that version had almost fallen into oblivion, when the author undertook to write a new one, graced with all elegances of polite speech, in order to immortalize the name of his sovereign.

The tale, which begins on fol. 17, agrees in substance with the Greek Syntipas described by Loiseleur de Longchamps in his "Essai sur les fables indiennes," pp. 93—137, and with a version in Persian verse, composed A.H. 776, and analyzed by F. Falconer in the Asiatic Journal, vol. 35, p. 169, and vol. 36, pp. 4 and 99. An earlier poetical version by Azrakī, mentioned by Daulatshāh and the Burhān i Ḳāṭi, appears to be lost. The present version is noticed under the title of Sindbād Nāmāh, by Haj. Khal., vol. iii. p. 620, who, however, calls the author Ḳazvīnī instead of Samarḳandī. There exist two other translations in Persian prose; one of them, forming part of Nakhshabī's Tūṭī Nāmāh, has been edited by H. Brockhaus, and another, by Shams ud-Dīn Muḥammad Daḳā'ikī, a poet of Marv, is mentioned by Haj. Khal., l.c., and in the Haft Iḳlim, fol. 223.

Notices on the origin and early versions of the Book of Sindbād will be found in the Fihrist, p. 305, in S. de Sacy's Fables de Bidpai, Notices et Extraits, vol. ix. p. 404, Gildemeister's Script. Arab. de rebus Indicis, p. 12, Benfey's Bemerkungen über das Indische Original der Sieben Weisen Meister, Mélanges Asiatiques, vol. iii. p. 188—203, Comparetti, Ricerche intorno al libro di Sindbād, and Fr. Baethgen, Sindban oder die Sieben Weisen Meister.

Add. 16,862.

Foll. 392; 13¼ in. by 8; 33 lines, 4½ in. long; written in small Naskhi, with 'Unvāns and gold-ruled margins, apparently in the 16th century. [WILLIAM YULE.]

جامع الحكایات ولوامع الروایات

A large collection of anecdotes.

Author: Muḥammad 'Aufī, محمد عوفی

Beg. و حمد مبدعی را که از بدایت صنایع وجود ثنا

The author, whose full name was Nūr ud-Dīn Muḥammad 'Aufī, as stated in the Ḥabīb-us-Siyar, vol. ii. Juz 4, p. 163, the Nigāristān (see Krafft's Catalogue, p. 87), and the Tārīkh i Firishtah, vol. i. p. 117, is mentioned in the first and third of the above works as one of the eminent writers who lived in Delhi during the reign of Īltatmish (A.H. 607—633). In the Mir'at ul-Advār, fol. 36, and Haj. Khal., vol. ii. p. 510, he is called Jamāl ud-Dīn Muḥammad 'Aufī. He is known as the author of the earliest Persian Tazkirah, لباب اللباب, a work described by Bland, Journal of the Royal Asiatic Society, vol. ix. pp. 112—126, and by Sprenger, Oude Catalogue, pp. 1—6. We learn from passages of his works that he had studied in Bukhārā, that his grandfather Ḳāzī Abu Ṭāhīr Yaḥyā B. Ṭāhīr ul-'Aufī, was a native of Māvarā un-Nahr (or, according to Bland's copy, of Marv), and that his maternal uncle Majd ud-Dīn Muḥammad B. 'Adnān had written for Sultan Ibrāhīm [B.] Ṭamghāj Khān a history of the Turkish kings (see Jāmi' ul-Ḥikāyāt, fol. 369, and Haj. Khal., vol. ii. p. 122).

'Aufī appears to have been a great traveller; he was in Nasā in A.H. 600, and visited Khwārazm and Kambāyat. He made a lengthened stay at the residence of the Sultan Nāṣir ud-Dīn Ḳubāchah, to whose Vazīr, 'Ain ul-Mulk Ḥusain ul-Ash'arī, his Lubāb ul-Albāb is dedicated, and after whose

fall he passed over to the court of the conqueror, Shams ud-Dīn Īltatmish.

The author's exordium is devoted to the praise of the last named sovereign, and of his Vazīr, Nizām ul-Mulk Qivām ud-Dīn Muḥammad B. Abi Sa'īd ul-Junaidī. Then follows an account of the siege of Bhakar, in which Sultan Nāṣir ud-Dīn Qubāchah had sought a refuge from the invading forces of Īltatmish. The fortress was taken by the Vazīr above named on the 10th of Jumūda I., A.H. 625, and on the 19th the fugitive king perished in the river. The author, who was among the besieged, did homage to the victorious Vazīr, and completed for him the present work, which had been commenced by desire of Sultan Nāṣir ud-Dīn.

The Jāmi' ul-Ḥikāyāt consists of anecdotes, detached narratives, and miscellaneous notices, either culled from historical works, or derived from oral information. It is divided into four parts (kism), each of which is subdivided into five-and-twenty Bābs, as follows:—Kism I. 1. Knowledge of the Creator, fol. 5 *a*. 2. Miraeles of the prophets, fol. 11 *a*. 3. Supernatural powers of saints, fol. 20 *a*. 4. Early kings of Persia, fol. 28 *a*. 5. The Khalifs, fol. 49 *a*. 6. Excellence of justice, and stories of just kings, fol. 84 *a*. 7. Lives and memorable traits of kings, fol. 92 *a*. 8. Witty sayings of kings, fol. 100 *b*. 9. Regimen of kings, fol. 104 *b*. 10. Answers to petitions, fol. 110 *a*. 11. Instances of sagacity, fol. 114 *a*. 12. Sound judgment, fol. 123 *a*. 13. Wiles and stratagems, fol. 138 *b*. 14. Able Vazirs; (eight leaves are wanting after fol. 146, so that the latter part of Bāb 13 and the beginning of the next are lost). 15. Advice given by sages and holy men to kings, fol. 154 *a*. 16. Pithy answers, fol. 160 *a*. 17. Anecdotes of Qāzīs and 'Ulamās, fol. 167 *b*. 18. Anecdotes of secretaries, fol. 173 *a*. 19. Favourites, fol. 178 *b*. 20. Physicians and philosophers, fol. 180 *a*. 21. Inter-

preters of dreams, fol. 182 *a*. 22. Astrologers, fol. 185 *a*. 23. Poets, fol. 186 *b*. 24. Singers, fol. 188 *b*. Wits, fol. 189 *b*.

Kism II. Anecdotes illustrating praiseworthy qualities, as modesty, humility, forgiveness, elemeny, etc., in twenty-five Bābs, fol. 196 *b*.

Kism III. Anecdotes relating to blameable qualities, as envy, avarice, covetousness, etc., similarly divided, fol. 274 *b*.

Kism IV. 1. Advantages of the service of kings, fol. 325 *b*. 2. Drawbacks of the service of kings, fol. 327 *b*. 3. Fear and hope, fol. 329 *a*. 4. Efficacy of prayer, fol. 331 *a*. 5. Prayers handed down by tradition, fol. 332 *b*. 6. Curious omens, fol. 334 *b*. 7. Escapes from persecution, fol. 336 *a*. 8. Escapes from brigands, fol. 338 *a*. 9. Escapes from wild beasts, fol. 339 *b*. 10. Men who perished in the whirlpool of love, fol. 342 *a*. 12. Men who escaped from the whirlpool of love, fol. 344 *b*. 12. Men who escaped from the abyss of perdition, fol. 354 *b*. 13. Wonders of destiny, fol. 358 *b*. 14. Marvels of creation, fol. 361 *b*. 15. Longevity in animals, fol. 363 *a*. 16. Countries and routes, a sketch of geography, fol. 365 *b*. 17. Account of Rūm, Arabia, Abyssinia, and India, fol. 368 *b*. 18. Remarkable buildings, fol. 371 *a*. 19. Strange talismans, fol. 374 *a*. 20. Curious properties of natural objects, fol. 376 *b*. 21. Temperaments of animals, fol. 378 *a*. 22. Wild beasts, fol. 382 *b*. 23. Strange animals, fol. 386 *a*. 24. Curious birds, fol. 388 *a*. 25. Facetiousness of the great, fol. 390 *b*.

On the first page is a note written in Bijapūr, probably in the 17th century. The last seven leaves of the MS. have short gaps, apparently due to the mutilated state of the copy from which it was transcribed.

The headings of the Jāmi' ul-Ḥikāyāt are given in the Vienna Catalogue, vol. i. p. 410, and, from a Turkish version, in the Jah-

bücher, vol. 70, Anzeige Blatt, pp. 77—82. Some extracts, with Professor Dowson's notice on the author, will be found in Elliot's History of India, vol. ii. pp. 155—203. See *Mélanges Asiatiques*, vol. iii. p. 728, Sir Wm. Ouseley's Travels, vol. ii. p. 363, and the Munich Catalogue, p. 56.

Or. 236.

Foll. 541; 11½ in. by 8; 29 lines, 6¼ in. long; written in Naskhi, apparently in the 16th or 17th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

The same work.

The beginning and end of the MS., viz., foll. 3—18, 536—541, are older than the middle part, probably of the 15th century. That portion was transcribed, as stated at the end, from a MS. dated A.H. 712.

Add. 7672.

Foll. 252; 10½ in. by 7; 22 lines, 4½ in. long; written in cursive Nestalik; dated Zulkā'dah, A.H. 1025 (A.D. 1616).

[Cl. J. RICH.]

Ḳism III. and Ḳism IV. of the same work. There are about two pages wanting at the beginning of each Ḳism.

Or. 1584.

Foll. 34; 8 in. by 5¾; about 32 lines, 3¾ in. long; written in small cursive Nestalik; dated Ḳarṣ, A.H. 1133 (A.D. 1721).

[SIR HENRY C. RAWLINSON.]

A collection of anecdotes and miscellaneous notices, without preface or author's name.

Beg. باب اول در ذكر مكرهاى خداوندان عقل
در دفع خصمان

On the first page is found the title کتاب
العجايب والغرائب, with a table of the thirty-

five Babs into which the work is divided. They are as follows: 1. Stratagems of wise men for warding off enemies. 2. Properties of minerals. 3. Properties of animals. 4. Rare animals. 5. Strange birds. 6. Devices of kings. 7. Praiseworthy qualities of kings. 8. Witty sayings of kings. 9. Speech and silence. 10. Fidelity and good faith. 11. Longevity. 12. The seven climes, countries and races. 13. Remarkable buildings. 14. Talismans. 15. Human monstrosities. 16. Strokes of destiny. 17. Ready answers. 18. Anecdotes of Ḳāzis and Imāms. 19. Good qualities. 20. Firmness. 21. Advantage of taking advice. 21. Temperaments of men. 23. Hate and envy. 24. Cupidity. 25. Anecdotes of covetous men. 26. Avarice. 27. Lying and truthfulness. 28. False prophets. 29. Pretensions which saved men from ruin. 30. Anecdotes of fools. 31. Facetiæ. 32. Thieves. 33. Beggars. 34. Wiles of women. 35. Instances of chastity.

The work appears to have been compiled in the seventh century of the Hijrah. Imam Muḥammad 'Aufi is twice named, and several anecdotes are taken from his Jāmi' ul-Ḥikāyāt; but, on the other hand, no later dynasty than that of the Khwārazmshāhis is mentioned. The present copy, written by 'Ali B. Muḥammad Shirvāni, contains only an abridgment made by him, as appears from the subscription: هذا ما انتخبه الفقير الى الله
الغنى على بن محمد الشروانى فى بلدة قرص سنة ثلثه
وثلاثين بعد الف ومائة من الهجرة النبوية

Add. 7673.

Foll. 359; 11¼ in. by 8; 21 lines, 5 in. long; written in Naskhi; dated Sha'bān, A.H. 903 (A.D. 1498).

[Cl. J. RICH.]

ترجمة الفرج بعد الشدة والضيقه

Narratives of wonderful cases of deliverance from distress or escape from danger, trans-

lated from the Arabic by Ḥusain B. As'ad B. Ḥusain ul-Muayyadi ud-Dihistānī, حسین بن اسعد بن حسین الموبدی الدهستانی

Beg. حمد و ثناء قیومی را که عجز عقول

The author states in the preface that he had been desired by the illustrious Vazīr 'Izz ud-Dīn Ṭāhīr B. Zingī ul-Faryūmadī, "الفریومدی," "who had restored peace and prosperity to a distracted world," to produce a work on the above subject, and, finding nothing more appropriate than the Arabic work entitled *الفرج بعد الشدة والضيقه*, by Abul-Ḥasan 'Alī B. Muḥammad ul-Madā'inī, he had selected it for translation.

There can be no doubt, however, that the original of the present translation was the well-known work *الفرج بعد الشدة* of Abu 'Alī ul-Muḥassin B. Abil-Kāsim 'Alī, commonly called al-Kāzī ut-Tanūkhī, who died in Baṣrah, A.H. 384. (See Ibn Khallikān's translation, vol. ii. p. 564, the Kāmil, vol. ix. p. 74, Haj. Khal., vol. iv. p. 411, and the Leyden Catalogue, vol. i. p. 213.) Kāzī Tanūkhī is frequently named in the body of the work as the narrator, and he is distinctly designated as the author in the following introduction to one of the anecdotes, fol. 261 a:—"The author of the work says as follows: My father, Kāzī Abul-Kāsim ut-Tanūkhī, relates," etc. This evidently refers to the father of the same writer, viz. Abul-Kāsim 'Alī B. Muḥammad ut-Tanūkhī, who died A.H. 342 (see Ibn Khallikān, vol. ii. p. 564).

The attribution of the work to al-Madā'inī, a much earlier writer, appears to be an error of the translator, who probably mistook one of the authorities quoted by Kāzī Tanūkhī for the writer of the book. Abul-Ḥasan 'Alī

B. Muḥammad ul-Madā'inī, a native of Baṣrah, lived in Madā'in, and subsequently in Baghdād, where he died A.H. 224 or 225, leaving several works treating of the history of the Arabs and of the early wars of Islamism. See *Ansāb us-Sam'ānī*, fol. 515, and the Kāmil, vol. x. p. 368.

Copies of the same version, all ascribing the original work to al-Madā'inī, are noticed in Fleischer's Dresden Catalogue, No. 135, and in the catalogues of Münich, p. 56, St. Petersburg, p. 408, and Vienna, vol. iii. p. 451. See also Stewart's Catalogue, p. 84, No. V.

In the present copy the work is divided into thirteen chapters, each containing a large number of detached narratives. These consist for the most part of historical anecdotes relating to the times of the Umayyades and of the Abbasides down to the fourth century of the Hijrah. The Arabic verses are given in the original language, with metrical paraphrase by the translator, who not unfrequently adds to the text verses and remarks of his own.

Add. 7717.

Foll. 167; 10 in. by 5 $\frac{3}{4}$; 17 lines, 3 $\frac{5}{8}$ in. long; written in Nestalik; dated Ṣafar, A.H. 1074 (A.D. 1663). [Cl. J. Rich.]

بساتین الانس

King Kishvargir and princess Mulk-ārāi, a Hindu tale, written in ornate prose, copiously interspersed with Arabic and Persian verses.

Beg. صد هزار جواهر زواهر حمد و سپاس

The author, whose name is written, fol. 8 b, as follows: محمد صدر علاء احمد حسن دبیر: عیدوسی الملقب بتاج المعروف باختسان دیوان الانشا, describes himself as a native of Dehli, an hereditary servant of the Court, and a secretary of the royal chancery.

A flowery preface, which occupies no less

* From Faryūmad, a town of the district of Sabzavār, the birthplace of Khwājah 'Alā ud-Dīn Muḥammad, Vazīr of Khorasan under Sultan Abu Sa'īd. See *Daulat-shāh*, v., 6, and *Ḥabīb us-Siyar*, vol. iii., Juz 2, p. 61.

than forty-six pages, begins with panegyrics on the reigning sovereign Muḥammad Shāh B. Ṭughluḳ Shāh (A.H. 725—752) and his predecessor Ghiyāṣ ud-Dīn Abul-Muzaffar Ṭughluḳ Shāh. Then follows a detailed account of the latter's expedition to Tīrhut (A.H. 725; see Firishtah, vol. i. p. 406). The author, who was in the Sultan's suite, describes the overwhelming heat and other hardships he had to endure on the return journey to Dehli. There he fell ill, and was only saved by the skill of the great Ḥakīm Muḥammad Khujandī.

During his convalescence the present tale was brought to him for his amusement, and, as it was written in very plain language, he was requested to draw it up in elegant prose, a task which he completed in the space of a few months, A.H. 726, being then in his twenty-sixth year. He concludes with a grateful acknowledgment of the favours showered upon him by Muḥammad Shāh, who for a single Ḳaṣidah had given him sixty thousand Dinārs and sixty horses.

The scene of the tale is laid in India. The Rājas of Ujjain and Kīnuauj are the principal actors.

Royal 16 B. xii.

Foll. 272; 9½ in. by 5¼; 15 lines, 3½ in. long; written in Nestalik; dated Ardībihisht, in the year 1039 of Yazdajird (A.D. 1670).

[THO. HYDE.]

طوطي نامه

The tales of a parrot, a Persian version by Ziyā'i Nakhshabī, ضیای نخبی (see p. 740 b).

Beg. مناجات بحضرت رازق العباب فی غشه

The author says in the preface that some great personage, whom he does not name, had shown him a book containing fifty-two tales, originally written in the Indian tongue, and, as the translation was prolix, inelegant,

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and ill-arranged, had requested him to rewrite it in a more attractive form. He adds that in so doing he has in some instances substituted new stories for inferior tales. The work was completed, as stated in some verses at the end, in A.H. 730.

This copy was written by a Pārsī, Khwurdshīd B. Isfandiār, suruamed ادهارو, for Captain Aungier, کپتان انجن.

The Ṭūṭī Nāmāh has been translated into English by M. Gerrans, London, 1792, and its abridgment by Ḳādīrī into German by C. J. L. Iken, Stuttgart, 1837. The latter version contains an appendix on Nakhshabī's work by Kosegarten. See also Pertseh, Ueber Nachsehābi's Papagaienbuch, Zeitschrift der D. M. G., vol. xxi. p. 505, and Benfey, Göttinger Gelehrte Anzeigen, 1858, p. 529. A Turkish imitation of Nakhshabī's Ṭūṭī Nāmāh has been translated into German by Georg Rosen, Leipzig, 1858.

Add. 5627.

Foll. 168; 10 in. by 5¾; 17 lines, 3½ in. long; written in Nestalik, apparently in India, early in the 18th century.

[NATH. BRASSEY HALMED].

The same work, wanting a few lines at the end.

Add. 6638.

Foll. 469; 9½ in. by 5¼; 11 lines, 3 in. long; written in large Nestalik, about the beginning of the 18th century.

[J. F. HULL.]

The same work, wanting about six leaves at the end.

Add. 10,589.

Foll. 149; 7½ in. by 5¾; 9 lines, 3¾ in. long; written in Nestalik, apparently in the 18th century.

T T

An abridged version of the *Tūṭī Nāmāh*, by Abul-Faḥl B. Mubārak, أبو الفضل بن مبارك (see p. 247 *b*).

Beg. بعد سپاس خداوند زمان و زمین و ستایش دادار.

This abridgment was written, as stated in the preface, by order of Akbar. It contains, like Nakhshabī's version, fifty-two tales.

The preface and the first thirty-five tales have a Dakhnī translation written between the lines.

Add. 12,401.

Foll. 63; 7 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 12 lines, 3 $\frac{1}{2}$ in. long; written in Indian Shikastah, apparently in the 18th century.

[J. CRAWFURD.]

The abridgment of Nakhshabī's *Tūṭī Nāmāh*, by Muḥammad Kādirī, محمد قادری.

Beg. بعد از جنس جنس ثنا و صفت پدیداننده آسمان.

The author says in a short preamble that, the style of Nakhshabī being hard and difficult to be understood, he had found it expedient to put his work into plain and intelligible language. The number of the tales is reduced from fifty-two to thirty-five.

The thirty-third tale is repeated at the end, foll. 56—63, in another hand.

Kādirī's *Tūṭī Nāmāh* has been printed with an English version in Calcutta, and in London, 1801. See Kosegarten, *Anhang zu Iken's Tūṭī Nāmāh*, p. 175.

Add. 6964.

Foll. 115; 9 in. by 7; about 15 lines in a page; written by the Rev. John Haddon Hindley on paper water-marked 1806.

Tales extracted from Kādirī's *Tūṭī Nāmāh*, with the English translation transcribed from the Calcutta edition, and two short narratives from another source.

Add. 16,864.

Foll. 38; 9 in. by 6; 10 lines, 3 $\frac{3}{4}$ in. long; written in large Nestalik; dated Hāhābād Ramazān, A.H. 1194 (A.D. 1780).

[WM. YULE.]

Another abridgment of the Tales of a Parrot, in still plainer language than Kādirī's.

Beg. حمد و سپاس قادر بیچون را که طوطی خوش لهجه.

It contains only the four following tales: The merchant's son and the bird shārak. The goldsmith and the carpenter. The four companions. The Brahman's son and his wife.

Add. 16,813.

Foll. 202: 10 in. by 5 $\frac{3}{4}$; 21 lines, 3 $\frac{7}{8}$ in. long; written in fair Nestalik, apparently in the 16th century.

[WM. YULE.]

نگارستان

A collection of moral anecdotes, in prose and verse.

Author: Mu'īnī ul-Juvainī, معینی الجوینی.

Beg. حمد و سپاس خدائی را که از لبتش از سمت بدایت

Maulānā Mu'īn ud-Dīn, born in Āvah, near Juvain, died about the close of the eighth century of the Hijrah. He was a man of great piety, and a disciple of Shaikh Sa'd ud-Dīn Hummū'ī in Sufism, and of Fakhr ud-Dīn Asfarā'īnī in sciences. See Hāhī, *Oude Catalogue*, p. 85, Takī, *ib.*, p. 19, and *Haft Iqlīm*, fol. 322.

After eulogies on the reigning sovereign, Abu Sa'id Bahādur Khān, and his Vazīr Ghiyāṣ ud-Dīn Muḥammad, son of the celebrated Rashīd ud-Dīn, the author says that, Sa'dī's *Gulistān* having been once praised in an assembly of learned men in his father's house, he observed that, notwithstanding its undeniable merit, it had the drawback of being too well known, and that

it was time to produce a similar work which had the charm of novelty, a task which his father encouraged him to perform. That design, however, was not carried out until much later, in A.H. 735. The title was suggested by the name of a garden near Nishāpūr, called Nigāristān, which the author happened to visit about that time. The work is dedicated to Mu'ini's spiritual guide, Sa'd ud-Dīn Yūsuf B. Ibrāhīm B. Muḥammad ul-Mu'ayyad ul-Ḥummū'i, a grandson of the famous Sufi, Sa'd ud-Dīn Muḥammad B. ul-Mu'ayyad Ḥummū'i, who died A.H. 650; see *Nafahāt*, p. 492.

The Nigāristān is divided into seven Bābs, with the following headings:—

- | | |
|--------------------|-------------------------|
| 1. در مکام اخلاق | 2. در صیانت و برهیزکاری |
| 3. در حسن معاشرت | 4. در عشق و محبت |
| 5. در فضل و رحمت | 6. در وعظ و نصیحت |
| 7. در فواید متفرقة | |

See Haj. Khal., vol. vi. p. 381, Uri, p. 271, and *Mélanges Asiatiques*, vol. iii. p. 732.

Add. 7775.

Foll. 78; $7\frac{1}{2}$ in. by $4\frac{3}{4}$; 13 lines, $2\frac{3}{4}$ in. long; written in Nestalik, in the 16th century. [Cl. J. RICH.]

دہارستان

A collection of moral anecdotes, in prose and verse, by Jāmi (see p. 17 a).

Beg. چو مرغ امر ذی بالی ز آغاز
نه از نیروی حمد آید به پرواز

The author wrote it, as stated in the preface, while he was reading Sa'di's *Gulistān* with his son, Ziyā ud-Dīn Yūsuf, and in imitation of that work. He divided it into eight *Rauzahs*, and dedicated it to Sulṭān Ḥusain. The date of composition, A.H. 892, is expressed in the following line at the end:

بوقتی شد آخر که تاریخ هجرت
شود نهد ارهشت بروی فزای

The *Bahāristān* has been edited, with a German translation, by Freiherr von Schlechta Vssehrd, Vienna, 1846. It has been printed in Lucknow without date, and, with a Turkish commentary, in Constantinople, A.H. 1252.

Add. 19,810.

Foll. 170; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 13 lines, $2\frac{3}{8}$ in. long; written in Nestalik; dated A.H. 962 (A.D. 1584).

The same work, with Turkish glosses on the first six pages.

Add. 26,287.

Foll. 83; $6\frac{1}{4}$ in. by $4\frac{1}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in Nestalik, apparently in the 17th century. [WM. ERSKINE.]

The same work.

The last three leaves are supplied by a later hand.

Add. 10,002.

Foll. 137; 8 in. by $5\frac{3}{4}$; 21 lines, $3\frac{1}{8}$ in. long; written in Nestalik, apparently in the 17th century.

A Turkish commentary upon the *Bahāristān*, with the text, by Sham'i (see p. 607 a).

Beg. حمد و سپاس بی عد خدای را که علیم و حکیم

The work is dedicated to Muḥammad Pāshā, Grand Vazir of Sultan Murād B. Salīm (A.H. 982—1003).

See the Vienna Catalogue, vol. i. p. 357, the Gotha Catalogue, p. 107, and the Munich Catalogue, p. 52.

Add. 18,579.

Foll. 426; $9\frac{3}{4}$ in. by 6; 19 lines, $2\frac{3}{4}$ in. long; written in Naskhi with a rich 'Unvān, gold-ruled margins, and thirty-six miniatures in the best Indian style; dated A.H. 1019 (A.D. 1610); bound in stamped and gilt leather.

انوار سهيلي

A modernized version of Kalilah and Dimnah by Ḥusain B. 'Alī ul-Vā'iz Kāshifī (see p. 9 *b*).

Beg. حضرت حكيم على الاطلاق جلت حكيمته كه
وظائف

The author states in the preface that, the version of Naṣr Ullah (see p. 745 *a*) being antiquated and difficult to read, he had been requested by Nizām ud-Dīn Amīr Shaikh Aḥmad, called as-Suhailī, to re-write the work in an easy and attractive style. In so doing he had left out the first two chapters, as irrelevant, and reduced the work to fourteen.

The above-mentioned Nizām ud-Dīn Shaikh Aḥmad was a Turkish Amīr of the Chaghataī tribe, and a favourite of Abulghāzī Sulṭān Husain. He received the surname of Suhailī from his spiritual guide Shaikh Āzarī, composed a Persian and a Turkish *Dīvān*, and died A.H. 907, according to Taḳī, *Oude Catalogue*, p. 20, or A.H. 908, as stated in the *Ātaskadah*, fol. 8. See also *Daulatshāh*, viii. 3, and *Sām Mirzā*, fol. 150.

The *Anvār i Suhailī* has been printed in Hertford 1805, in Calcutta 1804, 1816, and repeatedly since. English translations by F. B. Eastwick and A. N. Wollaston have been published in 1854 and 1878. See S. de Saey, *Fables de Bidpai*, preface, pp. 42—47.

In a note on the fly-leaf *Mirzā Shīr 'Alī* states that this MS., written and illuminated for Tānā Shāh (the last king of Golconda), had been given him on account of pay at the rate of 500 rupees.

Add. 26,312.

Foll. 379; 9¼ in. by 6; 17 lines, 3½ in. long; written in Nestalik, apparently in India; dated Rajab, A.H. 1198 (A.D. 1784.)

[W.M. ERSKINE.]

The same work.

Add. 26,313.

Foll. 244; 10¼ in. by 6¾; 14 lines, 4¾ in. long; written by different hands, apparently in India, in the 17th century.

[W.M. ERSKINE.]

The same work, slightly imperfect at the end.

Egerton 1106.

Foll. 356; 10¾ in. by 7¾; 17 lines, 5 in. long; written in Nestalik, apparently in India, in the 18th century. [ADAM CLARKE.]

The same work.

Add. 6636.

Fol. 326; 10½ in. by 6¼; 17 lines, 4 in. long; written in Nestalik, in India; dated Jumada II., A.H. 1104 (A.D. 1693).

[JAMES GRANT.]

The same work, with a table of contents, foll. 1—6.

Copyist : فتح الله ساكن سليم قصبه تپرباری

Sloane 3248.

Foll. 13; 11½ in. by 8; 20 lines, 5½ in. long; written in Naskhi, by Salomon Negri (see the *Arabie Catalogue*, p. 335, note *c*), about the beginning of the 18th century.

The tale of the hermit and the pimp, from the *Anvār i Suhailī*, with the Turkish version from the *Humāyūn Nāmāh*.

Add. 4945.

Foll. 217; 10 in. by 6½; 19 lines, 3¾ in. long; written in neat Nestalik; dated Zulka'dah, A.H. 1183 (A.D. 1770).

[CLAUD RUSSELL.]

عیار دانش

A modernized version of Kalilah and Dim-

nah, by Abul-Faḥl B. Muḥarak, بن الفضل ابو مبارك (see p. 247 *b*).

Beg. سپاس ازل و ابد خداوندی را که تا کران

It appears, from a very diffuse preface, that the author had been commanded by Akbar to re-write in plain and easy language the version of Ḥusain Vā'iz, and that he restored in his work the preliminary chapters omitted by the latter, thus bringing up the total number of chapters to sixteen. The new version was completed, as stated at the end, fol. 214 *b*, in the thirty-third year of the reign of Akbar, or A.H. 996. See S. de Sacy, *Notices et Extraits*, vol. x., pp. 197—225, *Fables de Bidpai*, pp. 47—51, and the *Vienna Catalogue*, vol. iii. p. 286.

Add. 25,832.

Foll. 432; 8½ in. by 5½; 15 lines, 3½ in. long; written in Nashki, apparently early in the 18th century. [WM. CURETON.]

The same work.

Or. 477.

Foll. 334; 9 in. by 5¾; 15 lines, 3 in. long; written in Nestalik, with gold-ruled margins, and 38 miniatures in Indian style; dated Ramaḥān, A.H. 1217 (A.D. 1803).

[GEO. WM. HAMILTON.]

The same work.

Add. 25,833.

Foll. 97; 9 in. by 5½; 18 lines, 3¾ in. long; written in Nestalik; dated Bandar Bharoeh (Broach), Jumādā II., A.H. 1195 (A.D. 1781). [WM. CURETON.]

مفرح القلوب

Mufarriḥ ul-Kulūb, the Persian translation of the *Hitopadesa*.

Beg. حمد سپاس بیقیاس مرحضرت شاهی را که از جمله بندگان خویش

Author: Tāj (*i. e.* Tāj ud-Dīn B.) Mu'īn ud-Dīn Malikī, تاج معین الدین ملکی.

The translation was made, as stated in a short preamble, by order of Malik Naṣr ud-Dīn (in some copies Naṣir ud-Dīn), fiefholder of Shikḥ (?), Bihār, ملك الملوك الشرق, and the *gurb نصر الدولة والدين* متقطع شق بهار, a prince whose epoch has not been ascertained.

A full account of this version has been given by S. de Sacy in "*Notices et Extraits*," vol. x. pp. 226—264. Copies are mentioned in Stewart's *Catalogue*, p. 83, the *Copenhagen Catalogue*, p. 29, and the *Munich Catalogue*, p. 47. A Hindustani translation entitled *Akhlāk i Hiudī* has been published in Calcutta, 1803. See Gareiu de Tassy, *Littérature Hindoni*, 2nd edition, vol. i. pp. 188, 609.

Add. 18,408.

Foll. 158; 9½ in. by 5¼; 17 lines, 3 in. long; written in fair Nestalik; dated Ṣafar, A.H. 1087 (A.D. 1676). [WM. YULE.]

لطائف الطوائف

A collection of witty sayings and anecdotes.

Author: 'Alī B. ul-Ḥusain ul-Vā'iz ul-Kāshifī, called aṣ-Ṣafī, الواعظ الحسن بن الكاشفي المشتهر بالصفي (see p. 353 *a*).

Beg. بعد از ادای لطائف تحمیدات الهی و وظایف صلوة

The author says that after his release from one year's confinement at Herat, in A.H. 939, he repaired, under untold hardships, to the hills of Gharjistān. There he was graciously received by the Sultan Shāh-Muḥammad, for whose diversion he completed the present work, which he had previously compiled. It is divided into fourteen Bābs, according to the persons, or classes of men, to which the anecdotes relate, as fol-

lows: 1. Muḥammad. 2. The Imāms. 3. Kings. 4. Amīrs, royal favourites, and Vazīrs. 5. Men of letters, secretaries, etc. 6. Arabs of the desert, elegant speakers, etc. 7. Shaikhs, 'Ulamā, Kāzīs, etc. 8. Philosophers and physicians. 9. Poets. 10. Wags. 11. Misers, gluttons, and parasites. 12. Covetous men, thieves, beggars, etc. 13. Children and slaves. 14. Simpletons, liars, and impostors.

This copy was corrected, as stated at the end, for Major Yule, by Sayyid Muḥammad Navāz of Delhi.

The same work is mentioned under the title of لطائف الظراف in Stewart's Catalogue, p. 26, and Biblioth. Sprenger., No. 1635.

Add. 8915.

Fol. 206; 10 in. by 7 $\frac{1}{4}$; 15 lines, 4 $\frac{1}{8}$ in. long; written in cursive Indian Nestalik; dated Sha'bān, A.H. 1233 (A.D. 1818).

The same work.

Or. 239.

Fol. 428; 11 $\frac{1}{4}$ in. by 7 $\frac{3}{4}$; 21 lines, 4 $\frac{3}{8}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Sha'bān, A.H. 1079 (A.D. 1668).

[GEO. WM. HAMILTON.]

زینت المجالس

A vast collection of anecdotes and stories, containing also historical, geographical, and other miscellaneous notices.

Author: Majd ud-Din Muḥammad ul-Ḥasani, surnamed Majdī, محمد الدین محمد الحسنی المتخلص بمجدی

ثذای نا متنهای و حمد نا محصور
بران سزاست که شد هر دو کون ازو معبور

The author lived in Persia under Shāh Abbās I. The predilection and minuteness

with which he speaks of Kāshān make it probable that it was his native place. He states in the preface that he had begun to arrange his long collected materials at the instance of some friends in A.H. 1004 (Or. 238, fol. 1 b). He enumerates the following works as his principal sources: Jāmi' ul-Ḥikāyāt by Muḥammad 'Aufī, Nuzhat ul-Kulūb, Ḥabīb us-Siyar, Rauzat uṣ-Ṣafā, Kashb ul-Ghummah by 'Alī B. 'Isā (Haj. Khal. vol. v. p. 211), Tārikh Abu Ḥanīfah Dinavari, Ibn Khallikān, Bahjat ul-Mabāḥij by Ḥasan B. Ḥusain Sabzavāri, Nigāristān by Ghaffāri, 'Ajā'ib ul-Makhlūqāt, al-Faraj ba'dash-Shiddah, Tārikh i Yāfī, and Tārikh i Ḥāfiẓ Abrū.

While following the general arrangement of the Jāmi' ul-Ḥikāyāt (sec p. 749 b), the author has adopted a division of his own. The work consists of nine parts (Juz), each of which is divided into ten chapters (Faṣl), as follows:—

Juz I. 1. Knowledge of God, fol. 2 a. 2. Miracles of the prophets, fol. 3 b. 3. Supernatural powers of the saints, fol. 8 a. 4. Early kings of Persia, fol. 18 a. 5. Khalifs, fol. 42 b. 6. Muslim kings contemporary with the Abbasides, fol. 85 a. 7. Anecdotes on justice, fol. 105 a. 8. Traits of the life and manners of kings, fol. 112 a. 9. Witty sayings of the great, fol. 116 b. 10. Instances of sagacity in kings, fol. 119 a.

Juz II. 1. Instances of the divine guidance of kings and their ordinances, fol. 122 a. 2. Cunning devices, fol. 124 a. 3. Penetration, fol. 134 a. 4. Stratagems, fol. 142 b. 5. Skill of Vazīrs, fol. 153 a. 6. Advice of sages to kings, fol. 158 b. 7. Pithy answers, fol. 161 a. 8. Remarkable judgments, fol. 167 a. 9. Anecdotes of secretaries, fol. 171 b. 10. Anecdotes of royal favourites, fol. 176 b.

Juz III. Anecdotes of physicians, fol. 181 a, astrologers, fol. 183 b, poets, fol. 186 a, singers, fol. 189 a, wits, fol. 190 b, interpreters of dreams, fol. 195 a. Anecdotes

illustrating modesty, fol. 199 *a*, humility, fol. 200 *a*, clemency, fol. 202 *a*, magnanimity, fol. 206 *b*.

Juz IV. Anecdotes illustrating urbanity, fol. 208 *b*, compassion, fol. 210 *b*, trust in God, fol. 212 *a*, munificence, fol. 213 *b*, hospitality, fol. 217 *b*, valour, fol. 220 *b*, patience, fol. 223 *b*, gratitude, fol. 224 *b*, piety, and caution, fol. 227 *a*.

Juz V. Anecdotes relating to diligence, silence, good faith, peace-making, secrecy, probity, good temper, firmness of purpose, the taking of advice, and the diversity of men's dispositions, fol. 230 *b*.

Juz VI. Anecdotes on envy, greed, and cupidity; anecdotes of knaves, and beggars; stories relating to falsehood, oppression, avarice, bad faith, and foolishness, fol. 251 *b*.

Juz VII. Anecdotes on harshness, meanness, prodigality, treachery, incontinence, ingratitude, slander, rashness, on vile men, and on pious women, fol. 269 *b*.

Juz VIII. Service of kings; hope and fear; efficacy of prayer; curious auguries; deliverance from distress; escapes from brigands, from wild beasts, from the pangs of love, from the whirlpool of ruin; wonderful strokes of destiny, fol. 290 *b*.

Juz IX. 1. On human monstrosities and longevity, fol. 319 *a*. 2. Geographical sketch of the world, and of Persia in particular, fol. 321 *a*. 3. Remarkable buildings, fol. 354 *a* (including an account of the seas which should form part of the preceding chapter, foll. 355 *b*—358 *a*). 4. Talismans and wonders of the world, fol. 360 *a*. 5—7. Properties of domestic and wild animals, fol. 365 *a*, of beasts of prey, fol. 377 *a*, and of birds, fol. 379 *a*. 8. Jokes and pleasantries, fol. 379 *a*. 9. History of the Moghuls, *i. e.* Chingiz Khān and his successors, with the Chūpāni, Īlkāni, Muẓaffārī, Kurt and Sarbadār dynasties, fol. 388 *a*, Tīmūr and his successors in Irān, the Kara Kuyunlus, Ak-Kuyunlus, and the Uzbek Khāns, down to

the accession of 'Abdul-Laṭif Khān, in A.H. 947, fol. 405 *a*. 10. History of the Ṣafavis, fol. 421 *a*. The last section contains a sketch of the reign of Shāh Ismā'īl. In conclusion, the author, after a short reference to the accession of Shāh Ṭahmāsp and two of his victories, announces his intention of devoting a separate work to the history of that Shāh's reign.

The present copy wants a leaf which contained the greater part of the preface. One leaf or more, which followed fol. 426 and concluded the account of Shāh Ismā'īl's reign, is also lost.

The Zinat ul-Majālis has been printed in Teheran, A.H. 1270. A few extracts are given in Elliot's History of India, vol. ii. p. 506. See also Barbier de Meynard, Dictionnaire Géographique, preface, p. 20, Sir Wm. Ouseley's Travels, vol. i. p. 19, and Mélanges Asiatiques, vol. iii. p. 679, vol. v. pp. 246, 519.

Or. 238.

Foll. 303; 13½ in. by 8½; 23 lines, 5¼ in. long; written in small Nestalik, apparently in the 18th century. [GEO. WM. HAMILTON.]

The same work.

This copy wants the latter portion of Faṣl 6, Juz i. (Or. 239, foll. 101—4), and Faṣls 9 and 10 of Juz ix. (Or. 239, foll. 405—428).

Or. 237.

Foll. 320; 10½ in. by 6¾; 21 lines, 4¾ in. long; written in fair Nestalik, with ruled margins, apparently in the 16th or beginning of the 17th century.

[GEO. WM. HAMILTON.]

A collection of tales.

Author: Muḥammad Kāzīm B. Mirak Ḥusain Muẓaffārī Sajāvandī, poetically surnamed Ḥubbī, محمد كاظم بن ميرك حسين مشغري سپاوندی مختلص بحبی

Beg. بینام خالق دانای رزاق
معلق آفرین جرخ نه طاق

The author says in a short preamble that he was seventy years of age when he compiled these rare and wonderful tales, حکایات عجیب و غریب. They are stories which he had heard told in the assemblies of the great, and which he had written down in correct and elegant language.

The tales, which are mostly of considerable extent, are partly taken from the Arabian Nights. They are the following:—

Decianus and the seven sleepers, fol. 3 *b*.
Manšūr the jeweller, and Yūsuf the harper, fol. 24 *b*.
Mihr u Māh, fol. 56 *a*.
Sa'd B. Mas'ūd, the jeweller of Isfahan, fol. 89 *b*.
Dallah, the wily woman, fol. 104 *a*.
The Arab, his wife Ūriyah, and his brother, fol. 117 *b*.
The prince, his parents, and the questions of the princess of China, fol. 130 *b*.
The wife of the builder, and the Vazirs of the king, fol. 140 *b*.
Prince Shāhanshāh, who became known as Gul-Baghbān, fol. 156 *a*.
Shīrzād, and how the daughter of the king of Kābul fell in love with him, fol. 166 *a*.
Solomon's debate with the Simurgh on predestination, fol. 176 *b*.
Prince Zain ul-Ihtishām, the king of the Jinns, and the slave Mubārah, fol. 187 *a*.
Salīm the jeweller, and Ḥajjāj B. Yūsuf, fol. 198 *b*.
The three brothers, and how Hārūn ur-Rashīd enquired into their history, fol. 208 *a*.
Rizvānshāh and the daughter of the king of the Parīs, fol. 217 *a*.
Faḡl Ullāh of Mauṣil and his falling in love with the daughter of the Ra'īs Muaffāq, fol. 226 *a*.
Hārūn ur-Rashīd, Faḡl Ullāh B. Rabī', and Abul-Kāsim Baṣrī, fol. 235 *a*.
Khawājah 'Affān, the son who was horn to him in his absence, and Khawājah 'Ūriyā, fol. 244 *a*.
The king of Balkh and his dispute with his Vazir about a man without sorrow, fol. 252 *a*.

The remaining portion of the volume contains tales which gradually decrease in

length. The last, relating to a white snake which was saved from death by a king, and turned out to be a king of the Parīs, breaks off at the end of the first page.

A modern table of contents occupies two leaves at the beginning.

Add. 7095.

Foll. 167; 9½ in. by 5½; 20 lines, 3¼ in. long; written in Nestalik; dated Zulka'dah, the 45th year of the reign (of Aurangzib, *i. e.* A.H. 1112, A.D. 1701). [J. H. HINDLEY.]

The romance of Amīr Ḥamzah, قصه امیر حمزه

Beg. حمد مؤفرو ثنای نا محصور مر ذوالجلال را که
بقدرت کمال خویش

Ḥamzah, who was a son of 'Abd ul-Muṭṭalib, and consequently an uncle of Muḥammad, is here converted into an imaginary hero of romance. The narrative deals at great length with his adventures at the court of Nūshīrvāu, his wooing of that king's daughter, Mihrūgār, and his valiant deeds on various expeditions against the giant king of Sereudīb, the Kaīṣar of Rūm, the 'Azīz of Egypt, etc.

This volume is divided into twelve sections called اسمار, each of which is headed by some verses. The narrative concludes with Ḥamzah's expedition to the mountain Kāf, and his subsequent meeting with Mihrūgār in Tanger.

In the subscription the work is designated as اسمار الحمزه, and ascribed to Shāh-Nāṣir ud-Dīn Muḥammad, شاه ناصر الدین محمد.

The contents correspond with the first twenty-eight Dāstāns, or about the first half, of the next-following MS., Add. 7054, foll. 1—155.

Copies are mentioned in Fleischer's Dresden Catalogue, where the work is ascribed to Abul-Ma'ālī, in the Munich Catalogue, p. 55, the Ouseley Collection, No. 430, Bibliotheca Sprenger, No. 1628, and a Turkish

version is noticed in the Vienna Catalogue, vol. ii. p. 29.

The *Dāstān i Amīr Ḥamzah* has been lithographed in the press of Navalkishor. An enlarged version called رموز حمزه (see further on, Add. 24,418) has been printed in seven volumes, Teherau, A.H. 1274.

Ashk, the author of a Hindustani version of the *Ḳiṣṣah i Amīr Ḥamzah*, attributes the original to Mullā Jalāl Balkhī. See Garein de Tassy, *Hist. de la Litt. Hind.*, 2nd ed., vol. i. p. 236.

Add. 7054.

Foll. 300; 9½ in. by 6½; 17 lines, 3¼ in. long; written in Nestalik; dated Jumādā II, A.H. 1188 (A.D. 1774.) [J. H. HINDLEY.]

The same romance.

الحمد لله . . . بدانکه قصه حضرت امیر
المؤمنین معروف عرب

With regard to the incidents and their arrangement this version agrees substantially with the preceding; but it is written in much plainer and more familiar style. It is divided into seventy-one short sections, called *Dāstān*, and closes with the death of the hero, treacherously slain by the mother of *Pūr i Hind*.

In the subscription the work is called *جنگ نامه امیر المؤمنین حمزه* and is ascribed to Ḥamzah's brother, Ḥazrat 'Abbās, who, in the preamble, is stated to have written down from time to time a record of the high deeds of Ḥamzah. Sixteen additional leaves contain a table of chapters written in Persian and English by the Rev. J. H. Hindley.

Egerton 1017.

Foll. 266; 12 in. by 7½; 13 lines, 5¾ in. long; written in large Nestalik, apparently in India, early in the 18th century.

A version similar to the preceding, and divided in like manner.

VOL. II.

The volume is imperfect at both ends. It begins, fol. 3 *a*, in the middle of *Dāstān* 8, treating of the fight of Ḥamzah with Sa'd B. Ma'di Karib and his brothers (Add. 7054, fol. 36 *b*), and breaks off, fol. 264 *b*, in the middle of *Dāstān* 68, in which is related the slaying by Ḥamzah of the giant king of *Nayistān* (Add. 7054, fol. 289 *b*, *Dāstān* 66). A false beginning and end have been added by a later hand.

Or. 1392.

Foll. 317; 8¾ in. by 7; 14 lines, 5¼ in. long; written in cursive Nestalik; dated *Chināpātan* (Madras), Ṣafar, A.H. 1214 (A.D. 1799).

Another version of the same romance, divided into eighty-two *Dāstāns*.

داستان اول شروع پادشاهی قباد بن پرویز
و کشتن القش وزیر خواجه بخت الجمال را

Although having some leading features in common with the preceding versions, it differs from them very considerably in the succession, relative proportions, and particulars of the adventures, as well as in language.

Add. 24,418.

Foll. 330; 15½ in. by 8¾; 30 lines, 6¼ in. long; written in small *Shikastah-āmīz*, probably in India, early in the 18th century.

[Sir JOHN MALCOLM.]

An enlarged version of the same romance.

The narrative follows the same general course as in the preceding versions, but a great number of new personages and incidents is introduced. Ḥamzah is uniformly called *Amīr Ṣāhib Ḳirān*, "the Amir of the fortunate conjunction," and the title of *Ṣāhib Ḳirān* is also given to two of his companions, born on the same day as himself, who both play a conspicuous part in this version, namely *Muḳbil*, son of *Khair*,

U U

a slave of 'Abd ul-Muṭṭalib, and 'Umar, son of Umayyah, the camel-driver.

The work is divided into a great many sections called *Dāstān*, but not numbered. The present copy, which is imperfect at both ends, begins with an account of the misdeeds of Arghash, Vazir of Kaiḡubād, who is finally put to death, and replaced by Buzurjmīhr. The next following rubric is:

حال تولد یافتن
انوشیروان و خواجه بختک و تربیت دادن خواجه ابوزرجمهر
انوشیروان را و معنی های بختک عجب داستانیست

In the last section, Ḥanzah, having alighted in Chihil Manār, at forty farsangs from Khān-Bāligh, the capital of Khata, sends Mālik Azhdar as ambassador to King Ṣalṣāl. The rubric is partly lost:

فرستادن امیر صاحب قران
صلصال و هنرها نمودن مالک اژدر دلاور عجب داستانی
نمایانست انشاء الله

The language of this huge composition is quite modern, and shows an admixture of Indian words and phrases.

On the fly-leaf is written
کتاب رموز همزه [sic]

Add. 8917.

Foll. 224; 8 $\frac{3}{4}$ in. by 5; 11 lines, 3 in. long; written in Nestalik, with 'Unvān, ruled margins, and eighteen miniatures in Indian style, probably about the end of the 17th century.

قصه چهار درویش

The Tale of the four Darvishes.

Beg. راویان اخبار و ناطلان آکار و طوطیان شیرین
کفتار

This story, which has become chiefly known through the Hindustani translation entitled *Bāgh o Bahār*, comprises four tales, in the following order:—Story of the first Darvish, fol. 7. Story of the second Darvish (the third in *Bāgh o Bahār*), fol. 50. Story

of the King, or the dog-worshipping merchant, fol. 89. Story of the third Darvish (the second in *Bāgh o Bahār*), fol. 159. Story of the fourth Darvish, fol. 192.

The work is popularly ascribed to Amir Khusrau Dihlavī. A *Ḳiṣṣah i Chār Darvish* in prose is mentioned by Muṣḥafī, fol. 5, among the works of Anjah (see p. 711 *a*). Sir Wm. Ouseley in his Catalogue, No. 417, names Muḥammad 'Alī Ma'ṣūm as the author of the tale.

Add. 7677.

Foll. 107; 9 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$; 19 lines, 4 $\frac{3}{4}$ in. long; written in Nestalik, early in the 18th century. [Cl. J. RICH.]

The same work. The text differs slightly from the preceding, but the arrangement is the same. The five stories begin respectively at foll. 4 *b*, 24 *b*, 46 *a*, 86 *a*, 104 *a*. The MS. breaks off in the middle of the fifth story.

Add. 5632.

Foll. 106; 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$; 13 lines, 3 $\frac{3}{4}$ in. long; written in *Shikastah-āmiz*, apparently early in the 18th century.

[N. BRASSEY HALHED.]

Another version of the same tale. It is written in a more florid style than the preceding, and is copiously interspersed with verses. It differs also in its arrangement, which is as follows:—Tale of the first Darvish, fol. 4 *b*. Tale of the second Darvish, fol. 22 *a*. Tale of the third Darvish, fol. 40 *b*. Tale of the King, fol. 60 *b*. Tale of the fourth Darvish, fol. 90 *b*.

Add. 6597.

Foll. 78; 10 $\frac{3}{4}$ in. by 7; 17 lines, 4 in. long; written in Nestalik; dated Jumādā II., A.H. 1196 (A.D. 1782). [JAMES GRANT.]

سنگهاسن بتیسی

The thirty-two tales of the throne.

Beg. حمد مر حضرت ملك المتعال و ثنای بارگاه
ایزد لا یزال

It is stated in the preface that the work had first been translated from the Hindū (هندوی) original into Persian by Chaturbhuj B. Mihirehand Kāyat, of Sonpat, بن چتر بهرج, in the time of Akbar, and subsequently by Bhārimal B. Rājmal Khatri, during the reign of Jahāngir. The present version, written under Shāhjahān, is described as an amalgamation of the two previous translations. The author is called ابن هرکرن. But in another and later version, Add. 5652, fol. 139 b, his name is written as follows: بسب رای ابن هرکربداس کایتبه, "Bisbarāi, son of Harigarb-dās Kāyath, of Ķinnauj."

A Persian translation in prose and verse was written by 'Abd ul-Ķādir Badā'unī by order of Akbar, and with the assistance of a learned Brahman, in A.H. 982, the title *خرد افزا* conveying the date of composition. A revised edition was prepared by the same writer A.H. 1003. See *Muntakhab ut-Tavārikh*, vol. i. p. 67, and *Elliot's History of India*, vol. v. p. 513. A Persian version by Chand, son of Mādūrām, is noticed in the *Copenhagen Catalogue*, p. 29, and another entitled *Gul Afshān*, is mentioned in the *Khulāṣat ut-Tavārikh* (supra, p. 230 a).

For an account of the Sanskrit original and Hindustani versions, see the *Journal Asiatique* for 1845, vol. ii., p. 278, and *Garcin de Tassy, Littérature Hindoui*, 2nd ed., vol. ii. p. 233. A French translation from the Persian has been published by Baron Lescaillier, New York, 1817.

Add. 5652.

Foll. 140; 9 in. by 6; 13 lines, 3¼ in.

long; written in Nestalik, apparently in the latter half of the 18th century.

[N. BRASSEY HALHED.]

کشن بلاس

Another version of the same tale.

Author: Kishandās Bāsdev, of the Sūbah of Lahore, کشنداس باسدیو متوطن صوبه لاهور

Beg. حمد خداوند سرایم نخست
تا شود این نامه بنامش درست

It is a revised edition of the preceding version, written for the editor's patron, Amir ul-Umarā Jār-Ullah, in the reign of Aurangzib. At the end is an account of previous translators, in which the first is called چتر بهرج داس ابن سیر چند and the second بهارامل بن راجمل. The version of Bisbarāi B. Harigarb Dās is stated to have been written in the 25th year of Shāhjahān, *i. e.* A.H. 1061-2.

Add. 5653.

Foll. 30; 11½ in. by 7½; 15 lines, about 5 in. long; written in a cursive Indian character; dated Calcutta, Rabi' I., in the 26th year (of Shāh 'Alam, A.H. 1198, A.D. 1784).

[N. BRASSEY HALHED.]

An abridged version of the same tale, without translator's name.

Beg. درگاه عجیب الدعوات اینست هر که بخواند
از کان کرم

Add. 5623.

Foll. 132; 9 in. by 6; 15 lines, 3¾ in. long; written in Nestalik, in Bengal; dated A.H. 1188 (A.D. 1774).

[N. BRASSEY HALHED.]

قصه کامروپ

The story of Kāmṛūp and Kāmlatā (see p. 697 a).

Beg. قصه پردازان غریب آثار و داستان طرازان

In the subscription this version is ascribed to the "talented poet Muḥammad Kaẓim," شاعر ماهر محمد کاظم. A poet of that name lived at the court of 'Abd Ullah Kuṭubshāh. See above, p. 683 *b*.

An English translation by W. Franklin, entitled "the loves of Camarūpa and Camalatā," has been published in London, 1793. For other copies, see Stewart's Catalogue, p. 85, the Mackenzie Collection, vol. ii. p. 138, and Bibliotheca Sprenger., No. 1630.

Add. 6965.

Foll. 328; 9 in. by 7; about 15 lines, 3 in. long; written by the Rev. John Haddon Hindley, on paper water-marked 1812.

The same version, copied from a MS. dated Ramaẓān, A.H. 1150, with a transcript of Franklin's English translation.

Add. 18,805.

Foll. 572; 12 $\frac{3}{4}$ in. by 8 $\frac{3}{4}$; 11 lines, 3 $\frac{1}{8}$ in. long; written in large Nestalik; dated Calcutta, Rajab, A.H. 1185 (A.D. 1771).

The story of Ḥātim Ṭā'i, قصه حاتم طائی, or, as it is called in the subscription, "story of the seven journeys of Ḥātim," قصه هفت سیر حاتم

Beg. راویان اخبار و عاقلان دیار چین روایت آورده اند

The text has been edited by G. J. Atkinson, Calcutta, 1818, and an English translation by Dr. D. Forbes has been published in London, 1828. See the Copenhagen Catalogue, p. 33, and the Munich Catalogue, p. 55.

Egerton 1018.

Foll. 148; 9 in. by 5; 15 lines, 3 $\frac{3}{8}$ in. long; written in Nestalik, apparently in India, in the 17th century.

I. Fol. 1. قصه سیف الملوک, the story of Saif ul-Mulūk, and Badī' ut-Jamāl, a tale from the Arabian Nights.

Beg. راویان اخبار و ناقلان آثار چین آورده اند که در ایام دولت سلطان غزنوی

This version begins with a fanciful introduction: Hasan Mimandi, the Vazīr of Sultan Mahmūd, sets out from Ghaznah in quest of amusing tales to entertain his sovereign, and finds the story of Saif ul-Mulūk in a book called Rūḥ-afzā, kept in the treasury of the king of Damaseus.

See the Vienna Catalogue, vol. ii. p. 27.

II. Fol. 84. قصه گل با صنوبر, the story of Gul and Ṣanaubar.

Beg. حکایت گل با صنوبر چه کرد و صنوبر با گل چه کرد

Hindustani versions of the same tale are mentioned by Garcin de Tassy, Litt. Hind., 2nd ed., vol. i. p. 157.

III. Fol. 112. قصه هزار گیسو و بادشاه مصر, the story of the king of Egypt, his son Azād-bakht, and a maiden called Hazār-Gīsū.

Beg. راویان اخبار و ناقلان آثار چین روایت می کنند که در شهر مصر

Harl. 502.

Foll. 35; 8 in. by 4 $\frac{1}{2}$; 14 lines, 3 in. long; written in Nestalik, about the close of the 17th century.

An abridged version of the tale of Saif ul-Mulūk, imperfect at the end.

Beg. چین آورده اند که در شهر مصر بادشاهی بود نام او صفوان

Add. 25,836.

Foll. 44; 9¼ in. by 6; 17 lines, 4¼ in. long; written in cursive Nestalik; dated Ramazān, the 24th year of Muḥammad Shāh (A.H. 1154, A.D. 1741). [WM. CURETON.]

Another version of the same tale.

Beg. چنين حكايت آورده اند كه از بزرگان و حكيمان روزگار

Beg. چنين آورده اند كه روزی از روزها سلطان محمود

III. Fol. 103. قصه شاه همايون فال و دلارام, the story of Shāh Humāyūn Fāl and Dilārām.

Beg. راويان اخبار و ناكلان اسمار چنين روايت ميکنند كه در زمان پيشين

Add. 15,099.

Foll. 174; 10 in. by 6; 10 lines, 4½ in. long; written in large Nestalik, with 'Unvān, ruled margins, and six miniatures in Indian style, apparently about the close of the 17th century.

قصه مهر و ماه

The story of Mihr, son of Khāvar Shāh, and the princess Māh.

Beg. راويان اخبار و ناكلان آثار و مهندسان داستان كهن

See the analysis of this tale in Garcin de Tassy's *Hist. de la Littérature Hindouï*, 1st ed., vol. ii. p. 550, and the St. Petersburg Catalogue, p. 410.

Add. 16,867.

Foll. 115; 10½ in. by 6¼; 17 lines, 3⅞ in. long; written in Shikastah-āmiz; dated Pānīpat, the 2nd year of Aḥmad Shāh Durrānī, A.H. 1174 (A.D. 1759-60).

[WM. YULE.]

I. Fol. 3. قصه مهر و ماه, another version of the same tale.

Beg. خداوندى كه در بالا و پستى ازو دارند موجودات هستى

II. Fol. 69. قصه سيف الملوك, the story of Saif ul-Mulūk and Badi' ul-Jamāl, differing from the version above mentioned, p. 764 b.

Add. 18,409.

Foll. 363; 8¾ in. by 6; 17 lines, 3½ in. long; written in Nestalik; dated Ramazān, A.H. 1146 (A.D. 1734). [WM. YULE.]

بهار دانش

Bahār i Dānish, the romance of Jahāndār Sulṭān and Bahravār Bānū, a story which serves as a frame for the insertion of many other tales.

Author: Shaikh 'Ināyat Ullah, شيخ عنايت الله (see p. 263 a). According to a chronological table, Add. 6588, fol. 12, he died on the 19th of Jumada I., A.H. 1088.

Beg. فاتحهء كتاب مستطاب افرينش و بيريابه

The preface is by the author's younger brother and pupil, Ṣāliḥ, who states that the work was completed in A.H. 1061. It is followed by an introduction, in which 'Ināyat Ullah says that the tale is not his own invention. He professes to have merely given a Persian garb to a story which he had heard in the Indian tongue from the lips of a youthful Brahman.

The work has been printed in Calcutta, 1809 and 1836 in Dehli, 1849, in Lucknow, without date, and in Bombay, A.H. 1877. It has been translated into English by Alexander Dow, London, 1768, and by Jonathan Scott, Shrewsbury, 1799; lastly from the latter version into German by A. T. Hartman, Leipzig, 1802. Copies are noticed in Stewart's

Catalogue, p. 84, the Copenhagen Catalogue, p. 32, and the Munich Catalogue, p. 54.

Add. 25,840.

Foll. 271; 9 in. by 5; 19 lines, $3\frac{1}{2}$ in. long; written in cursive Indian Shikastah-
āmiz, apparently in the 17th century.

[W. M. CURETON.]

بهار دانش

The same work, slightly imperfect at the end.

Add. 7674.

Foll. 276; 9 in. by $4\frac{1}{2}$; 19 lines, $3\frac{3}{8}$ in. long; written in small Nestalik, apparently about the close of the 17th century.

[Cl. J. RICH.]

The same work, wanting the last page.

Egerton 1019.

Foll. 269; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 15 lines, $4\frac{1}{8}$ in. long; written in Nestalik, with 'Unvān and ruled margins, probably about the close of the 17th century.

The same work, wanting about six leaves after fol. 2.

Add. 6152 and 6153.

Two uniform volumes; foll. 227 and 221; $8\frac{3}{4}$ in. by $5\frac{1}{4}$; 13 lines, $3\frac{3}{8}$ in. long; written in Indian Nestalik, in the first half of the 18th century.

The same work.

This copy belonged to Jonathan Scott, who made use of it for his translation. An abstract of the contents, written by himself, occupies the fly-leaves at beginning and end of each volume.

Add. 26,314.

Foll. 308; $9\frac{1}{2}$ in. by 6; 17 lines, $3\frac{7}{8}$ in. long; written in Nestalik; dated Khujistah-

Bunyād, Rabi' I., in the 13th year of Muḥammad Shāh (A.H. 1143, A.D. 1730).

[W. M. ERSKINE.]

The same work.

Copyist: محمد حسن ولد شيخ كمال

Add. 6640.

Foll. 292; $10\frac{1}{4}$ in. by 6; 17 lines, $3\frac{3}{4}$ in. long; written in Nestalik, apparently early in the 18th century.

[J. F. HULL.]

The same work.

Add. 5564.

Foll. 144; $11\frac{1}{4}$ in. by $7\frac{1}{2}$; 23 lines, $5\frac{3}{4}$ in. long; written in Nestalik for Capt. John Burdett; dated 'Azīmābād, Muḥarram, A.H. 1185 (A.D. 1771).

The same work.

Add. 5607.

Foll. 324; $11\frac{1}{2}$ in. by 8; 15 lines, 4 in. long; written in cursive Nestalik; dated Zulḥijjah, A.H. 1188 (A.D. 1775).

[N. BRASSEY HALHED.]

The same work.

Copyist: عبد النبي بنكالي بردوانی

Add. 6639.

Foll. 238; $10\frac{1}{4}$ in. by $6\frac{1}{4}$; 17 lines, $4\frac{1}{2}$ in. long; written in Nestalik; dated Rabi' II., A.H. 1190 (A.D. 1776).

[J. F. HULL.]

The same work.

Add. 6968—6997.

Thirty volumes, $7\frac{3}{4}$ in. by $6\frac{1}{4}$, with an average of 90 foll. per volume, and 12 lines in a page; written on one side only of a paper water-marked 1806, by the Rev. John Haddon Hindley.

The same work, with a transcript of Jonathan Scott's translation.

Or. 242.

Foll. 87; $8\frac{3}{4}$ in. by $4\frac{3}{4}$; 11 lines, $3\frac{1}{4}$ in. long; written in Nestalik, on tinted and gold-sprinkled paper, with 'Unvān and gold-ruled margins, apparently about the close of the 17th century. [GEO. WM. HAMILTON.]

محرم راز

A collection of fables and anecdotes, in prose mixed with verses.

Author: Bahrām, son of 'Alī-Mardān Bahādur Tūgh Arslān Khān, بهرام ولد علیمردان بهادر طوغ ارسلان خان

Beg. الهی آنچه میزان طبع سنجید همه اسم است

The preface, which is imperfect, contains a eulogy upon Aurangzib as the reigning sovereign. The author, who calls himself the humble Bahrām, خاکسار, and claims an Uzbek origin, concludes most of his narratives with a moral or religious application conceived in true Sufi spirit, in the form of an allocution to the "man of understanding" عاقل. Several of his anecdotes relate to Indian saints.

A notable portion of the work, foll. 52—74, is devoted to a record of some episodes in the warlike career of 'Alī Mardān Bahādur, who is described as the most gallant champion in the service of Akbar, and especially of the prowess he displayed in taking possession of the estate of Būndī, in Rājputānah, a Jāgīr assigned to him by the emperor. Several Hindī couplets composed in his praise by the poet Gang are quoted. Although the hero of these adventures bears the name which the author gives to his own father, nothing is there said as to any relationship between them.

'Alī Mardān Bahādur, who served under Akbar and Jahāngīr, from A.H. 984 to his death, distinguished himself especially in the Deccan wars. He fell severely wounded

into the hands of Malik 'Anbar, A.H. 1021, and died two days later. See Ma'aṣīr ul-Umarā, fol. 377, and Blochmann, Ain i Akbari, p. 496.

Add. 25,839.

Foll. 100; $10\frac{3}{4}$ in. by $5\frac{1}{2}$; 15 lines, 4 in. long; written in cursive Nestalik; dated Bhūpāvar (territory of Gualior), Ramaẓān, A.H. 1243, A.D. 1828. [WM. CURETON.]

کشایش نامه

Stories of wonderful escapes.

Author: Khwājah Rājkar, خواجه راجکر

The work, which has no preface, contains six tales, written in a florid style, and entitled کشایش, the scene of which is laid in India. The date of composition, A.H. 1100, is expressed by several versified chronograms at the end, where the author is described as an inhabitant of Ruhtak (Thornton's Roh-tuk, forty-two miles north-west of Delhi).

The MS. was written by Mirzā Ḥaidar 'Alī Beg for Doctor J. Gibson.

Add. 7619.

Foll. 342; 12 in. by $7\frac{1}{2}$; 26 lines, 5 in. long; written in Naskhī; dated Jumādā I., A.H. 1215 (A.D. 1800). [Cl. J. RICH.]

محبوب القلوب

A collection of moral tales and anecdotes.

Author: Barkhwurdār B. Maḥmūd Turk-mān Farāhī, poetically surnamed Mumtāz,

برخوردار ابن محمود ترکمان فراهی مختص بهمنار

Beg. الهی بزرگی و حشمت تراست

سرافرازی ملک و شوکت تراست

The author does not give the date of composition; but he mentions as his contemporaries two Amirs, Ṣafī Ḳulī Khān and Aṣ-lān Khān, who lived in the reign of Shāh Sulṭān Ḥusain, A.H. 1105—1135. See Zinat

ut-Tavārikh, foll. 691, 693, and Malcolm's History of Persia, vol. i. p. 614.

In a diffuse preface, written in a stilted and ambitious style, he gives an account of his life and of the origin of the work, from which the following particulars may be gathered. He left in early life his native place, Farāh, for Marv Shāhijān, where he entered the service of the governor, Aṣlān Khān. Two years later he proceeded to Ispahan, and became Munshī to Ḥasan Ḳulī Khān Shāmlū, then filling the office of Ḳūr-chī Bāshī. There he heard in some assembly a delightful tale, which he was requested by a friend to adorn with the flowers of his rhetoric, and which he consequently wrote down under the title of *حکایت رعنا و زینبا*. As he added to it in course of time a number of other stories, the work swoll into a large collection, containing no less than four hundred tales, divided into an introduction, eight Bābs, and a conclusion, to which he gave the name of *مخمل آرا*.

Some time later the author returned to Farāh, from whence, after some stay in Herat and in Mashhad, he betook himself to the district of Darūn and Khabūshān, and there remained three years in the service of Minū-ehihr Khān B. Ḳarehaghāi *قرچغای* Khān. This Amīr had been appointed governor of the province in order to check the inroads of the Chemishkazak, *چمشکزک*, a savage and predatory tribe, on which the author heaps every term of abuse. He then relates how in one of those raids all his goods were plundered, and among these the precious MS. of the *Maḥfil-ārā*, on which he had bestowed so many years of labour. All attempts to recover it having failed, the author, in order to assuage his grief, and to comply with the entreaties of a friend, wrote down again such portions as he had retained in his memory. Hence the present work, which is divided, according to the preface, into an introduc-

tion, five Bābs, and a Khātimah. That division, however, is not thoroughly carried out in either of our two copies.

It is written in florid prose, freely interspersed with verses, mostly of the author's own composition. The arrangement is systematic, the tales being grouped under the moral maxims, or rules of life, which they are intended to illustrate.

On the first page of the present copy is found the title *کتاب رعنا و زینبا*. It does not properly apply to the whole work, for it belongs, as above stated, to the first tale written by the author, which forms the Khātimah of the present collection, foll. 289—312.

The *Maḥbūb ul-Ḳulūb* has been printed in Bombay, A.H. 1268.

Or. 1370.

Foll. 450; 12 in. by 7 $\frac{3}{4}$; 21 lines, 4 $\frac{7}{8}$ in. long; written in Shikastah-āmīz, with two 'Unvāns, gold-ruled margins, and fifty-five miniatures in Persian style; dated Zulka'dah, A.H. 1220 (A.D. 1806).

[SIR CHAS. ALEX. MURRAY.]

The same work.

Copyist: میرزا محمد رحیم

Add. 8918.

Foll. 288; 8 $\frac{1}{4}$ in. by 5; 14 lines, 3 $\frac{3}{8}$ in. long; written in Nestalik, for Capt. Geo. Burnes; dated Rabī' II., A.H. 1217 (August, A.D. 1802).

فرح بخش

The love-story of Rāi Ratan Sen, of Chitaur, and Padmāvat, daughter of Gandharb Sen.

Author: Lachhmī-Rām, of Ibrāhīmābād (district of Ghāzīpūr), *لیچھی رام متوطن قصبه* ابراهیم آباد

Beg. *شکر و نور بدرکاه رب الغفور و حمد نا محصور*

It appears from the preface that this prose version is founded on the poem of 'Aḳil

Khān Rāzī (see p. 699 *a*), entitled *شمع و پروانه* (see the Oude Catalogue, p. 123).

The well-known tale of Saif ul-Mulūk and Badī' ul-Jamāl is inserted, fol. 109—220, as told by one of the actors in the main story.

On the Hindi versions of the tale of Padmāvāt by Jatmal and Jaisi, see Garcin de Tassy, *Littér. Hind.*, second edition, vol. ii. pp. 67, 86, and Pavie, *Journal Asiatique* for 1856.

Add. 8916.

Fol. 119; 8 in. by 4½; 15 lines, 3¼ in. long; written in cursive Indian Nestalik, in the 18th century.

دبستان خرد

A collection of moral anecdotes.

Author: Muḥammad Ismā'il Sāmī, entitled *محمد اسماعیل سامی مخاطب بنعمانخان*

Beg. *حمد مدعی که آسمانها و زمینها*

The work, which is dedicated to Muḥammad Shāh, was written in Akbarābād, A.H. 1135, in answer to a challenge to match Sa'di's *Gulistān*, and was completed in eighty-five days. The author gives his name incidentally, fol. 34 *a*, when stating that he had accompanied Aurangzib on his expedition against the Rānā.

We learn from the *Tazkirat ul-Umarā*, fol. 104, that Nu'mān Khān was raised to the Khanship towards the close of Aurangzib's reign, and died in the time of Muḥammad Shāh.

The work is divided into eleven Bābs, and a Khātimah. Many of the anecdotes relate to incidents of Indian history, especially to Aurangzib and his time; the verses are the author's own.

On the first page is written, "George Harriott, 1798."

Add. 25,834.

Fol. 259; 11 in. by 8; 17 lines, 5¼ in. long; written in Nestalik; dated Shavvāl, A.H. 1154 (A.D. 1741). [WM. CURETON.]

نوادر النقول في مآثر العقول

A collection of anecdotes.

Author: Abul-Fath B. Muza'ffar, *ابو الفتح بن مظفر*

Beg. *بطائف تحميدات بيشمار و طایف [ووظایف] تحميدات*

The author says that he had compiled this work, at the request of his son Muḥammad Niṣār 'Alī, chiefly from the following works: Ṭabarī, *Jāmi' ul-Hikāyāt*, *Tārīkh i Banākiti*, *Ibn Khallikān*, *Mau'izat-Nāmāh*, written by *Kaikā'ūs B. Sikandar B. Qābūs* for his son *Gilānshāh (i.e. Qābūs Nāmāh)*, *Tārīkh i Al i Saljūq*, by *Muḥammad B. Abi 'Abdullah un-Nizām ul-Ḥusainī*, and *Ma'ārij un-Nubuvvat*. He states at the end that it was completed in A.H. 1151.

It is divided, according to subjects, into twenty-one Bābs, as follows:—1. Muḥammad and his miracles, fol. 4*b*. 2. The first four Khalīfs, fol. 17*b*. 3. The Imāms and Companions, fol. 31*b*. 4. Saints, fol. 55*a*. 5. 'Ulamā, fol. 101*b*. 6. Philosophers, fol. 144*b*. 7. Kings, fol. 117*a*. 8. Vazirs and favourites, fol. 132*b*. 9. Secretaries, litterati, eup-companions, fol. 140*b*. 10. Sages and physicians, fol. 143*a*. 11. Poets, fol. 151*b*. 12. Arabs of the desert, fol. 154*b*. 13. Interpretation of dreams, fol. 163*b*. 14. Generous men, fol. 166*a*. 15. Misers, gluttons, and parasites, fol. 172*a*. 16. Stories showing God's mercy, fol. 178*a*. 17. Women and children, fol. 209*b*. 18. Simpletons, liars, and false prophets, fol. 222*b*. 19. Wits (wanting the beginning), fol. 223*b*. 20. Curious facts relating to animals and countries, fol. 225*a*. 21. Comical anecdotes, fol. 245*a*.

This copy was written by Hidāyat Ullah, for Laṭīf Khān. The subscription is followed by some additional stories, foll. 250 *b*—259 *a*.

Egerton 1025.

Foll. 68; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 19 lines, 4 $\frac{1}{4}$ in. long; written in Indian Shikastah-āmiz, in the latter half of the 18th century.

رنگین بہار

The story of prince Bahrām, and his love-adventures with the daughter of King Dārāb.

Author: Rāi Kirpādayāl, son of Rāi Mansārām, Khatrī of the Mangal tribe, کرا دیال

ولد رای منسارام کہتری قوم منکل

Beg. ابتدای نامہ بر نام خداوند کریم

The author, who calls himself an inhabitant of Siyālkūt, Šūbah of Lahore, does not lay any claim to the invention of the story. His work is only a new version in ornate prose, interspersed with verses, of an old tale. The date of composition, A.H. 1155, is given in this couplet at the end:

بدل کشتم مخاطب از پی او
بگفتا بوستانی رشک میزود

Add. 10,584.

Foll. 168; 7 in. by 4 $\frac{1}{2}$; 11 lines, 2 $\frac{3}{4}$ in. long; written in Indian Shikastah-āmiz, in the 18th century,

The tale of Naurūz Shāh, قصہ نوروز شاہ, by Uditehand Kāyath, poetically surnamed 'Azīz, اودتچند کاتبہ عزیز تخلص

Beg. تازہ حکایتی غریب و نو امین روایتی عجیب

Naurūz Shāh, an Indian king, like his prototype of the Arabian Nights, takes every night a new partner to his bed. An accomplished lady, called Nikdukht, contrives to prolong her spell of favour by telling him captivating tales on seven successive nights.

The author's name and the date of composition, A.H. 1157, are found in some verses at the end. The latter is expressed by the chronogram, مجموعہ مسرت جائہای مقبلان

Foll. 2—4 and 141—167 contain forms of complimentary letters addressed to a sovereign.

Or. 1244.

Foll. 79; 11 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$; 15 lines, 4 $\frac{3}{8}$ in. long; written in Nestalik, with fourteen miniatures in Indian style, apparently in the 18th century.

قصہ ہیر و رانجہ

The love-story of Hīr and Rānjah (see p. 710 *a*), in prose and verse, by Mansārām Munshī, منسارام منشی

Beg. محستین کلام را حمد و ثنای صانع بہترین

It appears from the introduction that the story had been originally composed in Hindī verse by Damodar, of Jhang Siyāl, Panjāb.

The date of the present version, A.H. 1157, is expressed in the final lines by the chronogram, قصہ عاشقی تمام

Add. 16,689.

Foll. 253; 13 in. by 9 $\frac{3}{4}$; 25 lines, 7 $\frac{1}{2}$ in. long; written in small Nestalik, apparently in India, in the 18th century.

[WM. YULE.]

بوستان خیال

“The Garden of Fancy,” a romance.

Author: Muḥammad Taqī ul-Ja'farī ul-Ḥusainī, poetically surnamed Khayāl, محمد نقی الجعفری الحسینی المتخلص بخیال

The author, a pupil of Šābit (see p. 709 *b*), went to Bengal in the time of 'Alī Virdī Khān, and died A.H. 1173. See the Oude Catalogue, p. 193. In this voluminous work he relates at great length, and in familiar language, the endless and rather monotonous adventures of

three imaginary heroes, and of a host of equally fictitious personages belonging to the world of the Jins and Peris, as well as to mankind. The three principal personages are generally designated by the titles of *Şāhib Kīrān i Akbar*, *Şāhib Kīrān i A'zam*, and *Şāhib Kīrān i Aşghar*. Their proper names are *Shāh-zādah Mu'izz ud-Dīn Abu Tamīm*, *Shāh-zādah Khurshīd Tājbaksh*, and *Shāh-zādah Badr Munīr*. The three stories form as many distinct threads, which are alternately taken up.

The present and the following three MSS. contain only a few detached volumes of that bulky composition, which, according to the conclusion of Add. 4939, consists of three parts called *Bahār*, subdivided into volumes (*Jild*). The entire work comprises no less than fifteen *Jilds*, some of which are again subdivided into two sections called *Saṭar*.

The first two parts (*Bahār*) consist together of six *Jilds*, while the third alone comprises nine.

It appears from the concluding lines of Add. 24,935, that the romance was written for the entertainment of two brothers, *Navvāb Najm ud-Daulah Muḥammad Işhak Khān*, and *Navvāb Rashīd Khān Sālār Jang* (sons of *Ja'far Khān, Nāzīm of Bengal*).

The present copy contains the third and fourth *Jilds* of *Bahār II.*, both treating of the adventures of *Mu'izz ud-Dīn*. The first leaves of *Jild 3* and the last of *Jild 4* are lost, and the two volumes have been transposed in the binding, *Jild 4* occupying foll. 1—161, and *Jild 3* foll. 162—253.

Jild 4 begins with the heading, آغاز جلد چهارم از بهار دویم از کتاب بوستان خیال که آنرا معزنامه گویند

A portion of *Bahār II.* is described under the title of *معزنامه*, in the *Munich Catalogue*, p. 57.

Add. 24,935.

Foll. 452; 17¼ in. by 11¼; 21 lines, 7¾ in.

long; written in large Nestalik, with two 'Unvāns and gold-ruled margins; dated *Shavvāl*, the third year of 'Ālamgir II. (A.H. 1169, A.D. 1756).

Two portions of the same work, both belonging to *Bahār III.* The first, which relates entirely to the adventures of *Şāhib Kīrān i A'zam*, and is headed *آغاز دفتر دویم از کتاب شاهنامه بزرگ که مشتمل است بر احوال ظفرمال صاحب قران اعظم شاهزاده خورشید تاج بخش*, is designated at the end as the second *Saṭar* of *Jild 2* of *Bahār III.* It occupies foll. 1—277.

The second, foll. 278—452, treats chiefly of the history of *Şāhib Kīrān i Akbar*, but relates, in some parts, also to the adventures of *Şāhib Kīrān i A'zam*.

At the end the author says that, after proceeding thus far, he had determined to make this portion a volume by itself, and to call it *سطر الجلد*, intending subsequently to devote an entire volume to the history of *Şāhib Kīrān i A'zam* and his companions. But it does not appear to what volume the present *Saṭar* belongs.

It is stated at the end, fol. 452, that this copy was written for *Navvāb Maṣṣūr ul-Mulk Sirāj ud-Daulah Bahādur Haibat Jang*, by his librarian, *'Izzat-Ullah*.

Add. 4939.

Foll. 415; 16½ in. by 11; 19 lines, 7¼ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins.

Two detached portions of the same romance, *Bahār III.*

The first, foll. 1—118, relates partly to the adventures of the *Şāhib Kīrān i A'zam*, partly to those of the *Şāhib Kīrān i Aşghar*, *Shāh-zādah Badr Munīr*.

The author says at the end that, after concluding the present volume, he proposes to begin the third *Jild* of *Bahār III.*, the ninth of the whole work, which is to be devoted to the history of *Şāhib Kīrān i Aşghar*.

According to this the present volume would be the second Jild of Bahār III. Its contents, however, differ from those of Add. 24,935, which belongs to the same Bahār.

The second portion, foll. 119—415, is called, both at the beginning and at the end, the third Jild of Bahār III. It relates entirely to Şāhib Kīrān i Aşğlar.

On the fly-leaf is written, "Presented by Claud Russell, Esq., Oct. 15, 1781."

Add. 26,291.

Foll. 349; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 17 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik, apparently in India, in the latter part of the 18th century.

[WM. ERSKINE.]

Another copy of the section designated as سطر الجاد (Add. 24,935, foll. 278—452).

Add. 7056.

Foll. 64; 10 $\frac{1}{4}$ in. by 6; 19 lines, 3 $\frac{3}{4}$ in. long; written in Shikastah-āmiz, dated Murshidābād, the 6th year of Shāh 'Alam (A.H. 1178, A.D. 1764—5).

[J. HADDON HINDLEY.]

I. The tale of Malik 'Alī, son of the king of Bukhārā, and Mihr-Bānū, daughter of Khwārazmshāh, fol. 1.

II. The tale of the three Darvishes, constructed on the same plan as the Kīssah i Chahār Darvīsh, and containing:—The tale of the first Darvīsh, or Prince Hāfiz of Khorasan. The tale of the second Darvīsh, or Khalil of Balkh, the merchant's son. The tale of the third Darvīsh, or Afzal Khān, prince of Marv. The tale of the king of Khorasan, Ashraf Khān, fol. 16. See Sir Wm. Ouseley's Catalogue, No. 442.

III. The tale of the daughter of the king of Yaman and the two Vazīrs, Aşaf and Kāmgar, fol. 36.

IV. The tale of Bīhrūz, the merchant of Khorasan, and the daughter of the king of Kashmīr, fol. 44.

V. The tale of Farrukh Shāh, the prince of Khatā, who set out on his travels, and got a kingdom, fol. 51.

VI. The tale of the king of Kāshghar and the Vazīr who said that there was no man in the world without sorrow, fol. 59.

Add. 25,838.

Foll. 214; 8 $\frac{3}{4}$ in. by 5; 14 lines, 3 in. long; written in small Nestalik, apparently in India, about the close of the 18th century.

[WM. CURETON.]

قصه اکر شاهزاده و کل پادشاه

The story of Prince Agar and King Gul, a fairy tale, beginning with the following heading: قصه منصور شاه و عاتل وزیر و خوشحال

وزیر و فاضل وزیر النعم

Manşūr Shāh, king of Khashkhāsh, and his Vazīr Khushlū obtain children through the blessing of a Faķir. The first has a son called La'l Pādishāh, the second a son, Vazīr Maḥmūd, and a daughter called Agar. The prince having been carried away by the Parī La'l Div, Agar is substituted for it, and henceforth designated as Agar Shāhzādah. The Parī princess, Māhparvar, and the king of the Parīs, Gul Pādishāh, play also a leading part in the tale. It is written in homely language, and has a copious admixture of Indian words and phrases.

A Kīssah i Agar Gul has been printed by Navalkishor, Lucknow, A.H. 1263. See Garein de Tassy, Hist. de la Litt. Hind., 2nd ed., vol. ii. p. 469, and the Biblioth. Sprenger., No. 1757.

Add. 7055.

Foll. 40; 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$; 12 lines, 4 in.

long; written in Nestalik, apparently in the latter half of the 18th century.

[J. HADDON HINDLEY.]

A collection of amusing anecdotes.

Beg. بادشاهی از شخصی پرسید که علم تیراندازی میدانی

According to an English note on the fly-leaf, it was compiled by a Munshī named Yaḳīn for the use of his pupils.

Add. 25,837.

Foll. 229; 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$; 12 lines, 3 in. long; written in large Indian Nestalik, dated Zulḡa'dah, A.H. 1225 (A.D. 1810).

[WM. CURETON.]

قصه عزیز شاه و مسعود شاه

The story of Mas'ūd Shāh, son of 'Azīz Shāh, king of Iṣfahān, and of his love-adventures with Gīṭi-Ārā.

Beg. اما راویان اخبارات رنگین و ناقلان حکایات شیرین روایت کرده اند که در ملک اصفهان بادشاهی بود

Many local words and phrases show that this romance was written in India.

Add. 7675.

Foll. 91; 9 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$; 15 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik, apparently in India, about the beginning of the 19th century.

[Cl. J. Rich.]

I. Fol. 1. The tale of Shīrẓād, son of Gurgahan, emperor of China, and Gulshād, daughter of the Vazīr Farrukhẓād, wanting a few lines at the beginning. This tale, which is endorsed حکایت نه منظر "the story of the nine belvederes," comprises nine tales successively told by Gulshād to Shīrẓād, each in one of the nine belvederes of the royal palace, in order to save the forfeited life of her father.

II. Fol. 71. A short version of the tale of Saif ul-Mulūk and Badī' ul-Jamāl (p. 764 b), imperfect at the end.

Add. 16,865.

Foll. 12; 7 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$; 11 lines, 2 $\frac{1}{4}$ in. long; written in fair Nestalik; correctly described on the fly-leaf as follows:—

"The Kazy and the Thief, و دزد, حکایت قاضی, a humorous tale in the Persian language. Copied from a MS. in the possession of the Rev. H. G. Keene by James R. Ballantyne, 1834." [WM. YULE.]

Beg. حکایت چنین آورده اند که در شهر بغداد قاضی بود در عهد هارون رشید

PROVERBS.

Or. 1613.

Foll. 269; 10 $\frac{3}{4}$ in. by 6; 19 lines, 3 $\frac{3}{4}$ in. long; written in cursive Nestalik, with ruled margins, apparently in the 17th century.

جامع التمثیل

A collection of Persian proverbs.

Author: Muḥammad 'Alī Jabal-rūdī, محمد علی جبل رودی

Beg. سپاس بچند دستايش بيعد بي مثلي را سزد

The author states that he had come to Haidarābād A.H. 1054, in the time of 'Abd Ullah Ḳuṭubshāh, and had been admitted to the literary assemblies held by the Vazīr Shaikh Muḥammad ul-Khātūn. In one of these the collection of Turkish proverbs made by order of Shāh 'Abbās having been mentioned, the Vazīr observed that Persian proverbs should also be compiled, and the author undertook to comply with his desire. He adds that the task had never been attempted before him.

The proverbs are alphabetically arranged, each letter forming a Faṣl. Short verbal explanations are occasionally added. Anec-

dotes illustrating the origin and application of proverbs, texts from the Coran, and poetical quotations, are introduced at the end of the sections.

The work has been printed in Teheran, A.H. 1278. See *Mélanges Asiatiques*, vol. v. p. 522. A collection of Persian proverbs has been published by Tho. Roebuck, Calcutta, 1824.

Or. 266.

Foll. 161; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 19 lines, 4 in. long; written in cursive Nestalik, apparently in the 17th century.

[Geo. Wm. HAMILTON.]

The same work, wanting the preface.

COLLECTANEA.

Add. 7611.

Foll. 571; $11\frac{1}{2}$ in. by 7; 7 lines, $3\frac{1}{2}$ in. long; written in large Naskhi with vowels, on gold-sprinkled paper; dated A.H. 1137 (A.D. 1724—5). [Cl. J. RICH.]

مقالات العارفين و مرآت السالكين

A collection of Sufi extracts, compiled by Sulaimān, سليمان

Beg. بهترین کلامی که افتتاح مقالات ارباب یقین

The author is designated in a nearly contemporary note on the first page as الامام الفاضل والمرشد الكامل سيد الطائفة مولانا شيخ سليمان الهروي الانصاري

He wrote this compilation, as stated in the preface, in order that his disciples might dispense with other books. It consists of 292 prose-extracts and poetical pieces amounting to 3675 couplets.

The former are taken from the following works:—

1. لب المحققين by Allah Bakhsh B. Sayyid Ṣadr ud-Dīn Bhakari, fol. 8 a.

2. مصباح الارواح by Shaikh 'Alī Tūnī, described as a contemporary of Bāyazīd Baṣṭāmī, who died A.H. 261, fol. 20 a.

3. The Book کتاب of Ṣā'in ud-Dīn 'Alī Tarikah (sec p. 42 a), fol. 85 b.

4. شرح لمعات, a Commentary by Shāh Nūr ud-Dīn Ni'mat Ullah (see p. 634 b), upon the Lama'āt (see p. 594 b), fol. 124 a.

5. تذكرة الاوليا by Shaikh 'Attār (see p. 344 a), fol. 128 b.

6. كتاب اسرار by Khwājah 'Abd Ullah An-ṣārī (sec p. 35 a), fol. 133 a.

The poetical extracts are taken from the following works:

1. Five poems of 'Aṭṭār, viz. جواهر ذات, الهی نامه, اسرار نامه, بی سر نامه, وصلت نامه (see p. 576), fol. 136 b.

2. The Divān of Shāh Ni'mat Ullah (p. 634 b), fol. 376 b.

3. The Divān of Shaikh Maghribī (p. 633 a), fol. 476 b.

4. Tarjī'-band of Kāsim ul-Anvār (p. 635 a), fol. 543 b.

5. Kalandar-Nāmāh, by Amīr Ḥusainī (p. 608 a), fol. 549 b.

6. The Divān of Shaikh 'Irāqī (p. 593 b), fol. 551 a.

7. Gulshan i Rāz, by Maḥmūd Shabistari (p. 608 b), fol. 555 b.

8. Silsilat uz-Zahab, by Jāmī (p. 644 b), fol. 559 a.

The above shows that the compiler, of whom no other record has been found, lived after Jāmī, probably in the tenth century of the Hijrah.

Add. 16,860.

Foll. 69; $9\frac{1}{2}$ in. by $5\frac{1}{4}$; 21 lines, $2\frac{3}{4}$ in. long; written in Shikastah-āniz, apparently in India, in the 17th century. [Wm. YULE.]

A volume of miscellaneous extracts by Bahā ud-Dīn Muḥammad 'Amīlī, بهاء الدين محمد عاملی (see p. 25 *b*).

Beg. اصحاب تفسير قران عظيم وارباب ترجمه كتاب

The extracts are taken from Persian poets, and from Arabic works of history and theology, the latter translated into Persian. The author frequently adds verses of his own composition, and numerous passages from his work entitled سوانح طريق حجاز. He quotes among others, fol. 21 *b*, some verses written by him in Mashhad, A.H. 1007.

A similar collection of Arabic extracts by the same writer is described in the Vienna Catalogue, vol. i. p. 409, under the name of كشكول (see p. 26 *a*).

The Kashkūl of Bahā ud-Dīn 'Amīlī has been printed in Teheran, A.H. 1266, and in Bulak. It is described by Goldziher in the Sitzungsberichte of the Vienna Academy, part 78. See Mélanges Asiatiques, vol. vi. p. 108.

Egerton 1016.

Foll. 446; 13½ in. by 7¾; 21 lines, 5½ in. long; written in Nestalik, apparently early in the 18th century.

شاهد صادق

A large collection of extracts, moral sayings, historical anecdotes, and miscellaneous notices.

Author: Ṣādiq B. Ṣāliḥ Iṣfahānī, صادق بن صالح اصفهانی

Beg. الحمد لله تعالى ومنه المبتدا واليه المنتهى

Muḥammad Ṣādiq B. Muḥammad Ṣāliḥ ul-Iṣfahānī ul-Āzādānī has given a sketch of his own life in the 12th Maṭla' of the third volume (Mujallad) of his historical compilation entitled Ṣubḥ i Ṣādiq (Or. 1728). He was born, A.H. 1018, in Sūrāt, where his father served under the Kbānkhānān 'Abd

ur-Raḥīm. In A.H. 1027 he went to Ilāhābād with his father, who was there appointed by Prince Parvīz as Dīvān of his household. After some years spent in studies at Patna and Jaunpūr, Ṣādiq went with his father in the train of Prince Parvīz to the Deccan, A.H. 1035, and, after the latter's death in the ensuing year, joined the camp of Shāhjahān, where he was appointed news-writer (Vākī'ah Navis). Having been presented at court, shortly after Shāhjahān's accession, he obtained from that sovereign a Jāgīr in Bengal, proceeded to Jabāngirnagar, then the capital of that province, and took part with the rank of Bakbshū in a war waged against a rebel Afghan chief by Kāsim Khān, then Governor of Bengal. He incurred, however, the displeasure of that Amīr's successors, A'zam Khān and Islām Kbān, was kept some time in confinement in Salīmābād, A.H. 1048, and finally retired into private life.

Ṣādiq gives in his memoirs copious specimens of his poetical compositions, in which he took the name of Ṣādiqī. He quotes also frequently verses of his numerous literary friends, and mentions as his master, fol. 230 *a*, Mullā Muḥammad Ḥusain Kashmīrī, who died A.H. 1037.

The author began to collect his materials, as he states in the preface, in A.H. 1054, and spent three years upon that task. When he was proceeding to put them into order, he was interrupted by a distant journey, which brought him to Jaunpūr, and it was only after settling in that place that he found the necessary leisure to complete the work. A.H. 1056 is incidentally mentioned, fol. 207 *a*, as the current year. The author refers in the same place to his compendium of history entitled صبح صادق (see Elliot's History of India, vol. vi. p. 453).

The work is divided into five books (Bāb), subdivided into numerous chapters (Faṣl), and a Khātimah. A full table of the contents is given at the end of the preface, foll. 4 *a*—7 *a*.

The principal topics of the five Bābs are as follows:—

I. God, the Prophet, prophetship and saintship (ولایت), faith, Islām, good and bad deeds, etc., in 107 Faṣls, fol. 7 *a*.

II. Sovereignty, kingly power, rules and precepts relating to good government, in 77 Faṣls, fol. 78 *a*.

III. Reason, knowledge, failings, talents, etc., in 80 Faṣls, fol. 135 *b*.

IV. Love, friendship, hatred, poverty, wealth, pleasure, sorrow, play, travel, etc., in 75 Faṣls, fol. 212 *b*.

V. World, time, stability and decay, death, life, spheres, elements, realms of nature, in 96 Faṣls, fol. 300 *a*.

Khātimah; an alphabetical list of proper names of places and men, with fixation of their spelling, and short notices, fol. 408 *a*.

Three of the subdivisions (Faṣls) are of exceptional length, viz. Faṣl 79 of Bāb III, foll. 207 *b*—238 *a*, which contains notices of remarkable events and of the death of celebrated men, in chronological order from the Hijrah to A.H. 1042. Faṣl 80 of the same Bāb, comprising Persian proverbs alphabetically arranged. Faṣl 51 of Bāb IV., foll. 331 *b*—359 *a*, which contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude.

On the first page of the MS. is written "R. W. Rotton, 14 April, 1791."

A copy is mentioned in Stewart's Catalogue, p. 52.

Add. 7719.

Foll. 279; 11½ in. by 7; 17 lines, 3 in. long, with oblique lines round the margins; written in a small and indistinct Shafi'ā character, ornamented with rude flowery designs in the headings and margins; dated Sha'bān, A.H. 1225 (A.D. 1810.)

[CL. J. RICH.]

A collection of extracts culled from the author's reading on various branches of human knowledge, by Muḥammad Ḥusain B. Karam 'Alī Iṣfābānī (see p. 137 *a*).

Beg. سیاست و ستادش قیاس سزاوار
یکانه وجودی تواند بود

It appears from the preface that the work was written in Masbhad, and A.H. 1224 is mentioned, fol. 6 *a*, as the current year. The present MS. is, to all appearance, the author's autograph.

Contents: Astronomy, with tables and diagrams, fol. 4 *b*. Geography, fol. 17 *b*. History of the Prophets, Muḥammad, 'Alī, the Imāms, and the philosophers, fol. 44 *b*. Medicine, fol. 72 *b*. Principal dynasties of ancient and modern times, mostly in tabular form, fol. 92 *b*. This section concludes with a history of Faṭḥ 'Alī Shāh's reign, in which the events are chronicled year by year down to A.H. 1222. Notices on Sayyids, Vazīrs, and learned men, fol. 178 *b*. Religions and sects; notices on some Shi'āh doctors, fol. 182 *b*. Arab and Persian poets, with specimens of their compositions, fol. 285 *b*. The three realms of nature and the properties of minerals, plants, and animals, fol. 234 *b*. Knowledge of God; sayings of 'Alī and the Imāms, fol. 263 *b*.

The margins are crowded with additional extracts.

BIBLIOGRAPHY.

Add. 16,720.

Foll. 20; 9 in. by 6¼; 11 lines, 3 in. long; written in Nestalik, in the latter part of the 18th century. [WM. YULE.]

An account of the principal works treating of Eastern, and more especially of Indian, history.

Beg. الحمد لله على افضاله والصلاة والسلام على
حبيبه

No title is given in the text; but in the table of contents the work is called *مآثر نامہ* *مآثر نامہ* *در حقیقت کتب تواریخ*, a title which appears also on the fly-leaf. The author concludes by expressing a desire for the compilation of a history of the Moghul empire from the eleventh year of the reign of Aurangzib to the "present time," A.H. 1162.

At the end is written : راقمه ابو الحسن ولد
منشی غلام حسن مترطن بندر هوگی

An English version is written in the margin. A table occupying five pages, foll. 2—4, shows the titles of the works mentioned in the text.

An English translation has been published under the title : "A Critical Essay on various MS. works, Arabic and Persian, illustrating the history," etc., London, 1832.

Add. 24,042.

Foll. 110; 10½ in. by 7¾; 13 lines in a page; written in fair Nestalik, early in the 19th century. [H. H. WILSON.]

A classed Catalogue of Oriental MSS. in the Library of the College of Fort William. It is a mere list of titles, mostly without author's name. It includes Persian and Arabic MSS., with some in the Indian vernaculars.

On the first page is written: "T. Roebuck, 26 Sept. 1812."

Add. 26,321. A & B.

A. A paper roll, 10 feet by 7 inch.;

written in Nestalik, early in the 19th century.

[WM. ERSKINE.]

A list of fifteen Persian MSS. relating to the history of India, with a detailed statement of the contents of some of them; endorsed by Mr. Erskine: "Catalogue of Persian books sent by Henry Russell, Esq."

Mr. (afterwards Sir Henry) Russell was Resident at the court of Haidarābād from 1811 to 1820. The MSS. named in the list were added to the Erskine collection, and are now in the Museum.

B. A paper roll, 2 feet by 7, containing the titles of the same MSS.

Add. 25,864.

Foll. 37; 10½ in. by 6½; written in Nestalik, early in the 19th century.

[WM. CURETON.]

A catalogue of Persian, Arabic, and Hindī MSS. in the library of Munshī Rām Dayāl, with a Persian preface by the owner's son, Rām Partab Sahā'ī Ilāhābādī, *رام پرتاب*
سہای الہ آبادی

Beg. *هر انکسی که بتعداد کتب الہی و شیرازہ*
بندی نعت

It is arranged in alphabetical order according to the titles, and gives in four columns the title and description of each MS., the author's name, the number of leaves, and that of quires.

Prefixed are two horoscopes in Sanskrit, dated Samvat 1874 and 1877 (A.D. 1817 and 1820).

DRAWINGS AND CALLIGRAPHY.

Add. 18,801.

Foll. 44; $4\frac{1}{2}$ in. by $9\frac{1}{4}$. An album of highly finished miniatures by Indian artists, mostly portraits of princes and amirs of the reigns of Jahāngīr, Shāhjahān, and Aurangzib. It was made a Vakf, or pious donation, by Ashraf Khān, whose seal bears the date A.H. 1072, and whose portrait is found on fol. 6 with this inscription in Shikastah, "شبهیه بنده واقف," "portrait of the humble donor." Notes by the same hand are to be seen at the back of the other portraits, with the exception of a few, which are apparently subsequent additions. All bear later inscriptions in Nestalik, which do not always agree with the former, and are therefore not to be trusted. An English table of contents is prefixed to the volume.

Mir Muḥammad Ashraf, son of Islām Khān Mashhadī (see below, No. 11), received the title of Ashraf Khān in the fourth year of Aurangzib (A.H. 1071-2), was subsequently appointed to the office of Mīr Bakhshī, and died A.H. 1097. See Ma'aṣir ul-Umarā, fol. 66.

In the following list of subjects, the names and designations taken from the donor's autograph notes are distinguished by inverted commas.

1. "Abd Ullah Khān, sovereign of Tūrān."
2. Shāh 'Abbās, of Persia.
3. "Šādīk Khān," cousin of Aṣaf Khān, and father of Ja'far Khān, the Great Vazīr. Šādīk Khān was Mīr Bakhshī under Jahāngīr and Shāhjahān. He died A.H. 1043. See Ma'aṣir, fol. 368.
4. "Ḥakīm Dā'ūd Taḡarrub Khān." He came from Persia A.H. 1053, was raised to

the Khanship in the 20th year of Shāhjahān, and died A.H. 1073. See Ma'aṣir, fol. 120.

5. "Muḥammad 'Alī Beg, who came as ambassador to Shāhjahān."

6. "The humble donor," *i.e.* Ashraf Khān.

(7. According to the English table, a portrait of Aṣaf Khān, now missing.)

8. Fancy portrait of a lady in male attire described as a European princess پادشاهزادی فرنک, a later addition. At the back is a calligraphic specimen dated A.H. 1182.

9. "Ilahvirdī Khān the elder." He was made Khān at the beginning of Shāhjahān's reign, was subsequently appointed Governor of Behar, and died A.H. 1070. See Ma'aṣir, fol. 50.

10. The emperor Akbar, with Jabāngīr as a child.

11. "The late Navvāb Islām Khān." 'Abd ul-Salām Mashhadī, afterwards Islām Khān, father of the donor, was appointed to the Vazirate in the 13th year of Shāhjahān, and died A.H. 1057. See Ma'aṣir, fol. 39.

12. "Faḡl Ullah Khān, son of the donor's paternal uncle." Faḡl Ullah Khān, son of Siyādat Khān, a brother of Islām Khān, was raised to the Khanship in the first year of Aurangzib, and died in the twentieth of the same reign. See Tazkirat ul-Umarā, fol. 77.

13. "Bahmanyār I'tīkād Khān, son of Aṣaf Khān." He received the title of I'tīkād Khān, with the office of Mīr Bakhshī, in the 25th year of Shāhjahān, and died in the 15th year of Aurangzib. See Tazkirat ul-Umarā, fol. 12.

14. "The emperor Jahāngīr, the emperor Akbar, the Khānkhānān, and attendant."

15 "Mahārājah Jasvant Singh," the Za-

mindār of Jaudhpūr, who fought Aurangzīb in support of Dārā Shikūh, but subsequently submitted to the victor and was appointed to the government of Mālwah. He died in the 22nd year of Aurangzīb. See Tazkirat ul-Umarā, fol. 136.

16. "The emperor Jahāngīr."

17. "The emperor Shāhjahān."

18. "Sa'īd Khān Bahādur Zafar Jang," a Chaghatai Amīr, son of Aḥmad Beg Khān Kābuli. He was made Khān in the 15th year of Jahāngīr, and Šūbahdār of Kāhul in the 4th year of Shāhjahān. He died A.H. 1062. See Ma'āšir, fol. 302, and Tazkirat ul-Umarā, fol. 51.

19. "Ja'far Khān," son of Šādiḳ Khān (see No. 3). He was appointed Vazīr by Shāhjahān in the 31st year of his reign, and reinstated by Aurangzīb. He died A.H. 1081. See Ma'āšir, fol. 130.

20. "'Alā ul-Mulk Tūnī, entitled Fāzil Khān." He was Mir Sāmān, or Lord Šteward, under Shāhjahān and Aurangzīb, and died A.H. 1073. See Tazkirat ul-Umarā, fol. 75.

21. Bakīr A'zam Khān Sāvajī," Mir Bakhshī under Jahāngīr and Shāhjahān. He died as governor of Jaunpūr A.H. 1059. See Ma'āšir, fol. 42.

22. A female figure worshipped by angels, endorsed حضرت مریم, 'the Blessed Mary.'

23. Amīr Tīmūr on his throne, with courtiers and attendants.

24. "Mirzā Nūr ul-Ḥasan, son of Mirzā Muḥsin B. Aṣaf Khān Ja'far." Mirzā Ja'far Beg, afterwards Aṣaf Khān, Vazīr of Jahāngīr, and governor of Prince Parviz, died A.H. 1021. See Blochmann, Ain i Akbari, p. 411.

25. "Šafī Mirzā, son of Shāh 'Abbās the elder," with hawk-bearer, hawk, and secretary.

26. "Lashkar Khān, son of Zahardast Khān, ambassador to Persia." He was sent by Shāhjahān to 'Abbās II. to congratulate him on his accession, A.H. 1052. He died as Mir Bakhshī A.H. 1081. See Ma'āšir, fol. 433.

27. Aṣaf Khān, *i.e.* Mirzā Aḥul-Ḥasan, son of Tīmād ud-Daulah, and Vazīr of Shāhjahān, who died A.H. 1051. See Ma'āšir, fol. 30.

28. "Sitting of His Majesty with princes and amīrs." Shāhjahān sits on his throne in full Darbār. His four sons, who stand at his side, and the amīrs who surround the throne, have their names written upon them.

29. "I'tiḳād Khān, son of Aṣaf Khān." See above, No. 13.

30. "Ḥakīm Masīḥ uz-Zamān," *i.e.* Ḥakīm Šadrā, son of Ḥakīm Fakhr ud-Dīn Shīrāzī. He came to India in the 46th year of Akbar, obtained the title of Masīḥ uz-Zamān in the 4th year of Jahāngīr, and died A.H. 1061. See Ma'āšir, fol. 142, and Tazkirat ul-Umarā, fol. 112.

31. "Mir Muḥammad Sa'īd Mir Jumlah, who became Khānkhānān in Hindustan." See above, p. 266 *a.*

32. "Mullā Sa'd Ullah, who became Khān and Vazīr of Hindustan," *i.e.* Sa'd Ullah Khān 'Allāmī, who was raised to the Vazirate in the 19th year of Shāhjahān, and died A.H. 1066. See Ma'āšir, fol. 303, and Tazkirat ul-Umarā, fol. 55.

33. "Khalīl Ullah Khān Shāh-Nī'mat-Ullāhī," son of Mirmīrān Yazdī. He was elevated to the Khānship in the 2nd year of Shāhjahān, and died A.H. 1072. See Ma'āšir, fol. 188, and Tazkirat, fol. 39.

34. "The emperor 'Alangīr" (Aurangzīb).

35. "Dāniyāl Shāh," the eldest son of Akbar.

36. "Shā'istah Khān, son of Aṣaf Khān" (Abul-Ḥasan), originally called Mirzā Abu Tālib. He became Amīr ul-Umarā in the first year of Aurangzīb, and died A.H. 1105. See Ma'āšir, fol. 360.

37. "Ja'far Khān, son of Šādiḳ Khān;" see No. 19.

38. "Mullā Shafī'a, afterwards Dānishmand Khān," a native of Yazd, who held the office of Mir Bakhshī under Shāhjahān and

Aurangzīb, and died A.H. 1071. See Ma'a-
ṣīr, fol. 209.

39. "Dārāb Khān, son of 'Abd ur-Raḥīm Khānkhānān; Afzal Khān Mullā Shukr Ullah; Rājah Mān Singh; Parvīz, and one of the descendants of Timūr." Dārāb Khān, governor of Bengal, was put to death, A.H. 1035, by Mahābat Khān. See Blochmann, *Ain i Akbari*, p. 339. Afzal Khān died A.H. 1048; see Ma'aṣīr, fol. 36. Mān Singh, Rājah of Amber, died in the 9th year of Jahāngīr; see Blochmann, p. 339. Parvīz, son of Jahāngīr, died at the age of thirty-eight years, A.H. 1035.

40. "The emperor Jahāngīr, Iahvirdī Khān (see No 9), and Shaikh Shīr Muḥammad Kavvāl (the singer)."

41. "Mirzā Nauzar, son of Mirzā Ḥaidar, and grandson of Mirzā Muzaffar Ḥusain Kandahārī, a relative of Shāh 'Abbās." This Amīr, a favourite of Shāhjahān, died A.H. 1074. See Ma'aṣīr, fol. 512, and Blochmann, p. 461.

42. The emperor Humāyūn, attended by Mirzā Shāhum, Lashkar Khān, and Khushḥāl Beg, with two Ḥajīs who recite the Fātiḥah (a miniature of the 16th century).

43. 'Umar Shaikh, father of Bābar, in a wild hilly scenery, with attendants.

44. "Izzat Khān, son-in-law of 'Abd Ullah Khān Bahādur Firūz Jang." He was made Khān in the 4th year of Shāhjahān, and died A.H. 1042. See Ma'aṣīr, fol. 378.

The miniatures are signed by the following artists:—Govardhan (No. 3, 31), Hūnhār (No. 6, 9, 11, 19, 24, 29), Chitarman (No. 20, 36, 37), Muḥammad Nādir Samarḳandī (No. 21, 25, 26, 33, 35, 40, 44), Anūpchitar (No. 28, 32), Mir Hāshim (No. 30, 41), and Bhāgvatī (No. 42).

Add. 5254.

Foll. 45; 13½ in. by 9½. [Sir H. SLOANE.]

Portraits of princes and amīrs of the courts of Dehli, Goleonda, and Bijāpūr, in the latter

part of the 11th century of the Hijrah, and of some princes of the same century. Most of them have the names added in the Persian character. Slips bearing Portuguese and English titles, and pasted at the bottom of each portrait, have in some cases been transposed. The subjects are as follows (the transcription of the Persian letterings is marked by inverted commas):—

Shāh 'Abbās II., fol. 1 *a*. "Shāh Sulaimān," fol. 1 *b*. "Almad Khān," foll. 2, 32 *b*. "Shāh 'Abbās the Great," fol. 3. "Muḥammad Ibrāhīm," chancellor of Golconda (see Add. 22,282, fol. 24), fol. 4. "Fath Jang Khān," a general of Aurangzīb, who died in the Deccan in the 26th year of the reign, fol. 5, 23 *a*. "Sulṭān 'Abd Ullah" (Ḳuṭubshāh, king of Golconda, A.H. 1035—1083), foll. 6, 25 *a*, *b*. "The emperor Jahāngīr," foll. 7, 14. "Aurang Shāh" (Aurangzīb in his youth), fol. 8. Hindu ladies, fol. 9, 10. "Mirzā Aḥmad," son-in-law of 'Abd Ullah Ḳuṭubshāh, fol. 11, 20. "The emperor Akbar," fol. 12. "Shāhjahān," fol. 13. "Sulṭān Murādbakhsh," son of Shāhjahān, fol. 13. "Dārā Shikūh and Sulṭān Shujā," sons of Shāhjahān, fol. 14 *b*. "The emperor Aurangzīb," fol. 15 *a*. "Sulṭān Mu'azzam," afterwards Bahādur Shāh, fol. 15 *b*. Kāmbakhsh, the youngest son of Aurangzīb, fol. 16. Asad Khān, Vazīr of Aurangzīb, who was arrested by Farrukhsiyar, and died A.H. 1127, fol. 17. "Sulṭān Maḥmūd" (read Muḥammad), the eldest son of Aurangzīb, fol. 18 *a*. "Mir Jumlah" (see p. 266 *a*), fol. 18 *b*. "Muḥammad Amīn Khān," son of the preceding, fol. 19 *a*. Maulā Rūḥa, fol. 19 *b*. "Rājah Karn," fol. 20 *b*. "Rājah Mān Singh," (a portrait of the same Rājah, Add. 7964, fol. 17 *b*, is inscribed "Rājah Rām Singh"), fol. 21 *a*. "Ṣafshikan Khān," commander of Aurangzīb's artillery, who died A.H. 1085, fol. 21 *b*. "Rājah Bahār Singh" (see Add. 7964, fol. 13, where a portrait of the same officer is lettered "Rājah Bhāo Singh"), fol.

22 *a*. "Mirzā Ilich Khān" (probably the same as Mirzā Irich Khān, who served in the Deccan, and died as governor of Berar, A.H. 1096), fol. 22 *b*. "Maulā Samī'ā," fol. 23 *b*. "Shaikh Muḥammad Khātūn," Vazīr of 'Abd Ullah Ḳuṭubshāh, fol. 24 *a*. "Sulṭān Muḥammad Ḳulī" (of Golconda, A.H. 988—1020), fol. 24 *b*. "Sayyid Muzaḥḥar," chancellor of Golconda, fol. 26 *a*. "Shāh Mirzā," chancellor of Golconda, fol. 26 *b*. "Sayyid 'Alī, son of Sayyid Muzaḥḥar," fol. 27 *a*. "Khairāt Khān," fol. 27 *b*. "Niknām Khān," a eunuch, general to 'Abd Ullah Ḳuṭubshāh, fol. 28 *a*. "'Abd ul-Jabbār Beg," Vazīr to Abul-Ḥasan Ḳuṭubshāh, fol. 28 *b*. "Maulā 'Abd uṣ-Ṣamad, Dabīr," fol. 29 *a*. "Sulṭān 'Abd ul-Ḥasan (Abul-Ḥasan) Ḳuṭubshāh" (of Golconda, A.H. 1083—1098), fol. 29 *b*. "Mirzā Nāṣir," minister to the king of Golconda, fol. 30 *a*. "Shāh Rājū," confessor to the king of Golconda, fol. 30 *b*. "Ḥasan Khān," Vazīr to the king of Golconda, fol. 31 *a*. "Sharzah Khān," a general under the king of Golconda, fol. 31 *b*. "Ḥusain Khān," Vazīr to the king of Golconda, fol. 32 *b*. "Mūsā Khān," general to the king of Golconda, fol. 33 *a*. "Maḥmūd 'Ādilshāh," son of 'Alī 'Ādilshāh, fol. 33 *b*. "Ikhlāṣ Khān," general of the king of Bijāpūr, fol. 34 *a*. "Maulā 'Abd ul-Mālī" (read Abul-Mālī), fol. 34 *b*. "'Alī 'Ādilshāh," king of Bijāpūr, A.H. 1048—1083, fol. 35 *a*. The bow-bearer of Shāh 'Abbās, fol. 35 *b*. The ten Avatārs of Vishnu, foll. 36—45.

Add. 7964.

Foll. 51; 11 $\frac{3}{4}$ in. by 8. Fifty-one portraits of Indian princes and amirs, with the names in the Persian character. The subjects of all but one are identical with those of the preceding collection, and the treatment is in most cases so similar, that they appear to be copies derived from the same originals.

The general arrangement also is nearly the same. The subject of the additional portrait is Afzal Khān, the Bijāpūr general, fol. 25.

Add. 22,282.

Foll. 26; 6 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$. Twenty-six portraits of princes and amirs of the courts of Delhi, Golconda, and Bijāpūr, in the time of Aurangzīb, with contemporary inscriptions in Dutch. The subjects are: Akbar, fol. 1. Jahāngīr, fol. 2. Shāhjahān, fol. 3. Dārā Shikūh, fol. 4. Shāh Shujā', fol. 5. Murād Baksh, fol. 6. Aurangzīb, fol. 7. Sulṭān Maḥmūd, eldest son of Aurangzīb, fol. 8. Mīr Jumlah, fol. 9. Muḥammad Amīn Khān, son of Mīr Jumlah, fol. 10. Faṭḥ Jang Khān, fol. 11. Sīvajī, 'the late Marat-tah prince,' fol. 12. 'Alī 'Ādilshāh, 'late king of Bijāpūr,' fol. 13. 'Alī 'Ādilshāh, son of the preceding (called Maḥmūd 'Ādilshāh in Add. 5254, fol. 33, *b*, and Add. 7964, fol. 28), fol. 14. Sulṭān 'Abd Ullah Ḳuṭubshāh, 'late king of Golconda,' fol. 15. Sayyid Muzaḥḥar, 'late state-chancellor of Golconda,' fol. 16. Niknām Khān, 'late general of Golconda,' fol. 17. Shāh Mirzā, 'late state-chancellor of Golconda,' fol. 18. 'Abd uṣ-Ṣamad, 'late secretary of 'Abd Ullah Ḳuṭubshāh,' fol. 19. 'Abd ul-Jabbār Beg, fol. 20. Sulṭān Abul-Ḥasan, 'present king of Golconda,' fol. 21. Shāh Rājū, priest of the king of Golconda, fol. 22. Maduna Pandit, state-counsellor of Golconda, fol. 23. Muḥammad Ibrahim, state-chancellor of Golconda, fol. 24. 'Abd ur-Razzāk, fol. 25. Sharzah Khān, colonel, fol. 26.

Add. 23,609.

Foll. 21; 16 in. by 11. Twenty-one portraits of Indian amirs of the 17th and 18th centuries, and specimens of penmanship, with illuminated borders; bound in stamped leather.

The following portraits have names added in Persian, or can be otherwise identified:—
 Mir Jumlah (see p. 779 *b*, No. 31), fol. 2.
 "Abd Ullah Kuṭubshāh," fol. 3. "Faiz Ullah Khān," fol. 4. "Sazāvār Khān," who died in the 29th year of the reign of Aurangzib, fol. 5. "Guru Govind, the Sikh leader," fol. 7. "Miyān 'Abd ud-Hādī," fol. 9. "Nādir Shāh," fol. 10. "Shujā' ud-Daulah," Navvāb of Oude, fol. 11. "Iftikhār ud-Daulah Mirzā 'Alī Khān Bahādur," fol. 12. "Ṣāfdār Jang," Navvāb of Oude, fol. 13. "Mullā Dupiyāzah," a caricature of a fat and dwarfish old Mulla riding an emaciated hack, fol. 14. "Sayyid Niyāz Khān Bahādur, a kinsman (خویش) of the Vazīr Ḳamar ud-Dīn Khān," fol. 15. "Shāh Shujā', son of Shāhajhān," fol. 16. "Navvāb Muḥammad Sādah Khān," fol. 18. "Kāmbakhsh, son of Aurangzib," fol. 19.

The calligraphic specimens, which are in Nestalik, Naskhi and Shikastah, have the following signatures and dates:—Pīr 'Alī (a friend of Jāmī; see *Mélanges Asiatiques*, vol. ii. p. 43), fol. 3 *b*. Muḥammad Ḥusain, fol. 6 *b*. I'jāz-Raḳam Khān, fol. 9 *b*. 'Alī Rizā ul-'Abbāsī, (of Tabriz; he died some time after Shāh 'Abbās I.; see Ṭāhir Naṣīrābādī, fol. 155), A.H. 1022, fol. 11 *b*. Mīr 'Imād (see p. 519 *b*), fol. 12. Muḥammad Mūmin ul-Ḥusainī 'Arshī (who died A.H. 1091; see Mīr'āt ul-'Ālam, fol. 462), A.H. 1049, foll. 14, 16, 17. Mīr 'Alī, fol. 19. 'Abd Ullah, A.H. 1057, fol. 20. Mu'izz ud-Dīn Muḥammad ul-Ḥusainī (of Kāshān, who went to India in the reign of 'Abbās I., and died there; see Ṭāhir Naṣīrābādī, fol. 156, and *Mélanges Asiatiques*, vol. ii. p. 43), A.H. 986, fol. 21.

Add. 23,610.

Foll. 28; 17 in. by 11½; a volume containing thirty-six miniatures in Indian style, of the 18th century, and twenty calligraphic specimens, with broad illuminated margins.

The miniatures include, besides hunting scenes and fancy subjects, portraits of Indian princes and amirs of the 17th and 18th centuries, some of which are without names. The following can be identified:—Akbar, fol. 1. Jahāngīr, fol. 2. Parvīz, fol. 3. Shāh-jahān, fol. 4. Akbar, with followers, hunting, fol. 5. Bidārbakhsh, son of A'zam Shāh, fol. 6. Ghāzī ud-Dīn Khān 'Imād ul-Mulk, Vazīr of 'Ālamgīr II., fol. 9. Luṭf Ullah Khān Ṣādīq, the Khānsāmān of Muḥammad Shāh, fol. 10. Muẓaffar Khān, brother of Khāndaurān, who fell in the battle of Karnāl, A.H. 1151, fol. 13. Tīmūr Shāh, son of Aḥmad Shāh Durrānī, fol. 17. I'tīkāḍ Khān Akbarshāhī, fol. 20. 'Aḳlmand Khāu (Don Pedro de Silva), fol. 21. 'Azīm ush-Shān, the second son of Bahādur Shāh, fol. 23. Shāh Sharaf Bu 'Alī Ḳalandar, an Indian saint, who died A.H. 724, fol. 25. Ḥazrat Kuṭb, *i.e.* the celebrated saint, Kuṭb ud-Dīn Kākī (p. 432 *b*), fol. 26. Rājah Jasvant Singh, fol. 27.

The calligraphic specimens contain the following signatures and dates:—Zarrīn-Raḳam (Hidāyat Ullah; see p. 45 *b*), fol. 1. 'Alī (Mīr), fol. 2. Sayyid Mūsavi, fol. 4. Gulzār Raḳam Khān, A.H. 1175, foll. 6, 21. 'Abd Ullah ul-Ḥusainī, A.H. 1013, fol. 7. Mīr Shaikh ul-Pūrānī, fol. 8. Sayyid 'Alī ul-Ḥusainī ut-Tabrizī (Javāhir Raḳam; see below, 21,928, fol. 6), A.H. 1073, 1075, foll. 10, 12. Muḥammad Hāshim ul-Ḥusainī, fol. 15. Mīr 'Abd Ullah, fol. 18. Raushan-Raḳam, fol. 22. Mahdī, A.H. 1114, fol. 26. Mīrzā Muḥammad Ṣāliḥ, fol. 27.

On the cover is the Persian stamp of Major Polier, with the date A.H. 1181.

Add. 21,928.

Foll. 35; 18 in. by 14. An album of miniatures and calligraphic specimens, with wide and richly ornamented borders; bound in stamped leather.

The miniatures, thirty-four in number, are in the best Indian style, apparently of the 17th and beginning of the 18th century. They represent various scenes of Indian life and of Eastern fiction, and include some portraits which bear no names. Among the latter those of Jahāngīr and Aṣaf Khān (Mirzā Abul-Ḥasan), fol. 3 *b*, of Akbar, fol. 4 *a*, of Shāh 'Abbās I., fol. 5 *b*, of Muḥammad Shāh, fol. 7 *b* (see Add. 22,363, fol. 22), and of Shāh Jahān sitting with his four youthful sons before a holy Shaikh, fol. 14 *a*, are easily recognized. Two miniatures, on foll. 17 *b*, 18 *a*, are evidently imitated from European models.

The calligraphic specimens, which are in Nestalik, are due to some of the best penmen of the 10th, 11th and 12th centuries of the Hijrah. They bear the following signatures and dates:—Mir 'Alī ul-Kātib, foll. 1, 8, 11, 13, etc. Muḥammad 'Imād ul-Ḥusainī, A.H. 1017, foll. 2, 30. Javāhir Raḡam Khān (Mir Sayyid 'Alī Khān, of Tabrīz, writing-master and librarian of Aurangzīb, died A.H. 1094; see Mir'āt ul-'Ālam, p. 463), foll. 6, 15. Muḥammad Yār, master of Farkhundaḥ Akhtar, son of Bahādur Shāh, fol. 7. 'Abd ur-Raḡim 'Anbarīn Ḳalam, foll. 9, 29. Muḥammad Mūsā, fol. 10. Vahīd, A.H. 1152, fol. 12. 'Abd Ullah ul-Husainī ut-Tirmizī (surnamed Mushkīn Ḳalam, see p. 154 *a*), A.H. 1011, fol. 16. Sulṭān 'Alī Mashhadī (see p. 573 *a*), fol. 17. Hidāyat Ullah Zarrīn-Raḡam, A.H. 1112, fol. 18. Muḥammad Murād ul-Kātib, foll. 22, 32. Mir Ḥusain ul-Ḥusainī ul-Kātib, foll. 23, 31. Aḡmad ul-Ḥusainī, foll. 23, 31. Nūr ud-Dīn Muḥammad Lāhijī, fol. 25. Muḥammad Ḥusain ut-Tabrīzī (in the reign of Shāh Ṭahmāsp, see 'Ālamārāi, fol. 44), fol. 27. 'Abd ul-'Azīz, fol. 34.

Add. 11,747.

Foll. 61; 14½ in. by 11½; a collection of

Indian miniatures of the 18th century, bearing the Persian seal of Sir Elijah Impey.

Foll. 2—28 and 57—61 form one uniform series, and represent groups of figures, chiefly females, in various attitudes and different surroundings. These are the conventional symbols of the musical modes called Rāgs and Rāginīs, the names of which are written at the back in the Devanagari and Persian characters.

The rest of the volume contains favourite subjects of Eastern fiction, as Krishna and the Gopis, Kāmṛūp and Kāmlatā, Farhād and Shīrīn, Lailī and Majnūn, etc., and scenes of Indian life. It includes also a few portraits, some of which bear names, as those of Jahāngīr, fol. 33, Aurangzīb, fol. 34, 'Azīm us-Shān (son of Shāh 'Ālam Bahādur) and his son Karīm ud-Dīn, fol. 44. At the back of some of the drawings are found specimens of Persian calligraphy.

Add. 18,800.

Foll. 12; 13 in. by 9½; bound in stamped leather.

Eleven portraits of Indian princes, with ornamental borders, and twelve calligraphic specimens in the Naskhī character; apparently of the first half of the 18th century. Five of the portraits bear names in the Persian character, viz. Muḥammad Maḡfūz, Muḥammad Aḡmad, Akbar Pādīshāh, Ḥasan Ḳulī Khān, and Navvāb Ḥusain Ḳulī Khān.

The last two are probably meant for Ḥasan 'Alī and Ḥusain 'Alī, the two Sayyids of Bārḡah.

The calligraphic specimens are signed by Faiz Ullah, pupil of Yākūt Raḡam Khān, Ḥusain ud-Dīn Khān, and Muḥammad Shukr Ullah.

Add. 18,802.

Foll. 22; 11½ in. by 7; bound in stamped leather.

Forty-two miniatures in Indian style, of the early part of the 18th century, enclosed in ornamental borders, and representing, for the most part, Hindū ladies in various attitudes. There are also portraits of Aurangzib and Farrukhsiyar.

Add. 22,363.

Foll. 28; 16 in. by 11½; a collection of twenty-eight large miniatures in fine Indian style, of the 18th century, with illuminated borders.

They represent subjects of Eastern fiction, incidents of the legend of Krishna, symbolical figures of Rāginis, and hunting scenes. There are also a few portraits, one of which, fol. 22, bears the name of Muḥammad Shāh, fol. 22.

A calligraphic specimen, fol. 9 *b*, is signed Muḥammad 'Abid B. Muḥammad Hashim Kuraishi, and dated Akbarābād, A.H. 1125.

Add. 18,803.

Foll. 21; 14 in. by 10; miscellaneous Hindū miniatures of the 17th and 18th centuries, representing mythological subjects, female figures emblematic of the Rāginis, and scenes of Hindū life. The last three are portraits. The first of these, a Moghul warrior drinking, is lettered Hulakū Khān. The second, a young prince riding, hawk in hand, is inscribed رفيع شاه شاه زاده, probably Rafi'ush-Shān, the third son of Shāh 'Ālam Babādūr Shāh. The third, a gentleman in the European costume of last century, has no name. Some specimens of Nestalik writing are signed Mirzā Šālih and Mir 'Imād.

Add. 21,154.

Foll. 24; 15½ in. by 10½; a collection of Hindū miniatures of the 18th century, and calligraphic specimens.

The miniatures represent Indian ladies, and scenes of Hindū life and romance. They also include some portraits bearing the following names:—Shāh 'Abbās, fol. 12. The grandson of Tānā Shāh (*i.e.* of Abul-Ḥasan Kutubshāh), fol. 15. 'Ināyat 'Alī Khān Bangash, fol. 17. Rasūl Khān Bangash, fol. 18. Rājah Mān Singh, fol. 19. Nūr Jahān Begam, fol. 20.

Seven of the calligraphic specimens are detached leaves of the *Dīvān i Shāhi* (p. 640 *a*). Two, foll. 17, 18, are fragments of the tale of Gopichand and Mirgāvati, a scene of which is depicted on fol. 6 *a*. Others bear the signatures of Kashfī (p. 154 *a*), fol. 9 *a*, 'Abd ul-Khāliq B. Ḥabib Ullah ul-Harāvī, A.H. 990, fol. 11 *a*, Muḥammad Šādīq, A.H. 1102, fol. 14 *b*, and Kiyām ud-Dīn Khān, fol. 22 *b*.

Add. 15,526.

Foll. 22; 18 in. by 11½. A volume containing twenty-six miniatures in fair Indian style, of the 17th and 18th centuries, with some specimens of calligraphy.

The miniatures, which represent mostly scenes of Hindu life and of Eastern fiction, include also the following portraits:—Chānd Bibi of Aḥmad Nagar, the wife of 'Alī 'Adil Shāh, fol. 1. Farrukhsiyar, fol. 8. Muḥammad Mu'azzam (afterwards Bahādūr Sbāh), fol. 9. 'Alimardān Khān (of Haidarābād, who died in the fiftieth year of Aurangzib's reign; see *Tazkirat ul-Umarā*, fol. 70), fol. 12. Sulaimān Shikūh, son of Darā Shikūh, fol. 14. Sayyid Muẓaffar, chancellor of Golconda, fol. 16. Sulṭān Maḥmūd (Muḥammad), the eldest son of Aurangzib, fol. 17.

Two European engravings, a Dutch landscape, fol. 2, and the assumption of the Holy Virgin, fol. 12, have been inserted.

The calligraphic specimens, which are in Nestalik, Naskhi and Shikastah, show the following signatures and dates:—Hidāyat 'Alī Tajalli Vilāyat Raḡam Haidarābādi, A.H. 1179.

They are *Shirīn Raḳam*, A.H. 1134, *Javāhir Raḳam Ṣānī*, A.H. 1134, *Muḥammad Ismā'il*, *Abul-Baḳā ul-Mūsavi*, A.H. 1101, and *Muḥammad Ḥusain B. Sharaf ud-Dīn 'Alī*.

Add. 22,470.

Foll. 32; 15 in. by 11; an album containing thirty-two highly finished Indian miniatures, of the 17th and 18th centuries, with calligraphic specimens; bound in painted covers.

The miniatures, which mostly represent scenes of Indian life and Eastern fiction, include also portraits of princes, amīrs, and saints, to some of which names are added. The following can be identified:—

Akbar sitting on his throne, surrounded by officials, to most of whom names are added, fol. 4. Prince *Dāniyāl*, fol. 5. *Shāh Shujā'*, fol. 6. *Jahāngīr*, with suite, crossing a river in boats, fol. 13. *Farrukhsiyar*, fol. 19. *Muḥammad Amīn Khān*, fol. 20. The *Vazīr Ḥasan 'Alī Khān* (afterwards *Sayyid 'Abd Ullah Khān Kutb ul-Mulk*), fol. 29. *'Abd ul-Majīd Khān*, fol. 30.

The portraits of saints, as *Khwājah Aḥrār* (p. 353 *b*), fol. 1, *Bairāgi Rāmdās*, fol. 11, and *Shāh Madār* (p. 361 *b*), fol. 14, are probably imaginary.

The specimens of penmanship are signed by *Mir 'Alī*, fol. 1, 24, 31, *Muḥammad Murād* fol. 2, *Muḥammad Ḥusain ut-Tabrizī*, fol. 8, 18, 28, *Minūchīhr*, A.H. 1075, fol. 12, *Khādīm 'Alī*, A.H. 1189, fol. 15, *Sulṭīn 'Alī Mashhadī*, fol. 17, *Muḥammad Ṣāliḥ ul-Ḥusainī*, fol. 27.

An English note on the fly-leaf states that the MS. had been taken from the library of *Ḥāfiẓ Raḥmat* (see p. 212 *a*), at the time of his death.

Or. 375.

Foll. 39; 17 in. by 13; a collection of Hindū drawings of various sizes, of the 17th,

VOL. II.

18th, and 19th centuries, containing portraits of Indian princes and amīrs, and some fancy subjects. [GEO. WM. HAMILTON.]

The portraits are those of Akbar, fol. 1, *Jahāngīr*, fol. 2, *Shāhjahān*, as prince, fol. 3, *Shāhjahān*, as emperor, fol. 4, *Dārā Shikūh*, fol. 5, 6, *Nūr Jahān Begam*, fol. 7, *Muḥammad A'zam Shāh*, fol. 8, *Farrukhsiyar*, fol. 9, Akbar *Shāh II.*, fol. 10, 11. *Muḥammad Bahādur Shāh*, fol. 12, *Nādir Shāh*, fol. 13, *Ranjit Singh*, fol. 14, *Amīr Khān*, fol. 15, *Qamar ud-Dīn Khān*, fol. 16, *Shāistah Khān*, fol. 17, *Khānkhānān*, fol. 18, *Ghāzī ud-Dīn Khān*, fol. 19, *Khān-Daurān Khān*, fol. 20, *Lālah Hazārā Beg*, fol. 21, *Shāhnavāz Khān*, fol. 22, *Ḥakīm Muhtadī 'Alī Khān*, fol. 23, the *Mahārājah* of *Udaipur*, with queen and female attendants, fol. 24, *Mahārājah Jagat Singh* of *Jaipur*, fol. 25, *Rājah Birbal*, with attendants, fol. 26, *Rānā Pirthī-Dās*, fol. 27, *General Perron* with wife, fol. 28, *Ranjit Singh*, fol. 29, the saint *Kabīr*, *Pir Dastgīr*, fol. 31, *Shaikh Salim Chishtī*, fol. 32.

Add. 5717.

Foll. 66; 13 in. by 7 $\frac{3}{4}$. Miscellaneous Hindū drawings of various sizes, mostly black, or slightly tinted, of the 17th and 18th centuries; collected in Lucknow, 1785—88.

They represent hunting scenes, fights of elephants, figures of large animals cunningly made up of smaller ones, mythological subjects, scenes of Hindū life, *Faḳīrs*, etc.

There are also some portraits. The following have names:—*Jalāl ud-Dīn Rūmī*, fol. 44, 60, *Dārā Shikūh*, with his son *Sulaimān Shikūh*, fol. 45, *Mir Muḥammad Sa'īd*, fol. 46, *Bābar*, fol. 52.

Add. 5027 B.

(Originally numbered *Sloane 2925*).

Foll. 44; 8 $\frac{1}{2}$ in. by 12. Album of *Engelbert Kaempfer*, containing drawings by him-

z z

self and by Persian artists, as follows:—Pen and ink drawings, by Kaempfer, of Yazdikhāst, fol. 1, Hormuz, fol. 3, a fortress on a hill, without name, fol. 4, and the column of horns, Isfahan (see *Amœnitates Exoticæ*, p. 291), fol. 5. Native drawings representing a scene from Laila and Majnūn, fol. 6, 7; costumes of various classes in Persia and neighbouring countries, with Persian lettering, fol. 8—21; various animals found in Persia and Irak, with their names in Persian, fol. 22—34, 38—44.

From a note on fol. 42 the above drawings appear to have been executed for Kaempfer, in Isfahan, A.H. 1096, by Jānī, son of Ustāz Bahrām. The same name and date appear on a lady's portrait, by the same artist, fol. 37.

Map of the world, transcribed by Kaempfer from a Persian original, fol. 35. Map of the northern parts of Persia, from Isfahan to the Caspian, with names in French, by Kaempfer.

Or. 1372.

Foll. 51; 16½ in. by 10½; bound in painted covers. [Sir CHARLES ALEX. MURRAY.]

An album of miniatures and specimens of calligraphy, with rich 'Unvān, and ornamental borders.

The miniatures, which are partly in the Persian and partly in the Indian style, represent, for the most part, fancy figures and varied scenes of Eastern life. They include, however, a few portraits, to some of which names have been added, as follows:—Ḥakīm Shifā'ī, a physician and poet of the reign of Shāh 'Abbās I., fol. 7 *a*. Aḳā Hādī, with a lady, fol. 10 *b*. Sulṭān 'Alā ud-Dīn [B.] Fīrūz Shāh and Khwājah Ḥasan (see p. 618 *a*), fol. 15 *a*. Shāh Salīm (Jahāngīr), with hawk-bearer, fol. 19 *a*.

Four engravings, German and Flemish, of the 16th and 17th centuries, have been inserted. See foll. 36, 38, 50, 51.

The names of the following painters are found on some of the Persian miniatures:

Rizā i 'Abbāsī, who lived under Shāh 'Abbās I., foll. 4 *b*, 7 *a*, 11 *a*, 34 *b*, Muḥammad Ḳāsim, apparently of the same period, fol. 27 *a*, and Bihzād, a painter of the reign of Sulṭān Ḥusain Baiḳarā (see *Memoirs of Baber*, p. 197), fol. 50 *a*.

The calligraphic specimens, mostly in large Nestalik, are by celebrated penmen of the 10th, 11th, and 12th centuries of the Hijrah. They bear the following signatures and dates: Mīr 'Alī ul-Katīb (see p. 531 *a*), A.H. 939, and Bukhārā, without year, fol. 5—15, 18, 19, 49. Mīr 'Imād ul-Ḥusainī (the first calligrapher of the time of Shāh 'Abbās I.; see p. 519 *b*), Isfahan, A.H. 1023, fol. 16, 35. 'Abd ur-Rashīd ud-Dailamī, Isfahan, A.H. 1025—1052, fol. 16, 17, 20—23, 38—48. Muḥammad Ṣāliḥ B. Abu Turāb, Isfahan, A.H. 1093—1120, fol. 1—4, 24—37.

Add. 7468.

Foll. 100; 9½ in. by 6½; an album of calligraphy, with some miniatures; mounted in cloth and enclosed in painted covers.

[Cl. J. RICH.]

The specimens of penmanship in Nestalik, Naskhi, and Shafī'āi, are mostly of the 18th and the beginning of the 19th centuries. The following names are found in the signatures, or in the notes of the collector, with the accompanying dates:—Ḥasan Shāmlū, of Herat (reign of Shāh 'Abbās II.; see *Zinat ut-Tavārikh*), fol. 6. Mīr 'Imād, foll. 7, 92. Shafī'ā ul-Ḥusainī, A.H. 1148, foll. 16, 75. Mīr-zā Zain ul-'Ābidīn (reign of Shāh Sulaimān; see *Zinat ut-Tavārikh*), A.H. 1127 and 1105, foll. 19, 52. Mīr-zā Abul-Ḳāsim Injū Shirāzi, A.H. 1180, foll. 23, 53. Ummidī, foll. 46, 47, Muḥammad Muḥsin Isfahānī, A.H. 1149, fol. 49. Darvīsh Majīd, foll. 60, 72, 73. Mīr-zā Ḥasan Kirmānī, fol. 61. Mīr-zā Kūchak, pupil of Darvīsh Majīd (the collector speaks of him as "now" living in Isfahan), foll. 66, 67, 96.

The collector dates one of his notes at Isfahan, A.H. 1228.

Among the miniatures, which are mostly in the Indian style of the 18th century, there are, besides fancy subjects, portraits to which the following names are added:—Shāhrukh, fol. 14. Timūr, fol. 15. 'Īsmat of Bukhārā, with Bisāṭī of Samarḳand (see pp. 736 *b*, 735 *a*), fol. 32. Ḥāfiẓ, with Abu Ishāq Shīrāzī (see p. 634 *a*), fol. 33. Valī Ḳalandar, fol. 44. Vais Ḥakīm ul-Mulk (apparently a portrait of Aurangzīb), fol. 50. Khwājah 'Abd Ullah Marvārīd (of Herat, a poet and calligrapher, who died A.H. 922), fol. 51. Sa'dī, fol. 63. Shāhjahān (two profile portraits, one of which is lettered Akbar Shāh), foll. 90, 91.

Add. 27,271.

Foll 18; 11 $\frac{3}{4}$ in. by 8, written on gold ground, with coloured borders, and mounted on cloth; enclosed in painted covers.

[SIR JOHN MALCOLM.]

Eighteen specimens of Persian penmanship, in the character called Tarassul, signed Muḥammad Kāzim ul-Vālih ul-Iṣfahānī (see p. 723 *a*), and dated A.H. 1225.

They contain forms of official and complimentary letters, frequently repeated.

Or. 1373.

Foll. 40; 11 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$; an album of calligraphic specimens, with illuminated borders and ten miniatures; mounted on cloth, and enclosed in painted covers.

[SIR CHAS. ALEX. MURRAY.]

The calligraphic specimens in Naskhī, Nestalik, and Shikastah, have the following signatures and dates:—Faẓl Ullah ul-'Āmilī, A.H. 1254, foll. 13, 14. 'Abd ul-Majīd (Darvīsh), Iṣfahān, A.H. 1173, fol. 21. Ibn 'Alā ud-Dīn Muḥammad ul-Ḥusainī, A.H. 1199, fol. 31. Aḥmad un-Nairīzī, A.H. 1117, fol. 32. Ḳā'im Maḳām, foll. 11, 12, 35, 36. Shāh Maḥmūd, fol. 40.

Most of the miniatures represent fancy figures in the Persian style of the 17th and 18th centuries. One of the earliest, fol. 37, has for its subject the reception of Khān 'Alam, the envoy of Jahāngir, by Shāh 'Abbās I., which took place in Ḳazvīn, A.H. 1027.

Add. 4832.

A single leaf, 14 in. by 8. A letter endorsed by Alex. Dow, "Fine writing of Aga Reshīdeh Chaun Husseini, first master in this art." The writer, who signs 'Alī, requests a continuance of friendly support for his son Muḥammad Bāḳir. At the back is the seal of Rashīd Khān Ḥusainī, with the date A.H. 1118. An English translation is subjoined.

Add. 4833.

Four leaves, bound up with the preceding, and endorsed by Alexander Dow, "Allahabad, 1763," and "Benares, 1764."

Four calligraphic specimens, two of which are signed Raḥm Ullah ul-Ḥusainī, and Mīr Fakhr ud-Dīn Ḥusain Khān Ni'matullāhī.

Add. 21,474.

Foll. 13; 14 $\frac{1}{2}$ in. by 12; autographs and calligraphic specimens collected by Lewin Bowring, Esq., in Dehli, A.D. 1854. They are signed by the following penmen:—Munshī Dīpchand, of Dehli, Samvat, 1903 (A.D. 1846), fol. 1. Muḥammad Ḳulī, of Peshāwar, A.D. 1854, fol. 2, 10. Abuz-Zafar Sirāj ud-Dīn Bahādur Shāh, emperor of Dehli, fol. 3. Mīrzā Dārābakht Valī 'Ahd, 'the late heir to the throne,' fol. 4. Mīrzā Muḥammad Sulṭān Faṭḥ ul-Mulk Shāh Valī 'Ahd, 'heir to the throne,' fol. 5. Muḥammad Amīr Rīzavī, known as Sayyid Amīr, of Dehli, A.H. 1270, foll. 6, 7. 'Ibād Ullah, fol. 8. Mu'jiz-Raḳam Khān, of Ḳandahār, fol. 11—13.

The specimens include verses in Urdu, Pushtū, Panjābī and Ḳashmīrī.

Add. 15,969.

Three sheets, 30 in. by 21, containing bird's-eye views by native artists of royal gardens and palaces, endorsed: "Presented to Ozias Humphrey at Lucknow, May 11th 1786, by Col. Anthony Polier. It represents the inside and the amusements of the Sultan's Zinnana."

Egerton 1061.

A paper slip, 42 feet by 13½ in. Coloured drawing, by native artists, of the cortège of Shujā' ul-Mulk, king of Kābul, with the names of the principal officers and corps added in Persian; 19th century.

Egerton 1062.

A paper slip, 22 feet 9 in. long by 14 in. A panoramic view, by native artists, of the city of Benares, as seen from the river, with the names of the Ghāts and principal buildings in Persian; 19th century.

Add. 22,716.

Thirteen sheets, the largest of which measures two feet and a half in breadth by 23 inches in height. They contain coloured drawings, carefully executed by native artists in the present century, of the principal buildings of Agra, as follows:—1. Mausoleum of Akbar at Sikandrah. 2. Gate of the Mausoleum. 3. Mausoleum of I'timād ud-Daulah (father of Nūr Jahān), on the other side of the Jumna. 4. The Dīvān Khāṣ, or

audience-hall, inside the Fort. 5. Dehli gate of the Fort. 6. Rauzah Munavvarah Mumtāz Maḥall, or Tāj Maḥall (see p. 430 *a*), viewed from the Jumna. 7. Enclosure of the tombs of Mumtāz Maḥall and Shāhjahān. 8. Tomb of Shāhjahān. 9. Tomb of Mumtāz Maḥall, 10—13. Detail of ornament and inscriptions on the sarcophagus.

Add. 8893, Art. II., No. 1.

A single sheet, 24 in. by 26; 6 lines in Nestalik.

Fac-simile of a Persian inscription in old Dehli, stating that on the first of Rabī' I., in the year 101 [read 1015], Ṭāhir Muḥammad [B.] 'Imād ud-Din Ḥasan B. 'Alī سرداری [read سبزواری] came from Agra, in attendance upon the Shāhzādah Sulṭān Khūram, visited the sepulchres of the saints, and set out on his way to the court of His Majesty Nūr ud-Din Muḥammad Jahāngīr Pādishāh Ghāzī in Lahore.

The inscription relates to the author of the Rauzat uṭ-Ṭāhirīn (see p. 119 *b*), and shows that he accompanied Sulṭān Khūram, afterwards Shāhjahān, when that prince was summoned by Jahāngīr from Agra to Lahore. The prince's meeting with his father took place on the 12th of Rabī' II., A.H. 1015. See Toozuki Jehangeeree, p. 36, and 'Amal i Ṣāliḥ, fol. 19.

An inscription in Persian verse by the same Muḥammad Ṭāhir, dated A.H. 1014, is engraved upon the tomb of Amīr Khusrau. See Aṣār uṣ-Ṣanādīd, Appendix, p. 37, No. 38.

MANUSCRIPTS OF MIXED CONTENTS.

Harl. 500.

Foll. 138; $8\frac{1}{4}$ in. by 5; 17 lines, $2\frac{3}{4}$ in. long, in a page, written partly in Nestalik, partly in Naskhi; dated from Şafar, A.H. 1010, to Zulka'dah, A.H. 1012 (A.D. 1601—1604).

I. Foll. 1—18. The beginning of the Gulistān of Sa'di (see p. 597 a).

II. Foll. 20—39. Tuḥfah i Shāhidī (see p. 513 b).

III. Foll. 40—73. تحفة الهادييه

A Persian manual in ten sections (K̄ism), and four chapters (Faṣl), giving grammatical forms and familiar words, with their Turkish equivalents.

Author: Muḥammad B. Ḥājī Ilyās, محمد بن حاجی الياس

Beg. الحمد لله القوي الجبار والصلوة

See Haj. Khal., ii. p. 243, Krafft's Catalogue, p. 6, and the Leyden Catalogue, vol. i. p. 98.

IV. Foll. 73—106. جمع مختصر, a treatise on Persian prosody and poetical ornaments.

Author: Valīd Tabrizī, وحيد تبريزي

Beg. سپاس بسی قیاس واجب التعظیم را

The author, whose full name was Valīd ud-Dīn, wrote it for his brother's son. Hence it is designated in a Latin notice prefixed to the MS. by Solomon Negri as Braserzadeh (برادرزاده). Copies are mentioned in the Jahrbücher, vol. 62, Anzeigebblatt, p. 11, and the catalogues of St. Petersburg, p. 436, Vienna, vol. i. p. 206, Gotha, p. 14, and Munich, p. 120.

The author is not to be confounded with a later writer, Maulānā Valīd واحد Tabrizī, a Sufi and poet, for whom Shāh 'Abbās II. entertained great regard, and who died in Isfahan A.H. 1080. See Riyāz ush-Shu'arā, fol. 497, and Hammer, Redekünste, p. 380.

V. Foll. 108—138. A versified Arabic-Turkish vocabulary, without preface or title.

Beg. خبیر اتمک قبله او بوق زرع اکمک قول غلام

It consists of twenty-two sections, each on a different rhyme, and has no systematic arrangement of words. This is apparently the work of 'Abd ul-Latif B. Firishtah, known as فرشته ابن فرشته, or کتاب فرشته اوغلی. See the Vienna Catalogue, vol. i. p. 116, and Krafft's Catalogue, p. 7.

Harl. 5446.

Foll. 45; $6\frac{1}{4}$ in. by $4\frac{1}{4}$; 14 and 11 lines, written in Naskhi and Nestalik, apparently in the 17th century.

I. Foll. 1—15. An extract beginning, باب اندر منافع حشرات و حیوانات

It treats of the magical or medicinal properties of certain parts of various animals. It also contains recipes for the keeping off of insects, and others relating to sexual intercourse and parturition.

II. Foll. 16—45. An abridgment of the Book of Precious Stones, beginning, بدانکه این مختصر بیست از جواهر نامه

It contains twelve chapters (Bāb), treating of the following stones: diamond, yāḳūt,

ruby, emerald, pearl, turquoise, bezoar, amber, lapis lazuli, coral, cornelian, and jasper. The values are estimated in florins, فلورى, and the European (Firangī) jewellers are frequently referred to.

Harl. 5464.

Foll. 163; $5\frac{1}{2}$ in. by 4; 11 lines, $1\frac{3}{4}$ in. long; written in Nestalik; dated Rabi' II., A.H. 1078 (A.D. 1667).

A volume of miscellaneous tracts; see the Arabic Catalogue, p. 83. The following are partly Persian:

I. Foll. 67—144. The Pand Nāmāh of 'Atfār (see p. 579 *b*), with Turkish glosses.

II. Foll. 146—163. A short Arabic treatise on the conjugation of the Persian verb, with the heading, القواعد و الامثلة.

In the subscription it is designated as الصحاح الجمبية. This is the title of a Persian dictionary by Muḥammad B. Pīr 'Alī ul-Birgavī (who died A.H. 981; see Haj. Khal., vol. iv. p. 91), from which the above tract is probably taken.

Harl. 5468.

Foll. 103; 5 in. by $3\frac{1}{2}$; 6 lines, $2\frac{1}{2}$ in. long; written in coarse Naskhi; dated Rabi' II., A.H. 1069 (A.D. 1658).

A volume containing Arabic prayers, with Persian rubrics, and a short Shī'ah catechism entitled اصول دين, in Persian, foll. 74—85. See the Arabic Catalogue, p. 382.

Harl. 5490.

Foll. 371; 8 in. by $5\frac{3}{4}$; about 17 lines; written in Naskhi and Nestalik, about A.H. 1076 (A.D. 1666).

A volume of miscellaneous tracts, mostly Turkish. The following contain Persian texts:—

I. Foll. 19—120. The first part of a

Turkish commentary upon the Maṣnavī (see p. 584 *b*), entitled, مجموعة اللطائف وهامورة المعارف.

Beg. باسم من اوجد الاشياء من عدم واعدها

The author, whose name does not appear, was, according to Haj. Khal., vol. v. pp. 375, 377, Rusūkh ud-Dīn Ismā'īl B. Aḥmad ul-Anḳuravī ul-Maulavī, known as Ismā'īl Dadah, who died A.H. 1042.

The work is stated in the preface to have been compiled from two distinct commentaries previously written by the author, entitled فاتح الابيات and جامع الايات. It was written by desire of Sultan Murād B. Aḥmad, and completed A.H. 1039.

The present fragment comprises the Arabic preface, and the beginning of the poem, down to this line (Bulak edition, p. 10):—

عشقه‌ای کز پی رنکی بود
عشق نبوده عاقبت ننگی بود

II. Foll. 197—213. Hundred sayings of 'Alī, with a paraphrase in Persian quatrains, by Rashīd ud-Dīn Vatvāt (see p. 553 *b*), and a Turkish version in similar form.

III. Foll. 214—220. Forty sayings of Muḥammad (Ḥadīṣ), in Arabic, with a paraphrase in Persian quatrains.

Beg. انما الاعمال بالنيات و لكل امرء ما نوى
اصل اعمال نیت نیکوست نیت نیک دارای مهتر
زانکه هر کار نیکو نیت نیست هست آن جملگی هبا و هدر

Royal 16, B. XXI.

Foll. 27; $9\frac{1}{4}$ in. by $10\frac{1}{4}$. Miscellaneous Oriental papers. The following are Persian:—

I. Foll. 6—12. An almanack for the "year of the hen," تخاوی بیل, which began on the 11th of Shavvāl, A.H. 1042 (March, 1633), giving the positions of the planets for each day.

II. Fol. 12. A slip of pink paper, with 16 lines in large Divānī. A petition addressed

by three native servants of the East India Company at Sūrat, namely Chauth, Tulsidās, and Benidās, to the King of England (Protector Cromwell), asking compensation for damages suffered during the Dutch war, "signed by them, in the Gujrātī character, dated Swally Marine, January 26th, 1655."

Lansdown 1245.

Foll. 146; $9\frac{1}{2}$ in. by $5\frac{1}{4}$; 25 and 16 lines; written in the 17th and 18th centuries.

[N. BRASSEY HALHED.]

I. Foll. 2—131. A horoscope of the birth of Shāhjahān, with astronomical tables.

Author: Faṭḥ Ullah B. 'Abd ur-Raḥmān uz-Zubairī ul-Burūjī, فتح الله بن عبد الرحمن الزبيري البروجي

Beg. حمد متواتر وثناء متکاتر مر بمعودي را سزد

The author, who wrote during the reign of Shāhjahān, bases his calculation of the position of the heavenly bodies at the emperor's birth on the statement of the contemporary astrologers, who had fixed it at 12 Gharīs and 3 Pals of the night before Thursday, the 30th of Rabi' I., A.H. 1000.

II. Foll. 132—146. An almanack for the "year of the hare," توشقان بیل, corresponding to A.H. 1172-3 (A.D. 1759), written in Bengal for Navvāb Mir Muḥammad Ja'far Khān.

Arundel Or. 8.

Foll. 148; 8 in. by $5\frac{1}{2}$; 14 and 15 lines, $3\frac{1}{2}$ in. long; written in Naskhi, apparently in the 17th century.

I. Foll. 1—75. A collection of short tracts relating to the rules and traditions of the religious order called Ahl i Futuvvat (see p. 44 a). They are in Turkish, with the exception of the last two, foll. 72—77, which are Persian, and treat of the origin of the

felt-cloak and other garments of Bābā 'Amr, a patron of the order.

II. Foll. 76—139. Preface and first part of the Divān of Ḥafīz. Select pieces, mostly of religious character, from the Divāns of the following poets:—Lisānī (p. 656 b), Da'ī Shī-rāzī (a disciple of Nī'mat Ullah Valī; he collected his Divān A.H. 865. See the Oude Catalogue, p. 387, and Mir'āt Jahānumā, fol. 347), Khusrau (p. 609 a), Sa'dī, Ḥafīz, Shams i Tabrīz (p. 593 a), Khākānī, Aḥmad i Jām (p. 551 b), Jāmī, Aṣafī (p. 651 b), Kāsim (p. 635 b), and Ṣabūḥī (a Ṣūfī, of Chaghatāi extraction, who lived in Herat, and later in India. He died in Agra, A.H. 972 or 973. See Badāoni, vol. iii. p. 257, Blochmann, Ain i Akbari, p. 582, and the Oude Catalogue, pp. 43, 125).

The latter portion, foll. 132—139, is chiefly taken up by Turkish poems.

III. Foll. 140—148. A Turkish tract on the Salmānī order.

Egerton 695.

Foll. 192; $9\frac{1}{4}$ in. by 5. [ADAM CLARKE.]

I. Foll. 1—90; 12 lines, $2\frac{1}{2}$ in. long; written in Nestalik, in the 18th century.

دیوان اثر

The Divān of Aṣar.

Beg. بکش بودی افتادگی تن خود را
چو زور بچاک نهان ساز دشمن خود را

Shafī'a, surnamed Aṣar, a native of Shīrāz, who had lost his sight at the age of nine years, lived in Isfahan in the time of Sulṭāu Husain (A.H. 1105—1135). He was considered the first poet of his time, and especially excelled in satire. He died in Lār, A.H. 1113, or, according to Sirāj, Oude Catalogue, p. 149, A.H. 1124. See Riyāz ush-Shu'arā, fol. 53, Ātashkadah, fol. 119, and the Oude Catalogue, pp. 138, 344.

Contents: Ghazals in alphabetical order,

fol. 1 *b*, Rubā'īs, fol. 80 *b*. Maṭālī', or openings, and fragments of Ghazals, in alphabetical order, foll. 85 *b*—90. Kaṣīdahs, in praise of Muḥammad, 'Alī, and the Imāms, foll. 1 *b*—45 *b*, in the margins.

II. Foll. 91—192; 15 lines, $3\frac{3}{4}$ in. long; written in cursive Indian Nestalik.

لطيفه فياضي

Letters of Shaikh Faiṣī (see p. 450 *a*), edited by Nūr ud-Dīn Muḥammad.

Beg. يا ازلى الظهور يا ابدى الخفا

The editor was the son of 'Ain ul-Mulk, a physician of Shirāz, who had risen to high favour with Akbar, and died in the 40th year of the reign (A.H. 1003. See Badāonī, vol. ii. p. 403, and Blochmann, *Ain i Akbari*, p. 480). His mother was a sister of Shaikh Faiṣī and Shaikh Abu'l-Faḥl. He says in his preface that, while the poems of Faiṣī, as *Markaz i Advār* and others, had been collected and arranged by Shaikh Abulfazl, his prose compositions had been neglected. In order to save them from oblivion, he made the present collection in the year indicated by the above title, *i. e.* A.H. 1035.

The work is divided, according to the preface, into five Laṭīfahs, three Manṭūkahs, and a Khātimah. The first five sections contain Faiṣī's letters to Akbar, fol. 97 *a*, to Shaikhs and 'Ulamā, fol. 131 *a*, to physicians, fol. 157 *b*, to Sayyids and Amīrs, fol. 174 *a*, and to relatives, fol. 184 *a*. Faiṣī's preface to his *Divān* is prefixed.

The remaining sections, which contained invocations *مناجات* by Shaikh Abulfazl, letters of Shaikh Abu'l-Khair (a brother of Faiṣī), letters addressed to Faiṣī, and some compositions of the editor, are wanting in this copy.

Egerton 707.

Foll. 181; $7\frac{3}{4}$ in. by 5; 11 lines, $3\frac{1}{4}$ in.

long; written in plain Nestalik; dated Muḥarram, A.H. 1217 (A.D. 1802).

[ADAM CLARKE.]

I. Foll. 2—62. قصهٔ سیت بسنت, the story of two brothers, Sīt and Basant, a Hindū tale.

Beg. دانایان اسمار و راویان اخبار چنین روایت

II. Foll. 63—137. ذخیرهٔ الفواد, a treatise on the religious observances of the Hindūs.

Beg. سپاس یحی و ثناء بیعد مر خالق را

It is stated to have been written for the use of the Hindūs in A.H. 1210, Faḥlī 1203, A.D. 1796, and comprises the following three Bābs:—1. Fast days (Brat) throughout the Hindū year, from Chait to Phāgun, fol. 64 *b*. 2. Cosmogony and origin of castes, fol. 114 *b*. 3. Orders of Hindū devotees and their distinctive marks (Tilak), fol. 126 *a*.

III. Foll. 138—181. A tract beginning, مضمون این کتاب متضمن بر چهار باب, and divided into four Bābs, as follows:—1. Ages of the world, fol. 138 *b*. 2. The ten Avatārs, fol. 149 *a*. 3. The seven planetary divinities, and their invocations, fol. 169 *a*. 4. The twelve solar mansions, fol. 179 *a*.

The last two tracts contain several Sanskrit Slokas in the Persian character.

Copyist: محمد علی بیگ

The MS. was written for Mr. Henry George Keene, whose name and seal are found on the fly-leaf, with the date, March, 1802.

Egerton 1004.

Foll. 204; $10\frac{3}{4}$ in. by $6\frac{3}{4}$; 18 lines, $4\frac{1}{8}$ in. long; written in cursive Nestalik; dated Ramazān, A.H. 1232 (A.D. 1817).

I. Foll. 4—57. Zafar Nāmah i 'Ālamgīrī, by 'Aḳīl Khān (see pp. 265 *a*, and 699 *a*), wanting the introduction.

A table of the Timurides from Bābar to

Shāh 'Ālam, and a list of the children of Shāh-jahān and Aurangzīb, are prefixed, fol. 3.

II. Foll. 57—70. Extract from the Shāh jahān-Nāmah (*i.e.* 'Amal i Šālīh, see p. 263 *a*), relating to the capture of Dārā Shikūh, and the death of Shāhjahān (corresponding to Add. 26,221, foll. 669—678). Letter of Shāh-jahān to Kūṭb ul-Mulk (the king of Golconda), enjoining him to put down offensive Shī'ah practices; the latter's answer, dated Zulhijjah, A.H. 1045. Letter of 'Ādil Khān, of Bijāpūr, to Shāhjahān, and the latter's letter to 'Ādil Khān, dated the 23rd of Zulhijjah, A.H. 1045 (see 'Amal i Šālīh, foll. 373—375), fol. 66.

III. Foll. 70—114. Extract from the Khizānah i 'Āmirah (see p. 373 *a*), comprising the lives of Niẓām ul-Mulk Āṣaf Jah and his children, Burhān ul-Mulk Sa'adat Khān, Šafdar Jang, Shujā' ud-Daulah and Shāh 'Ālam, Aḥmad Shāh Durrānī, and Ishāk Khān Mūtaman ud-Daulah (corresponding to Or. 232, foll. 25—98).

IV. Foll. 115—125. Letter of Nādir Shāh to his son Riẓā Kūlī Mīrzā, announcing his victory in India. Letter of Shāh 'Abbās I. to Jahāngīr, relating to his capture of Kāndahār (A.H. 1031, see 'Ālam-ārāi, fol. 380), and the latter's answer, fol. 120 *a*. Letter of Anrangzīb, on his march upon Kāndahār, to his father, Shāhjahān (A.H. 1062), fol. 121. Letters of Shujā' ud-Daulah to Najīb Khān and Shāh 'Ālam, fol. 122 *a*.

V. Foll. 126—135. Five letters, پنج رساله, by Maulānā Znhūrī (see p. 742 *a*, *v.*).

Some Ghazals by the same author are written in the margins from fol. 115 to 122.

VI. Foll. 135—204. Letters of Rājah Lachhmī-Narāyau, Munshī, رتعات لچھی نراین, edited by Muḥammad Faiẓbakhsh B. Ghulām Sarvar, of Kākūrī (see p. 309 *b*).

VOL. II.

Beg. هرچند طوطی شکرین مقال خامه را در برابر آئینه بیان

From a memoir of the author's life, prefixed by the editor, we learn that he descended from a Lahore family settled in Dehli, that his father's name was Rāi Manī Rām, and that he was a pupil of Sirāj ud-Dīn 'Alī Khān Ārzū (see p. 501 *b*). Having been driven from Dehli by the invasion of Aḥmad Shāh Durrānī, Lachhmī-Narāyan stayed some time in Aurangābād and Bareli, and settled in Lucknow, where he found a protector in Shāh Madan. After his patron's imprisonment by Shāh Shujā', he obtained, on the recommendation of Ākhund Aḥmad 'Alī, employment under Navvāb Muḥammad Javāhir 'Alī Khān, Nāzir of Faiẓābād (see p. 309 *b*), and spent there seven years, in constant intercourse with the writer of this notice. He then passed into the service of Āṣaf ud-Daulah in Lucknow; but subsequently returned to Faiẓābād, where his mind became deranged. Three years later, the editor obtained possession of his papers, and compiled the present collection, which he completed A.H. 1205.

The dates of the letters range from A.H. 1183 to 1195. Some are mere rhetorical exercises addressed to the author's pupil, Shaikh Bākir 'Alī, sister's son to Ākhund Aḥmad 'Alī; others are written in the name of Navvāb Javāhir 'Alī, Ākhund Aḥmad 'Alī, and Bahū Begam, to the successor of Governor Hastings (Sir John Macpherson), Shāh 'Ālam, Āṣaf ud-Daulah, and others, while a few are addressed by the author in his own name to the editor.

A tabulated index of the contents is given on fol. 125 *b*. The work has been lithographed in Lucknow, A.H. 1265.

Egerton 1008.

Foll. 167; 8½ in. by 5¼; 13 lines, 3½ in. long; written in plain Nestalik, apparently in India, early in the 18th century.

3 A

I. Foll. 1—69. *خزقه*, a treatise on sexual intercourse.

Author: Murtaẓā Kūli Shāmlū, مرتضى قلی شاملو

Beg. *سجنان الله رنك امیزی بساط حمد و سپاس حکیمی*

Murtaẓā Kūli Khān, son of Ḥasan Khān Shāmlū, governor of Khorasan (see p. 682 *a*), stood in high favour with Shāh Sulaimān (A.H. 1077—1105), who appointed him to the office of sword-bearer, *شمشیر بردار*, and to the government of Kūm. He is described as a poet of taste, and an elegant Shikastah-writer. See Ṭāhīr Naṣīrābādī, fol. 32, Riyāz ush-Shu'arā, fol. 437, and Ātashkadah, fol. 11.

This work, written in a highly artificial and ornate style, is dedicated to the Shāh (probably Shāh Sulaimān). It is divided into thirty sections, which, in conformity with its title *Khirkāh*, or "patched cloak," are termed *بخیده* "patches." Two copies are described in Krafft's Catalogue, p. 81, No. 232, and p. 151.

II. Foll. 70—74. A short Arabic-Hindustani dictionary of drugs.

III. Foll. 75—167. *ام العلاج*, a treatise on purgatives considered in connection with the age and temperament of the patients, the season of the year, and other conditions.

Author: Amān Ullah, entitled Khānah-Zād Khān Firūz Jang B. Mahābat Khān Sipahsālār B. Ghayūr Beg, *امان الله مخاطب بخانه زاد خان فیروز جنگ بن مہانتخان سپہ سالار بن غیور بیک* (see p. 509 *b*).

Beg. *جان داروی کہ مزاج بخردی را از فساد نقصان*

The work, which is dedicated to Jahāngīr, was written in A.H. 1036. It is divided into a *Mukaddimah* and six *Bābs*, comprising sixty-three *Faṣls*.

Egerton 1009.

Foll. 218; 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$; 15 lines, 3 $\frac{1}{4}$ in.

long; written in Nestalik, apparently in India, in the 18th century.

A miscellaneous volume, containing,— I. A collection of medical prescriptions, without any preamble, or methodical arrangement, fol. 2. II. Extracts relating to compound medicaments, in Persian and Arabic, fol. 74 *b*. III. Descriptions of compound medicaments, alphabetically arranged, foll. 107 *b*—215 *b*.

At the end of this last section are found the words, *نقل من قرابادین نجیب الدین السمرقندی*, which leave it uncertain whether Najīb ud-Dīn us-Samarqandī is named as the author of the treatise, or of the last prescription only.

The volume is endorsed *قرابادین سعدالدین طبیب*, but in the text Sa'd ud-Dīn Ṭābīb is only quoted as the author of an observation on the use of naphtha, with which the book begins.

Egerton 1024.

Foll. 163; 11 in. by 7 $\frac{1}{4}$; 18 lines, 4 $\frac{1}{4}$ in. long; written in cursive Indian Nestalik; dated Zulhijjah, A.H. 1229 (A.D. 1814).

Prose works of Mirzā Kātil (see p. 64 *b*), as follows:—

I. Foll. 2—20. Letters written from the court of Fatḥ 'Alī Shāh to the author's patron in India.

Beg. *صجدمی کہ سلطان اریکہ رابع افلاک*

These letters deal less with public events than with personal and familiar incidents, or what may be termed the "chronique scandaleuse" of the residence. Their approximate date may be inferred from their including, fol. 7, a contemporary record of the capture and blinding of Zamān Shāh, the Afghan ruler of Kāndahār, by his brother Maḥmūd Shāh, an event of A.H. 1217. See Brydges, *Dynasty of the Kajars*, p. 159. The

title رساله قانون مرزه حسن is written by a later hand on the first page.

A larger and later collection of Mirzā Ḳaṭil's letters, compiled A.H. 1232 by his pupil Imām ud-Dīn, has been lithographed in Lucknow, A.H. 1259-60, under the title of معدن القوائد معروف رعات ميرزا قتبیل and reprinted in Cawnpore, A.H. 1264.

II. Foll. 21—34. شجرة الامانى, a treatise on the niceties of Persian grammar and idioms.

Beg. فصیح ترین کلامی که از جوش صفا

This work, written at the request of Sayyid Amān 'Alī, from whose name the title is derived, was composed, as appears from the preface of art. iv., in A.H. 1206. It is divided into six "branches" (فرع), subdivided into "fruits" (ثمره).

Contents: 1. The three classes of words. 2. Ellipses of particles. 3. Compounds, ترکیب. 4. Peculiarities of the Persian of Iran, Turan, and India. 5. Elegance of diction.

The Shajarat ul-Amānī has been lithographed in Lucknow, 1841.

III. Foll. 35—70. Nahr ul-Faṣāḥat (see p. 520 b).

IV. Foll. 71—131. چار شربت, another treatise on Persian composition.

Beg. بخوت فروشی زبان فصیح بیانان

Ḳaṭil wrote it on his return from Kālpi to Lucknow, after an absence of two years and a half, in A.H. 1217, at the request of Mir Muḥammad, the younger son of Mir Amān 'Alī. It is divided, as its name implies, into four Sharbats, variously subdivided, on the following subjects: 1. Persian prosody and rhyme. 2. Modern idioms and figurative phrases. 3. Elegant expressions, faulty phrases used in India, and models of epistolary composition. 4. Short vocabulary and grammar of the Turkī language (the

Persian equivalents are frequently written in numerical figures).

The Chahār Sharbat has been lithographed in Lucknow, A.H. 1268.

V. Foll. 132—163. A treatise on Arabic grammar, without title or preface.

Beg. معنی نماند که هیچ لفظی در عرب کم از سه حرف نباشد

It contains the conjugation of the verb and its secondary forms, a classed vocabulary of nouns, and a sketch of the syntax. In the subscription the treatise is called قانون مجدد and ascribed to Mirzā Ḳaṭil.

Egerton 1028.

Foll. 87; 8 in. by $4\frac{1}{4}$; about 17 lines, $3\frac{1}{4}$ in. long; written in Nestalik, apparently in India, in the latter half of the 18th century.

I. Foll. 2—34. Inshāi Harkarn. See p. 530 a.

II. Foll. 35—52. A tract on the atoning efficacy of worship at the Siva shrines of Benares, translated from a Sanskrit original entitled Panchakroṣī, پنجکروشی, by Kishan Singh, poetically surnamed Nashāt, son of Rāi Prān Nāth, Khatrī of the Mangal tribe, an inhabitant of Siyālkūt, کشن سنکه مختلص به نشاط ولد رای پران ناتھ کهتری قوم هنکل ساکن سیالکوت

Beg. حمد و ثنای بی پایان و ستایش و نیایش بیکران

The Panchakroṣa is a portion of the Kāsi-Māhātmya; see Aufrecht, Bodleian Catalogue, p. 28.

III. Foll. 53—57. غریب الانشا, a short narrative in ornate prose, written in imitation of the Shash-Jihat and the Badā'ī ul-Jamāl of Divān Rūp-Narāyan Ṣāḥib.

Author: the same Kishan Singh.

Beg. سخن سازی زبان شیرینکار به تمجید صانعی است

The work was written, as stated at the end, in A.H. 1157.

IV. Foll. 58—86. سراج الطريق, the story of Naskit ناسکیت, son of the devotee Ūdālik, اودالک, and of his visit to the realm of Yama, جم پوری, apparently translated from a Sanskrit original.

Beg. ان داستان غرابت نشان را بعبارت فارسی

Add. 5622.

Foll. 285; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 14 lines, $3\frac{1}{2}$ in. long; written in Nestalik, apparently in India, in the 18th century,

[N. BRASSEY HALHED.]

I. Foll. 1—38. راحت القلوب, satirical sketches of some contemporaries, by Ni'mat Khān 'Alī (see p. 268 *b*).

Beg. افترین سخن افترینی را که در صلاى ثنائش

The names of the objects of the author's satire are disguised under various riddles.

II. Foll. 39—99. Journal of the siege of Haidarābād, by the same (see p. 268 *a*).

III. Foll. 100—117. Ḥusn u 'Ishk, by the same (see p. 703 *b*).

IV. Foll. 117—121. A letter beginning, حکیم حقیقی میرزای دوسنان, apparently by the same.

V. Foll. 121—130. Three short prose pieces, entitled مناظره زلف و مناظره چشم و سرمه, و مناظره و شانه, by Aḳā Abul-Kāsim.

VI. Foll. 130—133. A letter written by Tāhir Naṣirābādī (see p. 368 *b*), in answer to the Uzbek ambassador.

VII. Foll. 133—137. Short pieces in prose and verse, by Mir Sayyid 'Alī Mihrī, headed بحر طویل میر سید علی مهری

Mir Sayyid 'Alī, whose father Sayyid Mu-sā'id was a native of Jabal 'Amil, was born in Isfahan, and held the office of Malik ush-Shu'arā under Shāh Sulṭān Ḥusain (A.H.

1105—1135). He died in that Shāh's reign, leaving about six thousand lines of poetry. See Riyāz ush-Shu'arā, fol. 440, and Khulāṣat ul-Afkār, fol. 277.

VIII. Foll. 137—145. قضا و قدر, "Fate and Destiny," a Maṣnavī by Muḥammad Ḳulī Salīm (see p. 738 *a*).

Beg. شنیدم روزی از خونابه نوش

See the Oude Catalogue, p. 556, Khulāṣat ul-Afkār, fol. 122, the Munich Catalogue, p. 4, and Bland, Earliest Persian Biography, p. 163.

A Maṣnavī of the same name, by Mir 'Alī Riẓā Tajallī, has been lithographed in the press of Gulzār i Hind, A.H. 1283.

IX. Foll. 145—159. Short pieces by the three following poets: 1. Navvāb Rustam Jang Makhmūr (Murshid Ḳulī Khān, of Sūrat. He lived at the court of Aṣafjāh, who died A.H. 1161, and survived him but a few years; see the Oude Catalogue, p. 194). 2. Murtaẓā Ḳulī Beg Vālā (a native of Irān, who entered the service of Sarbuland Khān, and, after that Amīr's death, A.H. 1090, went to Bengal, where he died; see Riyāz ush-Shu'arā, fol. 500). 3. Ṭughrā (see p. 742 *a*).

X. Foll. 160—164. Letters and short prose pieces by Ni'mat Khān 'Alī.

XI. Foll. 165—172. Some poetical pieces by the same.

XII. Foll. 172 *b*—285. A Maṣnavī containing short moral tales and anecdotes, probably by the same Ni'mat Khān.

Beg. حمد و شکر اورا که هر چه هست ازوست
دام هستی حلقه دار از های و هوست

Add. 5629.

Foll. 297; $9\frac{1}{2}$ in. by 6; about 18 lines, $3\frac{3}{4}$ in. long; written in cursive Nestalik; dated 'Azīmābād, A.H. 1153-8 (A.D. 1740-5).

[N. BRASSEY HALHED.]

I. Foll. 1—14. Arabic verses of the *Divān* of Ḥāfiẓ, with interlinear Persian version. Exposition of the spiritual meaning attached to the names of material objects, and glossary of some rare words occurring in the *Divān*. Commentary on some difficult verses of the same *Divān*. The title given in the subscription is *فرهنگ دیوان خواجہ حافظ*

II. Foll. 18—28. A versified Persian-Hindustani vocabulary, divided, according to subjects, into twenty sections.

Beg. *بسم الله خدای کا نامو
لا مکان نا نہیں وہ تہانو*

It was completed, as stated in the last line, in A.H. 990. Three additional sections at the end are stated to be due to another author. The title in the subscription is *مقبول صبیان*.

III. Foll. 31—33. *Khāliq Bārī*. See p. 516 *b*.

IV. Foll. 34—41. A tract on archery, called in the subscription *رسالہ تیر و کمان*.

Beg. *اما بعد این رسالہ ایست در بیان تیر انداختن*

V. Foll. 41—45. Hindustani verses.

VI. Foll. 46—50. Two series of Ghazals, consisting of one Ghazal for each letter of the alphabet. In the first the *takhalluṣ* is *فرشته*, in the second *محمد*.

A *Divān* of Firishtah, called from its first words *Mā Muḥimān*, is noticed in the Mackenzie Collection, ii. p. 142, Copenhagen Catalogue, p. 43, and the St. Petersburg Catalogue, p. 397. See the Oude Catalogue, p. 83.

VII. Foll. 54—63. An alphabetical vocabulary of Persian verbs, conjugated through all tenses, with the Hindustani equivalents.

Beg. *آفریدن آفرید خواهد آفرید می آفریند پیداکرnan*

VIII. Foll. 64—70. *سورۃ زبور*, the *Sūrah* of David put into Arabic verse by Ibn 'Ab-

bās (see the Arabic Catalogue, p. 312, art. 34), with a paraphrase in Persian verse, and a poetical prologue by Naḳī, *نقی*.

Beg. *سپاس بی قیاس ان بادشاهرا
که پیدا کرد از نابود مارا*

IX. Foll. 71—101. *Jāmi' ul-Ḳavānīn*. See p. 414 *b*.

X. Foll. 102—143. *Inshāi Harkarn*. See p. 530 *a*.

XI. Foll. 144—192. *فرهنگ بدائع الانشا*, a glossary to *Inshāi Yūsufi*. See p. 529 *a*.

XII. Foll. 193—294. *Bada'i' ul-Inshā* (see p. 529 *a*), with interlinear glosses.

Add. 5660, F.

Foll. 28; 15½ in. by 10½; a volume of miscellaneous contents. The following are Persian:—Three poems on the wickedness and wretched end of Nand Kumār, foll. 25, 26. Invocations to Muḥammad and 'Alī, written so as to form the outline of two horses, fol. 27. The words *علی شافع عاصیان*, in ornamental letters, fol. 28.

Add. 6541.

Foll. 156; 12 in. by 7½; 19 lines, 4½ in. long; written in Nestalik; dated Masulipatan, A.H. 1197 (A.D. 1783).

[JAMES GRANT.]

I. Foll. 9—127. *Lubb ut-Tavārikh*. See p. 104 *a*.

A very full table of reigns occupies foll. 2—8.

II. Foll. 128—156. A part of *Rauẓat uṭ-Ṭāhirin* (see p. 119 *b*), viz., the preface, table of contents, and the first five pages of *Ḳism I*.

Add. 6587.

Foll. 216; $11\frac{3}{4}$ in. by $7\frac{1}{4}$; from 17 to 20 lines, about 5 in. long; written by different hands in Shikastah-āmiz; dated Shavvāl, A.H. 1197 (A.D. 1783). [JAMES GRANT.]

I. Foll. 3—29. Malfūzāt i Amīr Tīmūr (see p. 177 *b*), viz.: 1. the Institutes, imperfect at the end (White's edition, pp. 156—390), fol. 3 *b*. 2. Extracts from the Designs and Enterprises, fol. 22 *a*. 3. Continuation of the Institutes (Add. 26, 191, foll. 326—347) abridged, foll. 23 *b*—29 *b*.

II. Foll. 20—27. Extracts from the Muntakhab ul-Lubāb (see p. 232 *b*), relating to Todarmal, to Murshid Ḳulī Khān, to the reforms effected by Anrangzīb in the collection of the revenue, etc.

III. Foll. 38—45. History of the Osmanli Sultans (from Mir'āt uṣ-Ṣafā; see p. 129 *a*).

IV. Foll. 46—90. The first portion of the Khizānah i 'Amirah (see p. 373 *a*), ending with the notice on Aḥmad Shāh Durrānī.

V. Foll. 91—96. History of Malabar (from the Tārīkh i Mamālik i Hind, by Ghulām Bāsīt; see p. 237 *a*).

VI. Foll. 96—104. Account of Kūch Bahār, and Assam, with a detailed narrative of the campaign of Khānkhānān Muḥammad Mu'azzam Khān; see p. 266 *a*.

VII. Foll. 105—108. Account of Gondwānah, and of Tibet, from the Akbar Nāmāh.

VIII. Foll. 109, 110. Account of Kashmīr, and of Bijāpūr, from the Iḳbāl-Nāmāh of Mu'tamad Khān (see p. 255 *a*).

IX. Foll. 111, 112. Account of Baglānah, from the Ma'āshir ul-Umarā, and of Mālvah, from the Iḳbāl-Nāmāh.

X. Foll. 113—119. History of the kings of Bengal and Jannpūr (from the work of Ghulām Bāsīt; see p. 237 *a*).

XI. Foll. 120—125. Biographical notices on Muḥammad Khān Bangash and his sons, on Sayyid Sa'adat Khān Burhān ul-Mulk and his successors, on 'Alī Muḥammad Khān Rohillah, Najīb ud-Daulah, Mirzā Najaf Khān, Ja'far Khān Naṣīrī, afterwards Murshid Ḳulī Khān, and his successors in Bengal, and on some other amīrs. Account of the Marattahs, Sikhs, Jāṭs, and the English. The author, whose name does not appear, wrote about A.H. 1200, as a decided partisan of the British rule.

XII. Foll. 126—133. Chronological sketch of the Hindū and Muslim kings of Dehli, سلسله سلاطين هند و مسلمين, from Judishtir to the accession of Muḥammad Shāh, A.H. 1131; followed by a tabulated list of reigns.

XIII. Foll. 133—142. Tables of the dynasties of India, from the Hindū period to the sixth year of Farrukhsiyar (A.H. 1129), from the Dastūr ul-'Amal of Hādī 'Alī Khān.

XIV. Foll. 143—159. Tables of the principal dynasties of the East, from the early kings of Persia to the time of Karīm Khān Zand.

The length of the several reigns is given in parallel columns according to Ḥamzah Iṣfahānī, and other authorities, the latest of which are Ḥabīb us-Siyar, Lubb ut-tavārikh, Rauzat ut-Ṭāhirīn (p. 119 *b*), and Mir'āt uṣ-Ṣafā (p. 129 *a*).

XV. Foll. 160—184. History of the Ṣafavis from the Mir'āt uṣ-Ṣafā.

XVI. Foll. 185—216. History of Persia from the death of Shāh Sulṭān Ḥusain to the death of Karīm Khān Zand, A.H. 1193, by Raḏī ud-Dīn Tafriṣhī, رضی الدین تفرشی

حمد و سیاس مالک الملکی را سزاست که
تاج خلافت

The author states in a short preamble that he had not at hand any record of that period, nor had he been a witness of the

events recorded, but he had compiled this account from the information of trustworthy persons.

He begins his narrative with the invasion of Maḥmūd Shāh and the proclamation of Shāh Ṭahmāsp in Kāzvin, in the month of Muḥarram, A.H. 1135.

A table of contents, foll. 1 *a*—2 *b*, is prefixed to the volume.

Add. 6588.

Foll. 94; 9 $\frac{3}{4}$ in. by 6; 12 lines, 4 in. long; written in Nestalik, in the latter part of the 18th century. [JAMES GRANT.]

I. Foll. 1—5. Extracts from the *Muntakhab ut-Tavārikh* (p. 222 *b*), and the *Akbar Nāmah*, relating to some administrative changes introduced by Akbar, A.H. 982, 987 and 990.

II. Foll. 6—15. Chronology of the Timurides from Timūr to Shāh 'Ālam's accession in Delhi, A.H. 1185.—Obituary notices, relating mostly to Indian saints.—Enumeration of Hindū and Muslim sciences.

III. Foll. 15—47. *دستور العمل شاهجهانی*. An official manual, containing rules of conduct for civil servants, a statistical account of the Ṣūbahs, and the titulature of princes and dignitaries.

Beg. *منشور الادب شاهنشاهی و دستور العمل کارگاهی*.

The work was written in the reign of Aurangzīb.

IV. Foll. 47—63. Moral sayings of Shāhjahān, recorded by Aurangzīb. Last directions of Aurangzīb, and some of his familiar letters (*shukḡah*).

V. Foll. 64—94. *خلاصة السیاق*, a treatise on arithmetical notations, and the keeping of public accounts.

Beg. *احقر العباد اسکر چه در فن سیاق چندان*
وقوف ندارد

The author, who does not give his name,

states that he had written this work in the 47th year of 'Ālamgīr's reign, A.H. 1115.

II. Foll. 102—241. The Memoirs of Bābar, translated from the Turkī by Mirzā Pāyandah Ḥasan Ghaznavī and Muḥammad Ḳulī Mughūl Ḥiṣārī.

Beg. *بر ضمایر ارباب بصایر مخفی و مستور نماید*.

This translation is earlier than the better known version of Mirzā 'Abd ur-Raḥīm (see p. 244 *a*). It differs from it in wording, sometimes in meaning, and does not on the whole keep so close to the text. It has, however, the same abrupt breaks in the narrative. There are, besides, some gaps in the present copy.

In a preface, which the continuator, Muḥammad Ḳulī, has prefixed to his part of the work, fol. 147, he states that a portion of the Memoirs had been translated in Bābar's time by Shaikh Zain (see Or. 1999), and that in the reign of Akbar, A.H. 991, Bihrūz Khān, "now" entitled Naurang Khān, son of "the late" Ḳuṭb ud-Dīn Muḥammad Khān Bahādur Beg Atālīk Beglarbegī, being but imperfectly acquainted with Turkī, desired to procure a plain and faithful Persian version of a work, which every devoted servant of the dynasty was bound to know. Pursuant to his commands Mirzā Pāyandah Ḥasan Ghaznavī translated the first six years and a portion of the seventh. The writer, who had grown up in the service of His Highness, was then ordered to translate the remaining portion of the work, beginning with the latter part of A.H. 906, and ending with A.H. 935 (*sic*).

Naurang Khān was the son of Ḳuṭb ud-Dīn Khān Atgah, who had been appointed Atālīk, or governor, to prince Salīm (Jahāngīr) with the title of Beglarbegī, and died A.H. 991. He served with distinction in several campaigns under Akbar, and died as governor of Jūnāgarh in the 39th year of the reign (A.H. 1002). See *Ma'aṣir ul-Umarā*,

fol. 411, Tazkirat ul-Umarā, fol. 101, and Blochmann, Ain i Akbari, p. 333.

Contents: First part of the Memoirs, from the beginning, A.H. 899, to the flight of Bābar to Samarḳand after his defeat by Shai-bānī Khān, in the month of Shavvāl, A.H. 906 (Erskine's translation, pp. 1—94), fol. 102. Preface of Muḥammad Kūli, fol. 147 *b*. Continuation of the Memoirs down to Bābar's arrest in Karnān (Erskine, pp. 94—122), fol. 148 *a*. Second part of the Memoirs, from A.H. 910 to 914 (Erskine, pp. 127—235), fol. 160 *b*. The year 926 (Erskine, pp. 281—284), fol. 205 *b*. The year 925, from the beginning to the 8th of Sha'bān (Erskine, pp. 246—272), fol. 207 *b*. The year 933, from the beginning to the 14th of Jumāda I. (Erskine, pp. 343—353), fol. 219 *b*. The year 935, from the beginning to the 1st of Shavvāl (Erskine, pp. 382—422), fol. 224 *a*—241.

Add. 6590.

Foll. 241; 11½ in. by 7¾; 24 lines, 5½ in. long; written in Nestalik; dated Jumāda I., A.H. 1203 (A.D. 1789). [JAMES GRANT.]

I. Foll. 4—101. Malfūzāt i Amīr Timūr (see p. 177 *b*), containing:—the preface of Abū Ṭālib. The Memoirs, from the beginning to the account of Timūr's attack upon Urūs Khān, foll. 4 *b*—81 *a* (*i.e.* a little more than the portion translated by Stewart, which ends on fol. 79 *b*). The Institutes, imperfect in the end (White's edition, pp. 156—360), fol. 81. The Designs and Enterprises, imperfect at the beginning (White's edition, pp. 116—152), fol. 95. The continuation of the Institutes, imperfect at the end, and defective in the body of the work (corresponding to Add. 26,191, foll. 326—337), fol. 98.

II. Foll. 102 *b*—241. واقعات بابری, the Memoirs of Bābar (see p. 244 *a*).

The first two parts begin on fol. 102 *b* and 160 *b*. Of the third and fourth there are

only the following fragments:—A.H. 926 (Translation, pp. 281—284), fol. 205 *b*. A.H. 925 (Translation, pp. 246—272), fol. 207 *b*. A.H. 933 (Translation, pp. 343—353), fol. 219 *b*. A.H. 935 (Translation, pp. 382—422), fol. 224 *a*.

A table of contents, including both works, occupies foll. 1—3.

Add. 6591.

Foll. 136; 6¾ in. by 4; 14 lines, 2½ in. long; written in Nestalik, with seven Unvāns, and gold-ruled margins; dated Ramazān, A.H. 884 (A.D. 1480).

[JAMES GRANT.]

I. Foll. 1—18. فآل نامه امام جعفر, the book of divination ascribed to Imām Ja'far Ṣādīq.

Beg. الحمد لله . . . بدانك اين ضمير بغايت خوب و مجربست

It is stated in the preamble that this Fāl, or Zamīr ضمير, on which Imām Ja'far had spent fifty years, was kept as a great treasure by the Khalīfs, and that Sultan Maḥmūd, who had received it from them, kept it by him for constant use. It contains in tabular form Coranic verses, with the answers which they are supposed to give to various questions.

II. Foll. 19—90. A medical treatise on the means of guarding against injuries, رساله, در دفع مضرتها, purporting to have been translated, with additions, from the Arabic of Abu 'Alī B. Sīnā.

Beg. افتتاح سخن سزاوار بنام حکیمست که بدن آدم را

The translator, whose name does not appear, dedicates the work to Amīr Jamāl ud-Daulah vād-Dīn Ḥusain Tarkhān.

III. Foll. 91—93. A short extract from the Zakhīrah (see p. 466 *b*), on prognostics or premonitory symptoms, تقدمت المعرفة.

IV. Foll. 94—109. *مدخل منظوم*, a manual of astrology, in *Maṣnavī* rhyme.

Beg. مرد دانا سخن ادا نکند
تا بنام حق ابتدا نکند

The author, whose name does not appear, concludes his prologue with a short eulogy on *Jamāl ud-Dīn Abū Maḥamid Muḥammad B. Aḥmad*.

A versified astrological treatise by *Mubārak*, *عوزی*, or *عوزی*, is mentioned by *Haj. Khal.* under *مدخل*; see vol. v. p. 472, and *Add.* 7446, fol. 436.

V. Foll. 110—121. *مدخل رمل*, a versified manual of geomancy, without preface or author's name.

Beg. فرد و سه زوج شکل اعیانست
دانشش بر حکیم انسانست

VI. Foll. 122—125. *ضمیر خسروانی*, a book of divination in verse, ascribed to *Buzurjmīhr*

بوزرجمهر

VII. Foll. 126—136. A short treatise on the good and evil effects of wine, *مختصر در* *مضار جنس الاجناس*, in four *Faṣls*, without author's name.

Beg. حمد و سپاس و شکر بری قیاس پادشاهی را سزاست

Add. 6601.

Foll. 116; $8\frac{1}{4}$ in. by 5; from 13 to 17 lines; written in *Nestalik* and *Shikastah-āmiz*. The first part is dated in the 8th year of *Shāh 'Ālam* (A.H. 1180, A.D. 1766).

[JAMES GRANT.]

I. Foll. 1—42. Familiar letters of *Aurangzib*, *رتعات عالم گبری*. The collection begins with a preamble in which the designations of the princes and amirs are explained, and in which reference is made to *Farrukhsiyar*, probably the reigning emperor at the time of compilation.

The contents, which are in part identical with those of the *Dastūr ul-'Amal Āghāhī* (see

p. 402 a), are as follows:—Seven letters to prince *Mu'azzam Shāh 'Ālam Bahādur*. Seventy to prince *Muḥammad A'zam*. One to prince *Muḥammad Akbar*. One to *Kāmbakhsh*. Two to *Mu'izz ud-Dīn*. Four to *'Azīm ud-Dīn*. Twenty-five to *Bidārbakht*. One to *Shāyistah Khān*. Twenty-two to *Asad Khān*. Four to *Ghāzī ud-Dīn Khān*. Four to *Zulfaḳār Khān*. Four to *Chīn Kīlich Khān*. One to *'Aḳīl Khān*. Seven to *Ṣadr ud-Dīn Muḥammad Khān*. Five to *Muḥammad Amīn Khān*. One to *Lutf Ullah Khān*. Two to *Hamīd ud-Dīn Khān*. Fourteen to *'Ināyat Ullah Khān*.

The collection printed in *Lucknow*, A.H. 1260, under the title *رتعات عالمکبیر*, contains letters addressed to the same persons, but generally much shorter. See p. 401 b.

II. Foll. 43—62. An account of the *Marattah Peshvās*, from the appointment of *Bājī Rāo* to that office by *Rājah Sāhū* to the negotiations carried on by *Raghūnāth* with *Colonel Upton* in *Purandhar*, A.D. 1776.

Beg. مادھو راو پسر نارین راو ولد بالا راو

III. Foll. 63—116. Tabulated notices relating to the principal inhabitants of *Surat* and *Bombay* in A.H. 1189, to the distances between the chief towns of *India*, fol. 64, to the measurements of *Tāj Maḥall*, fol. 67, and to the *Ṣūbahs* of *India* under *Akbar* and *Farrukhsiyar*, fol. 109.

Add. 6603.

Foll. 103; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; from 13 to 16 lines; written by various hands in *Shikastah-āmiz* and *Nestalik*, about the close of the 18th century.

[J. F. HULL.]

I. Foll. 1—27. An account of the *Marattah* empire, compiled A.H. 1197, without preface or author's name.

Beg. مہاراجہ راجہ ساہو بہونسہ در ستارہ
سکوننت داشت

Contents: Notice on the great offices of the court, viz. Pirtī-Nidhī, Pandit Pardhān, Sīpalsālār, Pharnavīs, Mantrī, etc., and on the men who held them from the time of Sivājī to the date of composition, fol. 1 *a*. Account of the towns, forts, and parganahs of the provinces of Pūnah and Satārah, fol. 4 *a*. A short history of the Marattahs from their origin to A.H. 1197, with detached notices on the leading families and chiefs, viz. the Bhonslahs, the Rājahs of Satārah, Rānoji Sindhiyah, Mahādaji Holkar, Dāmānji Gāikwār, Gobind Rāo Bondelah, Raghoji Bhonslah, Jādū, etc., fol. 10 *b*.

II. Foll. 28—39. احوال نواب حیدر علیخان
 دہادر, a history of Ḥaidar 'Alī Khān, of Mairāsūr, from his birth to A.H. 1196.

Beg. چو این قارہ تر نہالست از چمنستان کیتی

The author, whose name does not appear, remarks, in a short preamble, that Ḥaidar 'Alī was the only man in India who had shown himself able to cope with the English power. He traces the origin of his family to Kūhīr, کبیر, a town twenty-eight Kos west of Ḥaidarābād, in which his forefathers held the office of Kāzī from the time of Sultan 'Abd Ullah. His grandsire Dūst Muḥammad settled in Kolār, district of Surā, province of Arcot, where he married the daughter of a noble Sayyid, and had a son called Mir Fath 'Alī, afterwards Fath Nāik, the father of Ḥaidar 'Alī. The latter is said to have been born A.H. 1131.

At the end the author states that, at the date of writing, namely on the 29th of Zulkā'dah, A.H. 1196, the chances of war were still undecided. But the death of Ḥaidar 'Alī on the first of Muḥarram, A.H. 1197, is briefly recorded in a subsequent addition.

III. Foll. 40—84. An alphabetical glossary of the technical terms used in the collection of revenue, compiled for the use of

English officials by Khwājah Yāsīn, of Dahā,
 خواجه یسین ساکن دہا

Beg. حمد ییحد متعہد روزی عباد را سزد

IV. Foll. 85—103. Tables of the revenue of the Ṣūbahs of Īrān and Hindūstān, and of the distances between the principal places of India.

Add. 6631.

Foll. 123; 8½ in. by 4¾; 12 lines, 3 in. long; written in large Nestalik; dated Aḥmad-ābād, Zulḥijjah, A.H. 1138 (A.D. 1726).
 [J. F. HULL.]

I. Foll. 1—95. مظهر الآثار, a Sufi poem by Hāshimī, ہاشمی.

Beg. بسم الله الرحمن الرحيم
 فاتحہ آرای کلام قدیم

Mir Hāshimī Kirmānī, surnamed Shāh Jahāngīr, who was said to descend from two great saints, viz., on his father's side, from Shāh Kāsīm Anvār, and, through his mother, from Shāh Ni'mat Ullah Valī, is described as the most eminent Sufi of his time. He went from his native Khorasan to Sind in the early part of the reign of Mirzā Shāh Ḥasan Arghūn and stayed some years at the court of that prince, who gave him the greatest marks of favour. He set out for the Ḥijāz in A.H. 946, and was slain on the way by brigands near a place designated as Kij Mukrān, کیج مکران. See 'Alī Shīr Kānī', Add. 25,189, fol. 525. In the Nafā'is, Oude Catalogue, p. 55, A.H. 948 is given as the date of his death. Compare Haft Iqlīm, fol. 121, Riyāz ush-Shu'arā, fol. 520, Atashkadah, fol. 68, Sprenger, Oude Catalogue, p. 420, and Haft Āsmān, pp. 90—99.

Shah Ḥasan (as he is called in the present poem), son of Shāh Beg, reigned, according to 'Alī Shīr, fol. 269, from A.H. 928 to 962. Fīrishtah, who calls him Shāh Ḥūsain, says that he died A.H. 962, after a reign of thirty-

two years. See the Bombay edition, vol. ii. p. 621.

In a prologue of considerable extent the poet pays a tribute of praise to his predecessors and models, Nizāmī, Amīr Khusrau, and Jāmī, authors of the *Makhzan ul-Asrār*, *Maṭla' ul-Anvār*, and *Tuḥfat ul-Aḥrār*, and says that two generations (ḡarn, *i.e.* sixty years) after the last of them the key of speech had been given to him by divine love:—

بعد دو قرن از کرم ذو المذن
عشق بمن داد کلید سخن

He concludes with a dedication to Shāh Ḥasan,

شاه حسن خسرو شیرین سخن
انبسته الله نباتا حسن

and adds that this poem is the first of a *Khamsah*:

انچه رقم زد قلم سحر سخن
کج محسنتین بود از پنج کج

It is stated at the end that it was completed in *Tattah*, A.H. 940:

در بلد تته حریم المثال
حرمه الله عن الاختلال
نہصد و چل بود کہ این نظم پاک
نقش بقا یافت ازین لوح خاک

The poem is divided into three *Rauzāhs* and twenty *Mau'izāhs*. See *Haj. Khal.*, vol. v. p. 606.

II. Foll. 96—107. *معراج الخیال*, an erotic poem by Mullā 'Alī Rizā Tajallī. See p. 738 *a*.

Beg. بر سرم دیکر ههای عشق یار
ریخت طرح آشیان از خار خار

III. Foll. 108—117. An extract from the *Subḥat ul-Abrār* (see p. 644 *b*).

IV. Foll. 118—123. *تواعد القرآن*, a treatise in twelve chapters (باب) on the correct pronunciation of the *Coran*.

Author: Yār Muḥammad B. *Khudādād Samarqandī*, یار محمد بن خداداد سمرقندی

Beg. حمد بی حد و ثذای بی عد حضرت قادری را

The work is dedicated to *Abul-Ghāzī 'Ubaid-ullah Bahādur Khān* (who reigned in *Māvarā un-Nahr*, A.H. 939—946). The present copy breaks off at the beginning of *Bāb 3*.

At the end is found the seal of *Nik 'Ālam Khān*, a dependent of *Nizām ul-Mulk Āṣafjāh*, with the date A.H. 1153.

Add. 6632.

Foll. 139; 8½ in. by 6; 11 lines, 4½ in. long; written in large *Nestalik*; dated *Jumadā II.*, A.H. 1192 (A.D. 1778). [J. F. HULL.]

I. Foll. 1—68. *قصه کام روپ*, the tale of *Kām-rūp*.

Munshi 'Alī Rizā, who wrote the present volume, professes to have translated this tale, which he calls *قصه کلاکام*, from the *Hindu* tongue *زبان هندوی* for *Captain John Ritchie*. This version, which is written in the colloquial *Persian of India*, is quite distinct from that which has been mentioned p. 763 *b*.

II. Foll. 69—114. The tale of *Madhumālāt* *قصه مدحمالت* and *Prince Manohar*, in *Maṣnavī* (see p. 700 *a*).

Beg. بتوفیق خداوند خرد بخش
ز صنعت های گوناگون کند نقش

The author of the *Hindi* original is called in this copy *Shaikh Manjhan*, هزاران اثرین بر شیخ منجین. It is stated at the end that the version was completed in A.H. 1059:

هزار و پنجه و نه سال بوده
که این نوپاوه نظم وا نموده

and that it consists of 952 *distiehs*.

For *Hindi* and *Dakhnī* versions of the tale of *Madhumālāt* see *Garcin de Tassy*, *Litt. Hind.*, 2nd edition, vol. i. p. 388, and vol. ii. p. 486.

III. Foll. 115—139. The *Pand-Nāmah of 'Aṭṭār* (see p. 579 *b*).

Transcriber: منشی علی رضا
3 B 2

Add. 6641.

Foll. 195; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; from 12 to 15 lines, about $3\frac{3}{4}$ in. long; written in Nestalik and Shikastah-āmiz, apparently in India, in the 18th century. [J. F. HULL.]

I. Foll. 1—67. The *Lilāvati*, translated by Shaikh Faizī; see p. 449 *b*.

II. Foll. 68—149. The *Bij-Ganit*, translated by 'Aṭā Ullah Rashīdī; see p. 450 *b*.

III. Foll. 150—195. The writer's manual, دستور العمل نویسندگی

The contents, mostly in tabulated form, are arranged in three Bābs, as follows:

i. Numerals, weights, measures, and divisions of times, fol. 151 *a*. ii. Names of the signs of the zodiac and asterisms, of the Rāginīs, and of the Hindū sciences and Shāstras, fol. 153 *b*. iii. The numeral notation called Siyāk, and models of official accounts, fol. 162 *a*.

Add. 6931.

Foll. 203; 13 in. by 8; about 25 lines, 4 in. long; written by the Rev. John Haddon Hindley, on paper water-marked 1811.

I. Foll. 1—65. Notices on the Amīrs, 'Ulamā, and poets, of the reign of Akbar, from the *Ṭabaḳāt i Akbarshāhi*; see p. 220 *a*.

II. Foll. 66—88. Preface and Bāb 4 of the *Ā'in i Akbarī* (see p. 248 *a*), with the English translation of some passages.

III. Foll. 89—125. The early kings of Persia, from the *Rauzat us-Ṣafā*, with lists of kings derived from other sources, and extracts from "P. Bizari Rerum Persicarum historia."

IV. Foll. 126—203. History of the kings of India during the four ages of the world,

by Pandit Krishnānand, son of Pandit Anand-khan جی, بندهت کرشنانند خلف بندهت آنند کهن جی,
سیاس ببقیاس مران قادر بیچون را
Beg.

The author, a native of Dehli, had resided for years in Benares, where his father was in the employ of Mr. Jonathan Duncan. Having subsequently proceeded to Bombay, and entered the service of Mr. Duncan, then governor of that city, he commenced by his order, on the 15th of May 1807, the present compilation, based on the *Harivansa* and the *Bhāgavata Purāna*.

Add. 6932.

Foll. 550; 13 in. by 8; written by the Rev. John Haddon Hindley, on paper water-marked 1814—1816.

Notes and extracts relating to Persian history.

I. Foll. 1—56. Early kings of Persia, from the *Dabistān*, *Rauzat us-Ṣafā*, *Farhat un-Nāzirin*, *Jahān-ārā*, and *Burhān Kāfi*.

II. Foll. 112—136. Extracts from the *Ṭabaḳāt i Aulād i Changizkhānī*, relating to the successors of Hulāgū, and, more fully, to the *Īlkānī* dynasty down to the death of Sultan Aḥmad B. Uvais, A.H. 813.

III. Foll. 136—151. Extracts from the *Zafar Nāmāh* of 'Alī Yazdi, the *Ma'āşir i Raḥimī* (see Elliot, vol. vi. p. 237), the Latin version of Abulfaraj, and Pococke's supplement, relating to Timūr and his successors in Persia down to the extinction of the *Aḳ-Ḳuyūnlus*, A.H. 914.

IV. Foll. 153—161. The *Safavis*, from Pococke's Supplement.

V. Foll. 162—203. "Cosmogonical Dynasties anterior to the *Pishdadian*," from the *Dabistān* and the *Muntakhab ul-Lughat*; Persian and English.

VI. Foll. 204—382. Notes and extracts

relating to the Pishdadians, Kayānians and Sassanians, from Burhān Kāfi, Jahān-ārā, Rauzat uṣ-Ṣafā, etc.

VII. Foll. 383—387 and 416—518. The Abbasides from Rauzat uṣ-Ṣafā.

VIII. Foll. 388—415. The Ashkanians from Jahān-ārā.

IX. Foll. 519—533. Timūr's wars in Persia from A.H. 782 to 794, from the English translation of Zafar-Nāmah.

X. Foll. 535—550. Lists of Eastern Dynasties, Persian and English. A list of Arabic and Persian historical works.

Add. 6933.

Foll. 277; 13 in. by 8; written by the Rev. John Haddon Hindley on paper water-marked 1811—1814.

Notes and extracts relating chiefly to the history of India and China, compiled about 1820.

Contents:—Chronological sketch of a scheme towards forming an epitome of the history of Hindoostan, fol. 1. Cosmogony and early dynasties of the Hindus, from Firishtah (Dow's Hindoostan), Mas'ūdi, Abu 'l-Faḍl, Rādhākant, etc., English and Persian, fol. 8. "Chronicon XIX sæculorum post diluvium, analyzante E. A. Maarshamo," fol. 89. Tables showing how the Hindu, Egyptian and Chinese chronology may be reduced to that of the Bible, fol. 139. "Chinese or Khataian History, from Beidavee" (Nizām ut-Tavārikh); Persian and Latin, fol. 153. Account of Shālī Rukh's embassy to China, from the Maṭla'us-sa'dain; Persian and English; fol. 230. Route of John Bell, of Antermony, from St. Petersburg to Pekin, and extracts from his travels, fol. 238. List of the kings of Khatai, Persian, fol. 262.

Add. 6936.

Foll. 362; 12 $\frac{3}{4}$ in. by 8; written by J. Had-

don Hindley on paper water-marked 1814—1818.

I. Foll. 1—18. "Remarks on the modern state of Afghanistan;" sketch of the history of the Afghans; enumeration of their tribes and clans; from Elphinstone's Caubul.

II. Foll. 19—118. "Illustrations of Afghan history from Asiatic authors;" consisting chiefly of lists of saints from the Malfūzāt i Sulṭānī, by Khwājah Nizām ud-Dīn (Auliya), and tables of the Afghan tribes from the Makhzan i Afghānī (see p. 210 a); Persian and English.

III. Foll. 120—249. Extracts from the Favātiḥ of Ḥusain B. Mu'in ud-Dīn Maibudi (see p. 19 b).

IV. Foll. 250—362. The Divān of 'Alī, with a Persian paraphrase by the same author (see p. 19 a).

Add. 6937.

Foll. 185; 12 in. by 8; written by the Rev. J. Haddon Hindley on paper water-marked 1811—1815.

I. Foll. 1—176. The Kayānian dynasty, and the Greek philosophers, from the Rauzat uṣ-Ṣafā, with extracts from Jahān-ārā, and Khulāṣat ul-Akhhār; Persian and English.

II. Foll. 177—185. Account of Diu, and of the extraordinary adventures of Maulānā Ismā'īl and a party of one hundred Turks, in search of the gold-mountain, dated A.H. 969, with the heading:

ذکر جزیره که مشهور است بدیو حمل در راهی که از
دکن به میروند تازه پیدا شده

Add. 6945.

Foll. 369; 13 in. by 8; written by the Rev. John Haddon Hindley, on paper water-marked 1805—1820.

Headings of historical works relating chiefly to India, viz. :—*Ṭabaḳāt i Akbarī* (see p. 220 *a*), fol. 1. *Lubb ut-Tavāriḳh Hind* (p. 228 *b*), fol. 10. *Tāriḳh Ilah Virdī Khān*, by Yūsuf 'Alī Khān, son of Ghulām 'Alī Khān ("an intimate friend of Mahābat Jang. He married a daughter of Sarfarāz Khān"), fol. 18. *Tāriḳh i Jauhar Shāhī* (see p. 246 *a*), fol. 19. *Siyar ul-Mutaakhkhirin* (see p. 280 *b*), fol. 22. *Farḥat un-Nāzirin* (see p. 131 *a*), fol. 50. *Ma'āshir i Jahāngiri* (see p. 257 *a*), fol. 59. *Nafahāt ul-Yaman*, Calcutta, 1811, fol. 62. *Mujmal i Tāriḳh ba'd-Nādiriyah*, a history of Nādir Shāh's death and of the subsequent period down to the death of Karīm Khān (A.H. 1193), fol. 69. This work, apparently written in India, has a preface, in which the author states that it is in part translated from Arabic records. The first heading is *در بیان میملى از احوال اواخر نادر شاه* و سبب قتل او *والع*. *Vāḳi'āt i Kashmīr* (p. 300 *a*), fol. 78. "Genghiz Khān Nāmāh" (*i.e.* *Ḥabīb us-Siyar*, vol. iii., Juz 1 and 2), fol. 81. *Rauzat uş-Şafā*, fol. 89. "Two volumes of treatises (on philosophy, mathematics, etc.), found in the fortress of Gwalior," fol. 165.

List of printed Arabic books, from 1505 to 1810, fol. 168. Short notices on some Oriental books and MSS., fol. 178. Notes on the Persian *Mabābhārat* (from a MS. in four volumes, Chetham Library, Manchester), fol. 186.

Headings and extracts from the following works :—*Aḥvāl i Paighambarān* (*i.e.* *Ijāz i Muştafavī*, by Mir Muḥammad Şāliḥ Kashfī; see p. 154 *a*), fol. 194. *Tazkirat ul-Mulūk*, an abridgment of *Rauzat uş-Şafā*, compiled in Bijāpūr and brought down to A.H. 1017, with an extract on Pegu, fol. 234. *Ma'āshir i Raḥīmi* (see p. 131 *b*), fol. 250. *Kachkūl* (of Bahā ud-Din 'Āmili; see p. 775 *a*), fol. 261. "Faraj ba'd az Shiddat" (see p. 751 *b*), fol. 305. The *Maşnavī* (see p. 584 *b*), fol.

318. Two Arabic Tazkirahs (*Yatimat ud-Dahr* and *Dumyat ul-Ḳaşr*), fol. 322.

Three Arabic poems, viz. *Yā dāra Mayyah*, *Lāmiyyat ul-'Arab*, and *al-Ḳaşīdat ut-Ṭanṭarāniyyah*, fol. 342. *Tuḥfat ul-'Irāḳain* (see p. 560 *b*), Persian and English, fol. 353.

Add. 6946.

Foll. 118; 9 in. by 7 $\frac{1}{4}$; written by the Rev. J. Haddon Hindley, on paper water-marked 1805—1810.

Notes and extracts relating to the genealogy of the Patriarchs and to the nations which Eastern tradition connects with them, from the *Burhān i Ḳāṭi'*, *Tāriḳh i Guzīdah*, *Rauzat uş-Şafā*, *Khulāşat ul-Akhbār*, *Firishtah*, etc., in Persian, English, and Latin.

Add. 6947.

Foll. 286; 9 in. by 7 $\frac{1}{4}$; written by the Rev. J. Haddon Hindley, on paper water-marked 1804—1816.

Miscellaneous notes and extracts. The following are Persian :—The tale of *Ḥātīm Ṭā'i* (see p. 764 *a*), with the English translation of some passages, fol. 76. Headings of the following works: A treatise on medicaments, classed, according to diseases, in thirty-eight chapters, Persian and English, fol. 166. The *Divān* of *Ḥakīm Sanā'i* (see p. 551 *a*), fol. 172. A medical work not named (*Ma'dan ush-Shifā Sikandarshāhī*; see p. 471 *b*), fol. 200. *Ikhtiyārāt i Badī'i* (see p. 469 *a*), fol. 223. Song of a Georgian boy, Ballad of Luṭf 'Alī Khān, Ghazals by Fath 'Alī Shāh, *Muḥtasham*, *Raḳīb*, and *Jāmī*, with English translations.

Add. 6962.

Foll. 252; 13 in. by 8; written by the Rev. John Haddon Hindley on paper water-marked 1810—1813.

Headings of the Maṣnavī (see p. 584 *b*), fol. 1. A portion of the Shāhnāmah, (Macan's edition, pp. 1030—1080), Persian and English, fol. 111.

Add. 6998.

Foll. 236; 9 in. by $7\frac{1}{4}$; about 9 lines, written by the Rev. John Haddon Hindley on paper water-marked 1808.

I. Foll. 1—211. The Ṣad Dar (see p. 48 *b*), transcribed from Roy. 16, B. VII., with Hyde's Latin version.

II. Foll. 212—236. Tables of the Divāns of Ḥazīn (see p. 715 *b*), and Aḥsan.

Khawājah Aḥsan Ullah, entitled Zafar Khān, and poetically surnamed Aḥsau, governor of Kābul, and subsequently of Kashmīr, under Shāhjahān, died A.H. 1073. See Ma'aṣir ul-Umarā, fol. 374, and the Oude Catalogue, p. 325.

Add. 7053.

Foll. 210; $9\frac{1}{2}$ in. by $5\frac{1}{4}$; about 15 lines, mostly written diagonally, in Nestalik, with silver-ruled margins, apparently in the 18th century. [J. H. HINDLEY.]

Verses from Sa'di's Gulistān, and Bustān, fol. 2. Detached verses of Mirzā Fāhir Vahīd (see p. 189 *b*), fol. 42, and of Nīmat Khān 'Alī (see p. 268 *b*), fol. 49. Rubā'īs of Ḳudsi (see p. 684 *b*), fol. 55. Detached verses and Ghazals of Ṣā'ib (see p. 693 *a*), fol. 66, and of Kalim (see p. 686 *b*), fol. 123. Rubā'īs of Ḳudsi, Saḥābi (see p. 672 *a*), and some other poets, fol. 155.

Add. 7057.

Foll. 65; 8 in. by 6; 11 lines, $4\frac{3}{4}$ in. long; written in Nestalik and Shikastah-amīz, on European paper, apparently in India, about the beginning of the 19th century. [J. H. HINDLEY.]

I. Foll. 2—35. Detached tales in the colloquial Persian of India.

Beg. *پسر لقمان آنوقت که سفر رفتن شوق گرفت*

Prefixed is a note relating to the price of shawls in Bombay.

II. Foll. 36—65. A fragment of Sa'di's Gulistān.

Add. 7608.

Foll. 184; $7\frac{1}{2}$ in. by $4\frac{3}{4}$; 15 or 16 lines, $3\frac{3}{4}$ in. long; written in cursive Nestalik, probably in the 17th century.

[Cl. J. RICH.]

I. Foll. 1—34. خلاصة الاسلام, a popular treatise, in twenty-two Bābs, on religious duties and observances, according to the Ḥanafī school, by Ismā'il B. Luṭf Ullah ul-Bākharzī, اسماعیل بن لطف الله البخارزی

Beg. *حمد و سپاس و ثنای بیقیاس خداوندی را که مجموع*

II. Foll. 35—38. چهل حدیث, forty Ḥadiṣ, with a paraphrase in Persian quatrains, imperfect at the end.

Beg. *من حفظ من امتی اربعین حدیثا کتب الله له يوم القيامة فقیها عابدا*

هر که او چل حدیث یاد گرفت

از احادیث مهتر عالم

III. Foll. 39—45. لوامع الاذکار, forty Ḥadiṣ, relating to the praise of God, in five Faṣls, compiled and translated by Jalāl B. Muḥammad B. 'Ubaid Ullah ul-Ḳā'ini, جلال بن محمد بن عبید الله القاینی

Beg. *جبع محمد حضرتی خداوندی را که یاد کرد*

IV. Foll. 45—184. A full treatise on legal prayer and ablution, according to the Ḥanafī school. It begins with some sayings of Muḥammad taken from the Targhīb uṣ-Ṣalāt, (by Muḥammad B. Aḥmad uz-Zāhid;

see Haj. Khal., vol. ii. p. 282), and is slightly imperfect at the end.

Beg. الحمد لله رب العالمين . . . اما بعد اين حديث
چند از کتاب ترغيب الصلوة انتخاب شد

Add. 7615.

Foll. 80; 8 in. by 5 $\frac{3}{4}$; 18 lines, written diagonally, in Nestalik; dated Baghdād, A.H. 1226 (A.D. 1811). [Cl. J. RICH.]

I. Foll. 2—37. *مرآت الحقيقه*, an account of various sects.

Beg. الحمد لله . . . اما بعد بر راي صافيه ارباب
بصيرت و ايقان

It was written by a Mussulman, who does not give his name, for Mr. Rich, then British Resident in Baghdād, and treats of the ancient philosophers, the Magians, Manes, Mazdak, the Jews, Christians, Muslims and Sufis.

II. Foll. 39—58. Letter of Fath 'Alī Shāh to Sulaimān Pāshā, Governor of Baghdād, relating to the raid of the Vahhābīs upon Karbalā (A.H. 1216), with the Pāshā's answer. See Brydges, *Dynasty of the Kajars*, p. 154.

III. Foll. 59—63. Short poems by Ṭūfān and contemporary poets. Mirzā Ṭayyib, of Hazār-Jarib, Māzandarān, surnamed Ṭūfān, died in Najaf, according to a ebronogram of Luṭf 'Alī Khān, fol. 186, A.H. 1190.

IV. Foll. 63—30. An account of the war of Alexander with Darius, compiled for Mr. Rich by Amīr Aḥmad ul-Ḥasanī ul-Lārijānī, امير احمد الحسنی اللاریجانی

Heading: کیفیت وقوع محاربه فیما بین اسکندر و دارا

Add. 7621.

Foll. 179; 5 $\frac{3}{4}$ in. by 3 $\frac{1}{4}$; 12 lines, 1 $\frac{1}{2}$ in. long; written in Nestalik, probably in the 16th century. [Cl. J. RICH.]

I. Foll. 1—74. The treatise of Mir Ḥusain Mu'ammā'i on versified riddles (see p. 649 *b*).

II. Foll. 75—179. *Manāzīr ul-Inshā* by Khwājah Maḥmūd Gavān (see p. 527 *b*).

This copy wants a leaf at the beginning, three after fol. 79, and about twelve at the end. A spurious beginning and end have been supplied by a later hand.

Add. 7649.

Foll. 110; 11 in. by 7; 25 and 31 lines, about 5 in. long; written in Naskhī; dated Ramazān, A.H. 1017 (A.D. 1608), and A.H. 1113 (A.D. 1701). [Cl. J. RICH.]

I. Foll. 1—96. *Nusakh i Jahān-ārā*. See p. 111 *b*. The later dynasties are brought down in marginal notes to A.H. 1193. Some additions by a still later hand come down to A.H. 1226.

II. Foll. 97—110. A commentary by Jāmī (see p. 17 *a*) on some verses of the Sufi poem *القصيدة المحرّية* of Ibn ul-Fāriḡ (see the *Arabie Catalogue*, p. 401 *a*, and Haj. Khal., vol. iv. p. 537).

Beg. سميحانه من جميل ليس لوجه نقاب الا النور

The commentary is called *لوامع*, and each of its paragraphs is headed *لامعه*. It is mentioned under the former title by Lārī in the life of Jāmī, fol. 172, and by Sām Mirzā, fol. 82. The date of composition, A.H. 875, is expressed in a *Rubā'i* at the end by the words *شهر صفر*.

Add. 7654.

Foll. 318; 11 in. by 6 $\frac{1}{2}$; 19 and 21 lines, 4 $\frac{1}{2}$ in. long; written in Nestalik and Naskhī, in the 17th and 18th centuries.

[Cl. J. RICH.]

I. Foll. 3—92. The first portion of 'Alam Arāi 'Abbāsī (see p. 185 *a*), viz., the preface, introduction, and the reigns of Shāh Ismā'il, and Shāh Ṭalmāsp, in the same recension as Add. 17,927 (see p. 187 *a*), corresponding

to foll. 5 *b*—149 *b* of the same MS. A false beginning and end, foll. 1, 2, 93—97, have been added by a later hand, that of Muḥammad Ḥusain B. Karam 'Alī Iṣfahānī (see p. 137 *a*).

II. Foll. 99—164. A collection of state letters that passed between Shāh Ismā'īl, fol. 97, Shāh Ṭahmāsp, fol. 108, Shāh Ismā'īl II. and Shāh Sulṭān Muḥammad, fol. 186, and the contemporary sovereigns of Māvarā un-nahr, Egypt, Turkey, and India. It appears, from the original pagination, to have lost the first thirty leaves. A false beginning, foll. 97, 98, has been supplied by the same hand as above.

Letters of 'Abd ul-Mūmin Khān to Shāh 'Abbās I., and of the latter to Sultan Sulaimān, are found in the margins of foll. 50—62.

III. Foll. 196—318. Maḥṣad II. of 'Ālam-Ārāi (see p. 186 *a*), wanting the biographical notices at the end; dated Rajab, A.H. 1038.

Add. 7666.

Foll. 372; 9 in. by 5; 17 lines, 3½ in. long; written in Nestalik and Naskhī, apparently in the 16th century. [Cl. J. RICH.]

I. Foll. 1—317. The latter half of the Persian translation of Ibn Khallikān (see p. 334 *a*), beginning with Saif ud-Daulah Ghāzī B. 'Imād ud-Dīn Zingī, and corresponding to Add. 16,714, foll. 216—409, and to M'Guckin de Slane's translation, vol. ii. p. 440—vol. iv. p. 602.

II. Foll. 318—348. An abridgment of the Kitāh ul-Mu'jam (see p. 811, Add. 7712).

III. Foll. 349—372. A compendium of geography, beginning with the heading
صفت بحار بحر اخضر

It consists of four chapters, treating of seas, fol. 349 *b*, rivers, fol. 351 *b*, mountains, fol. 353 *a*, countries and towns, fol. 356 *b*,

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each of which contains detached notices arranged in alphabetical order. It evidently formed part of a more extensive work, including history and biography; for the author refers incidentally to his account of Alexander, fol. 366 *a*, of the Khalif al-Mansūr, fol. 359 *a*, and of the philosophers and poets of Ghazniū, fol. 368 *b*.

The author speaks of Āzarbā'ijān with a certain predilection, as though it were his native land, and his reference, under Kāzvin, fol. 369 *b*, to the pleasantries of 'Ubaid Zākānī and other friends خوش طبيعهاي عبید زاکانی و یاران دیگر on its inhabitants, seem to imply that he was a contemporary of that poet, and wrote before the invasion of Timūr, of which no mention is made. 'Ubaid Zākānī died A.H. 772; see Taḥī Kāshī, Oude Catalogue, p. 18.

The geographical notices are extremely inaccurate, and deal mostly in mythical legends and echildish fables.

Add. 7667.

Foll. 368; 8¾ in. by 5. [Cl. J. RICH.]

I. Foll. 1—78; 21 lines, 2½ in. long; written in Nestalik; dated A.H. 1022 (A.D. 1613).

The Tuḥfat ul-'Irāḳain (see p. 560 *b*), with the preface.

The latter wants the first three pages. A false beginning has been prefixed by a later hand.

The subscription states that this copy was written by Kānī for "the most elegant of poets," Auliya Beg, *جہت افصح الشعرا جناب حضرت اولیا بیگ*

II. Foll. 79—368; 17 lines, 3 in. long; written in neat Nestalik, probably in the 16th century.

The Tazkirah of Daulatshāh (see p. 364 *a*).

This copy contains at the end, fol. 363 *a*,

3 e

an additional notice of a seventh contemporary poet, Amīr Ḥusain Jalā'ir. It wants the latter part, about five leaves, of the history of Sulṭān Ḥusain. A spurious conclusion has been supplied by a later hand.

Add. 7685.

Foll. 167; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 18 and 16 lines, 4 in. long; written in Shikastah-āmiz, early in the 19th century. [Cl. J. Rich.]

I. Foll. 1—130. Laṭā'if ul-Lughāt; see p. 590 *b*.

II. Foll. 131—159. Three Arabic tracts, described in the Arabic Catalogue, p. 459.

III. Foll. 160—165; 16 lines, $3\frac{1}{2}$ in. long, in a page.

Account of a debate which had taken place in Isfahan, in Rabī' I., A.H. 1221, between the author and Padre Joseph, and in which the former attempted to refute the doctrine of atonement.

The author refers in the preamble to a treatise which he had written after a previous controversy with the same Padre, and in which he established the divine mission of Mohammad by proofs drawn from the Pentateuch and the Gospel, رساله اثبات نبوت،
داده مذکوره از توریت وانجیل

Add. 7689.

Foll. 209; 8 in. by $5\frac{3}{4}$; written in Naskhi and Shikastah-āmiz, early in the 19th century. [Cl. J. Rich.]

I. Foll. 1—35. Inshā, or forms of letters, in Turkish.

II. Foll. 39—111; dated Zulkā'dah, A.H. 1218 (A.D. 1804).

Forms of letters to be written by, or addressed to, persons of various classes, as 'Ulamā, Sayyids, Daftardars, Amirs, Mus-

taufis, Kāzīs, merchants, Sultans, princes, Vazirs, etc.

Beg. الحمد لله . . . اما بعد بر ضمایر عارفان این فن پوشید و مخفی نمازاد

The preface contains some remarks on the value of the art of epistolary composition, and general directions to letter-writers.

III. Foll. 111—149. A similar collection, with the heading منتخب بحر الانشا من.

It contains a letter of 'Urfī (see p. 667 *a*) to Ḥakīm Abul-Faṭḥ, and one of Mirzā Muḥammad Ashraf to Ibrāhīm Khān.

IV. Foll. 150—191. The Lavā'ih by Jāmī (see p. 44 *a*); dated Baghdād, A.H. 1223 (A.D. 1808).

V. Foll. 192—209. Forms of letters in Turkish.

Add. 7690.

Foll. 264; 9 in. by 6; 13 lines, $3\frac{3}{4}$ in long; written in Nestalik, apparently in India, in the 18th century.

[Cl. J. Rich.]

I. Foll. 1—138. منشآت مرزا طاهر وحید, prose compositions of Mirzā Ṭāhīr Vaḥīd (see p. 189 *b*).

Beg. مکتوبیکه مصحوب کلب علی سلطان بخوندگار

This collection, which has been printed in Calcutta, 1826, and in Lucknow, 1844, consists of letters addressed in the name of Shāh 'Abbas II. to contemporary princes, amirs and dignitaries, and of prefaces composed by Ṭāhīr for various works, among others, for his own history of Shāh 'Abbas. The royal letters are addressed to the Sultan of Turkey, Shāhjahān, Dārā Shikūh, Murād-bakhsh, Aurangzib, the king of Bījāpūr, Kuṭubshāh, 'Abd ul-'Azīz Khān ruler of Balkh, Abul-Ghāzī Khān ruler of Urganj, and the emperor of Russia.

II. Foll. 139—241. Letters of Mirzā Bīdil (see p. 706 *b*), with a short preface by the author.

Beg. عجز مراتب حمد و ثنا تسليم بارگاه صمدی

This is the collection entitled *رتعات بیدل*, and published as part of the author's *Kulliyāt*, Lucknow, A.H. 1287, pp. 69—215. Most of the letters are addressed to the author's patron, Shukr Ullah Khān, and to the two sons of that Amīr, 'Aqīl Khān and Shākīr Khān.

Sayyid Shukr Ullah Khān died, as has been stated p. 370 *a*, A.H. 1108. His sons are mentioned in the *Tazkirat ul-Umarā*, foll. 69 *a* and 59 *b*. The first, Mir Karam Ullah, received the title of 'Aqīl Khān in the latter part of the reign of Aurangzīb.

III. Foll. 242—264. جامع الامثال, Persian proverbs, arranged in alphabetical order, by Hādī B. Muḥammad Mahdī ul-Ḥusainī, ابن محمد مهدی هادی الحسينی

Beg. اما بعد چنین کوید اقل العباد

The work is based, as stated in the preamble, upon an earlier collection designated as *منتخب الامثال*, to which the author added, at the request of the friend who had shown it to him, such proverbs as he could recollect.

Add. 7696.

Foll. 97; 8 in. by 4 $\frac{3}{4}$; 17 and 14 lines, about 3 in. long; written in Nestalik and Naskhī; dated Muḥarram, A.H. 1065 (A.D. 1654). [Cl. J. Rich.]

I. Foll. 1—24. A treatise on almanacs, by Naṣīr ud-Dīn Ṭūsī. See p. 452 *b*.

II. Foll. 24—32. A treatise on horoscopes, beginning with the heading در شرف و هبوط ستارگان

It is divided into many short sections headed *فصل*, but not numbered.

III. Foll. 33—45. *Madkhal i Manzūm*; see p. 801 *a*.

IV. Foll. 49—97. The astronomical treatise of 'Alī Kūshī. See p. 458 *a*.

Copyist: ابن مولانا محمد صالح محمد زمان الرازي

Add. 7707.

Foll. 295; 10 in. by 6 $\frac{3}{4}$; 17 lines, 4 $\frac{1}{2}$ in. long; written in small Nestalik; dated Jumāda I., A.H. 27 (probably for 1027 = A.D. 1618). [Cl. J. Rich.]

I. Foll. 1—239. *Nuzhat ul-Ḳulūb*. See p. 418 *a*.

The third *Maḳālah*, or geographical portion of the work, is defective and out of order. It wants the greater part of *Ḳisms II.—IV.*

II. Foll. 240—295. *Favātiḥ ul-Maibudī*. See p. 19 *b*.

Add. 7712.

Foll. 390; 11 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$; 23 lines, 4 $\frac{7}{8}$ in. long; written in Naskhī; Ṣafar, Ramaẓān, A.H. 1113 (A.D. 1701—1702). [Cl. J. Rich.]

I. Foll. 1—237. *Ikhtiyārāt i Badī'i*. See p. 469 *a*.

II. Foll. 238—319. *کتاب المعجم فی آثار ملوک العجم*, a history of the early kings of Persia, from Kayūmarṣ to Anūshirvān.

Author: Faḏl Ullah ul-Ḥusainī, فضل الله الحسينی

Beg. ان احق ما يفتح به الكلام

The author, who calls himself as above in the preface, fol. 246 *b*, must have been a Sayyid, and was, according to the *Jahān-ārā*, fol. 138, a native of Ḳazvīn. He must therefore be distinguished from his namesake, 'Izz ud-Dīn Faḏl Ullah, father of the historian Vaṣṣāf, with whom he has been wrongly identified by Amīn Rāzī, *Haft Iqlīm*, fol. 37, and others. The latter,

who was no Sayyid, and was born in Shirāz, died A.H. 698 (see p. 162 *a*), probably before the composition of the present work.

The Mu'jam is written in an extremely ornate and laboured style. A wordy preface, foll. 238—247, is chiefly taken up by a panegyric upon the reigning prince, Atābak Nuṣrat ud-Dīn Aḥmad B. Yūsuf Shāh, of the dynasty of Lur Buzurg, who succeeded his brother Afrāsyāb, slain by the Moghuls at the close of A.H. 695, and died, after a long and prosperous reign, in A.H. 730 or 733. See Guzidah, fol. 156, Jahānārā, Add. 7649, fol. 52, and Mirkhwānd, History of the Atabeks, pp. 66—68.

Haj. Khal., vol. v. p. 628, who calls the author Fazl Ullah B. 'Abd Ullah ul-Ḳazvīnī, assigns to the work a date obviously too early, viz. A.H. 654. Compare Morley's Catalogue, p. 132, the Munich Catalogue, p. 78, and Sir Wm. Ouseley's Catalogue, No. 315.

III. Foll. 320—390. Akhlāk i Muḥsinī. See p. 443 *b*.

Add. 7720.

Foll. 123; 7½ in. by 5½; from 7 to 10 lines, about 3 in. long; written in Naskhi and Nestalik, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—21. A treatise on logic, beginning: بدانکه آدمی را قوتیست در آنکه که منتقش کردد در وی صور اشیا چنانکه در آئینه

It is the work known as الرسالة الكبرى فی المنطق, by Mir Sayyid Sharif Jurjānī (see p. 522 *a*), noticed by Haj. Khal., vol. iii. pp. 416, 446, by Sprenger, Zeitschrift, vol. 32, p. 9, and printed in the Majmū'ah i Mantīk, Lucknow, 1819, pp. 10—50. It is found with a commentary in Add. 25,869. See p. 440 *a*.

II. Foll. 22—62. The same treatise, with a Latin translation written over the text,

wanting nine leaves at the beginning, and imperfect at the end.

III. Foll. 63—106. جام گیتی نها, a philosophical treatise, with a Latin translation, written by the same hand as the preceding.

Beg. سیاس حکیمی را که افکار حکما وانظار علماء

On the first page is found the following title:—

“Universum, seu, ut Persæ vocant, poculum mundi, opera Georgi Strachani Merensis Scoti in Latinum idioma traducta (*sic*) 1634.”

The work is dedicated to a Shāh-zādah not named, described as the ruler of the land (Fārs). It is divided, as stated in the preface, into an introduction (Fātiḥah), thirty Maḳṣads, and a Khātimah. The present copy, however, ends with Maḳṣad 27.

An Arabic version has been edited with a Latin translation, under the title of “Synopsis propositorum sapientiae Arabum philosophorum,” by Abraham Ecchellensis, Paris, 1641. The author, who is called Ḳāzī Zādah Ḥusain in a copy noticed in Mélanges Asiatiques, vol. v. p. 262, and Ḳāzī Mir Ḥusain ul-Maubudī by Haj. Khal., vol. ii. p. 499, has been already mentioned, p. 19 *a*.

In a copy of the Persian text noticed by Uri, p. 283, the work is ascribed to a later writer, Ghīyāṣ ud-Dīn Maṣṣūr, who died, according to the Majālis ul-Mūminīn, A.H. 948.

The following notice, written by Mr. Rich on the fly-leaf, relates especially to the last two articles. “This volume is a very great curiosity; it contains two Persian tracts with an interlinear translation, the work and writing of Strachan, a Scotchman who lived much among the Mowali Arabs when they were the princes of the desert. He was a friend of Pietro della Valle, in whose travels much mention is made of him. Baghdad, 1816.” A sketch of Strachan's life will be found in “Viaggi di P. della Valle,” Rome, 1658, vol. iii. p. 493.

IV. Foll. 107—123. A geographical account of the Persian empire, endorsed, انتخاب از کتاب سور [صور] اقالیم

حمد بیحد و ستایش بیعدد مرخالی را که از کتم عدم

This work, which appears to have been written for a Begzādah called Ishāk, in the reign of Shāh 'Abbās I. (A.H. 996—1038), consists of a meagre enumeration of the Persian provinces, and their principal towns, with the distances between them. At the end is a table of the longitudes and latitudes of the chief cities of Persia, foll. 121—123.

Add. 7721.

Foll. 277; 8¼ in. by 5½; written by different hands in various characters, for the most part A.H. 1222 (A.D. 1807).

[Cl. J. RICH.]

I. Foll. 1—8. The Lavā'ih of Jāmī. See p. 44 a.

II. Foll. 11—16. Explanation of terms used by official writers, in tabular form, with the heading, قاعده در بیان خلاصه الفاظی که نزد اهل تحریر مصطلح است

III. Foll. 17—32. Copies of some letters that passed between Faṭḥ 'Alī Shāh and Sulaimān Pāshā, Governor of Baghdād, on the subject of the raid of the Vahhābis upon Karbalā in A.H. 1217, and of letters written in the same year by the governor of Baghdād to the British Consul, Mr. Harford Jones (afterwards Sir H. J. Brydges). They were transcribed for Mr. H. Jones by some person in the employ of Sulaimān Pāshā.

IV. Foll. 32—49. Fragment of Vāmiḳ u 'Aẓrā, وامتق و عذرا, a Maṣnavī by Nāmī (*i.e.* Mirzā Muḥammad Ṣādiḳ; see p. 196 a). It begins with the following line, which belongs to the early part of the prologue:—

کرده احسانی بقدر پاییه اش
داده از هوش و خرد پیرایه اش

Further on the poem is described as the fourth of a Khamsah ساخته می ساختم بر می, and the poet adds that he had chosen a theme hitherto unsung in preference to the worn out tale of Shīrīn u Khusrau :

قصه شیرین و خسرو شد کهن
باز گو از وامتق و عذرا سخن
تا کدون این داستان را کس نکند
مثنقب خامه دری زیشان نسفت

It is well known, however, that the same story has been treated by two poets of the fifth century of the Hijrah, 'Unṣurī and Faṣīhī, and by one of the tenth, Ḍamīrī, who lived at the court of Shāh Ṭahmāsp. See Hammer, Redekünste, pp. 42, 46, Wamik und Asra, Vienna, 1833, and the Oude Catalogue, p. 27.

V. Foll. 52—67. Ghazals by Ṭūfān (see p. 808 a, iii.), Hātif, and Mushtāḳ.

Sayyid Aḥmad of Isfahan, surnamed Hātif, was a friend of Luṭf 'Alī Khān, who speaks of him about A.H. 1190 as still living. See Ātashkadah, fol. 197. Some of his Ghazals have been translated by J. M. Jouannin, Mues de l'Orient, vol. ii. p. 307. See also Bland, Century of Ghazals, x, and Defrémery, Journal Asiatique, 5^e Série, vol. vii. p. 130.

Mushtāḳ, whose proper name was Mīr Sayyid 'Alī, was also a native of Isfahan and a friend of Luṭf 'Alī Khān, who collected his poems after his death. See Ātashkadah, fol. 194, and Riyāz ush-Shu'arā, fol. 442.

VI. Foll. 68, 69. Fragment of Majnūn and Lailā, a Maṣnavī, by Mirzā Ṣādiḳ Nāmī. See art. iv.

VII. Foll. 70—75. Ḳaṣīdah, by Ṭūfān, and some short pieces.

VIII. Foll. 76—123. Farhād u Shīrīn, by Vahshī. See p. 663 b.

IX. Foll. 128—146. Tarkīb-band in praise of 'Alī, and some shorter poems.

X. Foll. 147—162. *دفع الشك واليبس في محراب* الفنون, an Arabic treatise on the poems called Zajal and Mawāliyā, by Tāj ud-Dīn 'Abd ul-Vahhāb ul-Bauvānī.

XI. Foll. 163—192. *انيس العشاق*, a treatise on the poetical description of female beauty, with examples from classical poets; wanting a few lines at the beginning.

Author: Ḥasan B. Muḥammad, entitled ash-Sharaf, commonly called ar-Rāmī, *حسن بن محمد الملقب بالشرف المشهور بالرامي*.

The work is divided into nineteen chapters treating severally of the various parts of the face and body. The contents are stated in the Jahrbücher, vol. 83, Anzeige-blatt, p. 23, and in the Vienna Catalogue, vol. i. p. 414. See also Stewart's Catalogue, p. 71, and the Munich Catalogue, p. 122.

From the author's reference, in the extant portion of the preface, to a visit paid by him to the tomb of Naṣīr ud-Dīn Tūsī at the time of composition, it is evident that the work was written in Āzarbā'ijān; but there is some uncertainty about its date. Haj. Khal. states, vol. i. p. 488, that it was completed A.H. 826, and dedicated to Abul-Faḥ Uvais Bahādūr. At that date, however, Āzarbā'ijān, having been wrested from Qarā Yūsuf by Mirzā Bāisunghur in A.H. 823, formed part of the empire of Shāhrukh.

Shaikh Uvais, of the Īlkānī dynasty, the prince to whom the work seems to have been dedicated, reigned from A.H. 757—776. Two other circumstances make it probable that this was the period at which the author lived. He refers in the preface to Auhādī, who died A.H. 738 (see p. 619 *a*), as a poet of his time, and further on, fol. 190 *a*, he mentions as his own master, Ḥasan B. Maḥmūd Kāshī, a poet who, according to Taḳī Kāshī, Oude Catalogue, p. 18, died A.H. 710.

It must be noticed, however, that a still later date, viz. A.H. 878, is assigned by Haj. Khal., vol. iii. p. 21, to another work of the same writer, also dedicated to Uvais Shāh, namely a commentary on *حدائق السمح*. Compare Krafft's Catalogue, p. 21.

XII. Foll. 193—212. A treatise on rhyme, without title or author's name.

Beg. *حمد يحدو و ثناي بيعد مر خالقي، اكه زمان*

The author frequently quotes the *حدائق المعجم* of Shams i Kāis, and, among late poets, Ṣā'ib, who died A.H. 1088.

XIII. Foll. 212—240. *مجمع الصنائع*, a treatise on poetical figures.

Author: Nizām ud-Dīn Aḥmad B. Muḥammad Ṣāliḥ uṣ-Ṣiddīqī ul-Ḥusainī, *الدين احمد بن محمد صالح الصديقي الحسيني*

Beg. *الحمد لله الذي انعم علينا وعدانا*

It was completed, as stated at the end, in A.H. 1060, the twenty-fourth year of the reign of Shāhjahān. The same date is fixed by a versified chronogram in the preface. The author mentions incidentally a Maṣnavī entitled *آرام جان*, composed by his father in A.H. 1056.

The work consists of four chapters (Faṣl), as follows:—1. Various kinds of composition. 2. Word-ornaments. 3. Concetti, *صنائع معنوي*. 4. Plagiarisms, or borrowed ideas. Appendix on technical terms.

The present MS. is imperfect at the end. A complete copy is found in Add. 12,560.

XIV. Foll. 242—245. An Arabic treatise on philosophical terms, *الاصول والضوابط المحكمه*

XV. Foll. 247—255. An extract relating to some curious combinations of numbers, with diagrams. The heading is, *باب سيم در ذكر شطري از نوادر و غرايب اوضاع اعداد*

XVI. Foll. 256—267. Moral sayings of 'Alī in Arabic, *نثر الاللي*.

XVII. Foll. 268—277. Ghazals rhyming in Alif, by Mushtāk. See p. 813 *b*.

Add. 7722.

Foll. 202; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 17 lines, about 3 in. long; written in Shikastah-āmīz; dated Baghdād, Muḥarram, A.H. 1225 (A.D. 1810).

[Cl. J. Rich.]

I. Foll. 1—39. A treatise on astronomy, by Muḥammad Ḥusain B. Karam 'Alī Isfahānī (see p. 137 *a*), in the author's handwriting.

Beg. حمد بجد عظمت کبريائي رسد که موافق

The work, written for Akā Aḥmad Lāhijānī, includes a versified treatise on the astrolabe, foll. 27—38.

II. Foll. 40—44. A treatise on the preparation and preservation of medicaments, in six Faḥṣ and a Khātimah, extracted from the مختار الادويه of Ḥājī Zain ud-Dīn 'Aṭṭār (see p. 469 *a*).

Beg. فصل اول در امتياز ميماز دوا و غذا

III. Foll. 44—62. Two extracts from the Tuḥfat ul-Mūminīn (see p. 476 *b*).

IV. Foll. 64—196. Alchemical tracts in Arabic. See the Arabic Catalogue, p. 464.

V. Foll. 197—207. A treatise on instantaneous cures, translated from the Arabic of Muḥammad B. Zakariyyā ur-Rāzī, by Muḥammad Ḥusain Ibn Karam 'Alī (see art. i.).

Beg. حسب الخاهش جناب سيد عزيز القدر

The title of the Arabic work is دستور الطب. See Uri, p. 288, xcii., art. 6.

Add. 7723.

Foll. 78; $7\frac{1}{2}$ in. by $4\frac{3}{4}$; 19 lines, about 3 in. long; written in Shikastah-āmīz and Naskhi, apparently in the 17th century.

[Cl. J. Rich.]

I. Foll. 1—14. A tract on the rational explanation of the Mi'rāj.

Beg. سپاس و ستايش خداوند زمين و اسمان را

It is commonly ascribed to Abu 'Alī B. Sinā. See the Dabistān, Troyer's translation, vol. iii. pp. 176—200, where extensive extracts are given, and Haj. Khal., tit. رسالة في المعراج, vol. iii. p. 443.

II. Foll. 15—48. A philosophical treatise on crafts and professions, their relative importance and mutual relations, endorsed

کتاب معرفت الصنایع

Beg. الحمد لله . . . غرض از اين رساله بيان حد صناعت است

In another copy, Add. 16,839, xxii., Amīr Abul-Kāsim ul-Fandarsakī, امير ابو القاسم الفندرسکی, is named as the author.

Mīr Abul-Kāsim, who came of a family of Sayyids settled in Astrābād, took his Nisbah from Fandarsak, a neighbouring town (see Burhān i Kāfi'). He is described as the most eminent philosopher and Sufi of his time, and stood high in the estimation of Shāh 'Abbās I., whom he is said, however, to have scandalized by his habit of mixing with the lowest orders and attending cock-fights. He spent many years in India, and was twice introduced to Shāhjahān by the Vazīr Āṣaf Khān (Abul-Ḥasan), namely in the first and tenth years of the reign, A.H. 1037 and 1046. But he subsequently returned to his native country, and died in Isfahan during the reign of Shāh Ṣafī, A.H. 1038—1052. The present work, commonly designated as صناعات, is mentioned as the most popular of his writings. See Ṭābir Naṣrābādī, fol. 119 *a*, Amīn, Pādishāh Nāmah, fol. 425, Riyāz ush-Shu'arā, fol. 31, and Ātashkadah, fol. 86.

According to the Dabistān, Mīr Abul-Kāsim became, through his intercourse with the disciples of Kaivān, much imbued with

Pārsī ideas. See Troyer's translation, vol. i. p. 140, vol. iii. pp. 205, 206.

The word صناعات, "craft," is taken by the author in an exceptionally wide sense, and is made to include the highest forms of human activity. His first chapter treats of prophets, Imāms, and philosophers.

III. Foll. 49—78. Eleven Sufi tracts, by Muḥammad Dihdār, محمد دهدار.

Khwājah Muḥammad Dihdār, son of Khwājah Maḥmūd, belonged to a family of Arab extraction settled in Ḥavizah, a town of Khūzistān, and subsequently in Shīrāz. He went to India under Akbar, and became intimate with the Khānkhanān 'Abd ur-Raḥīm, to whom several of his treatises are dedicated. He died in Sūrāt under Jahāngir (according to Dr. Sprenger, Oude Catalogue, p. 393, A.H. 1016), leaving poetical compositions in which he took the name of Fānī, and many prose works, among which glosses to the Nafahāt, Rashahāt, and Gulshan i Rāz, and a commentary upon the preface of Tibyān, are mentioned. See Riyāz ul-Auliya, fol. 169, and Riyāz ush-Shu'arā, fol. 330. Some of his tracts are noticed in the Jahrbücher, vol. 85, Anzeigeblatt, p. 54, and the Vienna Catalogue, vol. iii. p. 455.

The subjects of the present treatises are the following:—1. Spiritual meaning of the Zikr, fol. 42 *b*. 2. Comments on the verse فلا اتسم بمواقع النجوم Coran, lvi. 74, fol. 54 *b*. 3. Free-will and predestination, fol. 56 *a*. 4. Defence of Muḥyi ud-Din Ibn ul-'Arabi against 'Alā ud-Daulah (see p. 413 *a*), and Gīsū Darāz (see p. 347 *b*), fol. 61 *b*. 5. Relation of the ideal man انسان كلي to individuals, fol. 64 *a*. 6. Muḥammad and the universal soul روح اعظم, fol. 66 *a*. 7. Relation of individual minds to the ten intellects, fol. 68 *b*. 8. Comparison of the insight of previous prophets and of Muḥammad, fol. 69 *b*. 9. Mutual relations of men, and the twelve Imāms, fol. 71 *b*. 10. Comments on 'Ali's

saying with regard to the existence of Adam before creation, fol. 75 *a*. 11. The beginning of light and the world of darkness. This last tract is imperfect.

Add. 7737.

Foll. 253; 9 in. by 6 $\frac{3}{4}$; 18 lines, 4 $\frac{3}{4}$ in. long; written in Nestalik; dated Rabī' II., A.H. 1033 (A.D. 1624). [Cl. J. RICH.]

I. Foll. 1—72. اخلاق شمسية, a treatise on ethics, in prose and verse, by Ḥasan B. Rūzbahān, حسن بن روزبهان

Beg. احمدك يا ذا الجود والفضل والاحسان

The preface contains a eulogy upon the Vazīr Shams ud-Daulah Muḥammad, from whose name the title is derived. The author states further on that he had been determined, after long delays, to issue the present work by the appearance of the Akhlāk i Muḥsinī (a work completed A.H. 900; see p. 443 *b*).

It is divided into fourteen Bābs and a Khātimah.

Dr. Sprenger, who notices the work in the Zeitschrift der D. Morg. Gessellschaft, vol. xiii. p. 540, calls the author Ḥasan B. Rūzbahān Shirāzī.

II. Foll. 73—137. Manṭiḳ uṭ-Ṭair. See p. 576 *a*.

III. Foll. 137—242. Muṣibat Nāmah. See p. 576 *b*.

IV. Foll. 242—253. Gulshan i Rāz. See p. 608 *b*.

Add. 7776.

Foll. 121; 12 in. by 7 $\frac{1}{4}$; 23 lines, 5 $\frac{1}{4}$ in. long; written in Nestalik, in four gold-ruled columns, with two 'Unvāns, and 36 miniatures in Persian style; dated Ramazān, A.H. 1004 (A.D. 1596). [Cl. J. RICH.]

I. Foll. 1—64. Mihr u Mushtari. See p. 626 *a*.

In this copy the date of composition, fol. 64 *a*, is not A.H. 778 as in the above copy, but A.H. 748, هجرت رفته حا و ميم با زال

Copyist: نور الدين محمد لاهيجي

II. Foll. 65—121. Duval-Rānī Khizr Khān. See p. 612 *a*, xiv.

Copyist: عبد اللطيف بن نعمان

Add. 7802.

Foll. 110; $8\frac{3}{4}$ in. by 5; 15 lines, about 3 in. long; written by various hands in Nestalik and Shikastah-āmiz, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—63. Prologue of a Maṣnavī in the measure of the Makhzan ul-Asrār, with a dedicatory epistle in prose to some patron of letters not named.

Beg. اي خرد مرحله پيمای فکر
قدرت بازوی نزانای فکر

The author, who designates himself only by his poetical surname Āftāb آفتاب, mentions, as his models, the works of Nizāmī, Khusrāu, Jāmī, and lastly the Markaz i Advār of Faizi (see p. 671 *a*). This line, نطق مرا لهجه خراسانیست, shows that he was a native of Khorasan, while from his appeals to the Shāh's indulgence, and some references to Kirman such as this, چنند دل من غم کرمان خورد, it is evident that he had fallen into disgrace, and had been some time confined, much against his will, to that city.

Foll. 39—55 are occupied by some Kaṣīdahs and Ghazals, apparently by the same poet. These also contain references to the author's compulsory stay in Kirman, as in the following line: کرمان کشیده کرد من از تسار: عتکبوت خطی که حلقه در او کام ازدهاست. One of the Kaṣīdahs fixes the period of the poet: it is addressed to the Kūrchī Bāshī Murtaẓā

VOL. II.

Khān, an Amīr of the Shāmlū tribe, who, as we learn from Ṭāhir Naṣrābādī, fol. 30, held the government of Kirmān in the reign of Shāh 'Abbās II. (A.H. 1052—1077). Another is in praise of Shāh 'Abbās.

II. Foll. 64—110. Letters and other prose pieces, without author's name.

Beg. سپاسی کبریای احدیت بمثابه ایست که
ادب آموزان

The letters are mostly written in the name of Ḥasan Khān, and of 'Abbās Khān, to whom the author appears to have acted as secretary.

Ḥasan Khān B. Ḥusain Khān Shāmlū, governor of Khorāsān (see p. 682 *a*), was a great patron of poets, and the author of a Dīvān, a preface to which is found in the present collection. His son, 'Abbās Khān, who succeeded him in the government, was still living when Ṭāhir Naṣrābādī wrote, *i. e.* A.H. 1083; see fol. 29.

Add. 7819.

Foll. 189; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 19 lines, $2\frac{1}{2}$ in. long, with 28 lines round the margins; written in small Nestalik; dated Ramazān, A.H. 1056 (A.D. 1646). [Cl. J. Rich.]

I. Foll. 2—154. دیوان نظیری نیشاپوری, the the Dīvān of Nazīrī of Nishāpūr.

This poet, whose proper name was Muḥammad Ḥusain, went to India, after a stay of some years in Kāshān, and became a favourite follower of that great lover of poetry, the Khānkhānān 'Abd ur-Raḥīm Khān. After a pilgrimage to Mecca, performed in A.H. 1012, he adopted a religious life, and settled in Aḥmadābād, where he died A.H. 1022 or 1023. See Sprenger, *Oude Catalogue*, p. 515, Bloehmann, *Ain Akbarī*, p. 579, *Haft Iqlm*, fol. 318, *Badāonī*, vol. iii. p. 355, *Riyāz*, fol. 457, and *Ouseley's Notices*, p. 252.

3 D

Contents: *Ḳaṣīdahs*, *Tarkibs*, *Tarjī's* and *Ḳiṭ'ahs*, arranged apparently in chronological order, with rubrics due to the author, showing for whom and on what occasion the several pieces were composed. The poems are addressed to the *Khānkhānān*, to Akbar and Jahāngīr, to 'Abd Ullah Khān of Gujrāt, to Akbar's son, prince Murād, Naurang Khān, A'zam Khān Kūkah, and other Amīrs. Some are elegies on the death of the author's children and of contemporary poets. The section is imperfect in the beginning.

2. Ghazals in alphabetical order, fol. 70, beginning :

إذا ما شئت ان تحبى حيوۃ حلوة الحبى

This section has two lacunes after foll. 123 and 141, and breaks off at the beginning of letter *ل*.

II. Foll. 155—188. The Ghazals of *Vah-shī* (see p. 664 *a*), wanting the first part of letter *ا*, and the latter part of letter *ن*, with the rest of the alphabet.

III. Foll. 155—188, and 2—30 (margins). The *Divān* of *Shāpūr*. See p. 674 *b*.

Contents: *Ḳaṣīdahs*, imperfect at the beginning, fol. 155. Ghazals in alphabetical order, with a lacune extending from letter *ب* to letter *م*, foll. 175—188, 2—23. Two *Tarjī*'-bands, fol. 24.

IV. Foll. 30—127 (margins). *ديوان شيخ علي نقى كهره*, the *Divān* of *Shaikh 'Alī Naḳī*, of *Kamrah*.

Beg. آنانکه از سرشک پیا پی حشر کنند

This poet and his brother *Ulfatī* came of the family of the *Shaikhs* of *Kamrah*, a borough situate near *Jarbādḳān*, in *Irac*. 'Alī Naḳī was the panegyrist of *Shah 'Abbas I.* (A.H. 995—1038), and of *Ḥātim Beg*, who was that king's *Vazīr* during the early part of his reign. He is mentioned as still alive in the *Haft Iḳlim*, a work written A.H. 1002. He died, according to *Tāhir Naṣrā-*

bādī, fol. 176, in A.H. 1012, or, as stated in the *Riyāz ush-Shu'arā*, fol. 460, A.H. 1013. Dr. Sprenger gives a later date, viz. A.H. 1030 or 1031. See the *Oudc Catalogue*, pp. 91, 514.

Contents: *Ḳaṣīdahs*, fol. 30 *a*. Ghazals, in alphabetical order, fol. 64 *a*. *Rubā'is*, fol. 117—127.

V. Foll. 128—154. Select Ghazals from the *Divān* of *Figḥānī* (see p. 651 *a*), in alphabetical order; wanting the latter part of letter *م* and the rest of the alphabet.

Add. 7827.

Foll. 89; 11½ in. by 7; 25 lines, 4 in. long; written in *Nestalik*; dated *Rabi' II.*, A.H. 997 (A.D. 1589). [Cl. J. RICH.]

A volume of poetical extracts in *Persian* and *Turkī*, including connected series of Ghazals by the following poets: *Ḳāsim i Anvār* (p. 635 *a*), foll. 16—29. *Jāmī* (p. 643 *a*), foll. 31—35. *Navā'ī* (*Mir 'Alī Shīr*, p. 366 *a*), by whom are some *Tarkīb*-bands and a collection of Ghazals entitled *غرائب الصغر* in *Turkī*, foll. 41—53. *Humāyūn* (p. 735 *b*), foll. 54—57. *Aṣafī* (p. 651 *b*), foll. 78—80.

Add. 7828.

Foll. 54; 7½ in. by 4½; about 17 lines, 4 in. long; in the handwriting of *Mr. Rich*; dated Dec. 25th, 1803. [Cl. J. RICH.]

A volume of miscellaneous extracts, containing an Arabic notice on the fire-temples, headed *عربی* [Shahristānī] *من شاهرستان*, fol. 1. The prologue and epilogue of *Ṣad Dar i Naẓm* (see p. 48 *b*), fol. 2. Extracts from *Khwānd Amīr* on the early kings of *Persia*, fol. 6, from the *Baharistān* and *Yūsuf u Zulaikhā* of *Jāmī*, fol. 7, from the *Zij i Muḥammad-Shāhī* (see p. 460 *b*), fol. 16, from the *Futūḥ Ibn A'ṣam* (see p. 151 *a*), fol. 21, from the *Maḳāmāt* of *al-Ḥarīrī*, fol. 24, from *Sa'di*, *Ḥāfiz*, *Firdūsī*, etc.

Add. 7938.

Foll. 49; 7 $\frac{3}{4}$ in. by 5; written in Divānī and Nestalik by different hands, apparently in the 16th and 17th centuries.

[Cl. J. RICH.]

Ghazals by Kātibi, Hilālī, Āhī, Āṣafī, Ahlī, Ḥāfiẓ, Jāmī, Shahīdī, Ḥairānī, Saifī, and Ḥairatī, foll. 23—33.

Ḳaṣīdahs by Kātibi, Khwājūi Kirmānī, and Ibn Ḥusām, foll. 35—46.

The rest of the volume contains forms of letters and poetical extracts in Turkish.

Add. 8149.

Foll. 83; 9 in. by 5 $\frac{1}{4}$; 15 lines, 5 $\frac{1}{2}$ in. long; written in cursive Nestalik; dated 'Azīm-ganj, province of Murshidābād, in the month of Āsin of the Bengali year 1128, the fourth of the reign (of Muḥammad Shāh = A.H. 1134-5, A.D. 1721).

I. Foll. 1—28. *تقصهٔ امیر المؤمنین حسن و حسین*, history of the Amīr ul-Mūminīn Ḥasan and Ḥusain from their birth to the death of the former, poisoned by Yazīd, and to the martyrdom of the latter in Karbalā.

II. Foll. 29—82. *حکایت محمد حنفیه*, history of Muḥammad, son of the Ḥanafīyah, from the time when the tidings of his brother Ḥusain's death reach him to the time when he releases the latter's son, Zain ul-'Ābidīn, from captivity, and finds the charred body of the accursed Yazīd at the bottom of a well.

The above stories are apparently detached portions of a late composition exhibiting the Shī'ah legend in its most exuberant growth.

Add. 8908.

Foll. 218; 9 $\frac{1}{2}$ in. by 6; 13 lines, 4 in. long; written in cursive Nestalik; dated February, A.D. 1819.

I. Foll. 1—39. The diary of the siege of Ḥaidarābād. See p. 268 *a*.

II. Foll. 40—218. The third volume of the Iḳbāl-Nāmah (see p. 255 *a*), wanting the concluding notices on the Vazirs and celebrated men of the reign.

Copyist: *بختاور سنکه ولد منشی صاحب سنکه ملازم مهاراجه نرائدر کرهت بهادر*

Add. 8919.

Foll. 86; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 14 lines in a page; written in Nestalik, in the 18th century.

I. Foll. 1—13. Alphabetical list of Persian verbs, with their Hindustani equivalents.

II. Foll. 14—22. Alphabetical list of Hindustani verbs, with their Persian equivalents.

III. Foll. 23—86. *Lailā Majnūn*, by Ḥātifi. See p. 652 *b*.

Add. 8991.

Foll. 161; 9 $\frac{1}{2}$ in. by 5; 14 and 16 lines, 2 $\frac{1}{2}$ and 4 in. long; written in Nestalik, apparently in the 17th century.

I. Foll. 2—126. The Shāhnāmah of Mirzā Ḳāsim Gūnābādī (see p. 660 *a*), wanting four leaves after fol. 97, three single leaves after fol. 113, 117, and 121, and about four at the end.

II. Foll. 127—140. An alphabetical series of Ghazals, by Ṭāhir, طاهر.

Beg. *می طیم ز بی بالی تا پری کنم پیدا
در بدر هی کردم تا دری کنم پیدا*

The series is imperfect at the beginning, and has some other lacunes. The author names in one passage, fol. 135, Ṣāib Tabrizī, who died A.H. 1088 (see p. 693 *a*), as his

model, and it appears from another line, fol. 128 *a*, that he lived in Isfahan.

III. Foll. 141—161. A fragment of the Inshā of Yūsufi. See p. 529 *a*.

Add. 9697.

Foll. 95; 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 15 lines, 4 in. long; written in Shikastah-āmiz, about the close of the 18th century.

I. Foll. 1—16. Forms of official documents and civil contracts.

II. Foll. 17—54. دستور الصبيان, the Munshi's manual, containing models of letters and official papers.

Author: Shaikh Anīs ud-Dīn, son of Kāzī Na'im ud-Dīn, of the town of Chanwah, Bardwān, شيخ انيس الدين ولد قاضي نعيم الدين ساكن قصبه چنوه

Beg. چون حمد و ثنائى حضرت افریدگار بهیچوجه

The author was, in A.H. 1175, Munshi to Gandarbh-Dās, Nāib Zamindār of Hijli. He compiled the present work shortly after, and inserted in it many of his own letters. The present copy is imperfect.

III. Foll. 55—70. Copies of letters written to various officials in Bengal, in the time of Mīr Ja'far and Clive, by a person in the Company's employ.

IV. Foll. 71—95. Fragment of Bahār i Dānish. See p. 765 *b*.

Add. 10,463.

Foll. 28; 10 in. by 6 $\frac{1}{4}$; from 12 to 19 lines; dated Ramazān, A.H. 1233 (A.D. 1818).

I. Foll. 1—17. Nān u Ḥalvā. See p. 679 *a*.

II. Foll. 18—23. Six Kaṣīdahs from the Divān of Sa'dī.

III. Foll. 24—27. A fragment of Haft Paikar. See p. 567 *a*.

Add. 10,579.

Foll. 271; 7 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$; from 15 to 25 lines; written in Nestalik and Shikastah-āmiz, in India.

I. Foll. 1—48; dated Muḥarram, A.H. 1096 (A.D. 1684).

A commentary on some difficult verses of the first part of Iskandar Nāmāh (see p. 568 *a*).

Author: Ḥamid B. Jamāl Bukhārī ul-Ḥasanī ul-Jaunfūrī, حامد بن جمال بخارى الحسنى الجونفورى

Beg. حمد بى نهايت و سياس بيغاييت مر حضرت

The work is dedicated to Farīd ud-Dīn Abul-Muḥaffar Shīr Shāh (A.H. 946—952). It is mentioned in the St. Petersburg Catalogue, p. 439, under the title of كشف الدقائق

II. Foll. 49—271; dated Sha'bān, A.H. 1149 (A.D. 1736).

A commentary on some poems of Khākānī by Muḥammad Shādiyābādī. See p. 561 *b*. This copy contains only 34 Kaṣīdahs.

Add. 10,587.

Foll. 34; 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$; 13 lines, 2 $\frac{1}{8}$ in. long; written in Nestalik and Shikastah-āmiz; dated A.H. 1175 (A.D. 1761-2).

I. Foll. 1—9. Mī'rāj ul-Khayāl. See p. 738 *a* and 803 *a*.

III. Foll. 10—34. Sūz u Gudāz. See p. 674 *a*.

Add. 11,633.

Foll. 242; 8 $\frac{3}{4}$ in. by 5; 19 lines, 3 $\frac{3}{4}$ in. long; written in cursive Nestalik, apparently in the 17th century.

I. Foll. 2—81. "Memorable events of Mushtāqī," اتعانت مشتاقى, a collection of detached narratives and anecdotes relating to the sovereigns of the Lodi, Timuride, and Sūr dynasties.

Author : Mushtāqī, commonly called Rizq Ullah, مشتاقی عرف رزق الله

Beg. حمد و ثنای مر بادشاهی را که خطبه احدیت

Shaikh Rizq Ullah, of Dehli, the eldest son of a well-known devotee, Shaikh Sa'd Ullah (the grandfather of Shaikh 'Abd ul-Ḥaqq Dihlavi; see p. 14 a), was born A.H. 897, and became, as a child, the Murīd of a renowned saint, Shaikh Muḥammad Maikan, of Milāvan (a town near Kinnauj), who died A.H. 906. Rizq Ullah led the wandering life of a Faḳīr, and associated with thousands of holy Shaikhs. He was deeply versed in the history of saints and kings, and died at the age of ninety-two years, A.H. 989, leaving several poetical compositions in Hindī and Persian. In the former he took the name of Rājan, while in the latter he adopted the takhalluṣ Mushtāqī. See notices of his life by his nephew 'Abd ul-Ḥaqq, in Akhbār ul-Akhyār, foll. 142, 215, and in his memoirs, Or. 1696, fol. 84. Compare Riyāz ul-Auliya, fol. 121, Tārikh i Khānjahāni, fol. 4, and Dorn, History of the Afghans, p. 3.

An account of the work, with copious extracts, is given in Elliot's History of India, vol. iv. pp. 534—557. A translation is preserved in manuscript, Add. 20,773, foll. 128—187.

The contents are arranged under the following heads: Bahlūl Lodī, fol. 3 a. Sikandar Lodī, fol. 8 a. Ibrāhīm Lodī, fol. 40 b. Bābar, fol. 42 a. Humāyūn, fol. 44 b. Akbar, fol. 45 b. Shīr Shāh Sūr, fol. 46 a. Islām Shāh, fol. 56 b. Ibrāhīm, fol. 60 b. Character and rule of Islām Shāh, fol. 74 a. Muḥammad Shāh, called 'Adlī, fol. 76 b. Ghiyāṣ ud-Dīn Khiljī, of Mandū, fol. 79 b.

The present copy breaks off in the last section, fol. 81 b; it wants about twelve folios.

II. Foll. 82—242. A portion of Zubdat

ut-Tavārikh (see p. 224 b), corresponding to foll. 151—376 of Add. 10,580.

The last page, containing a subscription dated A.H. 1089, is by a later hand.

Add. 12,560.

Foll. 203; 9 in. by 5; 15 lines, 3½ in. long; written in Nestalik, with gold-ruled margins; dated Sha'bān, A.H. 1228 (A.D. 1813).

I. Foll. 2—83. Majma' ush-Ṣanā'i'. See p. 814 b, xiii.

II. Foll. 84, 85. Reply of Mullā Muḥammad Ṭāhir Ghānī (see p. 692 a) to a charge of plagiarism founded on the discovery of a verse of his in a copy of the Tārikh i Badāoni (see p. 222 b).

III. Foll. 85—103. Firdausiyyah, by Ṭughrā. See p. 742 b, ii.

IV. Foll. 104—121. Panj Ruḳ'ah and Minā Bazār, by Zuhūrī. See p. 742 a, v. iv.

V. Foll. 122—134. گل کشتی, a Maṣnavī on the art of wrestling, by Mir Najāt.

Beg. در کب عشق هر آن نامه که دلخواه بود

Mir 'Abd ul-'Alī Najāt, son of Mir Muḥammad Mūmin, a Ḥusainī Sayyid of Isfahan, is described as a skilled accountant and consummate wit. He began life as Mustaufī of the Ṣadr Mīrzā Ḥabīb Ullah, discharged the same office in Astrābād, and was employed as secretary by Shāh Sulaimān and Shāh Sulṭān Ḥusain. He was about thirty years of age in A.H. 1076 (see Kīṣāṣ ul-Khāḳānī, fol. 168), and as he reached, according to Ḥazīn, Oude Catalogue, p. 137, the age of eighty years, he must have died about A.H. 1026. See Ṭāhir Naṣrābādī, fol. 254, Ātashkadah, fol. 86, and the Oude Catalogue, p. 512.

The author of the Riyāz ush-Shu'arā, fol. 470, reflects severely on the low tone of Najāt's compositions, and says, that he shares

with Zulāli (p. 677 *a*), Jalāl Asir (p. 681 *b*), and Shaukat of Bukhārā (who lived in Khorasan and afterwards in Isfahan, and died A.H. 1107; see Mir'āt Jahānumā, fol. 362), the blame of having debased poetry by lowering it to the level of vulgar speech and trivial jokes.

The date of composition, A.H. 1112, is expressed by the following chronogram in the epilogue:

غنچه کل که بود بر سر دل تاریخست

The poem has been elucidated in India by two commentators, Arzū and Ratan Singh, and has been printed in Lucknow, A.H. 1258. Copies are noticed in Ouseley's Catalogue, No. 258, and the Munich Catalogue, p. 4.

VI. Foll. 134—140. سیزده بند, a satire by Ḥakīm Sharaf ud-Dīn Shifā'i, imperfect at the end.

Beg. ای صدر نشین کشته در ایوان

Iskandar Beg, who calls the author Ḥakīm Timūr Shifā'i, of Isfahan, speaks of him, 'Ālam-ārāi, fol. 243, as a distinguished physician, wit, and poet, a favourite companion of Shāh 'Abbās I., but universally dreaded for his malignant epigrams and ruthless satire. He adds that he died in Isfahan, A.H. 1037. According to others his original name was Sharaf ud-Dīn Ḥasan. See Ṭahir, fol. 158, Mir'āt i Jahānumā, fol. 362, Riyāz ush-Shu'arā, fol. 237, Ātashkadāh, fol. 100, the Oude Catalogue, p. 570, and Haft Āsmān, p. 134.

Shifā'i's Divān is described in the Vienna Catalogue, vol. i. p. 600.

VII. Foll. 141—168. Extracts from Nizāmī's poems and Firdūsi's Shāhnāmāh.

VIII. Foll. 169—177. Love-letters of Duvalrānī and Khizr Khān, from the poem of Amīr Khusrau. See p. 612 *a*, xiv.

IX. Foll. 177—185. Extract from Vis u Rāmīn, a Maṣnavī by Fakhri Jurjānī.

Beg. جو رامین دید کورا دل بیازرد

Fakhr ud-Dīn As'ad Jurjānī composed this poetical version of a romance, originally written in Pehlevi, in Isfahan, about A.H. 440, at the request of 'Amīd ud-Dīn Abul-Faṭḥ Muẓaffar, of Nishāpur, who governed Isfahan for Sultan Tughrul, the founder of the Saljūq empire. See Guzidah, fol. 242, Ḥabīb us-Siyar, vol. ii., Juz 4, p. 85, Haj. Khal. vol. vi. p. 468, and Haft Iqlīm, fol. 465, the Oude Catalogue, p. 338, and Haft Āsmān, p. 17.

The poem has been published, from a defective copy, in the Bibliotheca Indica, 1864. Extensive extracts are given in the Riyāz ush-Shu'arā, fol. 323, and Khulāṣat ul-Afkār, fol. 209. An analysis of the contents by K. H. Graf is to be found in the Zeitschrift der D. Morgenl. Gesellschaft, vol. 23, pp. 375—433.

The present extract corresponds to pp. 248—252, 261—269 of the printed edition, from which, however, it differs very considerably.

X. Foll. 186—197. Love-letters of Lailā and Majnūn, from Nizāmī's poem. See p. 566 *b*.

XI. Foll. 200—203. Ghazals by Hilālī. See p. 656 *a*.

On the fly-leaf is written: "Purchased of W. Campbell Richley, a soldier, who stated it to have been part of the plunder found within the fortress of Ghuznee, when captured by the English troops under Sir John Keane, in 1839."

Add. 14,374.

Foll. 109; 9 in. by 7 $\frac{3}{4}$; 15 lines, 4 $\frac{1}{2}$ in. long; written in Nestalik, late in the 18th century.

I. Foll. 2—11. Life of Bibi Juliana, endorsed احوال بی بی جلیانا

Beg. مستایش و نیایش احدی را که صانع جز و کل

The author, *كستن برويت* (Gaston Bruit), states that Monsieur Gentil, at whose request he had written this account, had come to India in A.H. 1165, twenty-two years before the date of composition (which therefore must be A.H. 1187), and, having entered the service of Shujā' ud-Daulah, had been settled for the last twelve years in Faizābād.

Colonel Jean-Baptiste Joseph Gentil, the able assistant of Shujā' ud-Daulah in the organization of his army, left India shortly after that prince's death (A.H. 1188), and died in his native town, Bagnols, in a state of great poverty, in 1799. See Langlès, *Bibliothèque Universelle*.

According to the present memoir, Bibi Juliana had been captured as a child, with three thousand Portuguese, in the early part of Shāhjahān's reign, and given as a slave to one of the ladies of the court. Having been married to a European, who soon after fell in battle, she was attached to the household of Prince Mu'azzam (afterwards Bahādur Shāh) and his mother, whom she served with singular devotion during their long confinement. After the prince's accession she rose to a position of great trust and influence, and maintained it during the early part of the reign of Muḥammad Shāh, whose deliverance from the galling yoke of the Sayyids she is said to have obtained by means of a vow to S. John.

She died at Dehli, in great repute of sanctity, some years after that event (according to *Tārīkh i Muḥammadi*, fol. 277, in *Rabi' I.*, A.H. 1147), when a relative, Bibi Pasquale *بِسْكُولَه*, succeeded to her office and assumed her name.

A French translation of the work by Prof. E. H. Palmer will be found in the *Nouvelles Annales des Voyages*, 1865, tom. ii. pp. 161—184, and a notice on Juliana in Gentil's *Mémoires sur l'Indoustan*, pp. 367—380.

II. Foll. 12—80. *Memoirs of Shaikh Hazin*. See p. 381 a.

Add. 16,701.

Foll. 126; 8 in. by 5; 15 lines, 3 in. long; written in Nestalik; dated *Zulḡa'dah*, the sixth year of Farrukhsiyar (A.H. 1129, A.D. 1717). [WM. YULE.]

I. Foll. 1—91. *Zikr ul-Mulūk*, by 'Abd ul-Ḥaḡḡ Dihlavī. See p. 223 b.

Copyist: *عبد الحليم خيرابادي*

II. Foll. 92—126. Account of Aurang-zīb's victories over Jasvant Singh and Dārā Shikūh, from the *'Alamgir Nāmāh* (see p. 266 b); corresponding to pp. 59—105 of the Calcutta edition.

Add. 16,703.

Foll. 111; 9 in. by 5½; 15 and 17 lines, about 3 in. long. [WM. YULE.]

I. Foll. 1—71. *نظام التواريخ*, a general history of Persia from Adam to A.H. 674.

Author: *Ḳāzī'l-ḡuzāt Nāṣir ud-Dīn Abu Sa'īd 'Abd Ullah B. Ḳāzī'l-ḡuzāt Imām ud-Dīn Abil-Ḳāsim 'Umar B. Fakhr ud-Dīn Abil-Ḥasan 'Alī ul-Baizāvī*, *قاضي القضاة ناصر الدين ابو سعيد عبد الله بن قاضي القضاة امام الدين ابى القاسم عمر بن فخر الدين ابى الحسن على البيضاوى*

حمد بى نهايت و شكر بى غايت مبدعى را

The author, whose well known commentary upon the Coran (see the *Arabic Catalogue*, p. 64), has made the name familiar in Europe, was the son of Imām ud-Dīn Abul-Ḳāsim 'Umar, who, as stated in the present work, fol. 62, held the office of chief judge *قضا الممالك* in the kingdom of Fārs under the Atābak Abu Bakr B. Sa'd. Nāṣir ud-Dīn, who also discharged the functions of *Ḳāzī* in Shīrāz, spent the latter part of his life in Tabrīz, where he died, according to the *Vāfī bil-Wafayāt*, fol. 99, A.H. 685. A later date, however, A.H. 692, is assigned to his death by *al-Yāfī* (see *Ḥabīb us-Siyar*, vol. iii., *Juz 1*, p. 77), and Ḥamd Ullah Mustaufī

who mentions the *Nizām ut-Tavārikh* as one of his sources, states that the author died after A.H. 710.

In a short preface written on the 21st of *Muḥarram*, A.H. 674, *Baiḏāvī* says that, having composed in early life works on every branch of the sacred sciences, he now proposed to write a compendium of the history of Iran from Adam to his own time.

The work is divided into four *Ḳisms*, as follows : i. Prophets, saints, and kings, from Adam to Noah, fol. 3 *b*. ii. Early kings of Persia, in four dynasties, fol. 6 *b*. iii. The early Khalifs, the *Umayyades*, and *Abbasides*, fol. 32 *a*. iv. Dynasties contemporary with the *Abbasides*, viz. *Ṣaffaris*, fol. 46. *Sāmānis*, fol. 47 *a*. *Ghaznavis* and *Ghūris*, fol. 48 *a*. *Dailamis*, fol. 51 *b*. *Saljūkis*, fol. 56 *a*. *Salghuris*, fol. 59 *a*. *Ismā'ilis*, fol. 64 *b*. *Khvārazmis*, fol. 66 *a*. *Moghuls*, fol. 67 *b*.

The time of composition is fixed not only by the date given in the preface, but also by the author's statement that the *Salghuri* dynasty had ruled 131 years from its origin, in A.H. 543, to the "current year," which must therefore have been A.H. 674.

The last section, however, has a conclusion of later date than the preface, but apparently also due to the author, in which *Abāḳā Khān* is spoken of as dead, and the *Ṣāhib Divān* as being still at the height of his power. It must therefore have been written between A.H. 680 and 683. The same conclusion is found in another copy, Or. 1583.

A further continuation, foll. 69 *b*—71, ending with the accession of *Ghāzān Khān*, A.H. 694, in whose reign it was written, cannot be ascribed to *Baiḏāvī*. This latter appendix occurs also in another MS., Or. 1859, foll. 98—102. There is also an addition of later date than the conclusion in the account of the *Salghuris*, for it is brought down to the death of *Abish Khātūn*, A.H. 686.

The contents of the *Nizām ut-Tavārikh* have been fully stated by S. de Sacy, Notices

et Extraits, vol. iv. pp. 672—695, Hammer, *Jahrbücher*, vol. 81, *Anzeigeblatt*, p. 37, and Sir H. Elliot, *History of India*, vol. ii. pp. 252—258. See also Haj. Khal., vol. vi. p. 354. Copies are mentioned in Stewart's Catalogue, p. 7, Uri, p. 215, Ouseley's MSS., No 686, Leyden Catalogue, vol. iii. p. 1, Vienna Catalogue, vol. ii. p. 60, and *Upsala Catalogue*, p. 162. A Turkish translation, in which the history is brought down to A.H. 973, is preserved in Add. 6020. Another is noticed in Kraft's Catalogue, p. 91.

The present copy is apparently of the 16th century, but the latter portion, foll. 55—71, which is by a later hand, is dated A.H. 1072 (A.D. 1662).

II. Foll. 72—91. A versified abstract of Indian history, from the time of the *Muḥammadan* conquest to A.H. 1133, by 'Abdullah Yaḳīn, عبد الله يقين

Beg. الحمد لله الذي سلطانه في الدهر دام
يفعل ما شاء في جبروته الافهام هام

The whole poem is on the same rhyme. It was written, as stated in the prologue, at the request of *Ṣābit Ḳadam Khān*, an amīr of the court of *Muḥammad Shāh*.

In the concluding lines the author claims descent from the *Moghul Chākuī Purlās* چاکوی پورلاس, the grandson of *Ḳarāchār*, and gives A.H. 1133 as the date of composition.

Shāh Yaḳīn is mentioned in *Hamishah Bahār* as 'now' (i.e. A.H. 1136) living in *Dehli*. See the *Oude Catalogue*, p. 130.

The present copy is dated in the 28th year of *Muḥammad Shāh* (A.H. 1158, A.D. 1745).

III. Foll. 92—111. *مرآة المراتب واسباب المعقرة*, a treatise on the attributes of God as expressed by His names.

Author: *Bāyazīd* [B.] *Ibrāhīm*, بایزید ابراهیم.

Beg. حمد بی قیاس و سبب بی انتها مر حضرت

The work is divided into several sections called *مرتبہ*. The present copy appears to be of the 16th century.

Add. 16,779.

Foll. 583; $10\frac{1}{4}$ in. by $6\frac{1}{4}$; 17 lines, $3\frac{1}{2}$ in. long, and 38 lines in the margins; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

[WM. YULE.]

I. Foll. 3—583. *Divān i Shams i Tabrīz*. See p. 593 *a*.

Beg. ای طایران قدس را عشقت فزوده باها
در خرمن سودای تو روحانیانرا حالها

At the end of the alphabetical series of Ghazals are found some *Tarji*-bands, fol. 552 *b*, and a few *Rubā*'s, fol. 578 *b*.

The margins, which form a consecutive text, contain:—

II. Foll. 3—151. The *Divān* of *Sanā*'i (see p. 551 *a*), with a prose preface beginning: سپاس و ستایش مبدعی را که بسخن باک سخن دان

The author states that he had been induced to collect his poem by the instances of his friend, *Ra*'is *Aḥmad B. Mas*'ūd.

The *Divān* begins on fol. 12 *a*, with a long *Qaṣidah*, the first line of which is

طلب ای عاشقان خوش رفتار
طرب ای نیکوان شیرین کار

This poem is quoted by *Daulatshāh*, fol. 50 *a*, and in the *Haft Iklim*, fol. 132.

III. Foll. 155—166. Some Ghazals by *Amir Sayyid 'Alī Hamadānī*, who uses both 'Alī and 'Alā'i as his *takhallus*. See p. 447 *b*.

Beg. ای گرفتاران عشقت فارغ از مال و منال
والهان حضرتت را از خود وجنت منال

IV. Foll. 166—181. Ghazals by *Sayyid Muḥammad Nūrbakhsh*, who has been already mentioned, p. 650.

Beg. زتاب عکس رویت شد خور سرکشته هر جای

At the end are some *Rubā*'s, fol. 175 *b*, and *Maṣnavī*s, fol. 176 *b*.

V. Foll. 187—319. The *Divān* of *Kāsim i Anvār*. See p. 635 *b*.

VOL. II.

Add. 16,800.

Foll. 63; $5\frac{3}{4}$ in. by 3; 11 lines, $1\frac{7}{8}$ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins, apparently in the 17th century. [WM. YULE.]

I. Foll. 1—55. The third *Daftar* of *Sil-silat uz-Zahab*. See p. 644 *b*.

II. Foll. 56—63. جمیلیه, "Jamiliyyah," a tract, in *Maṣnavī* rhyme, on the filiation of the *Nakshabandi* order.

Beg. بعد حمد خدا و نعت نبی
کوش کن در ره خدا طلبی

The author, whose name does not appear, enumerates five successive heads of the order from *Khwājah Ahrār*, who died A.H. 895, to his own time. From this it may be conjectured that he wrote in the latter half of the 11th century of the *Hijrah*. The title is contained in the following line at the end:

بکتابت چو آمد این منظوم بجمیلیه کردمش مونسوم
Sir Gore Ouseley's name is written on the first page of the MS.

Add. 16,806.

Foll. 89; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; written by various hands, apparently in India, in the 17th and 18th centuries. [WM. YULE.]

I. Foll. 1—18. نصاب الصبیان, an Arabic-Persian vocabulary. See p. 504 *a*.

II. Foll. 19—69. A portion of the *Divān* of *Ḥāfiz*, extending from letter ش to ی.

III. Foll. 70—77. An extract headed فصلیست در روایات و نقلها و نصاب, and beginning with an anecdote relating to *Anīsī Shāmlū*, a poet who lived at the court of 'Alī *Ḥulī Khān*, governor of *Herat*, and died in *Burhānpūr*, A.H. 1014 (see *Blochmann*, *Ain i Akhari*, p. 578). It consists chiefly of *Muḥatta*'at by *Ibn Yamin* (*Amir Fakhr ud-Din Maḥmūd of Faryūmad*, who died A.H. 745; see *Taqī*, *Oude Catalogue*, p. 18).

3 E

and of miscellaneous anecdotes classed under the headings of modesty, meekness, justice, beneficence, patience, and love.

IV. Foll. 78—89. *Ṭarīḫ* 5 of *Ḳism* I. of the *Tuḥfat ul-Mūminin* (see p. 476 *b*).

The volume bears the stamp of General Claud Martin (see p. 2 *a*).

Add. 16,819.

Foll. 217; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; from 21 to 24 lines, $4\frac{3}{4}$ in. long; written in *Shikastah-āmiz*, about A.H. 1152 (A.D. 1739). [WM. YULE.]

I. Foll. 1—4. Extracts from *Akhlāḳ i Manṣūrī* *منصوری اخلاق*, by *Mir Ghiyāṣ ud-Dīn Manṣūr*.

The author was the son of the celebrated philosopher *Mir Ṣadr ud-Dīn Muḥammad* of *Shīrāz*. He held for some time the office of *Ṣadr* under *Shāh Ṭahmāsp*, but resigned it in consequence of his orthodoxy having been impugned by the *Mujtahid Shaikh 'Alī B. 'Ahd ul-'Āl*, and retired to *Shīrāz*, where he died A.H. 948, leaving numerous philosophical and scientific works enumerated in the *Majālis ul-Mūminin*, fol. 380.

The contents have been stated in the *Jahrbücher*, vol. 81, *Anzeige Blatt*, p. 29, and in the *Vienna Catalogue*, vol. iii. p. 292.

II. Foll. 5—54. *Majlis* 4—11 of *Abvāb ul-Jinān*, *ابواب الجنان*, an ethical work based on the *Coran* and the moral precepts of the *Imāms*, by *Mirzā Muḥammad Rafī' Vā'iz Ḳazvīnī*, who died about A.H. 1105; see p. 698 *a*.

The work, which is divided into a *Muḳaddimah* and sixteen *Majlis*, has been lithographed in *Teheran* A.H. 1274, and in *Lucknow* 1868. The edited portion, however, is described by the author at the end as forming the first only of eight *Bābs*, which the entire work, according to its title, was intended to comprise. In the former of the

above editions the preface contains a eulogy upon the reigning sovereign *Shāh 'Abbās II.* (A.H. 1052—1077). The present fragment corresponds to pp. 52—189 of the *Teheran* edition.

A copy is described, without author's name, in the *Vienna Catalogue*, vol. iii. p. 293.

III. Foll. 55—73. *Nikāt i Mirzā Bidil*; see p. 745 *b*.

IV. Foll. 81—86. *Lavā'ih* by *Jāmī*; see p. 44 *a*.

V. Foll. 89—95. *نامہ میرزا نامہ*, the book of the *Mirzā*, or perfect gentleman, containing rules of good manners.

Beg. *قلمی سرکنم بذم خدا میرزا نامہ را کنم انشا*

The work, which is anonymous, was apparently written in *India*.

VI. Foll. 97—149. A collection of letters and other compositions in ornate prose, without title or preface.

The author's name, *Muḥammad Khalil* *محمد خليل*, occurs incidentally on foll. 136 *a*, 147 *a*; and it appears from another passage, fol. 116 *b*, that his *takhalluṣ* was *صاحب*, and his surname (*laḳab*) *مختر*. Several letters addressed by him to *Zib un-Nisā Begam*, the eldest daughter of *Aurangzib*, seem to show that he was attached to that princess's service. There is also one written to her brother, *Shāhzādah Muḥammad A'zam*, fol. 142 *a*, and another to *Aurangzib*'s head secretary, *Mullā Makhdūm Fāzil Khān*, fol. 147 *a*. That amir received the title of *Khān* in A.H. 1095, and died in 1099. See *Māṣir ul-Umarā*, fol. 406. The letter addressed to him must have been written between those two dates.

VII. Fol. 150. Copy of a letter written by *Shāhjahān* to *Shāh 'Abbās I.* at the time of his reconciliation with *Jahāngir* and his return to *Māndū* (A.H. 1032).

VIII. Foll. 153—155. اعتقاد نامه, a short exposition in Maṣnavī rhyme of the Muhammadan creed, probably by Jāmī (see Bibliotheca Sprenger., No. 591—3).

Beg. بعد حمد خدا و نعت رسول
بشنو این نکته را بسمع قبول

IX. Foll. 175—180. Medical advice, in verse, by Yūsufī. See p. 475 *b*.

Beg. ای که داری تندرستی از در حکمت درآ

The last couplet contains the date of composition, A.H. 913, expressed by the words نوایید اخیراً.

The rest of the volume is occupied by short poetical pieces, Persian and Hindustani, and miscellaneous notices relating to medicine, the interpretation of dreams, and astrology.

Add. 16,821.

Foll. 131; 7 in. by 4 $\frac{3}{4}$; 15 lines, 2 $\frac{3}{4}$ in. long; written in small Shikastah-āmīz, probably in India, in the 17th century.

[WM. YULE.]

I. Foll. 2—99. اشعة اللمعات (see p. 594 *b*), with copious marginal notes.

II. Foll. 100—131. شرح الرباعیات, a commentary by Jāmī on Sufi Rubā'īs.

Beg. حمدا لاله هو بالحمد حقيق
در بحر نوالش همه ذرات غریب

The author, who gives his name at the end, states in the preface that in his Rubā'īs on the nature of God and on His various manifestations he had been prevented, by the necessities of rhyme and metre, from giving his thoughts their due development, and had therefore deemed it desirable to add some explanations in prose. See the Oude Catalogue, p. 447, and the St. Petersburg Catalogue, p. 373.

Add. 16,824.

Foll. 266; 9 $\frac{1}{2}$ in. by 6; 15 lines, 3 $\frac{7}{8}$ in. long; written in Nestalik; dated Zulhijjah, A.H. 1215 (A.D. 1801). [WM. YULE.]

I. Foll. 1—92. تکمیل الایمان و تقویة الایقان
An exposition of the Sunnī creed.

Author: 'Abd ul-Haḳḳ B. Saif ud-Dīn ut-Turk ud-Dihlavī ul-Bukhārī, عبد الحق بن سیف الدین الترتک الدهلوی البخاری (see p. 14 *a*).

Beg. الحمد لله الذي هدانا لهذا سواء الطريق

A copy is mentioned in the Munich Catalogue, p. 128.

A Hindustani translation, entitled Sabīl ul-Jinān, has been published in India.

II. Foll. 93—108. A treatise on the use of the quadrant, رساله در استعمال ربع مجیب

Author: Nūr (B.) Sirāj, نور سراج

Beg. حمد بی نهایت علیہ را و ثنائی بی غایت

It is divided into an introduction, nineteen Babs, and a Khātimab.

III. Foll. 109—165. The history of Shīr Shāh, by 'Abbās Khān (see p. 242 *b*), with a preamble, which differs from the copy above described.

Beg. هر جنس حمد و اهدب خالق بریه را سزد

A doxology of four lines is followed by this heading:

طبقه سیوم در ذکر احوال سلطنت شیر شاه سوز از قوم
لودی افغان

IV. Foll. 166—239. A cosmographical work already described. See p. 417 *a*, ii.

V. Foll. 240—246. Chronological sketch of the Sultans of Dehli from the Muslim conquest to Shāh 'Alam.

VI. Foll. 247—254. An account of the course of the river Gomatī, by Fath Chand, son of Udit Rāi, a Kāyath of Balgrām.

Beg. بعد از حمد بیحد احد الصمد

This work was written, as stated in the

preamble, in A.H. 1180, at the request of a Christian priest, only designated as Padre Sāhib.

VII. Foll. 255—266. مجمع البحرين, a treatise on the technical terms of Hindu pantheism and their equivalents in Sufi phraseology.

Author: Dārā Shikūh, دارا شکوه

Beg. بنام آنکه او نامی ندارد
بهر نامی که خوانی سر برآرد

In a preface found in another copy, Add. 18,404, ii., the author says that he had embraced the doctrine of the Sufis, and that, having ascertained in his intercourse with Hindu Fakīrs that their divergence from the former was merely verbal, he had written the present work with the object of reconciling the two systems. He completed it, as stated at the end, in A.H. 1065, when he was forty-two years old. See the Munich Catalogue, p. 140.

Add. 16,825.

Foll. 47; 8½ in. by 5½; 7 and 9 lines, about 3 in. long; written in Nestalik, apparently in the 17th century. [WM. YULE.]

I. Foll. 1—9. Forty sayings of Muḥammad, with the Persian paraphrase of Jāmī. See p. 17 a.

II. Foll. 10—39. Risālah i Khwājah ‘Abd Ullah Anṣārī (see p. 35 a); dated Zullhijjah, A.H. 1048 (A.D. 1639).

III. Foll. 40—47. A religious tract, the author of which designates himself, as in the preceding, by the name of ‘Abd Ullah.

Beg. بسمك القدوس قدسنى منى الهى اين چه
فضل است

It is endorsed رساله سيد على همدانى. See p. 447 b.

Add. 16,832.

Foll. 442; 11 in. by 6½; 19 lines, 3¾ in. long; written in Naskhi, Nestalik, and Shi-

kastah-āmiz, from A.H. 1165 to 1174 (A.D. 1751—1761). [WM. YULE.]

Sufi and Shī‘ah tracts, in Arabic and Persian, collected and transcribed by Sayyid ‘Alī Naḳī Khān B. Sayyid Abu Ṭalīb ul-Ḥusainī ul-Mashhadi, who dates successively from Radauli, Lucknow, Faiẓābād, Ilāhābād, Aḥmadnagar, Fathpūr, Shāhjahānābād, and Lucknow.

On fol. 7 is an autograph note of the poet Ḥazīn (see p. 372 b), stating that he had perused this valuable collection on the fifteenth of Rajab, A.H. 1172, and had given it the name of الفوائد العلية.

Foll. 2—4 contain some verses of another poet, Matīn (who died A.H. 1175; see the Oude Catalogue, p. 487), the last of which is a chronogram on the birth of a son of the collector, dated Ilāhābād, A.H. 1172.

A table of contents has been prefixed by ‘Alī Naḳī Khān on fol. 7 b.

I. Foll. 8—22. حق اليقين فى معرفة رب العالمين, a treatise, in eight Bābs, on God and His attributes, man’s free will, and future life, by Maḥmūd Shabistari (see p. 608 b, and Haj. Khal., vol. iii. p. 79).

Beg. اي پيدا تر از هر پيدائى و اى اشكارانتر

II. Foll. 22—24. رقعات بابزید بسطامی, letters on Sufi subjects, ascribed to Bāyazīd Baṣṭāmī (Abu Yazīd Ṭaifūr, who died A.H. 261; see Ibn Khallikān’s translation, vol. i. p. 662, Nafahāt ul-Uns, p. 62, and Majālis ul-Mūminīn, fol. 287).

III. Foll. 24—34. Commentary of Jalāl ud-Dīn Davānī (see p. 442 b) on a Ghazal of Ḥāfiẓ, beginning:

در همه دیر مغان نیست چو من شیدائى

IV. Foll. 34—62. Commentary of Jāmī on the mystic poem of Iḥn Fāriẓ. See p. 808, Add. 7649, ii.

V. Foll. 62—73. Jāmī’s Lavā’ih. See p. 44 a.

VI. Foll. 73—77. نکات عشره, ten observa-

tions on man considered as a manifestation of God, by Ni'mat Ullah Vali (see p. 634 *b*).

Beg. الحمد لله الذى عيّن اعيان العالم بعين وجوده.

VII. Foll. 77—81. مجمع الاسرار, a Sufi tract in thirteen sections called 'Asrār,' by the same author.

Beg. از مبداء و از معاد بشنو خبری

VIII. Foll. 81—86. شرح فاتحة الكتاب, a commentary upon the Fātiḥah, by the same.

Beg. الحمد لله الذى نور قلوب اوليائه بانوار العرفان.

IX. Foll. 86—105. طعن بر مجتهدين, a tract addressed to the doctors of the Law, rebuking them for their hatred of Darvīshes, by Ṣadr ud-Dīn Muḥammad ush-Shīrāzī.

Beg. سياس و ستايش بى انتها پروردگاري را سزاست.

Mullā Ṣadr ud-Dīn Muḥammad B. Ibrāhīm Shīrāzī, commonly called Mullā Ṣadrā, a pupil of Mir Bākīr Dāmād, is regarded in Persia as the most eminent philosopher of his time. He died in Baṣrah, on his way to Mecca, in A.H. 1050. See Zinat ut-Tavāriḫ, fol. 554, and Gobineau, Religions de l'Asie, p. 84. He is often confounded with Mir Ṣadr ud-Dīn Muḥammad B. Mir Ghiyāṣ ud-Dīn Manṣūr Shīrāzī, an earlier philosopher and theologian. The latter, born in Shīrāz A.H. 828, was slain, as stated in the Majālis ul-Mūminīn, by the Bāyandarī Turkomans. A.H. 903.

X. Foll. 105—133. الواردات القلبية, an Arabic tract by the same writer; see the Arabic Catalogue, p. 401.

XI. Foll. 133—137. ده قاعدة, the ten rules of contemplative life, by Amīr Sayyid 'Alī Hamadānī (see p. 447 *b*).

Beg. حمد و ثنای نامتناهی پروردگاری را که استقامت

It is evidently translated, but without acknowledgment, from the Arabic work of Najm ud-Dīn Kubrā, which is found further on, foll. 342—344 (see the Arabic Catalogue, p. 401, viii.).

XII. Foll. 137—145 چهار عنوان, a Sufi tract, by Bābā Afzal ud-Dīn Kāshī.

Beg. الحمد لله رب الارباب و مسبب الاسباب

Afzal ud-Dīn Muḥammad, of Kāshān, a renowned Sufi and poet, is mentioned in the Ātasbkadah, fol. 107, as a contemporary of Naṣīr ud-Dīn Ṭūsī, who composed verses in his praise, and who was, according to the Riyāz ush-Shu'arā, fol. 13, his sister's son. He died, as stated by Taḳī Kāshī, Oude Catalogue, p. 17, A.H. 707. The following works are ascribed to him in the Haft Iklim, fol. 384: مدارج الکمال, ره انجم نامه, جاودان نامه, عرض نامه, and انشا نامه, the first three of which are noticed by Haj. Khal., vol. v. p. 469, vol. iii. p. 515, vol. ii. p. 582. The story of his having been carried away to Ghaznīn by Sultan Maḥmūd Ghāzī, which is related in the same work, and would make him three centuries earlier, must refer to another person. The Rubā'īs of Afzal Kāshī are mentioned in Ouseley's Catalogue, No. 90.

The present tract is avowedly derived from the Kimiyāi Sa'ādāt of Ghazālī, a work written about A.H. 500. See p. 37 *a*.

XIII. Foll. 146—162. اوصاف الاشراف, a treatise on spiritual life, by Muḥammad B. Muḥammad B. Ḥasan uṭ-Ṭūsī (Naṣīr ud-Dīn; see p. 525 *b*).

Beg. سياس بيقياس بار خدای را بسبب انکه هیچ عقل را.

The author wrote it, as stated in the preface, some time after his Akhlāḫ i Naṣīrī (see p. 441 *b*), by desire of the Ṣāḥib Dīvān, Muḥammad B. Bahā ud-Dīn Muḥammad ul-Juvainī.

See Stewart's Catalogue, p. 44, No. 80, and Fleischer, Dresden Catalogue, No. 348.

XIV. Foll. 163—296. کلمات مکذونه, one hundred sayings of Imāms and Sufis, in Arabic, with comments in Persian prose and verse.

Author: Muḥammad B. Murtaẓā, called Muḥsin, محمد بن مرتضى الهدعو بمحسن

Beg. الحمد لله الاول في اخريته الاخر في اوليته

Muḥsin, of Kāshān, whose original name was Muḥammad B. Murtaẓā, and poetical surname Faiz فيض, was a disciple of Mullā Ṣadrā (see above, art. ix.), who gave him his daughter in marriage. He was called from Kāshān to Isfahan, in A.H. 1067, by Shāh 'Abbās II., who took great delight in his society. He followed his celebrated master in the attempt of reconciling Sufism with orthodoxy, and wrote no less than seventy-six works and traets on theological subjects, besides a Divān of ten thousand lines. He died in Kāshān after A.H. 1090. See Zīnat ut-Tavārikh, fol. 554, Kīṣāṣ ul-Khāḳānī, fol. 156, Riyāz ush-Shu'arā, fol. 346, Ātashkadah, fol. 110, and Gobineau, Religions de l'Asie, p. 91.

The date of composition, A.H. 1057, is expressed by the title.

XV. Foll. 296—303. تدقيق التحقيق, a tract on the presence of God in man.

Author: Sayyid Ja'far ur-Rūḥī un-Nīmat-ullāhī, سيد جعفر الروحي النعمت اللهی

Beg. الله لا اله الا هو السی القیوم هو الاول والاخر

The date of composition, A.H. 1152, is conveyed in a chronogram at the end. The collector, 'Alī Naḳī Khān, says that he had met the author both before and after that date.

At the end is a commentary by the same writer upon three Sufi verses of Shaikh 'Abd ul-Ḳaddūs Gangūhī (an Indian saint, native of Gangū, who died A.H. 945; see Akhbār ul-Akhyār, fol. 177).

XVI. Foll. 303—319. A tract on resurrection and future life, by Naṣīr ud-Dīn Ṭūsī (see art. xiii.).

Beg. ربنا لا تنزع قلوبنا بعد اذ هديتنا

This work, which is designated in the preface as آغاز و انجام, تذكرة, is headed آغاز و انجام. It is divided into twenty chapters (Faṣl).

XVII. Foll. 322—330. Refutation of a work entitled كشف الغطا, commonly known as عرض مكرر, in which the author, 'Abd ul-'Azīz, advocated the paramount claims of Abu Bakr and 'Umar to the Khilāfat.

Author: Ghulām Muḥyu-d-Dīn B. Ghulām Ashraf, poetically surnamed Rif'at, غلام محیی الدین بن غلام اشرف المختص برفعت

Beg. الحمد لله رب العالمين . . . اما بعد فقير حقير غلام محیی الدین

In the table the work is called رفع شبهه عبد العزيز

XVIII. Foll. 330—344: Three Arabic traets; see the Arabic Catalogue, p. 401, articles vi.—viii.

XIX. Foll. 344—360. مدارج الكمال, a Sufi work in eight sections called كشايش.

Author: Bābā Afzal Kāshī.

Beg. اما كشايش در اول كه كوه مردم

The author states that this is a translation of the work written in Arabic by himself under the same title. See above, art. xii.

XX. Foll. 360—368. انوار الحكمت, moral, and religious precepts, by the Imām Muḥammad Ghazālī (see p. 37 a).

Beg. الحمد لله الذي نور مصابيح القلوب بانوار حكمته

XXI. Foll. 368—378. رساله جبر و اختيار, a tract on necessity and free will, in ten chapters, by Naṣīr ud-Dīn Ṭūsī.

Beg. الحمد لله رب الارباب و مسبب الاسباب

XXII. Foll. 378—381. An Arabic tract on the same subject.

XXIII. Foll. 381—391. A metaphysical tract on consciousness and cognition,

headed *ردانجام نامه*, in three chapters, by Bābā Afzal Kāshī (see above, art. xii.).

Beg. الحمد لله اصله الحمد و وليه و منتباهه

XXIV. Foll. 391—415. See the Arabic Catalogue, p. 401, art. ix.

XXV. Foll. 415—442. *جاودان نامه*, a metaphysical tract on self-knowledge and on the beginning and end of being, in four chapters, by Bābā Afzal Kāshī (see above, art. xii.).

Beg. الحمد لله رب العالمين . . . بدانکه این نامه ایست از ما

The margins, which form a consecutive series, contain :—

XXVI. Foll. 9—38. *Gulshan i Rāz*; see p. 608 *b*.

XXVII. Foll. 38—83. *Zād ul-Musāfirīn*; see p. 608 *a*.

XXVIII. Foll. 83—95. *Nān u Ḥalvā*, by Bahā ud-Din ul-'Āmili; see p. 679 *a*.

XXIX. Foll. 95—100. *شیر و شکر*, "Milk and Sugar," a Ṣūfi poem by the same, with a short prose preface.

Beg. ای مرکز دایره امکان

ای زنده عالم کون و مکان

It is mentioned among Bahā ud-Din's works in the *Ātashkadah*.

XXX. Foll. 102 *a*—229. Arabic poems and tracts; see the Arabic Catalogue, p. 402, artt. x.—xxvi.

XXXI. Foll. 230—241. A commentary upon the *Lama'at* of Fakhr ud-Din 'Irāqī (see p. 594 *b*).

Beg. سپاس و ستایش پروردگاری را که پر توی از لمعات

The commentary is called in the subscription *ضو الامعات*. In another copy, Add. 16,839, fol. 56, the author's name is given. It is Ṣā'īn ud-Din 'Alī Tarīkah (see p. 42 *a*), and the date of composition, stated at the end, is A.H. 815. See Haj. Khal., vol. v. p. 335.

XXXII. Foll. 242—296. Arabic tracts; see the Arabic Catalogue, p. 403, artt. xxvii.—xxxiii.

Add. 16,837.

Foll. 510; 12½ in. by 7; 21 lines, 4 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; apparently in the 17th century. [WM. YULE.]

A large collection of Sufi tracts, several of which bear the name of the celebrated saint and prolific Sufi writer, Shāh Nī'mat Ullah Valī (see p. 634 *b*), whose life is also inserted, foll. 339—354. It may be presumed that those which are anonymous are due to the same author.

I. Foll. 1—24. A tract without title or author's name, endorsed *مجمع الفتوح*, and consisting of Sufi comments, in prose and verse, on detached verses of the Coran. It begins with the first verse of the *Sūrat ul-Fath*, or chap. xlviii., *انا فتحنا لك فتحا مبينا*, which is followed by an exposition of three kinds of *فتوح*, or revelations.

II. Foll. 25—59. A commentary on the *Lama'at* of Fakhr ud-Din 'Irāqī (see p. 594 *b*).

Beg. الحمد لله اذی نور وجه جبینہ بتجلیات الجمال

Passages of the text marked with the letter ع (*i.e.* عراقی) alternate with comments distinguished by the letter ن (*i.e.* نعمة الله).

III. Foll. 61—100. A commentary on a portion of the *Fuṣūṣ ul-Ḥikam* of Muḥyi ud-Din Ibn ul-'Arabī (see Haj. Khal., vol. iv. p. 424).

Beg. بدان ای سالک مسالک طریقہ کجہ بزبان اهل حقیقه

IV. Foll. 101—118. Explanation of some difficult verses in the same work.

Beg. الحمد لله والصابرة . . . یا اخى ایدک الله بروح الارواح اعلم

V. Foll. 119—128. Another commentary upon the same work, endorsed جواهر ترجمه نقوش فصوص الحكم

Beg. الحمد لله . . . حمدی که سزای او بود او کوید

VI. Foll. 129—168. A Persian paraphrase of the *Iṣṭilāḥāt uṣ-Ṣūfiyyah* of Kamāl ud-Dīn 'Abd ur-Razzāk Kāshī, endorsed شرح اصطلاحات وسيط شيخ كمال الدين عبد الرزاق كاشي, see the Arabic Catalogue, p. 400 a.

Beg. سياس بى قياس حضرت واجب الوجودى را که خواص امت

From the concluding lines it appears that the work had been written down from the dictation of Ni'mat Ullah.

VII. Foll. 169—175. A Sufi tract, with the heading رساله نکات در تحقيق وجود

Beg. الحمد لله . . . قال اهل الحق الموجود ما له تحقق

VIII. Foll. 176—180. A tract on various kinds of knowledge, endorsed معرفات

Beg. الحمد لله . . . قال الله تعالى سترهم آياتنا فى الافاق

IX. Foll. 181—189. A metrical paraphrase of the Sufi aphorisms, *واردات*, of Imām 'Abd Ullah Yāfi'i, by his disciple Ni'mat Ullah Vali, with the heading ترجمات واردات امام عبد الله يافعى

Beg. الحمد لله . . . اين عنایت بين که باما کرد الطاف خدا

X. Foll. 190—191. The treatise of the soul, رساله نفس

Beg. الحمد لله . . . قال الله تعالى ان النفس لامارة بالسوء

XI. Foll. 122—196. *Maṣnavi*s of Shāh Ni'mat Ullah. The first has the heading تراس نامه

ای نهانی طالب فقر و ادب
کرطلبکاری بسیا از خود طلب

XII. Foll. 198—206. Short tracts endorsed : بشارت نامه در میان ذوق , رساله روح , رساله نکات در حواس , رساله صفات مهدی , و شرب

XIII. Foll. 207—211. A treatise on the conventional terms of the Sufis, by Shaikh 'Irāki (see p. 594 b), مصطلحات صوفیه شیخ عراقی

Beg. شکر و سیاس موجودیرا که اعیان اشیارا

XIV. Foll. 212—246. Tracts endorsed : رساله , رساله در تطبیق انفس و آفاق , جامع لطائف , رساله تسویه آدم و نفع روح , اصول عشره در طریق سلوک , اعتقادات , سوال کعبیل و جواب امام , رساله برزخیه , لوايح , کنج العارفين , رساله در تحقیق مناتب

XV. Fol. 247. Filiation of the Fakir's cloak of Aḥmad Shāh, نسب خرقة احمد شاه

Aḥmad Shāh Bahmanī, who reigned A.H. 825—838, had sent a deputation to Ni'mat Ullah Vali with the request to be admitted as one of his disciples. See *Firishṭah*, vol. i. p. 433.

XVI. Foll. 248—256. A tract entitled رساله تحقیقات

Beg. الحمد لله الذي خلق الانسان على صورته

XVII. Foll. 257—264. Answers of Shaikh Muḥyi ud-Dīn Ibn ul-'Arabī to the questions of 'Alī Ḥakīm Tirmizi, جواب سؤالیهای امام علی , translated from the Arabic.

XVIII. Foll. 270—276. *Risālat al-Bayān*, an exposition of the Sufi doctrine, by Ni'mat Ullah.

Beg. الحمد لله . . . ابتداء سخن بنام یکی

XIX. Foll. 281—291. Commentary upon the *Iṣṭilāḥāt* of Kamāl ud-Dīn. See above, art. vi.

Beg. بعضی زاصطلاحات کردم بیان روشن

XX. Foll. 318—323. A tract entitled كشف الاسرار در تنزلات خمس

Beg. الحمد لله الذي تجلى ذاته لذاته باحديته

XXI. Foll. 332—335. Answers to the questions of Sulṭān Sikandar, رساله در جواب سوالهای سلطان سکندر.

Mirzā Iskandar, son of 'Umar Shaikh, held the government of Fārs and Kirmān under Shāhrukh from A.H. 812 to 816.

XXII. Foll. 339—354. Life of Shāh Ni'mat Ullah Vali, مناقب حضرت شاه نعمه الله ولی.

Author: 'Abd ul-'Azīz B. Shīr Mulk B. Muḥammad Vā'izī, بن عبد العزیز بن شیر ملک بن محمد واعظی

Beg. سپاس و ستایش بجد و قیاس مر حضرت

It is dedicated to 'Alā ud-Dīn Aḥmad Shāh B. Aḥmad Shāh Vali Bahmanī (see art. xv.), who reigned from A.H. 838 to 862.

XXIII. Foll. 463—473. A tract entitled "Revelations," رساله مکاشفات

Beg. یا حبیبی من انت و من هو لست انا

XXIV. Foll. 475—486. A tract on the degrees of spiritual ecstacy, مراتب الرذیبه

Beg. الحمد لله . . . سخن از ذوق رند میکویم

XXV. Foll. 487—510. The conventional terms of the Sufis اصطلاحات صوفیه, by Kamāl ud-Dīn 'Abd ur-Razzāq Kāshī, in Arabic. See above, art. vi.

The remaining portions of the volume contain upwards of sixty Sufi tracts, which are mostly, if not all, by Ni'mat Ullah; they are of too small extent and of too little importance to be separately enumerated.

On fol. 256 is a note stating that the MS. had been thus far collated in Ramaẓān, A.H. 1090 (A.D. 1679).

Add. 16,839.

Foll. 360; 10½ in. by 6½; 28 lines, 4½ in. long; written in small Naskhi, apparently about the close of the 17th century.

[WM. YULE.]

I. Foll. 2—16. A treatise on the mystic meaning of the letters composing the name of محمد باقر

Author: Muḥammad Kāsim B. 'Abd ul-Ḳādir Tūnī, محمد قاسم بن عبد القادر تونی

Beg. اسم سامی اختر بالغ نظر اوج تقدس ذات

It is stated at the end to have been written by the author in his native city Tūn, when he was past fifty years of age.

II. Foll. 16—31. کتاب مناظرات خمس از تالیف محقق کامل خواجه صاین الدین علی ترکه اصفهانی اول مناظره عقل با عشق دوم مناظره وهم با عقل مسیوم مناظره وهم با خیال چهارم مناظره سمع با بصر پنجم مناظره عاشق با معشوق

Five contests, or allegorical debates, by Ṣā'in ud-Dīn 'Alī Tarīkah (see p. 42 a), viz. between reason and love, opinion and reason, opinion and fancy, hearing and sight, lover and beloved.

Beg. الحمد لله الذي رتب نظام برية العالم

III. Foll. 32—62. Eight mystic tracts by the same writer, viz. 1. On the dot, رساله نقطه. 2. On the meanings of letters, رساله حرف. 3. On the origin and end of being, رساله مبداء و معاد. 4. On capacity, رساله قابلية. 5. On three schools of Sufism, رساله اطوار ثلثة. 6. On the end, رساله العجاء. 7. On the splitting of the moon, رساله شق قمر. 8. Commentary upon the Lama'at (see p. 831 b, art. xxxi.).

IV. Foll. 62—66. بحر طویل, a tract in praise of Muḥammad and 'Alī, and a Ḳaṣīdah in praise of Imām Rizā, both by Mirzā Kāsim Tūnī (see art. i.).

V. Foll. 66—69. صحت ومرض, "Health and Disease," a Sufi tract by Fuẓūlī.

VI. Foll. 70—71. The fourth Faṣl of Kanz ul-'Ulūm, treating of Simiyā, in Arabic. See the Arabic Catalogue, p. 463 b.

VII. Foll. 72—78. رساله اقسام موجودات, a

metaphysical tract on the categories of beings, by Naṣīr ud-Dīn Ṭūsī (see p. 525 *b*).

Beg. قال مولانا سلطان الحكماء . . . اندر قسمت موجودات و اقسام ان

VIII. Foll. 78—84. رساله موجزه فی المنطق, a short treatise on logic by the same writer.

Beg. دانستن چیزها از دو نوع خالی نبود یا دانستن

IX. Foll. 84—90. وحق اليقين, by Shaikh Maḥmūd Chabistārī. See p. 828 *a*, Add. 16832, i.

X. Foll. 90—96. شرح رباعیات, a commentary by Jāmī on his Sufī Rubā'īs. See p. 827 *a*.

Beg. حمدا لآله هو بالحمد حقيق

XI. Foll. 96—112. شرح رباعیات, a commentary by Jalāl ud-Dīn Muḥammad Davānī (see p. 442 *b*), on his Sufī Rubā'īs.

Beg. حمدا لاله شمل الخلق الاله
لا معبود سواه بل ليس سواه

XII. Foll. 112—119. Arabic tracts. See the Arabic Catalogue, p. 454 *a*, iii., iv.

XIII. Foll. 119—121. Sufī Rubā'īs by Salmān, Mir Ḥusainī, Jāmī, and Muhammad Dihdār (see p. 816 *a*).

XIV. Foll. 121—132. Arabic tracts; see the Arabic Catalogue, p. 454, art. v.—vii.

XV. Foll. 132—145. A treatise on crafts by Mir Abul-Ḳāsim Fāndarsakī. See p. 815 *b*.

It is stated in the heading to have been transcribed from a copy corrected by the author.

XVI. Foll. 145—151. Miscellaneous extracts, including one from the introduction of Jāmī's Nafahāt ul-Uns, and an Arabic tract. See the Arabic Catalogue, p. 454, ix.

XVII. Foll. 151—157. A tract on the Mi'rāj, ascribed to Abu 'Alī Ibn Sīnā. See p. 815 *b*.

XVIII. Foll. 157—166. Three Arabic tracts by Ibn Sīnā, etc. See the Arabic Catalogue, p. 454, art. x.—xiii.

XIX. Foll. 166—170. تلخیص الحكماء, a short account of ancient sages and philosophers.

Beg. سپاس و ستایش حکیمی را که اول بی اوست

XX. Foll. 170—194. Forty Ḥadīṣ (see the Arabic Catalogue, p. 455, xiv.), and miscellaneous extracts.

XXI. Foll. 194—201. Auṣāf ul-Ashraf by Naṣīr ud-Dīn Ṭūsī. See p. 830 *a*, xiii.

XXII. Foll. 205—215. Translation of the sayings of Hermes the Great, "who is the prophet Idris," in thirteen chapters.

XXIII. Foll. 215—226. کتاب نفس, the Book of the Soul, in three Maḳālahs, purporting to be translated from Aristotle.

Beg. چنین گوید دانای یونان که دانش از چیزهای خوب و کرامی است

XXIV. Foll. 226—234. Madārij ul-Kamāl. See p. 831 *a*, xix.

Beg. الحمد لله رب العالمین . . . خداوند بفرزونی جود و فروغ وجودت

XXV. Foll. 234—238. مقصد الاقصى, a treatise on Sufism, in eight chapters (Faṣl).

Author: 'Azīz B. Muḥammad un-Nasafī, عزیز بن محمد النسفی

Beg. الحمد لله . . . اما بعد چنین گوید اضعف الضعفا و خادم الفقرا

According to Haj. Khal., vol. vi, p. 90, the work, originally written in Arabic, was translated by Kamāl ud-Dīn Ḥusain Khwārazmī, who died A.H. 845. The present copy does not contain any mention of the translator.

XXVI. Foll. 238—249. Another tract on

the same subject, in six Bābs, without title or author's name.

Beg. باب اول در سخن اهل تصوف در معرفت
ذات خدای تعالی

XXVII. Foll. 249—297. Miscellaneous extracts, with short Sufi and cabalistic treatises.

XXVIII. Foll. 297—344. جذوات, a treatise on the mystic meanings of the detached letters in the Coran.

Author: Muḥammad Bākīr Dāmād, محمد
باتر داماد

Beg. عینان عینان لم یکتبهما قلم

Mir Muḥammad Bākīr, a native of Astrābād, received the surname of Dāmād from his father Mir Shams ud-Dīn Dāmād, so called as 'son-in-law' of the famous Mujtahid Shaikh 'Alī B. 'Abd ul-'Āl. Having studied in Mashhad, he rose to great eminence in all branches of philosophy and theology, and stood high in favour and influence at the court of Shāh 'Abbās I. He died at an advanced age in Najaf, A.H. 1040, a date fixed by a contemporary chronogram: عروس سدره و شرح کلینی وافق المبین صراط المستقیم داماد. He left numerous works, such as صراط المستقیم, ایقاعات, المنتهی, and others, besides some poetical compositions in which he assumed the name of Ishrāḡ. See 'Ālam-ārāi, fol. 38, Riyāz ush-Shu'arā, fol. 38, Mir'āt ul-'Ālam, fol. 121, Zinat ut-Tavārikh, fol. 553, and Haft Āsmān, fol. 154.

The work is divided into twelve preliminary chapters called جذوة, and a large number of sections termed میقات.

XXIX. Foll. 344—360. Arabic traets. See the Arabic Catalogue, p. 455, xix. and xx.

Add. 16,840.

Foll. 508; 10 in. by 7; 19 lines, 4¼ in.

long; written in Nestalik, apparently in the 16th century. [W.M. YULE.]

A collection of Sufi treatises, mostly by Sayyid 'Alī Hamadānī. See p. 447 *b*.

I. Foll. 2—153. Zakhīrat ul-Mulūk (see p. 447 *b*), wanting a few pages at the beginning.

II. Foll. 154—156. A tract on contemplation, with the heading رساله نوریه. It consists chiefly of extracts from the writings of Sayyid 'Alī Hamadānī.

III. Foll. 157—161. A notice on Sayyid Muḥammad Ṭalāḡānī and his spiritual pedigree, by his disciple 'Alī Muḥibbī, علی المختص بحسبی

The subject of the notice was a disciple of Muḥammad Nūrbaksh, who died A.H. 869. See p. 650 *a*.

IV. Foll. 161—169. Letters of Mir Sayyid 'Alī Hamadānī on spiritual subjects, with the heading رساله مکتوبات.

Beg. تا مهندسان کارگاه تقدیر نقوش صور

V. Foll. 169—171. Spiritual pedigree of Sharaf ud-Dīn Maḥmūd Mazdaḡānī, the Shaikh of Sayyid 'Alī Hamadānī.

VI. Foll. 172—178. A tract on the Zikr, with the heading اسناد اوراد فحیه عن احد من المریدین

VII. Foll. 179—187. On the bodily and moral features of man, در معرفت صورت و سیرت انسان

Beg. حمد و سپاس و ثنای بی قیاس حضرت
صانع حکیم را

VIII. Foll. 188—199. Ghazals by Sayyid 'Alī Hamadānī.

IX. Foll. 200—207. Rules to be observed by disciples and devotees, در بیان اداب مبتدی و طالبان حضرت صمدی

X. Foll. 207—210. Answer of Sayyid 'Alī Hamadānī to some questions relating to the name of Hamadān.

XI. Foll. 210—276. Eighteen short tracts by the same author, some of which have headings as follows: مکتوبات امیریه, fol. 218. رساله داؤدیه, fol. 223. رساله قاعده, fol. 225. مکارم مشارب, fol. 228. کشف الحقائق, fol. 230. مشارب, fol. 235. رساله اعتقادیه, fol. 243. رساله, fol. 248. درویشیه, fol. 248. رساله فتوحیه, fol. 254. کتاب, fol. 262. رساله, fol. 268. شرح مشکل حل, fol. 262. منامیه, fol. 270. مشیدہ,

XI. Foll. 276—279. صفة الآداب, rules of Sufi life, in seven Bābs, by Najm ud-Dīn Kubrā.

This celebrated saint, a native of Khīvalh, died, according to the Nafahāt ul-Uns, p. 480, A.H. 618.

XII. Foll. 279—299. Seven tracts by Sayyid 'Alī Hamadānī, five of which have the following headings: اسناد حلیه حضرت رسالت, fol. 291. رساله خطبه امیریه, fol. 292. رساله, fol. 296. رساله سادات نامه, fol. 292. رساله مناجات, fol. 298.

XIII. Foll. 299—325. Three collections of Ḥadīṣ, in Arabic. See the Arabic Catalogue, p. 406, artt. i.—iii.

XIV. Foll. 326—347. A treatise on the real nature of penitence, در حقائق توبه, in four Bābs.

Beg. حمد و ثنای نا منتهای حضرت حکیمی را که حقایق آثار

XV. Fol. 347—385. Two Arabic treatises. See the Arabic Catalogue, p. 406, artt. iv. and v.

XVI. Foll. 385—389. A tract headed رساله واردات

Beg. رب اشرف لی صدری و یسرلی امري

XVII. Foll. 389—395. A tract on intellect, عقل, and its attributes, and on various degrees of capacity for the apprehension of truth, in three Bābs.

Beg. حمد و ثنای نا منتهای آن فاطر حکیم را که اشعه انوار

XVIII. Foll. 395—399. سیر الطالبین, a tract on the duties of the Murīd or disciple, according to the teaching of Sayyid 'Alī, by Burhān B. 'Abd uṣ-Ṣamad.

Beg. حمدی که بزورق ورق اصداق بصایر اولی الابصار

XIX. Foll. 399—405. Three tracts, headed رساله داؤدیه, رساله قاعده, and مکارم الاخلاق, the same as above, art. xi.

XX. Fol. 405. حل الفصوص, a Persian commentary by Sayyid 'Alī on the Fuṣūṣ ul-Ḥikam (see the Arabic Catalogue, p. 406, art. vi.; and Haj. Khal., vol. iv. p. 426), slightly imperfect at the end.

Add. 16,851.

Foll. 151; 10½ in. by 6; 19 lines, 4½ in. long; written in Nestalik; dated Lahore, Sha'bān, A.H. 1114, and Sanbhal, Ramazān, A.H. 1115 (A.D. 1703-4). [WM. YULE.]

I. Foll. 2—92. مفتاح المعانی, an alphabetical glossary to the letters of Abul-Fazl. See p. 396 a.

Author: Shaikh Muḥammad 'Alī Fārūkī, شیخ محمد علی فاروقی

Beg. الحمد لله على كل حال والصلوة والسلام

The work, which is dedicated to Jahāngīr, was completed, as stated in the preface, in A.H. 1035.

II. Foll. 95—126. مفتاح الاخلاق, an alphabetical glossary of Arabic words and phrases in the Akhlāq i Nāṣirī (see p. 441 b).

Author: 'Abd ur-Rahmān B. 'Abd ul-Karīm 'Abbāsī Burhānpūrī, عبد الرحمن بن عبد الکریم عباسی برهانپوری

Beg. قسم اول مشتملست برحل لغات و اصطلاحات

An appendix called قسم دوم, foll. 121—126, contains a translation of the Arabic passages in the order of the text. The date of composition, A.H. 1085, is found in another copy, Or. 1913.

III. Foll. 127—141. A versified Arabic-Persian vocabulary, without title or author's name.

Beg. شکر خدا کر کرم و لطف ان
چند لغت چون در نظم دان

The author groups together, quite irrespective of their meaning, such words as have the same final letter, or present similar combinations of dotted or undotted letters.

IV. Foll. 143—151. رساله تیر اندازی, a treatise on archery, in Maṣnavī rhyme.

Beg. چو از دور خانه کمانرا کشی

According to a short preamble the tract had been originally written in prose by a man called Shāhbāz شهباز, for the Shāhzādah, son of the sovereign of Irac, شاهزاده والا نواد والی عراق

Add. 16,855.

Foll. 22; 9¼ in. by 7½; written in Nestalik, in the latter part of the 18th century.

[Wm. YULE.]

I. Foll. 1—15. An account of the Indian coins, their weights and legends, from the earliest times to Shāh 'Ālam, in tabular form, with some drawings.

Beg. نظر فیض اثر بردارنده سند جاه و جلال

It is dedicated to the Vazīr Shujā' ud-Daulah, and was written, as stated on fol. 13 b, A.H. 1186.

II. Foll. 16—22. A short sketch of Nādir Shāh's history down to his return from India to Persia (A.H. 1052).

Beg. ذکر احوال نادر شاه راوی این اخبار چنین نقل میکند

Add. 16,859.

Foll. 166; 8 in. by 5½; 15 lines, 4 in. long; written in Shikastah-āmīz; dated Jumāda II., in the 34th year of 'Ālamgīr (A.H. 1102, A.D. 1690). [Wm. YULE.]

I. Foll. 1—127. Letters of Khānjahān Sayyid Muẓaffar Khān.

Beg. عرضداشت پیر غلام ندوی زمین عبودیت

The first letters, foll. 1—25, are addressed to the emperor (Shāhjahān), and relate chiefly to engagements with the Bondelah chief Prithirāj, about A.H. 1049; the others are written to various amīrs and private persons.

Sayyid Muẓaffar Khān, of Bārhab, afterwards Khānjahān, held the post of Governor of Gwalior from the accession of Shāhjahān to his own death, which happened in A.H. 1055. See Maāṣir ul-Umarā, fol. 184.

II. Foll. 128—137. A notice on Rājah Jagat Singh, son of Rājah Bāsū, and Zamīndār of Mau and Pathān, Panjāb, relating chiefly to the expedition sent against him, under command of Khānjahān Sayyid Muẓaffar Khān, in the 15th year of Shāhjahān's reign (A.H. 1051-2).

Beg. مچلی از احوال و اوضاع جکت سنکه پنهانیه

The author, who had been attached to the expedition of Khānjahān as official news-writer (see fol. 130 b), states at the end that Jagat Singh was then in the districts of Kāndahār and Bust engaged in keeping down the rebels.

Jagat Singh died shortly after, A.H. 1055. See Maāṣir ul-Umarā, fol. 257 b.

III. Foll. 137—146. واقعه جهوجهار سنکه وندیلہ, an account of Jhojhār Singh Bonde-lah, Rājah of Ūnehah, by Shaikh Jalāl Ḥi-ṣrī.

Beg. از جمله وقایع و سوانحه کلبه که در عهد درلات

This notice begins with a sketch of Jhojhār's predecessors, and in particular of his father Barsingh Deo, the murderer of Abulfazl, and of the early career of Jhojhār. It dwells chiefly on the expedition sent against him by Shāhjahān under command of Sayyid Khān-jahān, which ended in his overthrow and death, A.H. 1044.

See the account of that campaign in the Pādishāh Nāmah, ii., p. 94, and the life of Jhojhār Singh in Maāṣir ul-Umarā, fol. 251, and Tazkirat ul-Umarā, fol. 136. Compare Thornton, East India Gazetteer, under 'Oorcha and Bundelcund.'

IV. Foll. 146—166. کوالیار نامہ, a history of Gwaliyōr from its origin to A.H. 1055, by the same author.

Beg. حمد صانعی خداوند شوکت که قلعه متین

The author states at the end, fol. 160 *a*, that he had spent his life as secretary in the service of Sayyid Muzaḥfar Khān, entitled Khān-jahān, who had been in command of Gwaliyōr from the beginning of Shāhjahān's reign to the time of writing, viz. the 16th year of Shāhjahān, corresponding to A.H. 1050. (The date is wrong; for the 16th year of Shāhjahān began in Jumāda II., A.H. 1052).

In the preface, fol. 146 *b*—148 *a*, the author, after mentioning the most remarkable buildings erected at various times in Gwaliyōr, and the holy men who dwelt there, states that he had taken the present account from a Hiudi work, in which an old Brahman called Siyām had written down the local traditions.

At the end is found a subsequent addition, fol. 160—166, in which the author records

the death of Khān-jahān in A.H. 1055, and the appointment of his successors Sayyid Sālār and Sayyid 'Alim. This is followed by an account of the assassination of Ṣalābat Khān by Amar Singh, a Rathor Rājput, in A.H. 1054.

It has been already noticed, p. 304 *a*, that a later history of Gwaliyōr, by Hirāman, has been almost entirely transcribed from the present work.

Add. 16,863.

Foll. 430; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$; 18 lines, 2 $\frac{3}{4}$ in. long; written in small Nestalik, dated Hūglī, Rabī' I., A.H. 1123 (A.D. 1711).

[WM. YULE.]

I. Foll. 1—83. چهارچمن برهمن, "The four parterres of Barahmau (Chaudarbhān)," or memoirs of the author's life and time, with specimens of his poetical compositions. See p. 397 *b*.

Beg. چمن اول مشتمل بر سیرابی و شادابی
همیشه بہار

The work was written shortly after A.H. 1057; the restitution of Balkh to Naẓr Muḥammad, which took place at that date, is mentioned, fol. 54 *b*, as a recent transaction. It is divided into four Chamans. The first contains descriptions of various festivals at Court, with pieces of poetry recited by the author on those occasions. The second, fol. 17 *b*, describes the splendours of the Court, the daily occupations of Shāhjahān, his new capital Shāhjahānābād, and the principal cities and Ṣubahs of the empire. The third, fol. 55 *a*, contains the author's life and some of his letters. The fourth, fol. 71 *b*, deals with moral and religious thoughts.

Another copy, Or. 1892, contains an additional introduction.

II. Foll. 84—103. رتعات شیخ ابو الفضل, familiar letters of Abul-Fazl to friends, col-

lected and edited, with a short preface, by his nephew, Nūr Muḥammad (see p. 792 a).

Beg. بعد از انشا حمد و ثنا حضرت خداوند
واهب العطايات

They have been printed in Calcutta, A.H. 1238. See also the Copenhagen Catalogue, p. 26.

III. Foll. 103—119. Complimentary letters, mostly addressed to men of rank in Bengal.

IV. Foll. 122—129. Anvār i Suhaili. See p. 756 a.

Copyist: بشناتنه برهمن کشمیری

Add. 16,871.

Foll. 344; 9½ in. by 6; 15 lines, 3¾ in. long; written in Nestalik; dated Rabī' I., A.H. 1216 (A.D. 1801). [WM. YULE.]

A treatise on mechanical contrivances for purposes of utility or amusement.

Author: Shaikh Abu l-'Izz B. Ismā'il Raz-zāz Khūzī, شیخ ابو العز بن اسماعیل رزاز خوزی,

Beg. تفحص کردم از کتابها متقدمان و علماء متأخران

The author says in his preface that, after testing by experiments the devices of ancient and modern writers, with many of his own invention, he had exhibited his results to Abul-Faṭḥ Maḥmūd B. Muḥammad Kizil Arslān, ابوالفتح محمد بن محمد قزل ارسلان زعيم ديار, (Kizil Arslān B. İlduguz, Atābak of Āzar-bāijān, reigned from A.H. 582 to 587), and had availed himself of the experience and advice of that master of the art in composing the present work, which he wrote under the auspices of the reigning Imām, Naṣir Abul-'Abbās Aḥmad, Amīr ul-Mūminīn (A.H. 575—622).

The work is divided into six sections نوع, comprising altogether fifty figures شکل. They treat of the following subjects:—1. Hour-

glasses, فنكان (Arabic بنكام; see Haj. Khal., vol. i., p. 69), dials, and other instruments for the measurement of time, fol. 2 b. 2. Magical cups آوندها, and other devices connected with wine-drinking, fol. 123 b. 3. Magical ewers and basins, ابريقها و طاس, fol. 184 b. 4. Fountains, fol. 233 a. 5. Pumps and other contrivances for raising water, fol. 262 b. 6. Secret locks, etc., fol. 278 a.

Many spaces intended for diagrams have been left blank.

II. Foll. 295—344. خوان نعمت, an Indian cookery book, consisting of detached recipes, without preface or author's name.

Beg. الحمد لله . . . اما بعد حق جل جلاله و عم
نواله درين بهن خوان عطا

Copyist: محمد امين بيك

Add. 16,876.

Foll. 24; 7½ in. by 4½; 12 lines, 3¼ in. long; written in Nestalik, in the latter part of the 18th century. [WM. YULE.]

منازل الفتوح

"The stages of victory," by Muḥammad Ja'far Shāmlū, محمد جعفر شاملو

Beg. حمد و سپاس ببيد و عد خالقي را سزاست

It was written by desire of the Safavi prince, Abul-Faṭḥ Sulṭān Muḥammad Shāh Bahādur Khān (see p. 133 b). The author, who calls himself a born servant of the Ṣafavi house, states in the preface that he had served in his youth Shāhrukh Shāh, a descendant on his mother's side of the same family (see p. 194 b), and had been attached towards the end of his career to Muḥammad Beg Khān Hamadānī in India, but that for twenty-five years in middle life he had followed Aḥmad Sulṭān Durrānī in his successive incursions into Hindustan, and had been engaged in that prince's victorious encounter with Visvās Rāi and Bhāo on the

field of Pānīpat, A.H. 1174. He adds that his record of that battle is based upon his own observation and upon information received from trustworthy reporters.

It must be noticed, however, that his account is upwards of thirty years posterior to the event; for the prince at whose suggestion it was written did not reach India until A.H. 1205. Muḥammad Beg Khān Hamadānī, afterwards Itīkhār ud-Daulah Firūz Jang, was one of the principal officers of Najaf Khān, who died A.H. 1196, and survived his chief several years. Both he and Sindhiah, who died A.H. 1208, are spoken of by the author as dead.

The work consists of two distinct parts, viz. :—

I. Foll. 1—10. Description of the route from Kāndahār to Dehlī, with notices on the principal stages.

II. Foll. 11—24. Account of the battle of Pānīpat.

A translation by Major Fuller is preserved in manuscript, Add. 30,784, foll. 81—100. The greater part of it will be found, with an account of the work by Prof. Dowson, in Elliot's History, vol. viii. pp. 144—157.

Add. 17,955.

Foll. 218; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 14 and 16 lines, $4\frac{1}{4}$ in. long; written in Shikastah-āmīz; dated A.H. 1169 (A.D. 1755).

I. Foll. 17—55. مختصر شافى, a manual of medicine and astrology.

Author: Fakhr ul-Islām (?) B. Kūṭb ud-Dīn un-Nassābah ul-Ḥusainī ul-'Ubaidī ul-Arghandī ul-Khurāsānī, فخر الاسام [الاسلام] بن قطب الدين النسابة الحسينى العبيدى الارغندى الخراسانى

Beg. حمدو سپاس بي قياس تحفه بارگاه بادشاهى سزد

The work is dedicated to a sovereign designated as Shāh Ḥasan, described as con-

queror of the realms of Cæsar and Khākān, فاتح ملك قيصرو خاقان (probably Shaikh Ḥasan Īlkānī, who reigned A.H. 737—757).

It is divided into a Muḥaddimah, two Maḥṣads, and a Khatimah, as follows :—Muḥaddimah treating of the pulse, hygiene, humours of the body, etc., in twelve Faṣls, fol. 25 *a*. Maḥṣad i. Treatment of diseases, in ten Bābs, fol. 28 *a*. Maḥṣad ii. treating of the spheres, planets, calendar, etc., in fourteen Faṣls, fol. 44 *a*. Khātimah. Medical prescriptions, fol. 51 *b*.

A full table of contents is prefixed, foll. 6—11.

II. Foll. 55—66. List of medicaments mentioned in the Ikhtiyārāt i Badī'i (see p. 469 *a*).

III. Foll. 71—78. A short dictionary of names of drugs, in Arabic, Persian, and Hindi.

IV. Foll. 79—174. رياض الادويه, a treatise on medicaments, by Yūsufī. See p. 475 *b*.

Beg. الحمد لله الذى خلق لكل داء دواء

We learn from a Kīṭ'ah at the beginning that it was written for Humāyūn in A.H. 946. It is divided into two Bābs, treating of simple and compound medicaments, in alphabetical order.

V. Foll. 174—218. A collection of medical extracts and prescriptions. It includes a treatise on the healing properties of natural substances, foll. 196—211, described at the end as abridged from the Ṭibb Davā'iyyah of Ḥakīm Ismā'il, physician of Tīmūr,

انتخاب طب دوايه حكيم اسمعيل تيمور شاهى

Add. 17,958.

Foll. 63; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated Zulka'dah, A.H. 123 (probably for 1123, A.D. 1711).

I. Foll. 2—39. التحفة الملك شاهيه, a treatise on alchemy درعلم اكسير, translated from an

Arabic work ascribed to Abu 'Alī Maṣṣūr B. Nizār al-Ḥakīm Billah (more correctly al-Ḥakīm Bī Amr-illah) أبو علي منصور بن نزار الحكيم بامر الله

Beg. الحمد لله . . . اما بعد بدانکه در ملک نشست ونوزده سال

It is stated in a short preamble that al-Ḥakīm, who sat on the throne from A.H. 386 to 410 (the real date of his disappearance is A.H. 411; see Ibn Khallikān, de Slane's translation, vol. iii. p. 449), had written the original work for his son Abu 'l-Ḥusain. The translator, who does not give his name, says that he had been ordered to prepare a version of that treatise, which he calls رسالت تعویذ الحكيم بالله

II. Foll. 39—53. An alchemical tract headed باب اکبر, in which each section begins, as in the preceding, with the words "O my son," ای پسر من

III. Foll. 54—62. Another tract on the art of gilding and on various alloys, with the heading باب اندر تلویح و ترکیب

Add. 17,967.

Foll. 78; 9 in. by $6\frac{1}{2}$; written by different hands, about the beginning of the 19th century.

I. Foll. 1—10. Alchemical recipes.

II. Foll. 11—21. Table of the contents of Kisms I.—III. of منتخب التواریخ (see p. 122 *b*), drawn up by Muushī Ghulām Muḥammad, A.H. 1222.

III. Foll. 21—78. Extracts relating chiefly to alchemy, with English notes by Doctor Pouget.

Add. 18,404.

Foll. 259; 10 in. by $6\frac{1}{2}$; from 17 to 21
VOL. II.

lines, about 4 in. long; written in Nestalik; dated Rabī' I., the 5th year of 'Alamgīr II. (A.H. 1172, A.D. 1758). [WM. YULE.]

I. Foll. 1—230. Translation of the Upanishads by Dārā-Shikūh. See p. 54.

In this copy the translator's preface is followed by a glossary of Sanskrit terms, and a table of the Upanishads.

II. Foll. 231—248. Majma' ul-Bahrain. See p. 828 *a*, vii.

III. Foll. 248—259. An abstract of conversations between Bābā La'dās and Dārā Shikūh on the life and doctrine of Hindū Faḳīrs, انتخاب جواب و سوال بابا لعلداس و بادشاه زاده حق بزوه دارا شکوه

Beg. اول انکه از ورود کلمه معظمه ادم در بهشت میرود

A copy is mentioned by Prof. Palmer in his Catalogue of King's College Library, No. 14.

Add. 18,417.

Foll. 23; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 14 lines, 3 in. long; written in Nestalik, in the 18th century. [WM. YULE.]

Manāzil ul-Futūḥ. See p. 839 *b*.

Add. 18,422.

Foll. 43; $7\frac{3}{4}$ in. by 6; from 14 to 20 lines, 4 in. long; written in Shikastah, in the 18th century. [WM. YULE.]

I. Foll. 1—28. Dastūr ul-'Amal Āgahī (see p. 402 *a*), wanting the first page and the latter part of the work.

II. Foll. 30—43. Account of the author's journey from Cawnpore to Benares, and back through Jaunpūr and Partābgarh to Lucknow, from the 23rd of April 1798 to the 8th of October in the same year, with descrip-

tions and historical accounts of the localities traversed.

On fol. 29 *b*, Major Yule has written: "Journal of my friend Muhummud Buqqa (محمد بقا) from Juanpore to Luenow, 1798."

Add. 18,870.

Foll. 411; 9½ in. by 5¾.

I. Foll. 2—143; 15 lines, 3¾ in. long; written in Nestalik; dated Haidarābād, Jumāda I., A.H. 1252 (A.D. 1836).

A collection of medical prescriptions classed under the diseases, beginning with the heading امراض الراس الصداع

This is a late compilation written in India. Ghāzi ud-Dīn Khān, Vazīr ul-Mamālik (A.H. 1174) is mentioned on fol. 64 *a*. A table is prefixed, foll. 2—4.

II. Foll. 144—289; written by the same hand.

تالیف شریف

Indian materia medica, or dictionary of simple medicaments.

Author: Ḥakim Muḥammad Sharīf Khān, son of Ḥāzīk ul-Mulk Ḥakim Muḥammad Akmal Khān, حکیم محمد شریف خان ولد حاذق الملک حکیم محمد اکمل خان

Beg. برك درختان سبز در نظر هوشیار

The author says in the preface that, having found the دارا شکوهی and دستور الهنود far from complete, he had undertaken to supplement them from Hindū works, as well as from experience gained by himself and his forefathers before him. He adds that he had performed that task while besieged by the unbelievers and deprived of books.

In the introduction the author says that, with regard to the names of drugs, he conforms with the usage of Shāhjahānābād (Dehli). Another copy, Or. 1696, contains a dedication to Shāh 'Ālam (A.H. 1173—1221),

and another work of the same writer علاج امراض expresses by its title the date of its composition, A.H. 1177.

The Tālif i Sharīf has been lithographed in Dehli with the Alfāz ul-Adviyah, A.H. 1265. See the Journal of the Asiatic Society of Bengal, vol. 20, p. 620, and Biblioth. Sprenger., No. 1901. A second edition, lithographed in Dehli, A.H. 1280, contains, besides, the Tuḥfah i 'Ālamshāhī or Khavāṣ ul-Javāhīr by the same author, also dedicated to Shāh 'Ālam, and some other medical tracts by the author's grandson, Ghulām Muḥammad B. Ḥakīm Muḥammad Ṣādīk 'Alī Khān B. Ḥakīm Muḥammad Sharīf Khān. An English translation, entitled "the Taleef Shereef, or Indian materia medica," has been published by Dr. George Playfair, Calcutta, 1833.

III. Foll. 290—411; 21 lines, 3¾ in. long; dated Shavvāl, A.H. 1101 (A.D. 1690).

خواص الحيوان

A work on the medicinal properties of animals, extracted from Damirī's Arabic work called حيوة الحيوان (see the Arabic Catalogue, p. 215).

Author: Muḥammad Takī Tabrīzī, son of Khwājah Muḥammad, ابن خواجه محمد محمد تقی تبریزی

Beg. حمد بوجد و ثنای ببعده خداوندی را که مشکوة بنیان حیوانرا

The work of Damirī having been mentioned in an assembly of learned men in the house of the author's patron, Navvāb Mirzā Muḥammad Ibrāhīm, son of Ṣadr ud-Dīn Muḥammad, during the reign of Shāh 'Ab-bās II. (A.H. 1052—1077), the author was desired to write the present abridgment, in which he followed the alphabetical order of the original. See Stewart's Catalogue, p. 96.

Add. 18,873.

Foll. 239; 12½ in. by 7½; 25 lines, 4½ in.

long; written in small Nestalik; dated Kazvin, Rajab, A.H. 999 (A.D. 1591).

I. Foll. 1—88. The first portion of the sixth volume of the *Rauzat us-Şafā*, corresponding to pp. 1—84 of the Bombay edition.

II. Foll. 89—239. The latter half of the first volume of *Ḥabīb us-Siyar*, beginning with p. 24 of Juz 2, Bombay edition.

Add. 18,879.

Foll. 214; 9 in. by 7; 13 and 11 lines, written in Nestalik, on English paper water-marked 1809.

I. Foll. 1—152. Letters and other prose compositions of Mirzā Ṭahir Vaḥīd.

Beg. الحمد لله . . . نامه که مصحوب شاهقلى بيك در طلب قندهار ببادشاه هندوستان نوشته شد

The contents agree substantially with those of Add. 7690, i. See p. 810 *b*.

II. Foll. 153—214. The first half of *Daftar II.* of *Inshā i Abul-Faḥl*. See p. 396 *a*.

Add. 18,882.

Foll. 85; 9 in. by 5; 17 lines, $3\frac{3}{4}$ in. long; written in Shikastah-āmīz; dated Shavvāl, A.H. 1081 (A.D. 1671).

I. Foll. 1—14. A collection of letters and short prose compositions by Nūr ud-Dīn Muḥammad (see p. 792 *a*), imperfect in the end.

Beg. بعد حمد الله اكبر و شفيع روز محشر

The dates of the letters range from A.H. 1025 to 1037. Some are written from Jahān-gīrnagar, Bengal, others from Lahore. The collection includes a dedication of the لطيفه^۳ نياضى (see p. 792 *a*) to the author's patron, Khānahzād Khān Firūzjang (see p. 509 *a*).

II. Foll. 15—85. The memoirs of Timūr

(see p. 177 *b*), containing:—The Institutes, wanting about three pages at the beginning (White's edition, pp. 162—408). The Designs and Enterprises (White's edition, pp. 2—152).

Add. 19,344.

Foll. 24; miscellaneous Oriental papers, collected by George Viscount Valentia, of which the following are Persian:—

I. Foll. 1—6. Letters written to Lord Valentia, by the following native princes:

1. Udīt Nārāyan Singh, Rājah of Benares, apologizing for not calling upon Lord Valentia in Benares (March 1803; see Lord Valentia's *Voyages and Travels*, vol. i. p. 104).
2. Vazir ul-Mamālik Sa'adat 'Alī Khān, sending his affectionate remembrance and his portrait; dated 28 Sha'bān, A.H. 1218 (December 1803). See *ib.*, pp. 135—175.
3. Shahāmat 'Alī Khān, called in the endorsement Mirza Jungly, referring to the late Navvāb's regard, and assuring Lord Valentia of the Begam's and his own friendship.

II. Transcript of a *Ḳiṭāh* engraved on the bridge of Jaunpūr, and containing the date of its construction, A.H. 975. See *ib.*, p. 124.

For the rest of the contents see the Arabic Catalogue, p. 532.

Add. 19,497.

Foll. 191; 10 in. by 6; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated Shavvāl, A.H. 1244 (A.D. 1829).

I. Foll. 1—109. Memoirs of Shaikh Muḥammad 'Alī Ḥazīn. See p. 381 *a*.

II. Foll. 110—191. Notices on contemporary poets, by the same. See p. 372 *b*.

Add. 19,619.

Foll. 310; $8\frac{1}{2}$ in. by $4\frac{1}{2}$; 15 lines, $2\frac{5}{8}$ in.

long; written in Nestalik, with gold-ruled margins; dated Jumāda II., A.H. 1103 (A.D. 1692). [SAMUEL LEE.]

I. Foll. 3—128. جام جهان نهای عباسی, a treatise on wine, its beneficial properties, and legitimate use.

Author: Kāzī B. Kāshif ud-Din Muḥammad, قاضی بن کاشف الدین محمد

Beg. صافترین صہائیکہ از پرتو اشعہ انوار آن

Mirzā Kāzī, whose father Kāshif was physician to Shāh 'Abbās I., was born in Isfahan, and became Shaikh ul-Islām in that city. He died in Ardabil A.H. 1075. See Kīṣāṣ ul-Khākānī, fol. 159.

This work was written, as stated in the preface, by order of Shāh 'Abbās I. It is divided into a Muḥaddimah, thirty Bābs, and a Khātimah, and was completed in Rajab, A.H. 1037, a few months after the Shāh's death.

II. Foll. 129—156. رسالہ خوب چینی, a tract on the medicinal properties of the Chūb i Chinī, or China root, coffee, and tea, by the same author.

Beg. الحمد لله . . . چون بتوجه خاطر افتاب مآثر اشرف اقدس

This work was also written in the reign of 'Abbās I.

The Chūb i Chinī, also called دبیخ چینی, is here said to have been introduced by Europeans and to have spread in Irak at the beginning of the reign of Shāh Ismā'īl.

An earlier but insufficient account of it, by "the late" 'Imād ud-Din Maḥmūd (see p. 474 a), is mentioned in the preface.

The work is divided into the following three Bābs:—1. China root, in fourteen Faṣls, fol. 130 a. 2. Coffee, fol. 154 a. 3. Tea, fol. 155 b.

III. Foll. 157—162. رسالہ افیون, a treatise on the beneficial and injurious properties of

opium, by Maḥmūd B. Mas'ūd uṭ-Tabīb ('Imād ud-Din; see p. 474 a).

Beg. الحمد لله المحمود فی کل افعاله والصلوة والسلام

The treatise is divided into a Muḥaddimah, an Aṣl, and a Khātimah. See Haj. Khal., vol. iii. p. 368.

IV. Foll. 243—247. Two Arabic tracts; see the Arabic Catalogue, p. 458.

V. Foll. 247—262. رسالہ خوب چینی, a treatise on China root, by 'Imād ud-Din Maḥmūd.

Beg. پوشیدہ نہاند کہ این بیخ چینی کہ در این تاریخ

See above, art. ii., Haj. Khal. vol. iii. p. 386, Stewart's Catalogue, p. 112, the Copenhagen Catalogue, p. 44, and Fleischer's Leipzig Catalogue, p. 513.

VI. Foll. 263—265. Another treatise on the same subject.

Author: Nūr Ullah, commonly called 'Alā, نور الله مشهور بعلا

Beg. اما بعد چنین کوید مکرر این رسالہ ومقرر این مقالہ

The author, who wrote in A.H. 944, says that he had spent twenty years in India, and had obtained his information on China root from a European physician. See Haj. Khal., vol. iii. p. 386.

VII. Foll. 265—270. A tract on the Pā-zahr or bezoar-stone, by 'Imād ud-Din Maḥmūd (see p. 474 a).

VIII. Foll. 270—285. Extracts from the Nauras i Shāhī on the bezoar and precious stones; miscellaneous notices on aphrodisiacs, weights and measures, and on China root.

IX. Foll. 285—308. A treatise on Ātashak, or venereal disease, by 'Imād ud-Din Maḥmūd.

Beg. و بعد چون مرضی کہ معروفست باتشاک در زمان سابق

That disorder, formerly unknown, had lately been treated of by Mīr Bahā ud-Daulah Nūrbakshī. The author improved the leisure he enjoyed during a stay at Mashhad to write a fuller account of it.

Add. 19,621.

Foll. 150; 8 in. by 5; 13 lines, $2\frac{3}{8}$ in. long, with 22 lines in the margins; written in fair Nestalik; dated Jumāda II., A.H. 1139 (A.D. 1726). [SAMUEL LEE.]

I. Foll. 3—121. The Divān of Kāsīm Divānah. See p. 707 *b*.

II. Foll. 1, 2, and margins of foll. 3—150. Maḥmūd and Ayāz, by Zulālī, with the preface. See p. 677 *a*.

Add. 19,623.

Foll. 162; $8\frac{1}{2}$ in. by $5\frac{3}{4}$; 10 and 15 lines, $3\frac{1}{2}$ in. long; written apparently early in the 18th century.

I. Foll. 1—32. The Shī'ah creed by Ibn Bābavāih. See the Arabie Catalogue, p. 385.

II. Foll. 33—72. ترجمة العقائد, a popular exposition of Shī'ah tenets, by Muḥsin B. Murtaẓā (see p. 830 *a*).

Beg. حمد یبجد و ثنای بیعد خداوند جهان آرای

It is also called در هشت on account of its division into eight chapters called "gates." These chapters treat of God's existence, unity, holiness, of prophethip, Imāmat, resurrection, the terrors of death, heaven and hell.

III. Foll. 73—162. ترجمهء توحید مفضل, a discourse of the Imām Ja'far Šādīk on the proofs which the scheme of creation affords of the existence, unity, and attributes of the Creator; translated from the Arabie by Mu-

hammad Taḳī B. Muḥammad Baḳir, محمد تنقی بن محمد باقر

Beg. الحمد لله الذى هدانا الى توحيدة بصفوته

This discourse was handed down, as the translator states in his preface, by Mufazzal B. 'Umar, a disciple of Imām Ja'far. In his introduction Mufazzal relates how he had been distressed one day in Medina by the bold negations of an atheist called Ibn Abil-'Aujā, and how his master Imām Ja'far, seeing his perplexity, had promised him comfort and assurance. This preamble is followed by the discourse addressed by Ja'far to Mufazzal, who acts as his interlocutor. It is divided into four sittings مجلس, held on successive days.

Add. 19,661.

Foll. 109; 8 in. by $4\frac{3}{4}$; 12 lines, $2\frac{1}{2}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

I. Foll. 1—50. Khulāṣat ul-Khamsah. See p. 575 *a*.

Copyist: يوسف كشميرى

II. Foll. 51—109. Majma' ul-Abkār, by 'Urfī. See p. 667 *b*.

Add. 19,809.

Foll. 89; $9\frac{1}{2}$ in. by $5\frac{1}{4}$; 21 lines, 3 in. long; written in cursive Nestalik; dated Aurangābad, Ṣafar, A.H. 1090 (A.D. 1679).

I. Foll. 5—30. Gulshan i Rāz. See p. 608 *b*.

II. Foll. 31—53. كنز الرموز, a Sufi poem, by Amīr Ḥusainī (see p. 608 *a*).

Beg باز طبعم را هوایى دیکراست

لبلب جانرا نوائى دیکراست

See Sprenger, Oude Catalogue, p. 431, Haj. Khal., vol. v. p. 254, Krafft, p. 66, Ouscley's

Catalogue, No. 677, and the Gotha Catalogue, p. 12.

III. Foll. 54—87. *Zād ul-Musāfirīn*, by Amīr Ḥusainī. See p. 608 *a*.

Add. 21,589.

Foll. 527; 13 $\frac{3}{4}$ in. by 9 $\frac{1}{4}$; 25 lines, 6 in. long; written in small Nestalik, with 'Unvān and gold-ruled margius; dated Rajab, A.H. 1246 (A.D. 1830). [JAMES BIRD.]

I. Foll. 1—338. *تحفة الكرام*, a work on general history from the earliest times to A.H. 1180, comprising a special history of Sind.

Author: Mir 'Alī Shīr Kānī 'Tattavī, *میر عیشیر قانع تٹوی*

Beg. *بعد حمد خالقہ کہ آثار ت کون مکان*

The author, the fourth son of Sayyid 'Izzat-Ullah, who died A.H. 1161, traced his origin to Kāzī Shukr-Ullah, a distinguished Sayyid of Shīraz, who had settled in Tattah A.H. 927 (see fol. 316 *b*). 'Alishīr, who was born A.H. 1140, began writing poetry at the early age of twelve, under the takhalluṣ of Mazharī, which he afterwards changed to that of Kānī. He composed a poem of about 3000 distichs on the story of Kāmruṣ and Kāmlatā in A.H. 1169, another Maṣnavī, *Qazā u Qadar* in A.H. 1157, a poem entitled *شہ از قدرت حق* in A.H. 1165, a *Divān* in A.H. 1171, and several prose works, one of which is called *تاریخ عباسیہ* (see fol. 498).

The author states in the preface that he had begun the present work in his 40th year, and that the date of composition, A.H. 1180, is conveyed by the title *تحفت الكرام*. Two versified chronograms at the end give A.H. 1181 as the date of its completion. But it must have received later additions; for more recent dates are mentioned, as A.H. 1183, foll. 195 *a*, 198 *a*; and in one passage (fol.

288) the narrative is brought down to A.H. 1188.

An account of the work, with some extracts, is given in Elliot's History of India, vol. i. pp. 327—351. Some chapters translated by T. Postans will be found in the Journal of the As. Soc. of Bengal, vol. vii., pp. 96—104, and 297—310.

It is divided into three volumes (Mujallad), the contents of which are as follows:—

Volume I., divided into a Muḳaddimah and three Daftars; viz. Muḳaddimah. Creation and Geuī, fol. 2 *a*.—Daftar I. Prophets, fol. 3 *a*. Ancient kings of Persia, Arabia, etc., fol. 38 *a*. Sages, saints, and poets, anterior to the Islām, fol. 62 *b*.—Daftar II. Genealogy of Muḥammad, fol. 73 *b*. His life, fol. 75 *a*. The first four Khalīfs, fol. 87 *b*. The Imāms, fol. 100 *b*. Descendants of the Imāms, fol. 112 *b*.—Daftar III., in three Ṭabaḳahs: 1. Umayyades, fol. 116 *b*. Amīrs of the Umayyades, fol. 120 *b*. Meū who rose against the Umayyades, fol. 124 *b*. 2. Abbasides, fol. 132 *a*. Abbasides of Egypt, fol. 146 *b*. Amīrs and Vazīrs of the Abbasides, fol. 147 *a*. Men who rose against the Abbasides, fol. 156 *b*. The Ḳarmatītes, fol. 158 *b*. 3. Dynasties contemporary with the Abbasides.

This last Ṭabaḳah is subdivided into nine sections (Asās), as follows: 1. Ṭāhīrīs, Ṣaffārīs, Sāmānīs, Ghazuavis, Ghūrīs, Al i Buvaih, Saljūḳīs, Khwārazmshālīs, Atābaks, Ismā'īlīs of Egypt, Ayyūbīs, Ismā'īlīs of Ḳuhistān, Al i 'Abd ul-Mūmiu, Ḳarākhitā'īs of Kirmān, fol. 160 *b*.—2. Cæsars, Saljūḳs of Rūm, Dānishmandīs Salīḳīs, Mangūchakīs, Ḳarāmān, Zulkadr, fol. 169 *a*.—3. Sharīfs of Mecca and Mediua, fol. 169 *b*.—4. Chingiz Khān and his descendants in Ulugh Yūrt, Dasht Ḳīpehāk, Irān, and Tūrān; the Shaibānīs, and the Khāns of Kāshghar, fol. 169 *b*.—5. Local dyasties of Irān after the Moghuls, namely, the Chaupānīs, Ilkānīs, Al i Muzaffār, Kurts, and Sarbadārs, fol. 179 *b*.—6. The

Ḳarā Kūyunlus, fol. 183 *a*.—7. The Āḳ Kūyunlus, fol. 183 *b*.—8. The Safavīs, *ib.*—9. Timūr and his successors in Irān and Tūrān, foll. 183—186.

Volume II. contains an Introduction (Muḳaddimah) on the inhabited quarter of the globe, and seven sections (Maḳālah), treating of the seven climates. The principal countries and cities belonging to each climate are enumerated, with accounts of their rulers and biographical notices of their celebrated men. The contents are :—Muḳaddimah, fol. 186 *b*. First climate, fol. 187 *a*. Second climate, fol. 190 *a*. Kings of the Deccan, *ib.* Kings of Bengal, fol. 199 *b*. Third climate, fol. 201 *b*. Kings of Hindustan, from Maḥmūd Ghaznavī to Ālamgīr II., fol. 231. Princes and Amīrs of the Dehli empire, foll. 240 *b*, 241 *b*. (The last portion of this section, the whole of the fourth, and the first part of the fifth, are missing. The latter part of the fifth, foll. 242—247, treats of Samarḳand, Kash, Nasaf, Nakhshab, Ḳarshī, Bukhārā, etc.). Sixth climate, fol. 247 *b*. Sultans of Kāshghar, fol. 249 *a*. Seventh climate, fol. 252 *a*. Khātimah; distances between the principal cities, fol. 253 *a*.

Volume III. treating of the history of Sind. The author mentions as his sources, in the first place, an ancient record of the Arab conquest, which 'Alī B. Ḥāmid B. Abī Bakr ul-Kūfī, of Uehl, translated from the Arabic, A.H. 613 (see p. 290 *b*), then the histories of Mīr Ma'sūm Bhakarī (p. 291 *a*), and Mīr Muḥammad Ṭāhir Nisyanī (p. 292 *b*), the Arghūn Nāmāh, Tarkhān Nāmāh, and Beglar Nāmāh (see Elliot, vol. i. pp. 289 and 300).

Contents: Muḳaddimah. Description of Sind, fol. 254 *b*. Ṭabaḳāh i Rāyān, or Hindū Rājahs, fol. 255 *b*. Ṭabaḳāh i Barāhimah, rule of the Brahmans, fol. 256 *a*. Conquest by Muḥammad B. Ḳasim, fol. 257 *b*. Governors under the Umayyades, fol. 260 *a*.

Governors under the Abbasides, fol. 261 *a*. Governors under the Sultans of Ghaznah, Ghūr, and Dehli, fol. 261 *b*. Ṭabaḳāh i Sūmarah, fol. 263 *b*. Jāms of the Sammah tribe, fol. 267 *a*. Ṭabaḳāh i Arghūn, fol. 269 *a*. Ṭabaḳāh i Tarkhān, to the death of Ghāzī Beg, A.H. 1021, with an account of the conquest of Sind by Akbar, fol. 272 *a*. Amīrs of the Arghūn and Tarkhān dynasties, fol. 279 *a*. Amīrs of the Timūrides, and governors of Tattah, from A.H. 1002 to 1149, fol. 281 *a*. Rule of the Kalūrah 'Abbāsiyyah family from its origin to A.H. 1188, fol. 284 *a*. Enumeration of the cities and towns of Sind, with notices of the Sayyids, Shaikhs, and other eminent men of each, beginning with Multān and closing with Tattah, fol. 288 *b*.

II. Foll. 339—417. معيار سالکان طريقت, lives of celebrated Shaikhs, and heads of religious orders, from the time of Muḥammad to the close of the twelfth century of the Hijrah, by the same author.

منت خداي را عز وجل که بندي هدايت انتما Beg.

This work was composed, it is stated, in A.H. 1202 (a date expressed by the title), when the author had nearly completed his 63rd year. He had written in the same year two other works on kindred subjects, entitled طومار سلاسل كزیده and شجرة اهلبيت سند

It contains an introduction treating of the Vilāyāt, or saintship, fol. 340 *a*, and twelve sections termed Mī'yār, on the following subjects :—

1. Holy men of the first century, namely, the first four Khalifahs, the uncles and cousins of the Prophet, his principal Companions, the first three Imāms and their children, fol. 341 *b*. 2. Holy men of the second century, including especially the founders of the fourteen Khanavāds, or religious families, fol. 350 *a*.

The remaining Mī'yārs, treating, in the

same order, of the saints of each succeeding century, begin as follows :—

3, fol. 357 *a*.—4, fol. 367 *a*.—5, fol. 375 *a*.
6, fol. 379 *b*.—7, fol. 391 *b*.—8, fol. 401 *b*.
9, fol. 410 *b*.—10, fol. 421 *a*.—11, fol. 428 *b*.
12, fol. 436 *a*.—They all contain numerous notices, arranged in chronological order.

III. Foll. 448—527. مقالات الشعراء, notices on the poets of Sind, alphabetically arranged according to their names or poetical surnames, with copious specimens of their compositions, by the same author, Mir 'Alishir Kānī'.

Beg. نحمد من خص بالقوة النطقية الانسان

The author states that, having found that the two Tazkirahs most frequently quoted in his day, namely كلمات الشعراء by Muḥammad Afzal Sarkhush (see p. 369 *a*), and يد بيضا by Mir Ghulām 'Alī Azād (see p. 374 *a*, No. 14), were very deficient with regard to the Sind poets, and that there existed no special work on that subject, he had undertaken the present composition in A.H. 1169, while engaged upon his poem of Kām-rūp and Kāmlatā, and had completed it in A.H. 1174, a date expressed by its title.

The author devotes an extensive notice to himself, foll. 498—509, in which he gives copious extracts from his poems and prose works.

It appears from the subscriptions, foll. 185 *b*, 338 *b*, 447 *b*, that this volume was written by Mihr 'Alī Ḥusaini for an amīr of Sind named Mir Murād 'Alī Khān Talpar.

Add. 21,625.

Foll. 34; 12 in. by 9. Miscellaneous Oriental papers collected by Cl. J. Rich (see the Arabic Catalogue, p. 530).

The following are Persian :—

Fol. 4. A detached leaf of the Iskandar Nāmah of Nizāmī, containing the rubric حرب سكندر با روسيان روز ديكر

Foll. 5—11. Original minutes of the examination of two troopers, Hāshim Khān and Nūr Khān, arrested by order of Capt. James W. Skinner on a charge of bribery, at Sikrah, Bikānīr, and tried in June and July 1813.

Add. 22,695.

Foll. 159; 10 in. by 7.

I. Foll. 2—39; 25 lines, 4½ in. long; written in minute Nestalik, apparently in the 15th century.

عراقيه في الحكاية السلجوقيه

A history of the Saljūkis, from their origin to their extinction in A.H. 590.

Author: Muḥammad B. Muḥammad B. Muḥammad B. 'Abd ullah B. un-Nizām ul-Ḥusaini, محمد بن محمد بن محمد بن عبد الله بن النظام الحسيني

Beg. حمد بي حد و شكري عد سياس فراوان

The author, who occasionally diverted his mind from the pursuit of divinity and law by perusing the records of history, fell in, as stated in the preface, with a book in which the writer, only designated as an accomplished Imām, یکی از ائمه فضل شعار, had recorded the rise and progress of the Saljūkis down to the end of the reign of Sultan Maḥmūd B. Muḥammad B. Malakshāh (A.H. 511—525), an epoch which he looked upon as the beginning of their decline. Considering, however, that several mighty sovereigns of the same line had sat upon the throne during a subsequent period of nearly eighty years, the author had been induced to compose a complete history of the dynasty. The preface concludes with a panegyric on a just and powerful Vazīr, whose name is not explicitly stated, but is said to adorn the work. From this it may be supposed that its title 'Irāqiyah is derived from the Vazīr's surname "Irāqī."

The work is written in ornate prose, freely interspersed with Arabic and Persian verses, much in the style of the well-known contemporary writer, Vaṣṣāf. The time of composition is fixed by an incidental mention of Uljaitū as the reigning sovereign (A.H. 703—716), and a description of his splendid residence, namely Sulṭāniyyah, which was founded A.H. 705 (see D'Ohsson, vol. iv. p. 485).

The earlier history referred to in the preface is probably the Saljūq Nāmāh of Zāhir ud-Dīn Nishāpūri mentioned as one of the sources of the Guzidah. See Haj. Khal., vol. iii. p. 606.

II. Foll. 40—159; 15 lines, 3½ in. long; written in Nestalik, apparently in the 16th century.

سبط العلی للخضره العلیا

A history of the Qarā-Khitā'is of Kirmān from their rise to their downfall.

Beg. حمد و سپاس و شکر و متعایش بی قیاس
مردرگاه احدیت

The author's name, Nāṣir ud-Dīn, is not found in the preface; but it occurs in the following line, the first of a poem composed in his praise by the Ṣadr Mayd ud-Dīn, and quoted on fol. 119:

خلاصهٔ حرکات سپهر ناصر دین
که ملک را بیکان تو احترام بود

His father, Khwājah Muntajab ud-Dīn 'Umdat ul-Mulk Yazdī, had left his native place Yazd, A.H. 650, as stated fol. 80, to attach himself to Qūṭb ud-Dīn Muḥammad, Sultan of Kirmān, and had become the trusted adviser of that sovereign. Nāṣir ud-Dīn, who was brought up by his uncle, Shihāb ud-Dīn Abul-Ḥasan 'Alī Yazdī (see fol. 94), was appointed by Pādishāh Khātūn, A.H. 693, although still young, to the head-secretaryship of the chancery, دیوان رسائل و انشا (see fol. 129).

The author states in the preface that a partial account of the Qarā-Khitā'is had been

written under the title of Tārīkh i Shāhi by Khwājah Shihāb ud-Dīn Abu Sa'īd; but the events which followed the death of Pādishāh Khātūn (A.H. 694) had not yet been recorded. At the request of some friends, who regarded him as one of the most elegant writers of the age, he took up the subject, and brought down the history to the extinction of the dynasty. The work was written at the beginning of A.H. 716, and dedicated to an illustrious Amīr sent at that time by the Ilkhānī Court to Kirmān, Isan Qūtlugh Nūyān ابن قتلغ نويان B. Amīr Zingī, a noble Uighūr, who traced his origin to Altān Khān.

Contents: Preface, including a review of the principal dynasties of Iran, fol. 40 *b*. Sketch of the early history of Kirmān, fol. 54 *a*. (For a more detailed account of that period the reader is referred to the work of Afzal ud-Dīn Kātib Mustaufī.) Nuṣrat ud-Dīn Qūtlugh Sulṭān Burāq Ḥājib, the founder of the dynasty, who died A.H. 632, after a reign of fifteen years, fol. 67 *a*. Qūṭb ud-Dīn Abul-Faṭḥ Muḥammad B. Jamtimur, nephew and successor of the preceding, fol. 72 *b*. Rukn ud-Dīn B. Burāq, who succeeds A.H. 633, fol. 75 *a*. Second reign of Qūṭb ud-Dīn, A.H. 650—655. Regency of 'Iṣmat ud-Dīn Qūtlugh Turkān, the widow of the preceding, fol. 86 *b*. Muẓaffar ud-Dīn Ḥajjāj Sulṭān, son of Qūṭb ud-Dīn, fol. 88 *a*. Jalāl ud-Dīn Suyūrghatmish, son of the preceding, who succeeds his father A.H. 681, fol. 104 *a*. The daughter of the above, Pādishāh Khātūn, A.H. 691—694, fol. 124 *a*. Muẓaffar ud-Dīn Muḥammad Shāh, son of Ḥajjāj Sulṭān, who succeeds A.H. 694, fol. 136 *b*.

The detailed narrative comes to a close with the account of the chequered and intermittent rule of the last-named sovereign, who died at the age of twenty-nine years (A.H. 703). It is followed by a brief record of the appointments of Qūṭb ud-Dīn Shāh Khātūn (read Shāh Jahān) by Ghāzān (A.H.

703), fol. 155 *b*, and of Nāṣir ud-Dīn Muḥammad B. Burhān by Uljāitū (A.H. 707), who was still on the throne at the time of composition, fol. 157 *b*.

Haj. Khal., who calls the author Nāṣir ud-Dīn Munshī Kirmānī, speaks of an appendix coming down to the reign of Abu Saʿīd. See vol. iii. p. 618. Accounts of the Ḳarakhitāʾīs will be found in Tārīkh i Vaṣṣāf, vol. iii., where their history is brought down to A.H. 694, in the Guzīdah, and, with full details, in the geographical work of Ḥāfiẓ Abrū, foll. 147—155. See also Rauzat uṣ-Ṣafā, vol. iv. p. 128, and Ḥabīb us-Siyar, vol. iii., Juz 2, p. 10.

Add. 22,789.

Foll. 340; 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; 14 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik; dated Shabān, A.H. 1250 (A.D. 1835).

I. Foll. 1—292. گلشن خسروی, a copious collection of select pieces in verse and in prose, compiled by Baḳā for Mirzā Khusrau Beg. According to a versified chronogram at the end, fol. 292 *a*, the work was completed in A.H. 1246:

این مژده رسانید مرا هاتق غیب
از گلشن خسروی ببر دامن گل

The first or poetical portion, although including verses of some early poets, deals chiefly with those who flourished in Persia about the close of the twelfth and in the first half of the thirteenth century of the Hijrah, as Sulaimān Ṣabāḥī (see Ātashkadah, fol. 180), Sayyid Muḥammad Hātif (see p. 813 *b*), Luṭf ʿAlī Beg Āzur (see p. 375 *a*), Faṭḥ ʿAlī Khān Kāshī, surnamed Ṣabā (see p. 722 *a*), ʿAbd ul-Vahhāb Nashāṭ (see *ib.*), etc. It contains the following divisions:—Ḳaṣīdahs, fol. 5 *a*. Ghazals, without alphabetical arrangement, fol. 57 *b*. Detached verses in alphabetical order, fol. 85 *b*. Ru-

bāʾīs alphabetically arranged, fol. 114 *b*. Mukhammasāt, fol. 125 *a*. Kiṭāhs, fol. 131 *b*. Maṣnavīs, fol. 141 *b*.

The last section includes two longer poems of the kind called سرای, by Mihri ʿArab, and Mirzā ʿAbd ullah, surnamed ʿIshḳ.

The prose portion, which is taken from some elegant writers who lived in India under Shāhjahān and Aurangzib, contains:—Journal of the siege of Ḥaidarābād by Niʿmat Khān ʿAlī (see p. 268 *a*), fol. 160 *b*. “Beauty and Love,” by the same (see p. 703 *b*), fol. 210 *b*. A satire on doctors, by the same (see p. 744 *b*), fol. 223 *a*. حسن و عشق “Beauty and Love,” by Tuḡhrā. Bahāriyyah بهاریه, and Murtafiʾāt مرتفعات, by the same (see p. 742), fol. 231 *a*. شهر آشوب, by Mirzā Muḥammad Shafī ʿMunshī, fol. 241 *b*. This last piece is a statement addressed to the lawyers of Iran, respecting the estate of the late Shahzādah (Muḥammad Akbar, the eldest son of Aurangzib), who died in Persia in A.H. 1118, and to whose service the writer appears to have been attached.

II. Foll. 293—338. رمز الریاحین “the secret language of sweet-scented flowers,” a description, in Maṣnavī rhyme, of the royal garden of Saʿādat-ābād, at Isfahan (see Ouseley’s Travels, vol. iii. p. 19).

Author: Ramzī, رمزی

Beg. بهشید شکر شکر خداوند
زیان چون مغز بادامست در قند

The author, whose proper name was Mirzā Hādī, son of Mirzā Ḥabīb, was a native of Kāshān. He is mentioned in the Ḳiṣaṣ ul-Khaḳānī, a work written A.H. 1076, fol. 170, as a poet and skilled painter, who was then past thirty years of age.

After a eulogy on the reigning sovereign, Shāh ʿAbbās II., the poet relates how he had been summoned to the Shāh’s presence in the royal garden, and desired to write a poem

in praise of it. The work concludes, however, with an address to Shāh Sulṭān Ḥusain, who ascended the throne in A.H. 1105.

The present copy contains twenty-nine coloured drawings representing the various flowers described in the poem.

The last two leaves contain a satire by Mirzā Sharīf on one of the Mustaufis of Shāh Ṭahmāsp. A table of contents has been prefixed to the volume, foll. 1—3.

Add. 23,496.

Foll. 252; 10 in. by 7½; 21 lines, 6 in. long; written in bold Naskhi; dated Shirāz, Muḥarram, A.H. 847 (A.D. 1443).

[ROBERT TAYLOR.]

I. Foll. 2—246 *a*. The first volume of the Persian Ṭabarī (see p. 68), containing little more than a quarter of the work.

This copy has no preface, but only a short doxology in Persian, beginning:

سپاس وافرین وستایش خدای کامکار کامران و آفریننده
زمین و زمان را

The text is in some parts considerably abridged: the introduction, which precedes the account of the creation of Adam (Zotenberg's version, pp. 9—72) is condensed to seven leaves, foll. 4—10. The history is brought down to the death of Yazdajird ul-Aṣim (Zotenberg's version, vol. ii. p. 104).

It is stated in the subscription that the MS. was transcribed by Bahā ud-Dīn B. Ḥasan B. Bahā ud-Dīn, an attendant of the shrine of Ḥājī Bahā ud-Dīn 'Uṣmān, near Shirāz, and that it belonged to the Ṣadr Ra'īs Niẓām ud-Dīn, son of the Ṣadr Ḥājī Fakhr ud-Dīn Aḥmad.

The first half of a table of contents, occupying four pages at the beginning, has been supplied by a later hand.

II. Foll. 246—252 *b*. وصیت نامه بیغمبر صلی الله علیه وسلم

phet," consisting of moral precepts addressed by Muhammad to 'Alī, and handed down by the latter.

روایت است از امیرالمؤمنین علی علیه التحية
والثنا وكرم الله وجهه كه كفت روزی رسول الخ

Written by the same scribe as art. i., and dated A.H. 848.

Add. 23,558.

Foll. 361; 11½ in. by 7½; 23 lines, 4¾ in. long; written in Shikastah-āmīz; dated Ṣafar, A.H. 1100 (A.D. 1688).

[ROBERT TAYLOR.]

I. Foll. 2—243. Ikhtiyārāt i Badī'i. See p. 469 *a*.

In the subscription of the first Maḳālat, the work is designated as Miftāḥ ul-Khazā'in, commonly called Ikhtiyārāt i Badī'i. But the former title belongs to another treatise by the same author. See *ib*.

II. Foll. 243—276. خواص الاشيا, a treatise on the medicinal properties of natural substances, without author's name.

اما بعد این کتاب را خواص الاشيا می نامند
مشمول بر شانزده باب

It is said in the preamble that the number of Bābs had been reduced from sixteen to eight. In the text, however, nine chapters are found, treating of the following subjects: Properties of various parts of the human body مغانع انسان, fol. 244 *a*, of quadrupeds, fol. 245 *b*, birds, fol. 254 *b*, reptiles and insects, fol. 259 *b*, fruits and flowers, fol. 262 *a*, seeds, fol. 270 *b*, herbs, fol. 271 *b*; leaves, fol. 272 *a*, gums, *ib*., and stones, fol. 273 *a*.

III. Foll. 276 *b*—294. A treatise in ten chapters (Faṣl) on hemorrhoids and three kindred diseases, بواسیر و نواصیر و ریح بواسیر و شقاق

Author: Muḥammad B. Jamāl, called 'Alā ut-Ṭabīb, محمد بن جمال الهدعو بعلاء الطیبیب

Beg. الحمد لله الذي ابدع بفضله في الانسان عجائب
البداعات

IV. Foll. 296—305. An extract relating to the medicinal properties of various kinds of food, without title or author's name.

Beg. قانون اول بطريق قياس نتوان دانست
وقياس ان باز بتوسط طبعها

The rubrics have not been inserted.

V. Foll. 306—361. قرايادين الحكيم شفائى, a treatise on compound medicaments. See p. 473 *b*.

Add. 23,568.

Foll. 102; 7 in. by 5; from 18 to 23 lines, 3¼ in. long; written in small Nestalik; dated A.H. 889—894 (A.D. 1484—1489).

[ROBERT TAYLOR.]

I. Foll. 2—31. شرح مختصر در معرفت تقويم, a commentary upon the treatise of Naṣir ud-Din Tūsi on the almanac, with the text. See p. 452 *b*.

Beg. الله احمد على نعمايه واشكر على آلايه واصاى

From a passage, fol. 7 *a*, in which the date of Naurūz is fixed for A.H. 727, it becomes probable that the commentary was written in that year.

II. Foll. 32—53. اصول الملاحم, a treatise on prognostics to be drawn from eclipses, storms, and other phenomena, according to the time of their appearance in the solar year.

Author: Abu'l-Faḥr Ḥubaish B. Ibrāhīm ut-Tiflīsī, ابراهيم التفليسي

Beg. شكر و سپاس مر خدايرا جل جلاله و عم
نواله كه جهانرا

The work is intended, according to the preface, to elucidate two books called كتاب, one of which is ascribed to Daniel, and the other to Ja'far Ṣādiq. The author says that he had written it after completing an-

other work, entitled قانون الادب (see Haj. Khal., vol. iv., p. 494, and the Munich Catalogue, p. 110), and that he had drawn its matter from Greek and Arabic writers. It is divided into twenty-five Faṣls.

The author, who wrote several other works on medicine and astrology, is stated by Haj. Khal., vol. v. p. 25, to have dedicated one of them to Kīlij Arslān Rūmi, while he composed another, كناية الطب, for Abul-Ḥariṣ Malakshāh (see the Gotha Catalogue, p. 64). The former of these princes was apparently Kīlij Arslān B. Mas'ūd, who died A.H. 588, after a nominal reign of nineteen years, during the latter part of which he had been confined in Kūniyah by his son Kuṭb ud-Din Malakshāh. See Kāmil, vol. xii. pp. 31 and 57. Wüstenfeld, Arabische Aertzte, p. 30, mentions the author without fixing his period.

The present work is mentioned by Haj. Khal., vol. vi. p. 111, under the title of ملحمة دانيال; but the author's name is altered to Jalīs. For similar works see the Bodleian Catalogue, vol. ii. p. 332, note i.

III. Foll. 55—77. هداية النجوم, a manual of astrology.

Author: Naṣir ud-Din Ḥaidar B. Muḥammad ush-Shirāzi.

Beg. شكر و سپاس خدايرا كه منزه است ذات او

The author states that he had written it A.H. 687, after finishing another work called زيج رصد السيار. It is divided into thirty Bābs, partly disposed in tabular form.

IV. Foll. 77 *b*—85. An extract from a work entitled روضة المجيبين, with the heading مقالات مسائل في العلل والاسباب. It explains in twenty questions and answers the origin and reasons of the terms and divisions adopted by astronomers. See further on, Add. 27,261, xii., and Haj. Khal., vol. iii. p. 512.

V. Foll. 86—101. An account of the institution of Naurūz by the early kings of Persia and of various usages and observances connected with that festival.

Beg. ابن کتابیست که تالیف کرده اند در کشف
حقیقت نوروز

Add. 23,580.

Foll. 378; 10 in. by 7; 23 lines, $4\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān, gilt headings, and gold-ruled margins; dated Ramazān, A.H. 891 (A.D. 1486).

[ROBERT TAYLOR.]

I. Foll. 2—155. رشف النصائح الایمانیه, وکشف الفضائل الیونانیه, a collection of Ḥadīṣ, or sayings of Muḥammad, with Sufi comments, translated from the Arabic of Shihāb ud-Dīn 'Umar B. Muḥammad us-Suhrawardī, شهاب الدین عمر بن محمد السهروردی

This celebrated Sufi was born, A.H. 539, in Suhraward, near Zanjān, in Irak, and died in Baghdād, A.H. 632. See his life in Ibn Khallikān, de Slane's translation, vol. ii. p. 382, the Nafahāt ul-Uns, p. 544, and Majālis ul-Mūminīn, fol. 315. The Arabic work is mentioned, under the title of رشف النصائح, in the last two of the sources above quoted. Compare Haj. Khal., vol. iii. p. 465, who notices a Persian translation by Mu'īn ud-Dīn Yazdī (see p. 168 *a*).

The translation is divided into fifteen Bābs and two Khātīmahs. The present copy wants the preface and a portion of the first Bāb. The translator's name does not appear.

II. Foll. 156—378. مجمع البحرين, a Sufi allegory, in which man is represented as a kingdom, the Khalīfah or sovereign of which is the spirit.

Author: Shams ud-Dīn Ibrāhīm, Muḥtasib of Abarḳūh, شمس الدین ابراهیم المحتسب بارتقوه

Beg. شکر و سپاس بی التباس و حمد و ثنا

It is stated in the preface that the long contemplated work had been delayed by a journey which the author was compelled to take in A.H. 711, and by the loss of his books at sea. He subsequently proceeded to Tustar in the train of one of the late rulers of the land, and thence to the shrine of the Imām Zain ul-'Abidīn (in Medina), where he settled in the monastery of Shaikh Ṣadr ud-Dīn. There he wrote the present work in A.H. 714, in obedience to a behest conveyed to him in a dream by 'Alī.

It is divided into seven Kīsm, each of which comprises five Bābs. A full table of contents is given at the end of the preface. The author inserts occasionally verses of his composition in which he takes the poetical surname of Muḥtasib.

Add. 23,569.

Foll. 135; $7\frac{3}{4}$ in. by $3\frac{1}{2}$; 18 lines, $1\frac{7}{8}$ in. long; written in Naskhī, with three 'Unvāns and gold-ruled margins; dated A.H. 1055—1057 (A.D. 1645—1647).

[ROBERT TAYLOR.]

I. Foll. 1—46. The astronomical treatise of 'Alī Kūshī. See p. 458 *a*.

II. Foll. 46 *b*—56. Tashrīḥ ul-Aflāk, by Bahā ud-Dīn 'Amīlī, in Arabic. See the Arabic Catalogue, p. 622 *b*.

III. Foll. 56 *b*—77. A treatise on the almanac by Naṣīr ud-Dīn Ṭūsī. See above, p. 452 *b*.

IV. Foll. 78—103. A treatise on the astrolabe by the same. See p. 453 *a*.

V. Foll. 103 *b*—185. Khulāṣat ul-Ḥisāb. See the Arabic Catalogue, p. 622 *b*.

Add. 24,041.

Foll. 430; $8\frac{3}{4}$ in. by 6; from 11 to 15

lines; written in Nestalik, early in the 19th century. [H. H. Wilson.]

I. Foll. 1—96. *ذیرنگ ظہور*, an account of the mythology, castes, and sects of the Hindūs.

Beg. *بنام آن کہ او مقصود ہر نام*

The author, whose name does not appear, states in the preface that he had written some years previously a shorter treatise on the same subject. The work is divided into seven chapters termed *Jalvah*, and subdivided into *Furūghs*.

Contents: 1. Creation, Brahma, fol. 5 *b*. 2. The four and twenty *Avatārs*, fol. 8 *a*. 3. The four castes, fol. 23 *a*. 4. Their ramifications, fol. 26 *a*. 5. Hindū doctrines, fol. 37 *a*. 6. Hindū *faḳīrs*, fol. 46 *a*. 7. Hindū sects, fol. 53 *b*.

This last chapter, which is said to follow the same arrangement as the author's previous treatise, is divided into nine sections. The first contains an introduction. The six next following treat of the Vaishnavas, Shaivas, Shāktas, Nānakshāhīs, Jainas, and Vedantis. The eighth contains a census of Benares compiled by the author A.D. 1800, fol. 81 *b*. The ninth enumerates the Hindū sciences and the standard works on each, fol. 86 *b*.

This is in all probability the work referred to by H. H. Wilson in his "Sketch of the religious sects of the Hindūs," p. 6, and ascribed by him to Sītal Sinh, Munshī of the Rājah of Benares. A similar work of the same author, *Silsilah i Jogiyān*, is noticed in the Mackenzie Collection, vol. ii. p. 143.

II. Foll. 97—180. The tale of 'Ain ul-Baṣar and Munīr ul-Mulk, in Hindustani.

III. Foll. 181—198. Chronological account of the kings of Dehli from Firūz Shāh, A.H. 633, to Aurangzib, with the legends of their coins; written in January, A.D. 1809, for Mr. Foster.

IV. Foll. 199—355. A *Maṣnavi* on *Tauḥīd* in Hindustani, eight lines in a page.

V. Foll. 356—410. An abstract of Indian history, without preface or author's name.

Beg. *باب اول تمامی حقیقت سرزمین کہ این دیب را*

It contains a short account of the cosmogony and divisions of the world according to the Hindūs, of the *Ṣūbahs* of India and their revenue, of the early kings of India and of the kings of Dehli from the Muslim conquest to Shāh 'Ālam, A.H. 1204.

VI. Foll. 411—417. A list of the early kings of Persia, and of the sovereigns of Bengal.

VII. Foll. 419—429. Tabulated list of the sovereigns of Hindustan from *Judhishtir* to Shāh 'Ālam.

Add. 25,016.

Foll. 134; 6 in. by 4; 11 lines, 2 in. long; lithographed in small Nestalik; dated *Ramāzān*, A.H. 1248 (A.D. 1832).

I. Foll. 1—108. The Journal of the siege of *Ḥaidarābād*, by Nī'mat Khān 'Ālī. See p. 268 *a*.

II. Foll. 109—132. *Ḥusn u 'Ishk*, by the same. See p. 703 *b*.

The last two folios contain a eulogy on the author by the editor, *Mirzā Ḥamzah Māzandarānī*.

Add. 25,493.

Foll. 138; 7 in. by 4; 15 lines, 2½ in. long; written in fair Nestalik in two gold-ruled columns, with 'Unvān, probably in the 17th century.

I. Foll. 2—58. *Rauzat ul-Anvār*, by Khwājū Kirmanī. See p. 621 *a*.

On fol. 12 there is a considerable gap, without any apparent break. It extends from the latter part of the prologue to the fourth Maḳālah, and corresponds to foll. 156—161 of Add. 7758. The last page is also wanting.

II. Foll. 59—132. *Mazhar ul-Āṣār*, by Hāshimī. See p. 802 *b*.

Add. 25,791.

Foll. 111; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 14 lines (3 in. long) in a page; written in a small and plain Nestalik, and dated (fol. 36 *b*) Muḥarram, A.H. 1208 (A.D. 1793).

[WM. CURETON.]

I. Foll. 2—36. An abridged recension of the Institutes of Timūr (Jos. White's edition, pp. 156—408), with the continuation.

II. Foll. 38—77. Two extracts from the *Tārīkh i Nādirī* (see p. 192), relating to Nādir Shāh's invasion in India and to his death, and corresponding to foll. 166—188 and 227—237 of Add. 6576.

III. Foll. 78—111. راجاری, an account of the kings of Dehli from Judhishtir to Shāhjahān, giving the name and length of reign of each.

Beg. شنو زوی و نای دنیا ای شاه

The author, who designates himself by the poetical surname Valī, is called in the subscription Banvālī Dās, Munshī of Dārā Shikūh, بنوالیداس المختص بولی منشی سلطان دارا شکوه. In other copies he is called Bhavānī Dās بهوانی داس. A Maṣnavī ascribed by Dr. Sprenger to Valī Rām, called Banvālī Dās, Oude Catalogue, p. 589, is probably also due to him.

Add. 25,792.

Foll. 202; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 12 lines, $3\frac{1}{2}$ in. long; written in cursive Nestalik; dated Faṭḥābād, Ṣafar, A.H. 1066 (A.D. 1656).

[WM. CURETON.]

I. Foll. 1—107. *Zikr ul-Mulūk*, by 'Abd ul-Ḥaḳḳ Dihlavī. See p. 223 *b*.

II. Foll. 109—130. An extract relating to 'Alī, from the *Manāḳīb Murtaḏavī* of Mir Ṣālīḥ (see p. 154 *a*). Rules for blood-letting. An account of the Hindū Jugs, or ages of the world. An anecdote of Abu 'Alī Ibn Sīnā. Account of Shaddād, the King of Yaman. Historical anecdotes relating to 'Imād ud-Daulah, 'Azud ud-Daulah, Māmūn, Shāh Shujā', Rashīd and the Bar-makides. An account of the embassy sent by Mirzā Shāh Rukh to China, A.H. 822, from Maāṣir ul-Buldān, and other extracts.

III. Foll. 131—199. The Institutes of Timūr, fol. 131 *a*. The Designs and Enterprises, fol. 170 *a*. Continuation of the Institutes (Add. 26,191, foll. 326—347), slightly imperfect in the end, fol. 188 *b*.

Add. 25,823.

Foll. 105; 12 in. by 8; from 13 to 15 lines, $3\frac{1}{2}$ in. long; written in Nestalik, for a Mr. Rigby, dated Sūrat, Jumāda II., A.H. 1231 (A.D. 1815).

[WM. CURETON.]

I. Foll. 1—73. The *Dīvān* of Hilālī. See p. 656 *a*.

II. Foll. 74—105. A collection of Hindustani poems, including elegies on the death of Ḥasan and Ḥusain, with a few Persian verses.

Add. 25,835.

Foll. 246; 9 in. by $5\frac{1}{2}$; from 15 to 17

lines, about 4 in. long; written in Nestalik; apparently in India, about the close of the 18th century. [WM. CURETON.]

I. Foll. 4—60. انيس احسن, the tale of 'Ākil, the carpenter's son, Prince Ḳais, and Princess Giti-Afrūz.

Author: Aḥsan Ullah, احسن الله

Beg. بعد از حمد و سپاس داوری که هفت ورق

The author states at the end that he had written this tale in Shāhjahānābād during the reign of Aurangzib. The date is enigmatically conveyed by the following line:

با انيس احسن و خوش قلب را از دست ده

“With a fair and sweet mate let loose the heart,” which, interpreted as a chronogram, probably means: “from the total formed by the words خوش احسن و خوش, *i. e.* 1152, let go the heart, or the value of the middle letter, of دست, *viz.* 60.” This would give A.H. 1092.

II. Foll. 61—149. قصه شیر مردان علی مرتضی, the story of Shir Mardān 'Alī Murtazā.

Beg. الحمد لله . . . اما راودان اخبار و ناقلان بلاغت آثار گذارندگان اسرار

It comprises a series of fabulous narratives relating to the favourite hero of a Shi'ah legend, as follows:—'Alī's expedition against Zumrah the fire-worshipper, king of the Barbarians, fol. 61. The story of Ḥanafīyyah Bānū, a daughter of the Ḳaisar of Rūm, captured by 'Alī, and of the son she bore him, Shāh-zādah Muḥammad i Ḥanafīyyah, fol. 71. 'Alī's encounter with a dragon in the Maghrib, fol. 89. 'Alī's expedition against the infidels, in revenge of Amīr Ḥamzah's death, fol. 98, etc.

III. Foll. 150—246. The tales of a parrot (see p. 753 *a*), wanting a page at the beginning, and breaking off in the twenty-second tale.

Add. 25,843.

Foll. 215; 14 in. by 8½; 29 lines, 5¼ in. long; written in Nestalik; dated Akbarābād (Agra), A.H. 1082 (A.D. 1671).

[WM. CURETON.]

I. Foll. 2—72. Akhlāḳ i Nāshirī, the ethics of Naṣir ud-Dīn Ṭūsī (see p. 441 *b*), with the earlier preface mentioned p. 442 *a*. The later preface has been added in the margin.

II. Foll. 73—180. The Rubā'īs of Mullā Saḥābī (see p. 672 *a*), about five thousand in number, alphabetically arranged.

Beg. اي عالم خوب و زشت و آشوب اورا
ا: فاتحه زاده فکر کن خوب اورا

III. Foll. 181—215. Theological tracts by Maṣṣūr (Ghiyāṣ ud-Dīn; see p. 826 *a*), Aḳā Ḥusain Khānsārī, and Muḥammad Bāḳir Dāmād (see p. 835 *a*), in Arabic.

Add. 25,856.

Foll. 308; 8½ in. by 5¾; from 11 to 15 lines a page; written by several hands, in Faizābād, Oude, about A.H. 1230 (A.D. 1815). [WM. CURETON.]

I. Foll. 1—53. بقرق لامع, a Hindustani Maṣnavī, composed in refutation of سيف تاطع, a Sunni poem, A.H. 1231.

II. Foll. 54—109. صراط النجاة, a Shi'ah manual on the laws relating to ablution, prayer, and fasting, in nine Bābs.

Author: Muḥammad Ḥusain Ṭīhrānī, محمد حسين طهرانی

Beg. شکر بچید و ثغای بی عدد هر خدائرا سزد که
بفی نوع انسان را

The author, a Shi'ah convert, wrote it in Mashhad by order of the great Mujtahid Sayyid 'Alī ut-Ṭabāṭabā'ī, as a popular

abridgment of that learned man's Arabic treatise, designated as شرح مختصر نافع.

III. Foll. 110—184. صحيفة الابرار در بيان احاديث و اخبار. A work treating of Shi'ah traditions relating to 'Alī, and of some nice points of Shi'ah law.

Author: Aḥmad B. Muḥammad Riẓā B. Muḥammad Baḳīr ul-Māzandarānī, احمد بن محمد رضا بن محمد باقر المازندرانی

Beg. الحمد لله الذى اكرمنا بالدين المشهور والعلم المانور.

The work, which consists of an introduction and eight chapters (Faṣl), is dedicated to Navvāb Muḥammad Dārāb 'Alī Khān Bahādur (steward of the Begam of Oude from A.H. 1196 to A.H. 1230; see p. 310 a).

IV. Foll. 185—193. رساله جبر و تفويض ملا محمد باقر. Comments on a saying of Imām Riẓā relating to free will and predestination, by Mullā Muḥammad Baḳīr (see p. 20 a).

Beg. الحمد لله . . . اما بعد شيخ صدوق محمد بن بابويه قمى

V. Foll. 194—308. در بحر المناقب, a work treating of the merits and prerogatives of 'Alī.

Author: 'Alī B. Ibrāhīm, surnamed Darvish Burhān, على بن ابراهيم الملقب بدرويش برهان

Beg. سياسى في قياس و ثنائى في منتها مر حضرت مبدع

It is stated to have been abridged from an extensive Arabic work of the same author entitled بحر المناقب (see Bibliotheca Sprenger., No. 167). It is divided into an introduction and twelve Bābs.

Add. 25,860.

Foll. 173; 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 16 lines, 4 $\frac{1}{2}$ in. long; written in a cursive character; dated Mednīpūr, Orissa, A.H. 1224 (A.D. 1809).

[W.M. CURETON.]

I. Foll. 1—41. منتخب النحو, a treatise on the rules of syntax applied to Persian, and illustrated by poetical quotations.

Author: Amīr Ḥaidar Ḥusainī Balgrāmī, امير حيدر حسينى بلگرامى

Beg. حمد فاعل اشيا حق جل و علا را بکدام نحو

This work was written, as stated in the preface, in A.H. 1214.

II. Foll. 42—89. منتخب الصرف, a treatise on the formation of Arabic words used in Persian, by the same author.

Beg. در ارباب تتبع محاورات السنهء مختلفه هو بداست.

III. Foll. 90—111. قواعد فارسى, a Persian grammar.

Author: Raushan 'Alī Anṣārī Jaunpūrī, روشن على انصارى جونپوري

Beg. بعد حمد حضرت افريدگار و نعمت رسول

Raushan 'Alī, known as the author of several treatises on arithmetic and grammar, and of an imitation of Ḥarīrī's Maḳāmāt, died as professor in the College of Fort William, Calcutta, about A.D. 1810. See Tārīkh i Farrukhābād, Or. 1718, fol. 177, and above, p. 311 b.

The work, which is founded on the Farhang i Rashīdī (see p. 500 b), is divided into a Muḳaddimah, eleven Bābs, and a Khātimah. It has been printed in Calcutta, A.H. 1232 and 1249, and lithographed in Lucknow.

IV. Foll. 112—170. The prose works of Zuhūrī (see p. 741 b, artt. i.—v.), wanting the latter part of the Ruḳā'āt.

Add. 25,866.

Foll. 111; 10 $\frac{3}{4}$ in. by 7; 18 lines, 4 $\frac{1}{4}$ in. long; written in Nestalik, with four 'Unvāns; dated Jumāda I., A.H. 1229 (A.D. 1814).

[W.M. CURETON.]

Four prose works by Mirzā Kaṭil, viz.: Letters from Persia, fol. 1. Shajarat ul-Amānī, fol. 19. Nahr ul-Faṣāhat, fol. 31. Chār Sharbat, fol. 62. See p. 794 *b*, artt. i—iv.

Add. 25,871*.

Foll. 177; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; written by several hands, apparently in India, in the 18th and 19th centuries. [WM. CURETON.]

I. Foll. 2—36. A treatise on astronomy by 'Alī Kūshī. See p. 458 *a*.

II. Foll. 39—54. A short treatise on Arabic conjugation, called in the subscription *مبزان عربى*. See p. 523 *b*, Add. 5566.

III. Foll. 55—107; dated Shavvāl, A.H. 1231 (A.D. 1816) *رسالة ببلى*, a treatise on Arabic flexion, translated from the English of (John) Baillic, Professor of Arabic in the College of Fort William.

Beg. *المحمد لله رب العالمين . . . اما بعد اين رساله ايست در صرف انتخاب شافيه و فصول اكبرى*

IV. Foll. 109—157; dated Rabi' II., 24th year of Shāh 'Ālam (A.H. 1196, A.D. 1782). Journal of the siege of Haidarābād, by Ni'mat Khān 'Āli. See p. 268 *a*.

V. Foll. 158—169. A portion of a collection of anecdotes in Arabic.

VI. Foll. 171—177. The Pand-nāmah of Sa'dī, imperfect at beginning and end.

Add. 26,173.

Foll. 68; $8\frac{1}{4}$ in. by $3\frac{3}{4}$; 17 lines, 3 in. long, in a page; written in Nāskhi and cursive Indian Nestalik, apparently in the 18th century. [WM. ERSKINE.]

A scrap-book containing prayers, and short poems in praise of Muḥammad, in Arabic, Persian and Hindustani.

Add. 26,237.

Foll. 215; 9 in. by 5; 13 lines, 3 in. long; written in Nestalik, in India; dated A.H. 1192 and 1200 (A.D. 1778 and 1786)

[WM. ERSKINE.]

I. Foll. 2—77. Dastūr ul-'Amal Āgahī. See p. 402 *a*.

II. Foll. 78—128. *رساله سالار جنگ*, an account of Dehli, by Navvāb Dargāh Kūli Khān Bahādūr Sālār Jang Mūtaman ud-Daulah.

Beg. *وقتی که نواب درگاه قلیخان . . . درفاقت نواب نظام الملک*

It was written, as stated in a short pre-ambule, during the author's stay in the capital, whither he had followed Niẓām ul-Mulūk Āṣafjāh. This probably happened in A.H. 1150, when the latter Amīr was called by Muḥammad Shāh to Dehli, and stayed there two months (see Ma'aṣir ul-Umarā, fol. 567). Shaikh Ḥazīn, who came to India A.H. 1147, is mentioned by the author as one of the poets of Dehli; but there is no reference to the invasion of Nādir Shāh which took place in A.H. 1151.

Dargāh Kūli Khān, son of Khānadan Kūli Khān, traced his origin to the Būrbūr, a Turkish tribe fixed near Mashhad, but his forefathers had settled in India under Shāh-jahān. Boru in Sangmīr, Deccan, A.H. 1122, he rose in the service of Niẓām ul-Mulūk Āṣaf Jāh, who kept him in constant attendance upon himself. He received from Ṣalābat Jang the title of Mūtaman ud-Daulah, and the Ṣūbahdārī of Aurangābād, and died A.H. 1180. See Ḥadikat ul-'Ālam, vol. ii. p. 283.

The author notices not only the sacred edifices and places of public resort, the festivals, and the tombs of the saints, but also the celebrated Shaikhs, poets, singers, and dancers, who lived at that time in Dehli.

III. Foll. 129—176. دستور نظم, a treatise on Persian prosody.

Author: Sayyid Muḥammad B. Muḥammad Bākīr Mūsavī, poetically surnamed Vālih, سید محمد بن محمد باقر موسوی مختص بواله

برجسته مصرعی که از رنگینی و رسائی چون سرو.

This elementary treatise, which the author wrote at the instance of some friends in A.H. 1140, is divided into a Muḥaddimah, three Bābs, and a Khātimah. The metres are illustrated by numerous examples, among which are many verses of the author's composition.

IV. Foll. 177—215. نسخه آتشبازی, a treatise on pyrotechny.

حمد و سپاس نبی که خدا را که نار را بر خلیل.

It is a compilation from the most approved works on the subject, divided into twenty chapters. Its approximate date may be inferred from a reference to a firework prepared for the Shab i Barāt of A.H. 1183.

Add. 26,243.

Foll. 69; 8½ in. by 6; from 15 to 17 lines, about 4 in. long; written in a cursive Indian character, apparently in the 18th century.

[WM. ERSKINE.]

I. Foll. 2—11. The first part of the Journal of the siege of Ḥaidarābād, by Ni'mat Khān 'Alī. See p. 268 *a*.

II. Foll. 12—68. فوائد علیشیری, a commentary on some difficult verses in the first part of the Iskandar Nāmāh of Nizāmī, by Muḥyi ud-Dīn B. Nizām ud-Dīn; imperfect at the end.

Beg. سیاسی بیقیاس مردارای کونین را که میزان اشعار.

The author, who was a disciple of Sayyid Ashraf Jahāngīr (see p. 412 *a*), compiled it A.H. 956, from the marginal notes of a writer designated as Shaikh Muḥaddīṣ, and from

other sources, by desire of his patron, Naṣīr ud-Dīn Miya'n 'Alī Shīr.

See Sprenger, Oude Catalogue, p. 522.

Add. 26,267.

Foll. 41; 9¼ in. by 7; 15 lines, 4¼ in. long; written in Nestalik, apparently in India, on paper water-marked 1806. [WM. ERSKINE.]

I. Foll. 2—37. Counsels of Nizām ul-Mulk (see p. 446 *a*), wanting the last quarter of the work (Or. 256, foll. 71—93).

II. Foll. 37 *b*—41. Notice on the life of Maulānā Muḥammad Kāzī, بیان احوال حضرت مولانا محمد قاضی

This Shaikh, originally called Muḥammad B. Burhān ud-Dīn, was a native of Samarqand, and became a disciple and Khalifah of the well-known chief of the Naqshabandī order, Khwājah 'Ubaid Ullah Aḥrār (see p. 353 *b*). He is the author of the Silsilat ul-'Arifīn (see Haj. Khal., vol. iii. p. 607), in which he gave an account of his own life. Having left Bukhārā at the time of the Persian conquest, A.H. 916, he settled in Andajān, and died A.H. 921. See Tārīkh i Rashīdī (*supra*, p. 167 *b*), and Ṭabaqāt i Shāhjahānī, fol. 145.

The author of the notice, whose name does not appear, had received his information from the disciples of Muḥammad Kāzī.

Add. 26,273.

Foll. 143; 8 in. by 4¼; 15 lines, 3 in. long; written in cursive Nestalik, about the beginning of the 19th century.

[WM. ERSKINE.]

I. Foll. 2—109. History of the Deccan from the rise of the Bahmanī dynasty to A.H. 1203.

Beg. برضایر آگاه دلان بیدار مغز ظاهر و باهر است.

This work, which has neither title nor preface, was written, as appears from a reference to the current year, fol. 15 *a*, in A.H. 1203. The substantial agreement of the chapter relating to the Marattas with the *Bisāṭ ul-Ghanā'im* of Lachhmī Narāyan Shafīk (see p. 328 *b*) leads to the inference that it is due to the same author. It is probably a later edition or abridgment of the history of the Deccan which Lachhmī Narāyan is known to have written A.H. 1200, a date expressed by its title تنسيق شکر (see p. 238 *b*).

Contents:—Introduction treating of the wealth of the Deccan, the manners and character of its inhabitants, and their mode of warfare, fol. 2 *a*. The Bahmanīs from their origin to the rise of Amīr Barīd, fol. 3 *a*. The kings of Bijānagar from the accession of Tamrāj to the death of his son Rāmraj, in A.H. 972, fol. 6 *a*. The 'Adīlshāhīs of Bijāpūr down to the capture of Sikandar, A.H. 1097, fol. 15 *b*. The Nizāmshāhīs of Daulatābād down to their extinction, A.H. 1040, fol. 43 *b*. The Ḳuṭubshāhīs down to the capture of Golconda, A.H. 1098, fol. 64 *b*. Some chiefs who attained a short lived independency, viz. Bahādur Gilānī, in Kokan, Dastūr Dīnār, an Abyssinian eunuch, in Ḥasanābād and Sāghar, Fatḥullah 'Imād ul-Mulk in Berār, Amīr Ḳāsim Barīd in Bedar, fol. 67 *a*. Aṣaffah Nizām ul-Mulk, and his successors, the Nizāms of Ḥaidarābād, down to the peace made by Nizām 'Alī with Nānā Pharnavis, fol. 68 *b*. The Marattas from the rise of the Bhoslah family to the battle of Pānīpat, A.H. 1161, which is described at great length, fol. 74 *a*. Here the copy breaks off, the death of Jankoḷī being the last event recorded.

II. Foll. 110—136. رساله نازک شاه, an account of the Sikhs from their origin to A.H. 1178.

Author: Budh Singh, of the Khatri caste, surnamed Arūrah, بده سنکه قوم کھتری عرف اروره.

Beg. کار پردازان ایجاد و نکوین که عبارت از تضا

The author, who describes himself as a servant of the Dehli Court and an inhabitant of Lahore, states in the preface that he had written this work by desire of Major James Mordaunt, نواب معین الدوله نصیر الملک میجر جمس, مردانصاحب انگریز بهادر صلابت جنک لاله, who had arrived at the capital A.H. 1197, and to whose service he was attached. He adds that he had been assisted in its composition by Lālah 'Ajā'ib Singh, of the Sūraj tribe, لاله عجایب سنکه قوم سورج.

The narrative, beginning with a short notice on Nānak and a meagre enumeration of his successors, becomes fuller for the time of Gūrū Gobind, and still more so for the subsequent period, in which transactions are recorded year by year, from A.H. 1131 to 1178. The last event mentioned is the attack of the Sikhs on Aḥmad Shāh Durrānī, during his retreat across the Satlaj, A.H. 1178. The author adds that from that time to the date of composition the Sikhs had remained in undisturbed possession of their territories.

III. Foll. 137—143. Fragment of a chronicle written in the reign of Farrukhsiyar. It contains an account of that emperor's accession in Dehli, and of the expedition of 'Abd uṣ-Ṣamad Khān, Ṣūbadār of Lahore, against the Sikhs, which ended in the capture and execution of their chief Bandā (A.H. 1126. See Khāfī Khān, vol. ii. p. 761).

It begins with the heading: جلوس میمنت مانوس محمد فرخ سیر پادشاه غازی بر تخت فرمانروای در شاه جهان اباد و کشتن محمد معز الدین و ذو الفقار خان

The author, whose name does not appear, states incidentally, fol. 141 *b*, that he served at that time as Nā'ib under 'Arif Beg Khān, governor of Lahore.

On the fly-leaf of the MS. is written, "From Gen. Malcolm to Wm. Erskine, Nov. 1811."

Add. 26,275.

Foll. 49; 8 in. by 6; from 10 to 20 lines; written by several hands, apparently in the 19th century. [WM. ERSKINE.]

I. Foll. 1—13. A short account of the Marattas from the rise of Sīvajī to the death of Narāyan (A.H. 1188).

Author: Munshī Ḥusām ud-Dīn, منشی حسام الدین

Beg. اول کسی کہ بر سر قوم مرہنتہ نامور و مشہور

As the son of Narāyan, Mādhū Rāo, who was born A.H. 1188 (see Grant Duff, vol. ii., p. 264), is spoken of as a child of two years, the work must have been written A.H. 1190. It concludes with a description of the Marattah country, its produce, trade, and customs.

II. Foll. 14—25. Extract from the Maṭla' us-Sa'dain (see p. 181 *b*), relating to the embassies sent by Shāhrukh to China. See Journal des Savants, vol. xiv. p. 308.

III. Foll. 26—31. بغیة الباحث عن جمل الوارث, a versified treatise on the law of inheritance, in Arabic.

IV. Foll. 33—35. An account of the incursions of the Vahlhābis into Ḥijāz and Yaman, A.H. 1217 and 1218, by Munshī Ḥājī 'Abd Ullah Makkī.

V. Foll. 35—44. Preface of the Divān of Ḥāfiz, with some Kaṣīdahs.

VI. Foll. 45—49. A fragment of Favā'id Ziyā'iyah. See the Arabic Catalogue, p. 232 *b*.

Add. 26,292.

Foll. 114; 8 in. by 4½; 15 lines, 3 in. long; written in cursive Shikastah-āmīz, apparently in India, in the 17th century. [WM. ERSKINE.]

I. Foll. 2—86. Nuzhat ul-Arvāḥ. See p. 40 *a*.

II. Foll. 86 *b*—94. Risālah i Khwājah 'Abd Ullah Anṣārī. See p. 35 *a*.

III. Foll. 94 *b*—114. The Lavā'ih of Jāmī. See p. 44 *a*.

Add. 26,293.

Foll. 105; 7 in. by 4; 14 lines, 2¼ in. long; written in fair Shikastah-āmīz; dated Sha'bān, A.H. 1079 (A.D. 1669).

[WM. ERSKINE.]

I. Foll. 2—86. سراج المنیر, a collection of moral anecdotes.

Beg. ستایش کریمی را کہ حلیہ خلتش زبوریست زبندہ

The author describes in a fanciful prologue, evidently imitated from Sa'di's Gulistān, an enchanted garden in which he culled these flowers for his friends. The work is written in ornate prose, interspersed with verses, and is divided into twenty sections called Lam'ah, a table of which is given in the preface. They treat of good manners, modesty, meekness, justice, liberality, patience, and other virtues, or of passions and vices, each of which is illustrated by the precepts of Muḥammad and by anecdotes, chiefly relating to prophets and saints.

The author gives his name at the beginning of the epilogue, fol. 85 *b*. Although it has been purposely obliterated in the present MS., it appears, from the faint lines still visible, to be Ibn Shams ud-Dīn Muḥammad Sharif ابن شمس الدین محمد شریف, as in two other copies noticed in Mélanges Asiatiques, vol. ii. p. 58, and vol. iv. p. 498.

Before the epilogue is found the statement that "the book was finished" at the end of Rabī' I., A.H. 1030. Whether that date refers to the composition of the work, or to the transcription of some earlier copy, remains doubtful: the fact that the second of the MSS. above mentioned is said to bear a

still earlier date, viz. A.H. 1024, favours the latter alternative.

II. Foll. 88—103; about 30 lines in a page, written diagonally, in minute Nestalik.

The preface of Nauras, *Gulzār i Ibrāhīm*, and *Khwān i Khalīl*, by *Zuhūrī* (see p. 741 *b*, I.—III.), and a letter to Shaikh *Abul-Fazl* by the same.

Add. 26,294.

Foll. 124; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$; 13 lines, 2 $\frac{3}{4}$ in. long; written partly in Nestalik, apparently in the 17th century, partly (foll. 94—124) in cursive *Shikastah-āmīz*, in the 18th century. [WM. ERSKINE.]

I. Foll. 2—18. Notice on the life and miracles of *Khwājah 'Abd ul-Khalīq Ghujdavānī*, عبد الخالق غجدوانی

ازان شیخ ربانی و ازان مرشد همدانی شیخ
ابو یوسف

This celebrated saint, son of Shaikh 'Abd ul-Jamīl of *Malāṭīyah*, and one of the four *Khalīfahs* of *Khwājah Yūsuf Hamadānī*, who died A.H. 535 (*Nafaḥāt*, p. 428), was born in *Ghujdavān*, near *Bukhārā*, and died there, according to the *Riyāz ul-Auliya*, fol. 62, A.H. 575, leaving a book of precepts, *Vaṣīyyat Nāmāh*, to his disciples (*Haj. Khal.*, vol. vi. p. 444). See *Nafaḥāt ul-Uns*, p. 431, *Rashaḥāt*, foll. 6 and 12, and *Haft Iqlim*, fol. 582.

II. Foll. 19—50. Sayings of *Khwājah Bahā ud-Dīn Naqshaband*, collected by *Muḥammad B. Muḥammad Ḥāfiẓī Bukhārī*.

حمد و ثناء بی حد و منتها و شکر و سپاس

The subject of the notice, the founder of the order called after him *Naqshabandi*, was born in *Bukhārā* A.H. 728, and died A.H. 791. See *Nafaḥāt*, p. 439, *Rashaḥāt*, fol. 31, and *Ḥabīb us-Siyar*, vol. iii., Juz. 3, p. 87.

The work was written, as stated in the

preface, at the request of 'Alā ud-Dīn *Muḥammad Bukhārī*, surnamed 'Aṭṭār, one of the leading disciples of *Bahā ud-Dīn* (who died A.H. 802; See *Nafaḥāt*, p. 445).

The writer of the notice, better known as *Khwājah Muḥammad Pārsā*, an eminent follower of the same master, died in *Medina*, A.H. 822. See *Nafaḥāt*, p. 448, *Rashaḥāt*, fol. 33, and *Ḥabīb us-Siyar*, vol. iii., Juz 3, p. 142.

The work, which is endorsed مقامات خواجه عطاء اللطیف والدین قدس سره, is described in *Krafft's Catalogue*, p. 113, under the title رسالة القدسيه النقشبندية. Compare *Stewart's Catalogue*, p. 28.

III. Foll. 51—71. Sayings and miracles of *Khwājah 'Alā ud-Dīn Bukhārī* ('Aṭṭār; see the preceding art.), imperfect at the end.

Beg. نقل کردن دل خواجه علاء اللطیف والدین قدس سره

IV. Foll. 72—76. Comments on a *Rubā'ī* of *Abu Sa'īd B. Abil-Khair* (see p. 738 *b*), beginning حورا بنظرهء نکارم صف زد, and supposed to possess a healing virtue.

Beg. الحمد لله نياض الحكم و المواب

V. Foll. 77—78. Observations of *Jamī* on the hidden meanings of the *Kalimah*, or Creed.

Beg. لا اله الا الله ايسر از باغ هدايت

VI. Foll. 79—86. Teachings of *Khwājah 'Abd ush-Shahīd* عبد الشهيد خواجه, on the rules and observances of religious life.

Beg. ای درویش اگر همت و قوت زانت هست

VII. Foll. 87—93. Comments on this *Hadīṣ*, لا يسعني ارضي ولا سمائي ولكن يسعني قلب عبدي المؤمن, by *Farīd Mas'ūd Abu Bakr 'Umar Salāḥ Bukhārī*.

Beg. الحمد لله رب العالمين . . . ميگويد درویش
ضعيف فرید مسعود

VIII. Foll. 94—96. Explanation of *Mu-*

hammad's answer to the question, *ابن كان ربنا، قبل ان يخلق*

Beg. *اي پاك زحدين ومبرا ز مكان*

IX. Foll. 97—100. Jāmī's comments on a mystic couplet of Amīr Khusrau, beginning:

زدریای شهادت جون نهنگ لا بر آردش

X. Foll. 102—104. Another recension of art. v.

XI. Foll. 105—112. Sufi notes of Khwājah Muḥammad Pārsā (see art. ii.) found in the margins of some of his books.

Beg. *بعد از کشایش مقال ستایش خجسته مال*

The title *الحاشیه القدسیه* is found in the subscription.

XII. Foll. 113—116. A tract on the road leading to communion with God, *رساله*, by Jāmī, *طریق توجه*.

Beg. *سر رشته دولت ای برادر بکف آر*

XIII. Foll. 117—124. A tract in prose and verse, by Jāmī, on the mystic meaning of the plaintive flute mentioned in the first line of the Maṣnavī.

Beg. *عشق جز نای وما جز نی نه ایم*

Add. 26,295.

Foll. 128; 7 in. by $4\frac{1}{4}$; 17 lines, $2\frac{3}{4}$ in. long; written in Naskhi, with two 'Unvāns and gold-ruled margins, apparently in the 18th century. [WM. ERSKINE.]

I. Foll. 2—51. *مرج البحرین و جامع الطریقین*, a treatise showing that Sufism may be brought into harmony with orthodoxy.

Author: 'Abd ul-Ḥaḥḥ B. Saif ud-Dīn Dihlavī (see p. 14 a).

Beg. *الحمد لله رب . . . اما بعد میگوید فقیر حقیر عبد الحق*

II. Foll. 52—86. *تفسیر آیه النور*, comments

of the same upon the Coranic verse *نور الله نور السموات والارض النج* (Sur. xxiv., v. 35).

Beg. *الحمد لله الذي نور السموات والارض بنوره*

It is an enlarged edition of a previous tract of the author, based upon Ghazālī's *مشكاة الانوار* (Haj. Khal., vol. v. p. 558).

III. Foll. 86—95. A treatise by the same on the practice observed by Muḥammad with regard to dress, *رساله مختصر در بیان آداب لباس حضرت سید البشر*

Beg. *بعد حمد و ستایش الهی و پس نعمت و تحیت*

The author refers occasionally to his Persian translation of the *مشکوٰۃ المصابیح* (see p. 14 a).

IV. Foll. 97—128. A description of the personal appearance of Muḥammad *حلیه جلیه*, by the same, *حضرت سید المرسلین*

Beg. *بسم الله والحمد لله على جوده ونواله والصلوة*

It is extracted from the work entitled *مدارج النبوة*, which the author had just completed. The *Madārij* has been printed in Lucknow, A.H. 1283.

Add. 26,296.

Foll. 99; 7 in. by $4\frac{1}{2}$; 9 and 13 lines, about 3 in. long; written in Shikastah-āmīz, and Nestalik, apparently in the 18th century. [WM. ERSKINE.]

I. Foll. 2—17. *اخلاق النبی*, a tract on the character of Muḥammad, without author's name.

Beg. *الحمد لله . . . این رساله ایست در بیان شمه از اخلاق حضرت رسالت*

II. Foll. 19—99. A new recension of the *Faṣl ul-Khiṭāb*, in which the Arabic texts are translated into Persian.

Beg. *سیاس بی اندازہ آفرید کاری را که محمدرا صلی الله علیه بهترین پیغامبران*

The author of the original work, who is not named by the translator, is Khwājah Muḥammad Pārsā, who has been already mentioned, p. 862 *b*. The Faṣl ul-Khiṭāb contains an account of the lives of the twelve Imāms, based upon the most authentic Sunni records, to the exclusion of Shi'ah traditions, which are rejected as arrant heresies. Its contents have been stated in the Jahrbücher, vol. 84, Anzeigeblatt, p. 37, and in the Vienna Catalogue, vol. iii. p. 421. Compare Rauzat ush-Shuhadā, fol. 123, Haj. Khal., vol. iv. p. 422, Stewart's Catalogue, p. 29, and the St. Petersburg Catalogue, p. 215.

The date of the present recension, A.H. 1010, is expressed by the versified chronogram :

زنی کو ز تاریخ ابن نامہ دم
بر آر از دم خاندان کریم

Add. 26,297.

Foll. 19; $6\frac{3}{4}$ in. by $4\frac{1}{4}$; 12 and 16 lines; written in Naskhi, in the 18th century.

[WM. ERSKINE.]

I. Foll. 2—14. A metaphysical tract on the various degrees of existence, بیان مراتب موجودات در موجودیت, ascribed in the endorsement to Mīr Sayyid Sharīf (see p. 522 *a*).

Beg. بدان وفتک الله تعالی وایانا که اصحاب
بحث و نظر

II. Foll. 15—19. A short treatise on Physiognomy, قیانة

Author: Muhazzib ud-Dīn Aḥmad B. 'Abd ur-Rizā, مهذب الدین احمد بن عبد الرضا

Beg. وبعد فيقول الجاني الراجي عفو ربه الغفور

Add. 26,299.

Foll. 116; $8\frac{1}{2}$ in. by $5\frac{3}{4}$; 17 lines, $3\frac{3}{4}$ in. long; written in cursive Nestalik, in India, A.H. 1159 (A.D. 1746). [WM. ERSKINE.]

I. Foll. 1—84. Favātiḥ i Maibudī. See p. 19 *b*.

II. Foll. 85—95. A tract on the soul.

Beg. اما بعد کلام سید الازام کر یا علی اذا تقرب
الناس الی خالقهم

The author, whose name does not appear, states the opinions of various schools, such as the Ash'aris, Mu'tazilahs, Sufis, the Greek philosophers, etc., as to the nature of the human soul.

III. Foll. 105 *b*—111 *b*. العقيدة الاسلامية
الكلامية

A rational demonstration of the Sunni Creed, in Arabic, by 'Abd ul-Hamid B. Zakariyyā B. Muḥammad ul-Kūfī.

The rest of the volume contains short notes and extracts on religious and metaphysical subjects.

Add. 26,301.

Foll. 30; $8\frac{1}{2}$ in. by 7; 11 lines, about $4\frac{1}{2}$ in. long; written in Nestalik, in the early part of the 19th century. [WM. ERSKINE.]

I. Foll. 2—14. An account of some natural curiosities in the Maghrib, Spain, and other countries, translated from the Arabic of Sayyid 'Abd ul-Vahhāb.

Beg. منکه سید عبد الوهاب باشنده دیار عرب ام

It is stated that 'Abd ul-Vahhāb had written it at the request of his friend, Hāj Muḥammad Ibrāhīm Parkār. The translator says at the end that he had received it from the author.

It is endorsed نسخة اخبارات نادره اقليم مغرب and described on the fly-leaf by Mr. Erskine as "written originally in Arabic by Syud Abdul Wahab of Bushire, about A.D. 1803."

II. Foll. 15—23. A sketch of the political situation of Turkey, Arabia, Berbera, and the Somali coast, about A.D. 1803.

Beg. از اخبار کویان بلاد روم چنان بظهور پیوسته

The author, who does not give his name, had visited Medina under the Vahhābī rule. The tract, which appears to have been written in Mocha, is endorsed *نسخه احوالات عجيبه* بلاد روم

III. Foll. 24—30. The Vahhābī creed, *عقیده وهابی*, apparently translated from the Arabic.

On the fly-leaf is written in Mr. Erskine's hand: "The above three tracts were translated into Persian by Kazee Shahaboodeen Muhurce of Bombay."

Add. 26,303.

Foll. 49; 12½ in. by 7½; 15 and 11 lines; written in Nestalik, the first part, foll. 1—37, dated Sūrat, A.H. 1257 (A.D. 1841), the second A.H. 1219 (A.D. 1804).

[WM. ERSKINE.]

I. Foll. 1—30. *اخلاق ظهيريه*, a treatise on ethics and politics.

Beg. *سپاس و ستایش مر خداي را کر بقدرت*

The author is named in the present MS. Faṭḥ Ullah B. Aḥmad B. Muḥammad Shīrāzī, and in another copy noticed in *Mélanges Asiatiques*, vol. iii. p. 493, Faṭḥ Ullah B. Aḥmad B. Maḥmūd Shāhristānī, called Sabzavāri. He says in his preface that the two best works on ethics, viz. the *Akhlāq i Nāṣirī* (see p. 441 *b*), and the *Akhlāq i Sulṭānī*, written in India for Sultan Muḥammad Jūnah (A.H. 725—752; see p. 73 *a*), had from their prolixity fallen with the lapse of time into neglect. The present treatise, abridged from those two works, is dedicated to Zāhīr ud-Dīn Amir Ihrāhīm Shāh, whose enlightened rule is said to have given peace and security to the people of Yazd.

No notice of that prince has been found. The work is apparently earlier than the *Akhlāq i Jalāli* and the *Akhlāq i Muḥsinī* (see pp. 442, 443), both written at the close of the ninth century of the Hijrah.

VOL. II.

Contents:—Muḥaddimah. Classification of the sciences, translated from Abū 'Alī Ibn Sīnā, fol. 2 *b*. Maḳālah i. Ethics proper, fol. 7 *a*. Maḳālah ii. Duties of man towards his family and fellow men, fol. 10 *b*. Maḳālah iii. Duties of rulers, fol. 17 *b*.

II. Foll. 31—37. *Risālah i Khwājah 'Abd Ullah Anṣārī*. See p. 35 *a*.

III. Foll. 38—49. The moral poem known as *Pand Nāmah i Sa'dī*.

Beg. *کریمه به بخشای بر حال ما*

This poem, which contains in its last line the name of Sa'dī, is of doubtful authenticity: it is not found in the *Kulliyāt* of that poet. It is ascribed, however, to Sa'dī in the *Tārīkh i Muḥammadī* (see p. 84 *a*), a work written A.H. 842, fol. 134, and has been included in the Calcutta edition of the *Kulliyāt*. An English translation has been published in Calcutta, 1788. A French version has been given by G. de Tassy in his *Exposition de la foi musulmane*, Paris, 1822. The text has been edited with a Latin version by G. Geitlin, Helsingfors, 1835.

Add. 26,318.

Miscellaneous Oriental papers, written about the beginning of the 19th century.

[WM. ERSKINE.]

The following are Persian:—

A. Two sheets, 17½ in. by 12. A table of the *Divān* of Ḥāfiz, made, as stated in Mr. Erskine's Catalogue, on the copy kept at the poet's tomb, and giving the first line of each Ghazal.

B. Three leaves, 8 in. by 6, 12 lines. A panegyric on a Mr. Skene اسکین, by Ṣafdar 'Alī Shāh Munṣif (see p. 725 *a*).

C. A single leaf, 19 in. by 8½, with flowery designs in gold and silver. Application of a

musician called Pirt'hāshankar پرتهاشنکر to the governor of Sūrāt for permission to perform in his presence.

D. A single leaf, 13 in. by $8\frac{1}{4}$. Letter of a Persian official to a Turkish Vazīr, acknowledging the receipt of a letter through Ahmad Chalabi, and informing him of the latter's gracious reception by the Shāh. It bears a stamp with the name 'Abd ul-Vahhāb ul-Mūsavī.

Add. 26,319.

Foll. 30; 9 in. by $5\frac{3}{4}$. [WM. ERSKINE.]

I. Foll. 1—4. A vocabulary of familiar words and phrases in Lakī لکی, a Kurdish dialect, with the Persian equivalents.

Beg. هات آمد هانکه آمده است تی آیت می آید

II. Foll. 5—7. A similar vocabulary of the Kurdish dialect of Ardalān, کردی سنه اردلانی,

Beg. دره آمد هاتوه آمده است دیئی می آید

It appears from a short preamble, dated Bushire ابوشهر, April 12, 1811, that both the above vocabularies were compiled by Muḥammad Ḥusain Khān for General Sir John Malcolm.

III. Foll. 9, 10. A short English-Kurdish vocabulary, containing a few common words of the latter language in the Roman character.

IV. Foll. 11—16. "A Glossary of Turki and other uncommon words in the Memoirs of Baber," giving the words in the order in which they occur in the text, with their Persian equivalents.

V. Foll. 18—30. جام جهان نمای, a metaphysical tract on the various degrees of existence or self-consciousness مراتب وجود, with two circular diagrams; without author's name.

Beg. حمد بوجد و شکر بیعد سزای ذاتی که وحدتش

This copy is dated Rajab, A.H. 1141 (A.D. 1729).

Add. 26,320.

Foll. 22; $11\frac{1}{4}$ in. by $4\frac{1}{4}$; about 12 lines; written in rude Naskhi and Nestalik, apparently in India, in the 18th century.

[WM. ERSKINE.]

A scrap-book containing invocations to Muḥammad, and poems in his praise, in Arabic, Persian, and Hindustani.

Add. 26,322.

Miscellaneous Oriental papers collected by Cl. J. Rich in Baghdad, early in the 19th century.

[WM. ERSKINE.]

The following contain Persian texts:—

I. Specimens of penmanship in various characters, with dates ranging from A.H. 1098 to 1229, on 31 leaves of various sizes.

III. Forms of official letters, dated Baghdad, A.H. 1213 (A.D. 1798); endorsed by Mr. Rich: "The writing of Mirza Reza, Persian secretary to the Pasha of Baghdad. The character is Teressul."

V. A Kaşidah in praise of Mr. Rich, by Sayyid Kātib.

VIII. A circular table of the musical moods, with some Persian verses relating to the subject.

Add. 27,259.

Foll. 544; 11 in. by 7; 27 lines, 2 in. long, with 42 lines in the margins; written in a minute and neat Nestalik, with eleven highly finished 'Unvāns and gilt headings; dated Zulhijjah, A.H. 821 (A.D. 1419).

[SIR JOHN MALCOLM.]

I. The Khamsah, or five poems, of Nizāmī (see p. 564), viz. :—

1. Makhzan ul-Asrār, fol. 1. The date of composition, A.H. 559, is found in the following line, fol. 44 b :

رحلت پیغمبر تا این زمان
پانصد و پنجاه و نه افزون از آن

The first page has been supplied by a later hand.

2. Khusrau u Shirīn, fol. 46. Dated A.H. 576 (see fol. 160 a), as noticed above, p. 566 b.

3. Lailā u Majnūn, fol. 162. The date of composition, A.H. 584, is found on fol. 170 b.

4. Haft Paikar, fol. 248. The poem is dated, as above, p. 567 a, A.H. 593 (see fol. 343 b). The name of the king to whom it is dedicated is written, fol. 253 b, Arslān, پادشاه ارسلان کشور کبیر

5. Iskandar Nāmāh. First part with the heading شرف نامه اسکندری, fol. 345. Second part with the heading اقبال نامه اسکندری, fol. 476. In the latter both prologue and epilogue are addressed to Nuṣrat ud-Dīn, and the date of composition, A.H. 592, is found in the following lines, fol. 544 b :

جهان بر دهم روز بود از ایثار
نود دو گذشته ز پانصد شمار

The record of Nizāmī's death mentioned p. 564 b is not found in this copy.

The margins contain the following :—

II. The Khamsah, or five poems, of Amīr Khusrau (see p. 611 a), viz., Maṭla' ul-Anvār (wanting the first page), fol. 2 a. Shirīn u Khusrau, fol. 66 b. Majnūn u Lailā, fol. 165 b. Hasht Bihisht, fol. 228 b. A'inah i Sikandarī, fol. 310 b.

III. گل و نوروز, the love-adventures of prince Naurūz and princess Gul, in Maṣnavī rhyme, by Jalāl جلال, fol. 416 b.

Beg. ثنائی در خوران حضرت پاک
نیاید در وجود از ذره خاک

Jalāl ud-Dīn Aḥmad, commonly called Jalāl Ṭabīb, is described in a contemporary work, Or. 165, fol. 107 (see p. 873 a), as a skilled physician and elegant writer, who left, besides the present poem, treatises on Arabic and Persian prosody, a work entitled Nuzhat ul-Arvāh, and an extensive Divān. He was much in favour with the princes of the Muẓaffar dynasty, Shāh Maḥmūd and Shāh Shujā', and died, according to Taḳī, Oude Catalogue, p. 18, A.H. 795. See Daulatshāh, V. 11, Haft Iklim, fol. 315, and Riyāz ush-Shu'arā, fol. 109.

The poem, the subject of which is stated in the prologue to be a story of the author's invention, is dedicated to a prince called in the text Ghiyāṣ ud-Dīn, and in the heading Ghiyāṣ ud-Dīn Kaikhusrau. The date of composition, A.H. 734, is stated at the end, fol. 448 a :

ربیع الاول و فصل بهارست
ز هجرت هفصد و سیه و چهارست

Ghiyāṣ ud-Dīn Kaikhusrau, son of Sharaf ud-Dīn Maḥmūd Shāh Injū, held some provincial government under his father. He established himself in Shirāz A.H. 735, but was overpowered and thrown into prison by his brother Jalāl ud-Dīn Mas'ūd Shāh A.H. 738. See Shirāz Nāmāh, fol. 89.

A copy is noticed in the Upsala Catalogue, p. 103.

IV. Gul u Naurūz, by Khwājū (see p. 622 a), fol. 449 b. It wants the latter part, corresponding to foll. 103—117 of Add. 7758.

Copyist : تورانشاه

On the first page of the MS. is a note dated A.H. 1225, stating that it was then the property of an Amīr of the Ḳāchār family, Muḥammad Ḥasan Khān, Ishik-Aḳāsi-Bāshī.

Add. 27,261.

Foll. 546; $7\frac{1}{4}$ in. by 5; 25 lines, 3 in. long, and about 60 in the margin; written in minute Naskhi and Nestalik, and richly ornamented with 'Unvāns, gilt headings, illuminated borders, twenty-one whole-page miniatures, and some coloured drawings of smaller size, the whole of the finest work; dated from Jumāda I., A.H. 813 (fol. 110 *b*) to Jumāda II., A.H. 814 (A.D. 1410—1411).

[Sir JOHN MALCOLM.]

This curious volume, which from its compactness and the great variety of its contents may be called a pocket-library, was written for a grandson of 'Timūr, Jalāl ud-Dīn Iskandar B. 'Umar Shaikh, who was at that time ruling over the province of Fārs as a vassal of his uncle Shāhrukh, and who, having rebelled against his suzerain, was vanquished and put to death in A.H. 817.

The following inscription, written in the Ṣulṣī and Kūfī characters, and enclosed in a rich border, at the beginning of the volume, contains the name and titles of its princely owner:
 الهم ايد دولة السلطان الاعظم والحقان الاعدل :
 الاكرم سلطان سلاطين العرب والعجم ظل الله في الارضين
 قهرمان الهاء والطين الموائق بالملك الاكبر جلال الدنيا
 والدين اسكندر خلد الله ملكه الهم اعز الاسلام بدوام
 دولته وارفع اعلامه بخلود ملكه وابد على رموس الانام ظل
 رفته وعلى صفحات الايام رسوم معدلته

The first portion of the volume was written by Muḥammad ul-Ḥalvā'i, who calls himself, from the name of his royal patron, al-Jalālī ul-Iskandarī, and the latter portion, fol. 372—542, by Nāṣir ul-Kātib.

A page of the MS., fol. 340 *b*, has been reproduced by photography in the Oriental Series of the Palaeographical Society, No. 49.

The contents are as follows:

I. The Khamsah, or five poems, of Niẓāmī, viz., 1. Makhzan ul-Asrār, fol. 3.—2. Khusrau u Shīrīn, fol. 28.—3. Lailā u Majnūn,

fol. 90.—4. Haft Paikar, fol. 138. The king for whom the poem was written (see p. 567 *a*) is thus designated, fol. 141 *a*:

شاه كرب ارسلان كشور كبير
 به از ارب ارسلان بتاج و سردير
 نسل آقسنقري مويده ازو
 اب وجد با كمال امجد ازو

5. Iskandar Nāmāh. Part I., headed شرف نامه اسکندري, fol. 190. Part II., with the heading, اقبال نامه اسکندري, fol. 259. The prologue of the latter contains the dedication to the king of Mauṣil, 'Izz ud-Dīn Abul-Faṭḥ Mas'ūd, which has been noticed p. 569 *a*. Towards the end of the same part there is a lacune corresponding to pp. 174—187 of the Calcutta edition. The next leaf, fol. 294 *a*, contains the last lines of an epilogue addressed to the same king Mas'ūd.

II. Foll. 294 *b*—301. Three episodes from the Shāhnāmāh of Firdūsī. They relate to Siyāvush and Sūdābah, Bizhan and Manīzhah, and Bizhan's rescue from the well by Rustam. See Macan's edition, pp. 396—399, 755—760, and 795—799. To the above is subjoined, without any apparent break, an extract from the Humāi Humāyūn of Khwājū (see p. 620 *b*), in which it is related how Humāi slew the demon Rand and released Parīzād from captivity. See Add. 18,113, fol. 16, 17.

III. Foll. 301 *b*—309. Ḳaṣīdahs in praise of Muḥammad and the Imāms, by the following poets:—Anvarī (see p. 554 *a*). Sūzanī (died A.H. 569; see Daulatshāh, ii. 10, and Taḳī, Oude Catalogue, p. 16). Sharaf ud-Dīn Shafrūh (died about A.H. 600; see Daulatshāh, iii. 6, and the Oude Catalogue, p. 17). Fakhr ud-Dīn 'Irāḳī (see p. 593 *b*). Nāṣir Bajja'i (of Bajjah, near Rāmjird, Fārs. He died A.H. 715; see the Oude Catalogue, pp. 17, 85, Guzīdah, fol. 243, and Haft Iḳlīm, fol. 96). Kisā'i (he was born in Marv, A.H. 391, and addressed a poem to Sultan Maḥ-

mūd Ghaznavī; see *Riyāz ush-Shu'arā*, fol. 374, *Haft Iqlīm*, fol. 221, and the *Oude Catalogue*, p. 3). *Ḥamzah Kūchak*. *Futūḥī* (of Marv, a contemporary of Adib Šāhir and Anvarī; see *Haft Iqlīm*, fol. 224, and the *Oude Catalogue*, p. 4).

Ḳaṣīdahs displaying artifices of composition, by Rashīd ud-Dīn Vaṭvāt (see p. 553 *a*) and Shihāb ud-Dīn. *Tarjī's* by Fakhr ud-Dīn 'Irāqī (see p. 593 *b*).

IV. Foll. 309 *b*—313. *مفاتيح الكلام في مدارج الكرام*. A Ḳaṣīdah ingeniously contrived so as to offer examples of all the Persian metres.

Author: *Ḳivām ud-Dīn Zūl-Faḳār*, *قوام الدين ذو الفقار*

Beg. *چمن شد از گل صد درك تازه دلبروار*

This poet, whose proper name was Sayyid *Ḳivām ud-Dīn Ḥusain B. Šadr ud-Dīn 'Alī*, left his native country *Shīrvān* for *Irak*, and, having been recommended by the *Vazīr Muḥammad Māsārī* to the *Atābak* of *Lur*, *Yūsuf Shāh*, attached himself to that prince, in whose praise he composed many poems. He died A.H. 689. See the *Ātashkadah*, fol. 26, and *Taqī*, *Oude Catalogue*, p. 17. *Yūsuf Shāh*, who ruled as a vassal of the *Moghuls*, lived under *Abākā Khān* and *Arghūn*, and died, according to the *Guzīdah*, A.H. 680.

An earlier date is assigned to *Zūl-Faḳār* by *Daulatshāh*, iii. 2, and by the author of the *Haft Iqlīm*, fol. 538, according to whom he lived under *Sultan Muḥammad B. Tukush Khwārazmshāh* (A.H. 596—617), and wrote a poetical history of his reign in the measure of the *Shāhnāmāh*.

The Ḳaṣīdah is addressed to the *Vazīr Fakhr ud-Dīn Muḥammad ul-Māsārī*, and forms an acrostich containing his names and titles. It is quoted by *Daulatshāh* as the prototype of the artificial Ḳaṣīdah of *Salmān Sāvajī*.

V. Foll. 314—340. *Select Ghazals*, about 200 in number, by various poets, among

whom the most frequently quoted are the following:—*Sa'dī*. *Fakhr ud-Dīu 'Irāqī* (see p. 593 *b*). *Nāšīr Bukhārī* (p. 735 *a*). *Nizārī Ḳuhistānī* (died, according to *Taqī*, *Oude Catalogue*, p. 18, A.H. 720. He is stated in the *Riyāz*, fol. 452, to have been a friend of *Sa'dī*; see also *Daulatshāh*, iv. 14, and *Haft Iqlīm*, fol. 335. His *Kulliyāt* are noticed in the *St. Petersburg Catalogue*, p. 365). *Sal-mān* (p. 624 *b*). *'Imād Faḳīh* (a holy *Shaikh* who lived in *Kirmān* in the time of *Shāh Shujā'*, and died, according to *Daulatshāh*, v. 1, and *Riyāz ush-Shu'arā*, fol. 298, A.H. 773. See the *Oude Catalogue*, p. 436, and *Haft Āsmān*, p. 77). *Amīr Kirmānī*, who uses *Mīr* for his *takhalluṣ* (according to *Daulatshāh*, iv. 20, a contemporary of *Khwājū*). *Sayyid Ni'mat Ullāh* (p. 634 *b*). *Sayyid Jalāl* (son of *'Azud ud-Dīn*, of *Yazd*, *Vazīr* of *Muḥammad Muẓaffar*. See *Daulatshāh*, v. 9. He died, according to *Taqī*, *Oude Catalogue*, p. 18, A.H. 793). *Ḥāfiẓ*. *Khusrau Dihlavī* (p. 609 *a*). *Ḥasan Dihlavī* (p. 618 *a*).

VI. Foll. 340 *b*—342. A manual of astronomy, with the heading *مختصر در علم هیات*

Author: *Jamshīd B. Mas'ūd B. Maḥmūd*, surnamed *Ghiyāṣ*, *جمشید بن مسعود بن محمود الملقب بغیاض*

Beg. *المجد لله الذى خلق السموات والارضين*

The author states in a short preamhle that he had written this treatise by order of *Sultan Jalāl ud-Duuyā vad-Dīn Amīrzādah Iskandar Bahādur Khān* (the royal owner of the MS.).

He was subsequently employed by *Mīrzā Ulugh Beg*, as has been above stated, p. 456, in the astronomical observations commenced at *Samarḳand* A.H. 823, and died shortly after.

The work is divided into twenty *Bābs*; but the present copy breaks off in the sixth. Six leaves, which probably completed it, are lost.

VII. Foll. 343—344. *مختصر در علم اقلیدس*, elements of geometry, consisting of a few

theorems from the first book of Euclid, with diagrams.

Beg. اما بعد این رساله مشتمل است بر چند شکل

VIII. Foll. 344, 345. رساله کبریت احمر an alchemical treatise, written for Sultan Jalāl ud-Dīn Iskandar.

Beg. سپاس بی قیاس صانعی را که خالک درگاه او

IX. Foll. 345 b—348. فقه در مذهب شیعه, a manual of Shī'ah law, according to Imām 'Alī B. Mūsā ar-Riḏā.

Beg. اما بعد این کلمه چند است در شرح کلمات مرتضوی

X. Foll. 348—364. فقه ابو حنیفه, a treatise on the law of religious observances according to Ahu Ḥanīfah.

Beg. کتاب الطهارة قال الله تعالى يا ايها الذين آمنوا

XI. Foll. 365—372. معرفت تقویم و اسطرلاب a treatise on the computation of the calendar and the use of the astrolabe, with tables of the conjunctions of the planets.

Beg. اما بعد این مختصریست در معرفت تقویم اسطرلاب

It consists of two Bābs, each of which is divided into ten Faṣls.

XII. Foll. 372 b—542. روضة النجمین, an extensive treatise on astrology, in fifteen Maḳālahs.

Beg. سپاس خدایرا که افرید کار جهانست و روزی دهنده

The author, who does not give his name, states in the preface that, although astrology was not his profession که نه صذاعت هر چند که نه منست, he had availed himself of a period of leisure to write this treatise for the use of beginners, and he dwells at some length on the manifold difficulties which former works presented to the student. He had submitted it, as he says at the end, fol. 542 b, for approval to his master Abul-Ḥasan 'Alī B. Ibrāhīm un-Nasavī; and it appears from another passage, fol. 531 b, that the last named astronomer lived in the fifth century

of the Hijrah; for he had dedicated his abridgment of the *Ṣuvar ul-Kavākih* of 'Ahd ur-Raḥmān Ṣūfī to Sayyid Murtazā, who died A.H. 436.

The years 442 and 443 of Yazdagird which are given as examples of calculations, foll. 444 b and 479 b, and correspond with A.H. 465, 466, were probably the current years at the time of composition; and it must be noticed that in the chapter on eras, fol. 383, no mention is made of the *Tārīkh i Jalālī* instituted by Malak Shāh A.H. 471. The archaic character of the language and spelling is quite in keeping with that early date.

The work is divided into fifteen Maḳālahs, variously subdivided into Bābs, with the following headings: ۱ معرفت حساب الهند * ۲ معرفت التقویم والاختیارات * ۳ اعیاد الملل و التواریح * ۴ المدخل الی علم النجوم * ۵ مسایل فی العلل و الاسباب * ۶ معرفت الاسطرلاب * ۷ الاختیارات * ۸ الصمیر و الخبی * ۹ زیح التقویم * ۱۰ احکام سنی العالم * ۱۱ اعمال موالید و تجاوزیل سالها * ۱۲ نمودارات * ۱۳ در احکام موالید * ۱۴ احکام سنی الموالید * ۱۵ صورت الکواکب *

The margins, which form a distinct series, contain:—

XIII. Foll. 3—112. The *Ilāhī Nāmah* of Farid ud-Dīn 'Aṭṭār. See p. 576 a, art. ii.

XIV. Foll. 111—142. *Manṭiq uṭ-Ṭair*, by the same. See *ib.*, art. i. It breaks off in the beginning of Maḳālah II.

XV. Foll. 142 b—287. An anthology containing select pieces of upwards of three hundred poets, from the fifth to the ninth century, classed according to their subjects or metrical forms under the following headings: Praise of God, توحید. Praise of the Prophet, نعت. Exhortation and advice, موعظه و نصیحت. Praise of 'Alī, منقبت علی. Forms of adjuration, تسمیات. Retirement and virtues, عزلت و مکارم اخلاق. Complaints of fortune and the world. Descriptions of the four seasons. Baccic poems, خمریات. Petitions,

and various descriptions, *متمنسات و اوصاف*. Laudatory poems. Artifices of versification, *صنعت*. Miscellaneous subjects. Ghazals. Tarji's. Muḳaṭṭa'āt. Mutafarriḳāt. Rubā'īs.

In some of the first of the above divisions are found select verses ascribed to poets of the earliest period, as Firdūsī, Kisā'i, fol. 144 *b*, Asadī, 146 *a*, Farrukhī, 147 *b*, 'Asjadi, 150 *a*, Minūchihri, 146 *a*, 'Umar Khayyām, 148 *b*, Nāṣir Khusrau, 146 *a*, and Azraḳī, 148 *a*.

The section of Ghazals, by far the most extensive, contains alphabetical series from the Divāns of the following poets:—Salmān (see p. 624 *b*). Kamāl Khujaṇdī (p. 632 *b*). Auḥadī (p. 619 *b*). Sayyid Jalāl ud-Dīn 'Azud (see art. v.). Jalāl ud-Dīn 'Atiḳī (who died A.H. 744; see Taḳī, Oude Catalogue, p. 18). Maulānā Jalāl ud-Dīn Khwāfi. Jalāl Ṭabīb (see p. 867 *b*). Ḥāfiẓ. Nizārī Ḳuḥistānī (see art. v.). 'Imād Faḳīh (*ib.*). Khusrau Dihlavī (p. 609 *a*). Fakhr ud-Dīn 'Irāḳī (p. 593 *b*). Nāṣir Bukhārī (p. 735 *a*). Ibn Yamīn (p. 825 *b*). Bisāfi (p. 735 *a*).

XVI. Foll. 294—302. An abridgment of the Nizām ut-Tavāriḳh (see p. 823 *b*), brought down to the reign of Abu Sa'īd, son of Ulja'itū.

XVII. Foll. 302 *b*—332. *محفظة الغرائب*, an anonymous compilation, in twenty-eight Babs, treating of the properties and bidden virtues of natural substances, of various magical and cabalistic operations, and of ingenious devices and recipes for purposes of utility or amusement.

Beg. *حمد و سياس بادشاهي را كه عجائب صنع او*

XVIII. Foll. 332 *b*—338. Madkhal Manzūm. See p. 801 *a*.

XIX. Foll. 345—396. Khafī 'Alā'i. See p. 475 *a*.

XX. Foll. 396 *b*—398. An anonymous treatise, in nine chapters (*aṣl*), on the diseases of the horse.

Beg. *ابن مختصر يست در علم بيطره يعنى علم بيماريهاي چهار زبان*

XXI. Foll. 398 *a*—403. *آئينه سکندري*, a treatise on alchemy, compiled by order of Sultan Jalāl ud-Dīn Iskandar, by Ghiyāṣ Kirmānī, *غياث کرمانی*

Beg. *الحمد لله القدوس السبوح الجامع بالحكمة*

XXII. Foll. 420—504. Jām i Jam, by Auḥadī. See p. 619 *b*.

XXIII. Foll. 504 *b*—539. *سعادت نامه*, a theological treatise in Maṣnavī rhyme, containing an exposition of the Sunni creed, with Sufī comments and a refutation of heretical doctrines.

Beg. *حمد و فضل خدای عزوجل هست بر بنده واجب از اول*

The writer, who in the prologue designates himself only by the patronymic Ibn Karīm, is no other than the well-known author of *Gulsban i Rāz*, Maḥmūd Ibn 'Abd ul-Karīm Shabistārī. See p. 608 *b*, and Haj. Khal., vol. iii. p. 598.

He explains how he had been reluctantly induced by the prevailing taste of the age to stoop down to rhyming, although derogatory from his high station, in order the better to maintain the true doctrine in the midst of the ever increasing number of heresies. The work consists, he says, of eight Babs, subdivided into Faṣls. The latter comprise sections (*aṣl*) alternately headed *علم اليقين*, *علم عين*, *حق اليقين*, *بیتين*, *بیتين*, *بیتين*, *بیتين*, *بیتين*, *بیتين*, according as they treat of the knowledge of the true doctrine, its essence, its spiritual significance, or the false doctrines opposed to it.

The present copy contains only three Babs, viz.:—I. Knowledge of the nature of God, in three Faṣls, fol. 506. II. Attributes of God, in seven Faṣls, fol. 516. III. God's actions, in eight Faṣls, fol. 525.

Add. 27,317.

Foll. 173; 9½ in. by 5½; 15 lines, 3¼ in. long; written in Nestalik, early in the 18th century. [DUNCAN FORBES.]

I. Foll. 1—134. The *Divān* of Shikūh, شکوه.

Beg. اگر نه عشق بودی هادی مقصد بیانهارا

No record has been found of the author. His period is approximately indicated by a reference (fol. 49 *b*) to Ṣā'ibā, who died A.H. 1088 (see p. 693 *a*),

شکوه این غزلست آنکه صایبا گوید
رسید موسم کل ترک کار باید کرد

while, on the other hand, an autograph poem written by 'Abd ul-Ḥusain on fol. 135, and dated A.H. 1177, shows that the present copy cannot be later than that date. From another passage, fol. 133 *a*,

تا وارهم از طعن مخالف چو شکوه
راهی بنما سوی حجازم ز عراق

it appears that the poet lived in Irāk.

Contents:—Ghazals alphabetically arranged, fol. 2 *b*. Rubā'īs in the same order, fol. 128 *a*. Blank spaces of a page or two have been left at the end of every letter of the alphabetical series, apparently for further additions.

II. Foll. 135—171. The *Divān* of Ghani. See p. 692 *a*.

Or. 165.

Foll. 113; 9 in. by 6¼; from 27 to 32 lines, 4¼ in. long; written in small Nestalik, in the 18th century. From the royal library of Oude. [GEO. WM. HAMILTON.]

I. Foll. 2—9. A fragment treating of the life and precepts of Plato and Aristotle.

Beg. خبر افلاطون و اداب او معنی افلاطون بزبان
یونان باشد بسیار علم پرمنفعت است

It breaks off in the section headed, آداب
رسطاطلیس

II. Foll. 10—77. حدیقه الصفا, a work on general history, relating more especially to India, and brought down to A.H. 1173.

The present copy contains only the last of three volumes (*Jild*) of which the work consists; it begins with the following rubric:

جلد سیم حدیقه الصفا مشتمل بر یک مقدمه و چهارده روضه

The arrangement and even the headings are borrowed from the work of Firishtah, which the author, while abridging it, closely follows, and, to some extent, textually transcribes.

Contents:—Muḩaddimah. Belief of the Hindus; war of the Kauravas and Pandavas.—Early Rajas.—Fā'idah. First appearance of Islamism.—Rauzah i. Sultans of Lahore, or Ghaznavis.—Rauzah ii. Sultans of Dehli from Mu'izz ud-Dīn Sām to the downfall of Iskandar Shāh Sūr (for the history of the Timurides the reader is referred to the second volume).—Rauzah iii. Sultans of Deceen, in six dynasties.—Rauzah iv. Sultans of Gujrāt, and so on, as with Firishtah, down to Rauzah xiii., and last, which treats of the rulers of Malabar.

The third volume was to be followed, as stated in the subscription, by the Khātimah.

In the Muḩaddimah, fol. 10 *b*, the author refers to A.H. 1173 as the current year at the time of writing.

The Ḩadiqat uṣ-Ṣafā is mentioned in the list of general histories prefixed to Elliot's Bibliographical Index, but it is not noticed in the same author's History of India. An extract relating to the conquest of Assam has been published in the Quarterly Oriental Magazine, vol. iii. pp. 267—285.

III. Foll. 78—79. A fragment, probably a part of the above mentioned Khātimah, with the heading:

در بیان احوال حکما مقدم به تعریف حکمه و بیان
مجمعی از اقسام آن مشتمل بر سه باب

It consists of the first and second Faṣls of Bāb I. They treat of philosophical schools and of Logic.

IV. Foll. 80—113. A work treating of the lives and sayings of philosophers, without preface or title, beginning with the heading: قسم اول در فضیلت علم و حکمت و تواریح حکما مشتمل بر دو حرف

The author, whose name is written, fol. 108 *b*, *حا حمد [sic] بن علی بن الحاج جمال الدین, حسین الانصاری*, probably for Hājī Aḥmad B. 'Alī B. ul-Hāj Jamāl ud-Dīn Ḥusain ul-Anṣārī, was a son of Zain ud-Dīn 'Alī, the author of the *Ikhtiyārāt i Badi'i* (see p. 469 *a*). In the notice devoted to his father, the last of the work, he gives some account of himself. He was born in Shīrāz A.H. 760, and had spent forty years of his life in attendance upon his father, who died A.H. 806. He had written the following works: *Miftāḥ ul-Kunūz* on the names of medicaments, *Dastūr ul-Mutaakkilīn* on sweetmeats, *Tuḥfat ul-Mulūk* on intoxicating drinks, *Dastūr uz-Zirā'at* on agriculture, *Dastūr us-Su'adā* on the sayings of sages, and some shorter treatises.

The first *Kīsm*, the only complete portion of the work, is divided into two parts, called *Ḥarf*, as follows:—I. On the value of learning. Notices on ancient philosophers, fol. 80 *b*. II. Lives and sayings of Muslim philosophers, fol. 94 *b*.

The last section, beginning with Muḥammad and 'Alī, ends, according to the list given at the beginning, with Maulānā 'Alā ud-Dīn Maṣūf, a physician who lived about A.H. 800. A brother of the above, 'Izz ud-Dīn Maṣūf, is stated, fol. 107 *b*, to have died A.H. 813, and one of his nephews A.H. 817, the latest date mentioned in the work. The biographies are meagre and the text extremely incorrect.

Spaces, probably reserved for portraits of the subjects of the notices, have not been filled.

Foll. 109—113 contain a fragment, ap-
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parently belonging to the same work. It is a chapter, imperfect at the end, on the structure of the human frame, with the heading *قسم دوم از فصل اول در تشریح بدن انسان*

Or. 207.

Foll. 106; 8½ in. by 4¾; 13 lines, 3 in. long; written in Nestalik and Shikastah-āmīz, before A.H. 1182 (A.D. 1768). From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

I. Foll. 3—69. *Tazkirat ul-Mu'āshirīn*, by Shaikh 'Alī Ḥazīn. See p. 372 *b*.

II. Foll. 70—106. A treatise on the chase, designated in the endorsement as *تذکره صیدیہ*, by the same author.

Beg. *سیاس بیقیاس که مدارک اوہام از استقصای*

It is divided into two *Muḥaddimāhs*, three *Bābs*, and a *Khātimah*, as follows:—Legal prescriptions relating to the hunting and killing of animals, and to those which it is lawful or unlawful to eat. Bāb I., which forms the main bulk of the work. Notices on wild animals, arranged in alphabetical order according to their Arabic names, fol. 78 *a*. Bāb II. Origin of animals, and their nature, fol. 103 *a*. Bāb III. Faculties of animals, fol. 105 *a*. *Khātimah*. Legitimate object of the chase, fol. 106 *b*.

The MS. bears the seal of Sayyid Şibghat Ullah Khān, with the date A.H. 1182.

Or. 248.

Foll. 316; 8¾ in. by 5; 19 lines, 3 in. long; written in small Naskhi; dated Muḥarram, A.H. 1130 (A.D. 1717).

[GEO. WM. HAMILTON.]

I. Foll. 2—72. *Takmil ul-Īmān*, by 'Ahd ul-Ḥaḥḥ Dihlavī. See p. 827 *b*, i.

II. Foll. 72—77. *معرفة الدنيا*, a tract on the love of worldly goods, by 'Alī B. Ḥusām

ud-Dīn, known as al-Muttakī (see p. 356 *a*).

Beg. الحمد لله الذى جعل الدنيا قنطرة الآخرة

III. Foll. 77—81. A Maṣnavī, in ten Faṣls, on ascetic life, headed مرغوب القلوب

Beg. بگويم حمد رب العالمين را
عطا کو کرد بر من عقل و دين را

In the last line the author, who calls himself Shams, gives to the tract the title of رساله مرغوب, and states that it was composed A.H. 757:

ز هجرش هفصد و پنجاه هفت است

If that date is correct, the work cannot be ascribed, as has been done by Flügel, Vienna Catalogue, vol. i. p. 526, to the great mystic Shams i Tabrīzī, who died A.H. 645. See p. 585 *a*, and Nafahāt ul-Uns, p. 535.

IV. Foll. 81—87. The story of Shaikh Maṣūr Ḥallāj, from the Maṣnavī of Jalāl ud-Dīn Rūmī.

V. Foll. 87—89. An Arabic poem on wine as a symbol of mystic love, ascribed to Ghaṣ ul-A'zam, *i.e.* 'Abd ul-Kādir ul-Jilānī, with a metrical paraphrase in Persian.

Beg. سقانی الحب كاسات الوصال

At the end is a short fragment of the Vaṣlat Nāmāh of 'Attār. See p. 579 *a*.

VI. Foll. 91—114. An Arabic Kaṣidah entitled البادرات العينية, by the same 'Abd ul-Kādir, with a paraphrase in Persian verse.

Beg. فواد به شمس المحبة ساطع

VII. Foll. 114—121. Miscellaneous verses on religious subjects, including pieces ascribed to 'Abd ul-Kādir Jilānī, or addressed to him, and a Kaṣidah in praise of Sayyid Shāh Muḥammad Muḥim.

VIII. Foll. 121—316. مخازن القادريه, a defence of 'Abd ul-Kādir Jilānī and of the practices introduced by him.

Author: Shaikh Shams ud-Dīn B. Valī Ullah Shaikh Ishāq B. Ḥuṭb ul-Anām Abil-Faṭh Shams ud-Dīn Muḥammad ul-Kādirī

ul-Multāwī, شيخ شمس الدين بن ولى الله الشيخ اسحق بن قطب الانام ابي الفتح شمس الدين محمد القادري الملقاني

An attack upon the Kādirī order having been brought under the notice of Shaikh Badr ud-Dīn B. Ḥuṭb ul-Anām, a paternal uncle of the author, the latter was desired by him to write the present work in reply. He states that he had drawn largely from the Futūḥāt i Makkiyyah of Muḥyī ud-Dīn Ibn ul-'Arabī, and from the Insān i Kāmil of 'Abd ul-Karīm ul-Gilānī.

The work is divided into eleven Makhzans, subdivided into Makāms, and treating of the following subjects: 1. Superiority of 'Abd ul-Kādir to all other saints. 2. Dates of his birth and death. 3. Genuineness of his pedigree. 4. His holiness and his austerities. 5. His Zikrs. 6. His contemplation, مراقبات. 7. His prayers. 8. His litanies, اوراد. 9. His spiritual concerts, سماع. 10. His visions. 11. His teachings on Tauḥīd.

Or. 282.

Foll. 95; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 15 lines, 3 in. long; written in Nestalik and Shikastah-āmīz, apparently in India, in the 18th century. From the royal library of Lueknow.

[GEO. WM. HAMILTON.]

I. Foll. 2—81. The Divān of Ḥairatī, دیوان حیرتی.

Beg. ای بجان بنده ات سفید و سیاه ما
بر خداوندی تو خلق کواه ما

Ḥairatī, who called himself a native of Tūn, but was brought up in Marv, became known by his panegyrics on the Imams and his pungent satires. The former won for him the favour of Shāh Ṭahmāsp, whose displeasure, however, he frequently incurred by his dissolute habits. He spent the latter part of his life in Kāshān, where he died A.H. 961 by a fall from a roof. The date

is fixed by the chronogram *شفا عت علی*, due to his contemporary Muhtashim. See Sām Mirzā, fol. 98, Haft Iklim, fol. 333, Riyāz ush-Shu'arā, fol. 125, Ātashkadah, fol. 36, and Dr. Sprenger, Oude Catalogue, p. 424.

The Dīvān, which consists of Ghazals alphabetically arranged, breaks off before the end of the letter *م*.

II. Foll. 82—95. Two detached fragments of the Dīvān of Niyāzī, دیوان نیازی

Beg. دیوانه ایم و شورانا الحق صغیر ما
در دار و کبیر عشق نباشد نظیر ما

The author says, fol. 92 *a*, that he had received his poetical surname from his master Ḥazīn (who died A.H. 1180; see p. 715 *b*).

پیردانا دل حزین مارا نیازی خوانده است

He relates, in a marginal addition, fol. 95, a poetical encounter in which he silenced some *soi-disant* poets in Ilāhābād.

This poet is not to be confounded with another Niyāzī, who lived in Persia, and whose proper name was Aḥmad Mirzā. See p. 718 *a*.

Contents: Ghazals in ت, foll. 82—89. Ghazals in ا, foll. 90—95.

Or. 319.

Foll. 101; 7½ in. by 4; 9 lines, 2¾ in. long, with 26 lines in the margins; written in Nestalik and Shikastah-āmiz, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1222 (A.D. 1807).

[GEO. WM. HAMILTON.]

I. Foll. 2—101. لیلی مجنون, Lailī and Majnūn, a Maṣnavī by Hilālī (see p. 656 *a*).

Beg. ای حسن تو از صفات بیرون
در عشق تو کائنات مجنون

The epilogue contains a reference to the author's former poems, Shāh u Darvīsh and

Şifāt i 'Āshikīn, and eulogies upon his great predecessors and models, Nizāmī, Khusrau, and Jāmī.

II. Foll. 2—57, margins. The following prose pieces by Tuḡhrā:—Tāj ul-Madā'ih (see p. 743 *a*, xi.). Firdausiyyah (p. 742 *b*, ii.), fol. 16 *b*. Tazkirat ul-Atkiyā (p. 743 *a*, viii.), fol. 39 *a*. Mushābahāt i Rabi'ī (p. 743 *b*, xii.), fol. 43 *a*. Mirāj ul-Faṣāḥat (p. 744 *b*, xxviii.), fol. 49 *b*.

The margins of foll. 57—79 contain miscellaneous short pieces and letters by Mirzā Muḥammad Sharif and others.

Or. 320.

Foll. 129; 8 in. by 5; 15 lines, 3¼ in. long; written in Nestalik, apparently in India, about the close of the 17th century.

[GEO. WM. HAMILTON.]

I. Foll. 2—69. A Sufi Maṣnavī consisting of detached anecdotes.

Author: Aḥl i Baitī, اهل بیته.

Beg. بهنگام سحر مرغ خوش آواز
قرنم میکند در پرده راز

The poet says in the prologue that he had written in his youth many Ghazals and Ḥaṣīdahs, but had put off till his old age the composition of a Maṣnavī. Further on, fol. 6, he addresses a panegyric to the holy Shaikh, Muḥammad B. Shaikh Aḥmad, "whose presence filled Delhi with joy," and in another passage, fol. 40 *b*, referring to Aurangzib as the reigning sovereign, he declares his intention of devoting a poem to his praise.

The present copy was written during the reign of Aurangzib, for it bears a stamp dated A.H. 1109.

The poet concludes with an appeal to the liberality of the illustrious Khān, not named, in whose service he had spent his life, and with moral counsels addressed to his own son.

II. Foll. 69 *b*—129. The Divān of Hilālī (see p. 656 *a*), wanting the latter part of the letter *ی*.

Or. 1164.

Foll. 87; 8 in. by 5; about 20 lines in a page; written in small Nestalik, apparently in the 17th century. [ALEX. JABA.]

A volume containing Turkish poems, and the following Persian tracts:—

I. Foll. 57—63. رسالة معیبات, a treatise in verse on riddles, by Jāmī.

Beg. [read کلام] چو از حمد و تحمیت یانقی کلام
بدان ای در معما طالب نام

In the Vienna Catalogue, vol. iii. p. 542, three tracts of Jāmī on the same subject are noticed, but all with different beginnings.

II. Foll. 64—73. The Lavā'ih. See p. 44 *a*.

III. Foll. 75—78. الرسالة النائیه, a tract by Jāmī on the mystic sense of the reed mentioned in the first verse of the Maṣnavī. See p. 863 *a*, xiii.

IV. Foll. 79—81. رسالة فی معرفة الحضرات, a tract on the various degrees of existence, مراتب الوجود. This tract, attributed in the heading to Jāmī, is ascribed in another copy to Sayyid Sharīf. See p. 864 *a*, i.

V. Foll. 83, 84. On the meaning of the Ḥadīṣ, من عرف نفسه فقد عرف ربه

Beg. ای طالب علم توحید و ای راغب فن تجرید

VI. Foll. 85 *a*, 86 *a*. رسالة فی طریق خواجه, Bahā ud-Dīn Naqshaband, by Jāmī.

Beg. سر رشته دولت ای برادر بکف آر

Or. 1226.

Foll. 107; 6½ in. by 3¾; 12 lines, 2½ in. long; written in Nestalik, with two 'Unvāns

and gold-ruled margins; dated Rajab, A.H. 877 (A.D. 1472). [ALEX. JABA.]

I. Foll. 2—46. Gulshan i Rāz, by Maḥmūd Shabistari; see p. 608 *b*.

II. Foll. 47—107. Zād ul-Musāfirīn, زاد المسافرین, by Amīr Ḥusainī; see p. 608 *a*.

Or. 1286.

Foll. 343; 12 in. by 6¼; 17 lines, 4 in. long; written in Nestalik, in the latter part of the 18th century.

I. Foll. 1—309. Tazkirat ul-Umarā, by Kevalrām (see p. 339 *a*), wanting the first page.

II. Foll. 310—343. An account of the area, divisions, and revenue of the Ṣūbahs of Hindustān.

Beg. دایمی کل و حال حاصل تمام ممالک محروسه

It is stated to have been taken from the note-book of Rae Nūndah, از روی بیاض رای, نونده. Historical notices of each Ṣūbah are prefixed to tabulated accounts. The work was written after the death of Aurangzāb, who is designated by his posthumous title, Khuld-Makan.

Or. 1410.

Foll. 102; 9 in. by 8; 15 lines, 4½ in. long; written in Nestalik, in the 18th century.

I. Foll. 1—51. A collection of letters written by, or to, the Timurides of India from Humāyūn to Bahādur Shāh. It is designated in the title prefixed to the table of contents as the first third of the first volume of the 'Ināyat Nāmah: فهرس ارقام اولین ثلث: مجلد اول عنایت نامه نذر که مبنی است از اخبار و آثار کزیده

In a contemporary endorsement it is called Ruḡa'at 'Ināyat Khānī, روعات عنایت خانی, from which it seems probable that 'Ināyat Khān was the name of the author of the com-

pilation. He appears to have been a son of Luṭf Ullah Khān Ṣādiq, whom he calls, fol. 40 *b*, پسر و مرشد دو جهانی, and to whom he gives the titles of Shams ud-Daulah Bahādur Tahavvur Jang, conferred upon that Amīr by Muḥammad Shāh.

Luṭf Ullah Khān Ṣādiq died, according to Maāshir ul-Umarā, fol. 435, under Aḥmad Shāh. Two of his sons are mentioned, viz. Ināyat Khān Rāsikh, apparently the author of the present work, and Shākīr Khān (see p. 279 *b*).

The letters of Aurangzīb, which form the larger portion of the collection, are in part taken from two earlier compilations already mentioned, the Raḳā'im Karā'im and Kalimāt Ṭayyibāt. See pp. 400 *b*, 401 *a*.

II. Foll. 52—102. انشای خانہ زاد خان, letters and other prose pieces of Amān Ullah Khānah-zād Khān Fīrūz Jang, son of Mahābat Khān Sipahsālār, collected by himself. See p. 509 *b*.

Beg. سرنوشت خامہ عزیزین شہامہ کہ در جو بیار چشمہ حیوان

The work is divided into the following four Faṣls:—1. Letters to superiors and equals, fol. 53 *a*. 2. Familiar notes, fol. 94 *a*. 3. Marginal notes, fol. 99 *a*. 4. Prefaces and miscellaneous pieces, متفرقات, fol. 101 *a*.

The Ruḳā'at of Amān Ullah have been lithographed in Lucknow, and printed in

Calcutta, without date. See Biblioth. Sprenger., No. 1593.

Or. 1433.

Foll. 253; 9 in. by 5½; 12 and 11 lines, 3¼ in. long; written in fair Nestalik, in two gold-ruled columns; dated Ṣafar, A.H. 1147 (A.D. 1734).

I. Foll. 1—202. Yūsuf u Zulaikhā, by Jāmī. See p. 645 *a*.

II. Foll. 203—253. بہرام و گل اندام, the story of Bahrām and Gul-andām, in Maṣnavi rhyme.

Beg. بہنام نخل بند روضہ جان
کہ وصف کرد فکر مرا کستان

After a few verses in praise of God and the Prophet, the author enters at once upon the story, which he tells in very plain and familiar language. The hero's adventures turn mostly on encounters with various Divs, and Gul-andām is not, as in the usual version, a Chinese princess, but a Peri.

In the concluding lines the poet addresses himself by the poetical surname of Amīn.

امین بکدرز پوچ خود کہ تا کی
بلب کف آوری و بر جبین خوی

There are forty-one miniatures in the Indian style in the first poem, and twenty-seven of inferior execution in the second.

ADDITIONS AND CORRECTIONS.

P. 440 *a*, Add. 25,869, *read*: Commentary upon the Kubrā, a treatise on Logic, by Shārīf Jurjānī. See p. 812 *a*.

P. 441 *b*, l. 12, *read*: Nāṣir ud-Dīn Ṭūsī was born A.H. 597, and died A.H. 672.

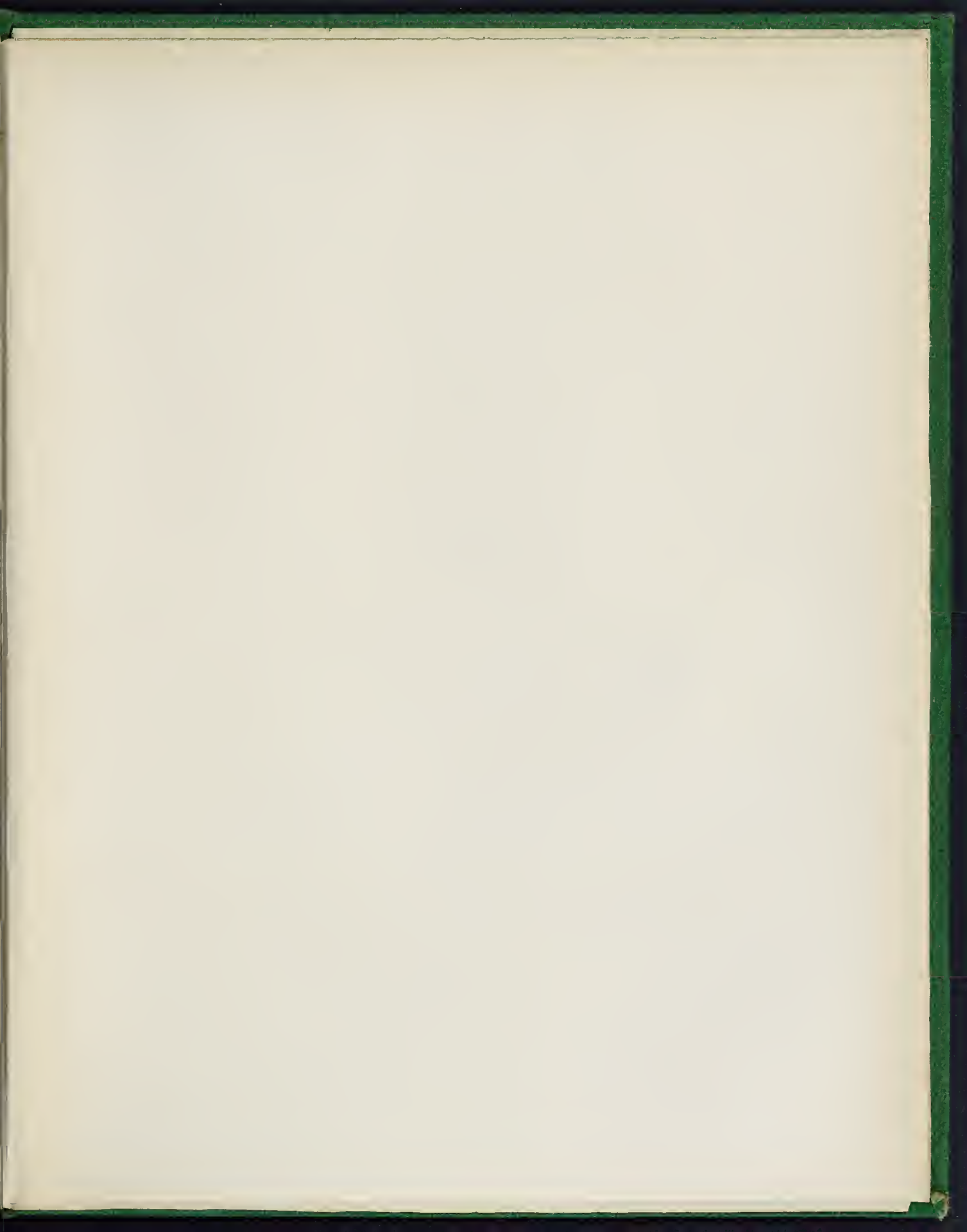
P. 551 *b*, l. 35, *read*: A poem entitled Sūz u Gudāz, by Nauṣī. See p. 674 *a*.

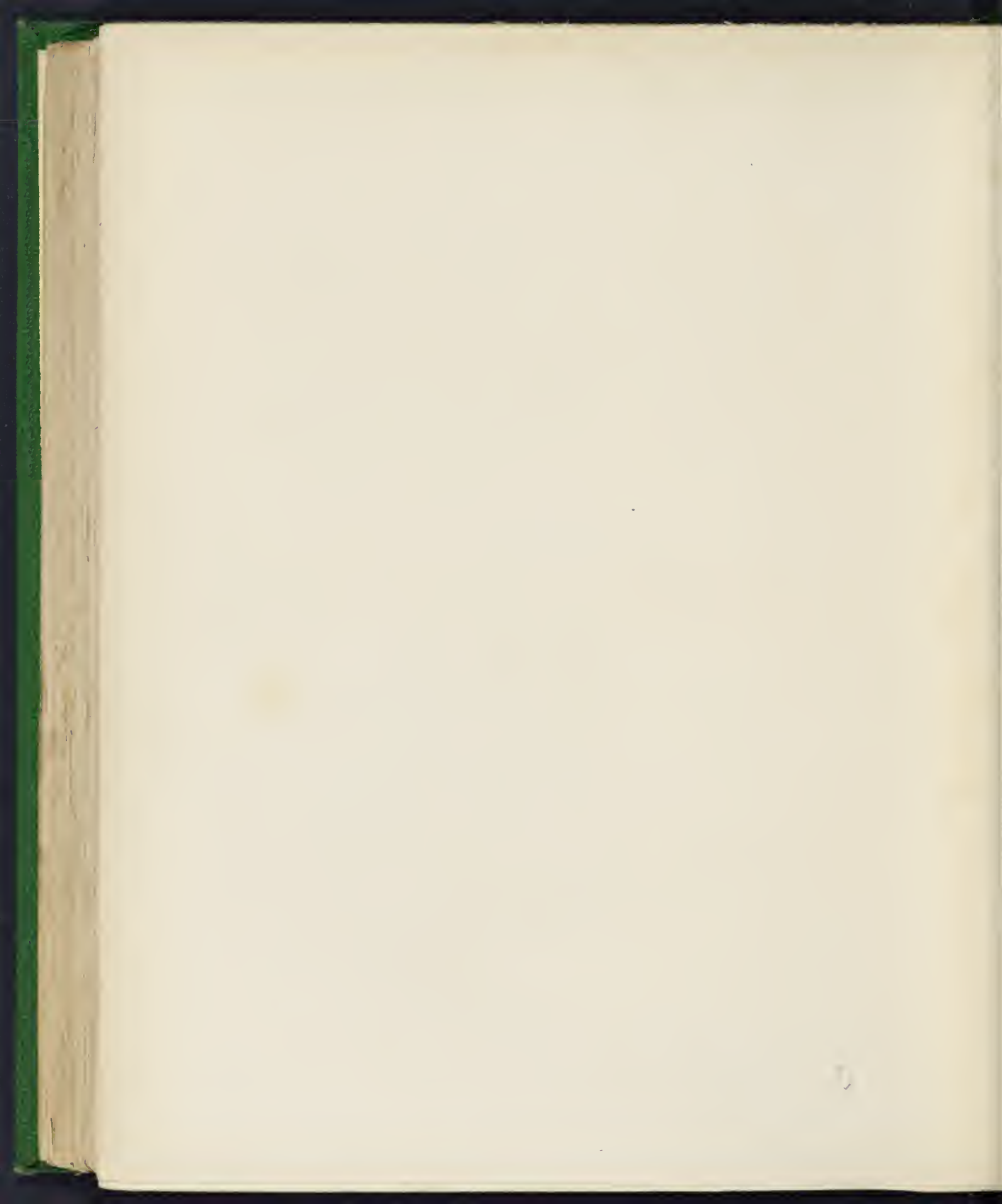
P. 722 *a*, l. 34, *add*: Ṣabā's proper name

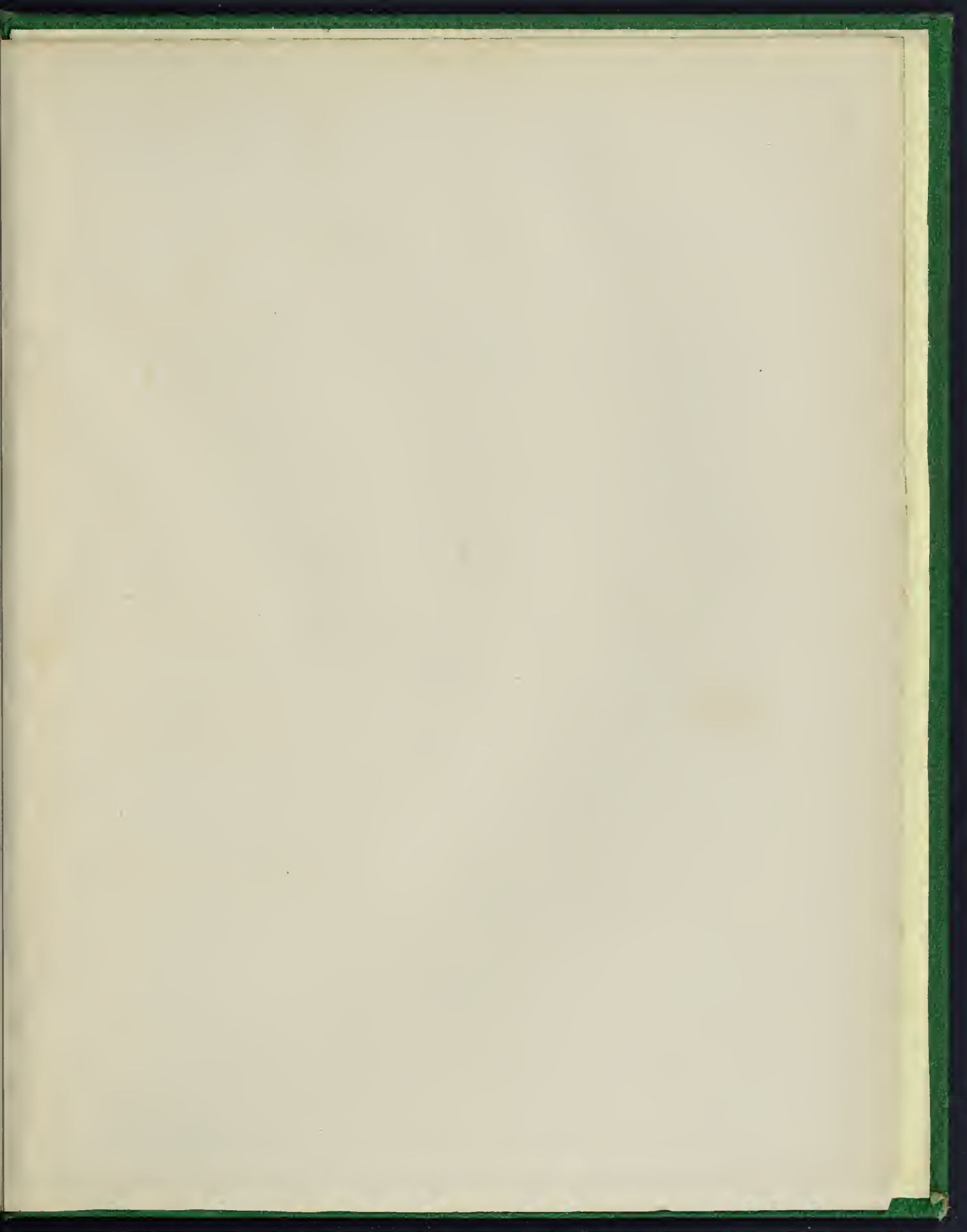
was Faṭḥ 'Alī Khān Kāshī. See p. 850 *b*.

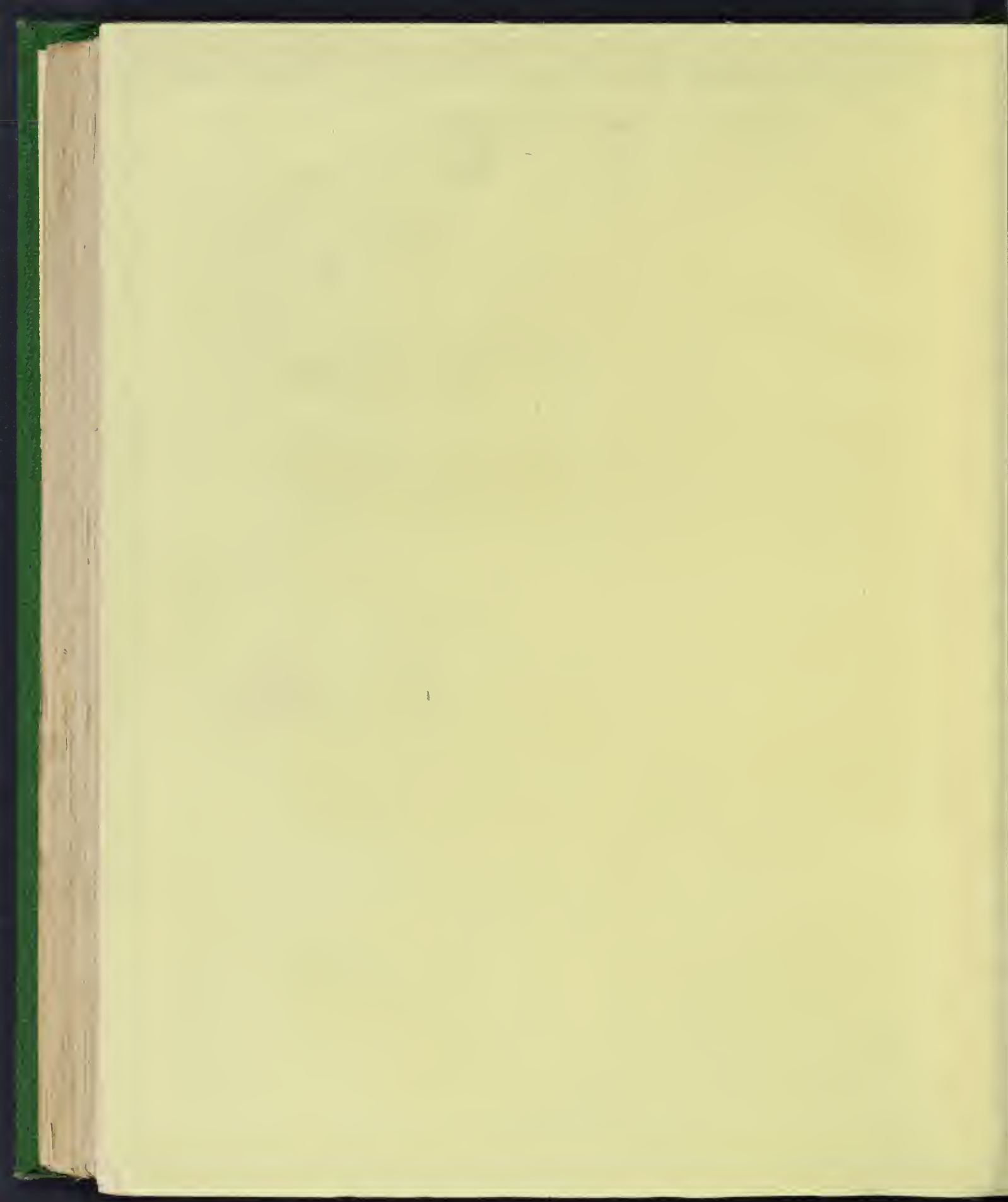
P. 768 *a*, l. 28, *add*: Minūtehīr Khān succeeded his father Kāreghāi Khān in the government of Mashhad, A.H. 1034. See the 'Ālam-ārāi, fol. 570. The Maḥbūb ul-Kulūb cannot have been written very much later.

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