The Drinched Book

UNIVERSAL
LIBRARY

OU_172008

UNIVERSAL
LIBRARY

CATALOGUE

OF

THE PERSIAN MANUSCRIPTS

IN

THE BRITISH MUSEUM.

BY

CHARLES RIEU, PH. D.

KEEPER OF THE ORIENTAL MSS

VOLUME II.

PRINTED BY ORDER OF THE TRUSTEES.

SOLD AT THE BRITISH MUSEUM;

AND BY

LONGMANS & CO, 39, PATERNOSTER ROW, B QUARITCH, 15, PICCADILLY,

ASHER & CO., 13, BEDFORD STREET, COVENT GARDEN,

AND TRUBNER & CO, 57, LUDGATE HILL.

1881.

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 Firdūsī to Jāmī, 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 Firdūsī (p. 545). A fragment of the Shahryār Nāmah of Mukhtārī, one of the episodic poems engrafted upon the Shāhnāmah (p. 542). The rare Dīvāns of Abul-Faraj Rūnī and Mas'ūd i Sa'd, poets of the Court of Ghaznīn (pp. 547, 548), of Adīb Ṣābir and 'Imādī Shahryārī, who lived under the Saljūḳis (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'ī, a panegyrist of the Saljūḳ Sultans of Iconium (p. 582). The poems of Khwājū Kirmānī, written by the celebrated penman Mīr 'Alī Tabrīzī, A.H. 798 (p. 620). The Dīvāns of two hitherto unnoticed poets,

Ḥaidar Shīrāzī, a contemporary of Ḥāfiẓ (p. 623), and Naẓīrī 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 Doctor 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 Gīlān (p. 434). The Tafhīm, or manual of astronomy, by al-Bīrūnī: a copy dated A.H. 685 (p. 451). The Ẓakhīrah i Khwārazmshāhī, 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'din 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 Dehli, Shams ud-Dīn Iltatmish, A.H. 607—633 (p. 487). Several of the earliest Persian dictionaries, as Adāt ul-Fuẓalā, 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.

CONTENTS OF THE SECOND VOLUME.

PAGE

SCIENCES.

ENCYCLOPÆDIAS 433
PHILOSOPHY 438
ETHICS 440
POLITICS 444
MATHEMATICS 449
ASTRONOMY 451
NATURAL HISTORY 462
MEDICINE 466
FARRIERY AND FALCONRY 480
ALCHEMY AND CABALISTIC 486
ARTS AND GAMES 487

PHILOLOGY.

LEXICOGRAPHY: PERSIAN DICTIONARIES 491
—— ARABIC-PERSIAN DICTIONARIES . . 505
—— TURKI-PERSIAN VOCABULARIES . . 511

PAGE

LEXICOGRAPHY: PERSIAN-TURKISH DICTIONARIES . . 513
—— MISCELLANEOUS DICTIONARIES 516
GRAMMAR: PERSIAN GRAMMAR . . 519
—— ARABIC GRAMMAR . . 521
PROSODY 525
INSHA, OR THE ART OF COMPOSITION . 527
TREATISES ON CALLIGRAPHY . . . 531
POETRY 533
—— ANTHOLOGIES 734

ORNATE PROSE 740
FABLES, TALES, AND ANECDOTES . . 745
PROVERBS 773
COLLECTANEA 774
BIBLIOGRAPHY 776
DRAWINGS AND SPECIMENS OF CALLIGRAPHY 778
MANUSCRIPTS OF MIXED CONTENTS . 789

SCIENCES.

ENCYCLOPÆDIAS.

Or. 16,830.

Foll. 283; 9 in. by 4¾; 11 and 15 lines, 3 in. long; written by two different hands, apparently in the 17th and 18th centuries.

[Wm. Yule.]

دانش نامهٔ علائي

A manual of philosophical sciences.

Author: Khwājah Ra'īs Abū 'Alī B. Sīnā, حواجه رئيس ابو علی ابن سينا, who died A.H. 428 (See the Arabic Catalogue, p. 221, *b*).

Beg. سپاس و ستايش مر خداوند آفريدگار 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 Darī a compendious manual of the five branches of the philosophy of the ancients.

The prince, whose name and title are written عضد الدين علاو الدولت و فخر الملة و تاج الائمه ابو جعفر محمد ابن اشهرار دشمنيزار, was really called 'Alā ud-Daulah Abu Ja'far Muḥammad B. Dushmanziyār, and surnamed Ibn Kākavaih, or "uncle's son," because 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-Vāhid 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 Usaibi'ah; see Add. 7340, fol. 124 *a*, and fol. 127 *a*.

'Abd ul-Vāhid, who edited the present work after the author's death, and who designates it by the title of Dānish Nāmah i 'Alā'i, 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 Darī of the following treatises of Ibn Sīnā, which were

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 Sīnā.

Contents. Logic, علم منطق fol 3 *a* Metaphysics, علم الهی or علم درس fol 67 *b* Physics, علم طبیعی or علم زرس 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 Nāmah i 'Alā'i.

It is stated in a note written on the first page by a former owner, Muhammad Nasīr 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; 10¼ in. by 6¾; 33 lines, 4¼ in. long; written in close and fair Nestaḥlik; dated Rabī' II, A H. 1020 (A.D 1611)

[Cl. J. Rich]

درّة التاج لغُرّة الدّباج

An encyclopædia of philosophical sciences.

Author Kuṭb ud-Dīn Mahmūd B Mas'ūd ush-Shīrāzī, قطب الدین محمود بن مسعود الشیرازی

Beg. اگرچه در ضمیر ارباب کیاست وحاطر اصحاب فراست

Kuṭb ud-Dīn Shīrāzī, the greatest of the disciples of Naṣīr ud-Dīn Ṭūsī, came of a family of physicians in Shīrāz, where he was born A.H. 634. He spent most of his life at the court of the Moghul sovereigns, and died in Tabrīz, A H 710, leaving numerous works, mostly written in Arabic, and treating of philosophy, medicine and astronomy. See the Arabic Catalogue, p. 189, Tārīkh Guzīdah, Add. 22,693, fol. 237, and Wustenfeld, 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 Gīlān. We are informed by 'Abd ur-Razzāk, Maṭla' us-Sa'dain, Add. 1291, fol. 389, and by Ghaffārī, Jahānārā, Add 23,516, fol 484, that Amīrah Dubāj امیره دباج was the hereditary title of the Ishākāvand or Isḥākiyyah princes of the Bayah Pas, or Western Gīlān, whose capital was Fūman, and for one of whom, the Durrat ut-Tāj was composed. The same title, written امیره دوباج, is still found in use in the time of Shāh Ismā'īl Safavī; see Fumeny's Geschichte von Gilan, edited by Dr. B Dorn, pp. ٧ and ٨.

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 Gīlān, 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 (Fātiḥah), 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.—

Fātiḥah, 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 Kuṭbs: 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 Jahrbucher, 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, $9\frac{1}{2}$ in. by $5\frac{1}{4}$; 19 lines, $2\frac{5}{8}$ 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—110.

Add. 16,827.

Foll. 593; $9\frac{3}{4}$ in. by 6; 21 lines, $3\frac{1}{8}$ in long, written in small Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [William Yule.]

نفائس الفنون فى عرائس العيون

An encyclopædia of the sciences known to the Muslims.

Author: Muhammad B. Mahmūd ul-Āmulī, محمد بن محمود الآملى

Beg. حمد و ثنا و شكر بى انتها حضرت پادشاهى 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, 'Aẓud ud-Dīn ul-Īji (who died A H. 756). He left, besides the present work, commentaries upon the Kulliyyat of the Ḳānūn of Ibn Sina, upon the Kulliyyāt of the Kānūn of Sharaf ud-Dīn Īlāki, and upon the Mukhtaṣar fil-Usūl of Ibn Ḥajib See Majālis ul-Mūminīn, Add 23,541, fol. 373, Haft Iklim, 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 Ishāk Mahmūd Shāh," he dedicates the present work to a Vazir designated by the following titles. مخدوم جهانيان صاحب قران دستور سلطان نشان آصف عهد ورمان واسطه قلادة 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 Ishāk, whose father, Amīr Mahmūd Shāh, had governed Fārs during the reign of Abu Sa'id, made himself master of Shīrāz, 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 'Irāḳ. He succumbed at last to the rising power of Amīr Muḥammad Muzaffar, who wrested from him Shīrāz, A H 754, and, after seizing him in Isfahān, had him publicly executed in the former city, A.H. 757, according to Ḥāfiz 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'id and proclamation of Arpā Khān, which took place A.H. 736, and the preface, which names Shaikh Abu Isḥāk 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.

Makālah I. comprises the literary sciences ادبيات in the following fifteen Fanns: 1. Writing, علم خط, fol. 25 *b* 2. Language, علم لغه, 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 معانى, fol. 53 *a*. 7. Eloquence, علم بيان, fol 58 *b*. 8. Ornaments of speech, علم بدیع, fol. 62 *b*. 9. Prosody, علم عروض, fol. 71 *a*. 10 Rhymes, علم قوافى, fol. 78 *a*. 11. Poetical composition, علم تقريض, fol. 82 *a*. 12. Proverbs, علم امثال, fol. 86 *a*. 13. Knowledge of the Divans, علم دواوين, fol. 99 *a*. 14. Epistolary composition, علم انشا, fol. 108 *b*. 15. Collection of revenue and account-keeping علم استيفا, fol. 117 *b*.

Makālah 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 حديث, fol, 149 *a*. 4. Fundamental principles of the law, علم اصول فقه, fol. 158 *a*. 5. Law, علم فقه, fol. 168 *a*. 6. Various readings of the Ḳur'ān, علم قرآات, fol. 182 *a*. 7. Dialectic, علم حلاف يا علم جدل, 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 مراصد, fol 221 *a*. 4. Mystic meaning of the letters, علم حروف, fol. 228 *a*. 5. Moral perfection, علم فنوت, 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 تواريخ و علم سير, (an abridgment of universal history), fol. 257 *b*. 4. Religious systems and sects, معالات اهل عالم, fol. 295 *a* 5. Genealogy, علم انساب, fol. 303 *b*. 6 Battles and encounters (*i.e.* the expeditions of Muhammad), علم الموانف والواقعات, fol. 309 *b* 7. The science of riddles, علم احاجى, fol 322 *a*.

Kism II. comprises the following five Maḳālahs.—

Makālah I. Practical philosophy, حكمت عملى, in three Fanns, viz.· 1. Ethics, علم تهذيب 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*.

Makālah II Speculative philosophy, in four Fanns, viz.. 1. Logic, علم منطى, fol. 363 *a*. 2. The first philosophy, or introduction to metaphysics, فلسفه اولى, fol. 373 *b*. 3. Metaphysics, علم الهى, fol. 383 *b*. Physics, علم طبيعى, fol. 393 *a*.

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

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

Makālah IV. Branches of physics, in nine Fanns, viz. 1 Medicine, علم طب, fol 443 *b*. (2 Alchemy, and 3. Magic, سيمنا, are wanting; see Add. 23,555, foll 225—234). 4. Interpretation of dreams, علم تعبير, fol. 462 5 Physiognomy, علم فراست, fol. 481 *a*. 6 Astrology, علم احكام نحوم, fol. 485 *a* 7. Properties of natural objects, علم الخواص, 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*.

Makālah V Branches of mathematics, in thirteen Fanns, as follows: 1. Spherology, علم هئه, fol 576 *a*. 2 Optics, علم مناظر, fol 526 *b*. 3 Knowledge of the "intermediates," علم موسطات, *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 مساحت, 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 زيج 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. 731, 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. Makālah I, fol. 5 *b* Makālah II, fol. 53 *b*. Makalah III, fol. 96 *a*. Makālah IV., fol 118 *b*—Kism II. Maḳālah I., fol 162 *a*. Makālah II, fol. 177 *b*. Makālah III, fol. 197 *a*. Makalah 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: درسم حزانه الكتب الصاحب 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 صاحب الامم سلطان الورزا والدقا فى العالم.

Add. 16,828.

Foll. 396; 12½ in. by 8¼; 26 lines, 5¼ in long; written in Naskhi, dated Shavval, 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 Makālah V., Kism II.

Add. 7718.

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

The following detached sections of the same work.

Kism I, Makālah 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*.

Kism II Makālah II., Fann 1, fol 116 *a*. Makālah I., Fanns 1—3, fol. 126 *b*.

Kism I. Makālah IV., Fanns 1—7, fol. 158 *b*.

Ḳism II Makālah 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, 3⅞ 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 'Ali 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 الاشارات والتنبيهات which is, according to Ibn Abi Usaibi'ah, Add. 7340, fol. 127 *a*, the latest and most excellent of Ibn Sinā's philosophical writings.

Beg. سپاس ان خدارا که آفریدکار جهان است

The translation is divided, like the original, in ten sections called اسباط. 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 'Ali Sinā.

Beg بداند دانستن که اول چیزی که بر بندگان واجبست 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 Usaibi'ah, is distinct from the treatise entitled فی دفع الغم من الموت, noticed in the Leyden Catalogue, vol. iv. p. 312.

III. Foll. 258—352. Dānish Nāmah i 'Alā'i, the work described vol. ii. p 1.

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

Beg سپاس خداوند آسمان و زمین‌را سزاش

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 Sīnā, either by 'Abd ul-Vāḥid Jūzjāni, or by Ibn Abi Uṣaibi'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 است در معراج که شیخ الرئیس 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 Dānish Nāmah was dedicated. A celebrated saint of that name, 'Alā ud-Daulah Simnānī, died A.H. 736; see Nafaḥāt, p. 524

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

Beg. سپاس مر خدایرا 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 (Fasl).

The original work کتاب المعاد was written, according to Ibn Abi Usaibi'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 الرئیس

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 المبداء والمعاد

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

It is divided into two parts (Ḳism); 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 المبداء والمعاد which was written, according to 'Abd ul-Vāḥid, in Jurjān, for Abu Muhammad 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 Sīnā's allegorical tract, Risālat uṭ-Ṭair, شرح رسالة المرموزة المسماة برساله الطیر للشیخ الرئیس

Beg. of the Comm. کشف القناس دوسان وسرکان مرا دلیر کردانید

The commentator, who is named in the subscription الشیخ الفاضل عمر بن سهلان الساوجی 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-Vāhid, 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 Tāhb ul-Husaini, stating that he had bought this volume in Murshidābād, A.H. 1208, on his way from Calcutta to Lucknow

Add. 16,829.

Foll 249; 8¼ in. by 4¾, 17 lines, 2⅜ in long; written in small Nestalik, apparently in the 18th century [Wm. Yule]

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

Author Ghiyās ud-Dīn 'Alī ul-Husaini ul-Iṣfahāni, عیاث الدین علی الحسینی الاصفهانی

Beg. سزاوار ستایش وسپاس مدعی‌ست که دانندهٔ دانی

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 مران is added.

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

that he refers to Fakhr ud-Dīn 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 فوائد از علم حکمت طبعی, comprises ten sections called Fasl, twenty more termed Asl, four entitled Natijah, 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 Natijahs, 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 Natijah 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 آدمی‌را نویست دراکه که منتقش کردد دروی صور اشیا چنانکه در آئینه لیکن در آینه حاصل نشود مکر صور محسوسات

The first word of the text in the present MS., fol. 1 *a*, is تویست, which is explained as follows: قوة در اصطلاح چیزنست که مبداء باشر درغیر شود و باشر ازو باشد و مراد باو اینجا نفس باطقه 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 Hulākū; 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 برادات عالیات اسم مولف معلوم نشد

Beg. رایت درسان 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 Akhlāḳ i Nāṣirī, the Hayāt 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 Takī ud-Dīn Muḥammad B. Shaikh Muḥammad ul-Arrajānī ut-Tustarī, تقى الدين محمد بن شيخ محمد الارجانى ثم التسترى

نورانی‌تر آبنی که سیمرغ قاف تلاعت وتراعت Beg.

Takī Shushtarī, a scholar and poet of Persian birth, repaired to the court of Akbar, by whose command he turned the Shāhnāmah into prose. He was appointed to the office of Sadr by Jahāngīr, in whose reign he died. See Badaoni, vol. iii. p. 256, Ṭabakāt i Shāhjahānī, Or. 1673, fol 296, and Riyāẓ 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 Buzurjmihr, fol. 20 *a*, Kisrū Kubād, fol. 27 *b*, Nūshīrvān, fol. 32 *a*, Bahman B. Isfandiyār, fol. 38 *a* Maxims of the sages of India, fol. 59 *a*, of 'Alī, fol. 70 *b*, Luḳmān, fol. 79 *a*, Hasan Basrī, fol. 94 *a*, Aktham B. Saifī, 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 Sacy, Notices et Extraits, vol. x. p. 95, and the Leyden Catalogue, vol. iv. p. 191.

Add. 5626.

Foll 272; 9¾ in by 5¾; 12 lines, 3 in. long; written in fair Nestaliḳ, on gold-sprinkled paper, with 'Unvān and gold-ruled margins; dated A.H 997 (A.D. 1589).

[Naih. Brassey Halhed.]

اخلاق ناصري

A treatise on ethics.

Author. Naṣir ud-Dīn Muhammad B. Muḥammad B. ul-Ḥasan uṭ-Ṭūsī, نصير الدين محمد بن محمد بن الحسن الطوسى

حمد بيحد و مدح بىعد لايق حضرت عزت مالك الملكى Beg.

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

He states in the preface that, having been desired by the governor of Kuhistān, Nāsir ud-Dīn 'Abd ur-Rahīm B Abi Mansūr, to translate into Persian the Kitāb ut-Taharah of Abū 'Alī B. Muhammad 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.

Nāsir ud-Dīn, surnamed Muḥtasham, was governor of Ḳuhistān under the Ismā'ili prince 'Alā ud-Dīn Muhammad, who died A.H. 653, and under his successor Rukn ud-Dīn Khwurshāh. 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, Jāmi' ut-Tavārīkh, Add. 16,688, fol.

90. The author, who was then with Rukn ud-Dīn Khwurshāh, 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 Isma'ili court and of his reception by Hulāgū are told in the Jāmi' ut-Tavārikh, l. c., in Rauzat us-Ṣafā, Bombay edition, vol. v. p 70, and in Ḥabīb us-Siyar, vol. II , Juz 4, p. 80, vol. III., Juz 1, p. 54

In a later preface, subsequently prefixed to the work, Nasīr ud-Dīn, 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-Dīn Muhammad and Nāsir ud-Dīn 'Abd ur-Rahīm.

Several editions of the Akhlāk i Nāsirī 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. Frissell 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 ناصری, 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 Aurangzib).

Add. 7616.

Foll. 218; 9 in. by 5½; 13 lines, 3¼ in. long; written in Nestalik; dated Ṣūbah of Orissa, Muharram, 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, 2⅝ in. long; written in Indian Nestalik; dated Ramazān, 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 5⅞; 16 lines, 3⅞ in. long; written in a cursive Indian character, in Ahmadnagar, apparently in the 17th century. [Wm. Erskine.]

لوامع الاشراق في مكارم الاخلاق

A treatise on ethics.

Author: Muḥammad B. As'ad Davānī, محمد بن اسعد دوانی

Beg. افتتاح کلام بدام واجب الاعظام سلطانی سزد

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

his native place. See Habīb us-Siyar, vol. iii., Juz 4, p. 111, Tuhfah i Sāmi, 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 Khān, 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 Ak-Kuyunlu 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 لامعه, and subdivided into chapters, لمعه

I Ethics proper, در تهذیب اخلاق, fol 19 *b*

II. Government of the family, در تدبیر منزل, fol. 83 *a*. III. Government of the city, در تدبیر مدن, fol. 100 *a*.

The author acknowledges, fol. 144 *a*, that he had drawn most of its contents from Naṣīr ud-Dīn Tūsi's work, Akhlāḳ i Nāsirī. 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 Akhlāḳ 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; 7⅓ 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 محسني

A work on ethics.

Author. Husain ul-Kāshifī, حسين الكاشفى (died A H 910; see p 9 *b*.)

Beg. حضرت پادشاه على الاطلاق عـرب كامه وحلت عطفه

After mentioning, as the reigning sovereign, Abul-Ghāzī Sulṭān Ḥusain, the author praises one of that Sultan's sons, Abul-Muhsin, for his noble qualities, of which, he says, he had given a signal proof by his dutiful behaviour when, at the first beck 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-Muhsin did not long continue to deserve the author's commendation, for in A H. 904 he combined with his brother, Muhammad Muhsin, governor of Abīvard, 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 Muhsinī 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 Garcin de Tassy, Notice du traité persan sur les vertus, de Hussein Vaez, 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: Nizām ul-Mulk, نظام الملك

Beg. سپاس خدایرا عز و جل که آفریدکار زمین و آسمانست

This celebrated Vazīr, the first who bore the title of Nizām 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 Saljūḳis, 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 113, Kāmil, vol x, pp 137—142, Rauzat us-Safi, Bombay edition, vol iv. pp. 85—90, and Habīb 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 اعلم المتکلمین حواجه 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 Ḥaj Khal, vol. iii., p. 638, who adds that it was written for Malak Shāh, A.H. 469. The author of the Guzidah, who mentions it among his sources, Add. 22,693, fol. 3 *a*, calls it نظام الملوك فسر الملكى. See also Mélanges Asiatiques, vol v. p. 230, 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 کتابهای خاص حرره, 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 Nizām ul-Mulk, Sharaf ul-Mulk, Tāj 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 Nizām 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). Nizām 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 Islām was restored by the "Master of the World." At the end is a Ḳaṣīdah in praise of the work of Nizām 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.

۲۸ اندر مجلس شراب و تردب و شرائط آن
۲۹ اندر تردب استادن بندگان و کهتران نوبت خدمت
۳۰ اندر ساختن تجمل و سلاح و آلت جنك و سفر
۳۱ اندر حاجات و التماس لشکر وحشم و حشم
۳۲ اندر عتاب کردن با بندگان یا بر کشیدن هنگام گناه
۳۳ اندر کار با پاسبانان و نوبتیان و دربانان
۳۴ اندر نهادن خوان نیکو و تردب آن پادشاه را
۳۵ اندر حق گذاردن خدمتکاران شایسته
۳۶ اندر احتیاط کردن اقطاع مقطعان
۳۷ اندر شتاب ناکردن در کارها پادشاه را
۳۸ اندر امیر حرس و حوب داران و اسباب سیاست
۳۹ اندر بخشودن پادشاه بر خلق خدای و هر گاری و هر رسمی باز بر قاعدهٔ خویش آوردن
۴۰ اندر معنی القاب
۴۱ اندر آن که دو عمل تنك تن را نا فرمودن و معطلان را عمل یا فرمودن و محروم گذاشتن
۴۲ اندر معنی اهل شر و نگاه داشتن مردمان سران سپاه
۴۳ اندر نمودن احوال بدمذهبان این ملك که دشمن اسلام اند
۴۴ اندر بیرون کردن مردك ومذهب او و نوشیروان هلاك کردن خرمدهٔ قوم را
۴۵ اندر خروج سنبا و کبر بر مسلمانان از نیشابور ری
۴۶ اندر بیرون آمدن باطنیان و قرمطیان در کوهستان عراق و شام و خراسان و خوزستان و لحصا و مغرب و بحرین و فعلهای ایشان
۴۷ اندر خروج خرم دینان در اصفهان و آذربایجان
۴۸ اندر خریده داشتن و قاعده و ترتیب آن در نگاه داشتن
۴۹ اندر گذاردن وجواب دادن شغل متظلمان و انصاف دادن
۵۰ اندر نگاهداشتن حساب و مال ولایت و نسق آن

The following are the headings of the chapters :—

۱ اندر احوال روزگار و مدح خداوند عالم
۲ اندر شناختن نعمت ایزد تعالی
۳ اندر مظالم نشستن پادشاهان و سیرت نیکو ورزیدن
۴ اندر عمال و پرسیدن احوال وزیران و علامان
۵ اندر مقطعان و پرسیدن با رعایا که چو مردند
۶ اندر پرسیدن احوال قاضیان و خطیبان و محتسبان وروبی کار ایشان
۷ اندر پرسیدن حال عامل و شحنه و روبی کار ایشان
۸ اندر پژوهش کردن و پرسیدن ارکان دین و شریعت
۹ اندر مشروان دولت و کفاف ایشان
۱۰ اندر صاحب خبران و منهیان و تدبیر ملك کردن
۱۱ اندر تعظیم داشتن فرمانها و مثالها که از درگاه نویسند
۱۲ اندر علام فرستادن از درگاه تمهات
۱۳ اندر جاسوسان فرستادن و تدبیر کردن اندر صلاح ملك و رعیت
۱۴ اندر تردد کان سکان (و پیکان) بر مداومت
۱۵ اندر احتیاط کردن پروانها نسبتی و هشیاری
۱۶ اندر وکیل در خاص و رونی کار او
۱۷ اندر تدبیر و تردد کان ملك
۱۸ اندر مشاورت کردن با دانایان و پیران درگاه
۱۹ اندر معتمدان و ترك و تجار و تدبیر ایشان
۲۰ اندر سلاح مرصع و ترتیب آن
۲۱ اندر احوال رسولان و ترتیب کار ایشان
۲۲ اندر مساحته داشتن علف در منزلها
۲۳ اندر روشن داشتن احوال لشکر
۲۴ اندر لشکر داشتن از هر جنس و مقدم داشتن بر درگاه
۲۵ اندر داشتن ترکمانان در خدمت بر مثال علامان
۲۶ اندر زحمت نا کردن بندگان وقت خدمت و ترتیب کار ایشان بر بروزش
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, Āl i Buvaih, 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 Bātinis, Ḳarmatis, 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; 7½ in by 4½; 11 lines, 2⅝ in. long, written in neat Nestalīk, 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, امیر فخر الدوله و الدین حسن بن الصدر المبرور تاج الملة والدین الخ on his appointment as Vazīr (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 Vazīr's great-grandsire, Amīr Mu'izz, had been Ṣāḥib Dīvān, or first Vazīr, to Ṭughātīmūr, who reigned in Khorasan from A.H. 735—753. (See Jahānārā, and Ḥāfiz 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 Vazīr by Barkyāruk, 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 وصایای نظام الملك, by which it is referred to in the Rauzat us-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 Wasáyá, in Sir H. Elliot's History, vol. ii. pp. 485—504.

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

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

شرایف تحمدات پادشاهی راست که انساط فخر دین

A short notice on the work is prefixed to the present volume, foll. 2, 3. It is signed دبیر رخشان, and dated Dehli, April 17, 1866. Nayyir i Rakhshān is the *nom de plume* of Navvāb Muḥammad Ziyā ud-Dīn Aḥmad Khān, son of Navvāb Ahmad Bakhsh Khān, a distinguished scholar and poet of Dehli, to whom Sayyid Aḥmad Khan has devoted a notice in his Āṣār uṣ-Ṣanādid, 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 Ahmad B. Muhammad ul-Ghazzālī, [sic] اسلام بن احمد بن محمد العزالی Beg حمدی که اسماع ارباب صوامع حوامع ملکوب

The preface contains a wordy panegyric on the reigning sovereign, Amīr Sultān Husain. It includes a Kasīdah in his praise by Salmān, the court poet of the Ilkānis, which leaves no doubt as to his identity. Sulṭān Husain was the son of Shaikh Uvais, the second prince of the Ilkānī 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 Ahmad. 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 Ṣultān Ḥusain. A legendary account of Alexander and his "Vazīr," the sage Aristotle, حکیم ارسطاطلس, 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 السلطنت, and on the first page is written the following title هذا کتاب من تصنیف الامام الهمام امیر اسلام بن احمد بن محمد العزالی فی معرفه سلوك السلطنه

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, $10\frac{1}{2}$ 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]

ذخیره الملوك

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

Author: 'Alī B. ush-Shihāb ul Hamadānī, علی بن الشهاب الهمدانی Beg. حمد بسیار و ثنای بی شمار حضرت ملکی را که اسباب معاش

Amīr Sayyid 'Alī B. Shihāb ud-Dīn B Mīr Sayyid Muhammad ul-Husainī, of Hamadān, a celebrated saint, and founder of an order of Sūfis, 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 Kutb 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, Vākī'āt i Kashmīr, Add 26,282, fol. 40, and Newall, History of Cashmere, Journal of the Asiatic Society of Bengal, vol xxxii., 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. Khal., vol. iii, p. 329, Tornberg, Upsala catalogue, p. 290, and Flugel, 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 Ramazān, 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: Fazl B. Rūzbahān Isfahānī, فضل الله روزبهان اصفهانی

Beg. بسم الباب هركه تاب بجمد آن ملك وهاب

The occasion on which the work was written is told at great length in the preface. After the death of Abu-l-Fath Muhammad Shaibānī Khān, at Merv, A.H. 916,[a] the Uzbak 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 Ahmad Yasavi, 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 Samarkand superior forces against him. After re-establishing Uzbak rule throughout Māvarā-un-nahr and taking his residence in Bukhārā, he sent for the author, then living in Samarkand, 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 Ḥanafi 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 Uzbak 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-Ṭāhirīn, Or 168, p. 365.

The work is divided into an Introduction and fifteen chapters (Bāb), as follows: Mukaddimah. 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 Kāzis and their duties, fol. 31 *b*. III. Appointment of the Muḥtasibs and their functions, fol 54 *a*. IV. Appointment of Dāroghahs, watchmen, vālī-mazālim, and frontier guards, fol. 65 *a*. V. Public alms (Sadakāt), 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.

[a] See Memoirs of Babar, translated by Wm. Erskine, p 239 seqq

MATHEMATICS.

Add. 23,570.

Foll. 136; $6\frac{1}{2}$ in. by $3\frac{1}{4}$; 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 اشكال السّدس

Translator. Mahmūd B Muhammad B. Muḥammad B Kivām ul-Kāzi ul-Vābashtā'i, commonly called Mahmūd ul-Haravī ul-Hai'avī, محمود بن محمد بن محمد بن قوام القاضی الوانشایی [sic] المشتهر بمحمود الهروی الهدوی

حمد بی حد و ثناء بی مدها و سپاس بی قیاس Beg که قدم شهسوار

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

That prince's name is preceded by the following titles امیر و امیرزاده اعظم افتخار اعاظم امراء العجم نور حدقه امارت واثالت الخ, from which it would appear that he was not a sovereign, but a provincial governor

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

The original work, Ashkāl ut-Ta'sīs, 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.

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 کنوز ارباب قلم ومصباح رموز اصحاب رقم

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

Author: Khalīl B. Ibrāhīm, خلیل بن ابراهیم شکر و سپاس سزاوار حضرتیست که ذات او Beg. ار صفت امکان

The work is divided into a Mukaddimah, ten chapters (Fasl), 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 حفر الدين, 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 Muhammad B. Murād B. Muhammad (*i e* Muhammad II, A H. 825—855)

Add. 5649.

Foll 86, $10\frac{1}{4}$ 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

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

Translator: Faiẓī, فیضی

Beg. اول زثنای بادشاهی کوم
وانکه زسنادش الهی کوم

Shaikh Abul-Faiz, with the poetical surname of Faiẓī, which he subsequently altered to Fayyāzī, was the eldest son of Shaikh Mubārak Nāgūrī, and the brother of Abul-Fazl 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 Ṣafar, A.H. 1004. The present work is mentioned by Abul-Fazl, among various translations made for Akbar, in the A'īn 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 Nāmah, vol. iii. pp. 716—738, and in the A'īn i Akbarī, vol i. p. 235, while Badāonī inveighs against him with the bitter rancour of Muhammadan bigotry, in Muntakhab ut-Tavārīkh, 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 A'īn 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 بهاسکراچارج, 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 سکرس کسوهل, had been written in the year 1105 of Sālivāhan, *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 Lilāvatī, 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 Leelawuttee 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: 'Atā Ullah Rashīdi B. Ahmad Nādir, عطاء الله رشیدی بن احمد نادر

Beg. اول زستایش آلهی کوم
پس نعت رسول او کماهی کوم

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 Mukaddimah 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 Sha'bān, 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 خلاصه الحساب, by Bahā ud-Dīn Muḥammad B. Ḥusain 'Āmilī (d. 1031; see Arabic Catalogue, p. 622 *b*.)

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

Beg الحمد لله . . . اما بعد میکوید فقیر لطف الله مهندس

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

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

II. Foll. 57—99.

خلاصهٔ راز

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

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

Beg. شکر نیحد نواحد ارلی حمد نیحد نعرد لم یزلی

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 حواص اعداد, in four Makālahs, by Luṭf Ullah Muhandis; see Art. I.

Beg. الحمد لله . . . میکوید فقیر لطف الله منخلص بمهندس

ASTRONOMY

Add. 7697.

Foll 157, 9¼ in by 6¼, 21 lines, 4¾ in long; written in fair Naskhi, dated Ramazān, A.H. 685 (A.D. 1286). [Cl. J. Rich.]

کتاب التفهیم لاوائل التنجیم

A treatise on astronomy.

Author Abu Raihān Muhammad B Ahmad ul-Bīrūnī, ابو ریحان محمد بن احمد البیرونی

Beg داسس صورب عالم و حکونکی نهاد اسمان وزمین to which the following heading is prefixed تفهیم کردن اسعاد ابو ریحان محمد بن احمد البیرونی رحمه الله علیه مر ابتداء علم نجوم را بطریق مدخل

Al-Bīrūnī, the celebrated philosopher, and contemporary of Ibn Sīnā, was born in the city of Khwārazm, A H 362, and was so called, according to Sam'ānī, Add. 23,355, fol 98, from "Birūn," the outskirts of the town, نسبه الی خارج خوارزم . البیرونی بکسر الباء. He lived at the courts of Kābūs B Vashmagir, 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 Ghaznavī Sultans, Mahmūd 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 Volker 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 lacuna extends from Bab 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 Tafhim 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 صناعه 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-Faẓl ul-Khāṣṣī, a notice probably applying to another recension of the same work.

The present copy was written by Ibn ul-Ghulām ul-Ḳūniyavī ابن الغلام القونوى, 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 Rāzi's and Bīrūnī'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 Sīvās, A H. 732.

Add. 23,566.

Foll. 79, 11 in. by 7¼; 23 lines, 5½ 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 زينه للسموات 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; 8¾ in by 5½; 27 lines, 3⅝ in. long, written in small Nestalik, apparently in the 15th century. [Cl. J. Rich.]

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: ابن مختصريست 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, سى فصل. Its contents have been stated in the Vienna Jahrbucher, 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, Fasl 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 Nasīr ud-Dīn Ṭūsī, which, from its division into twenty chapters (Bāb), is known under the name of Bist Bāb, بست 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 دست باب در معرفت اسطرلاب

A commentary on Nasīr ud-Dīn Tūsī's treatise on the astrolabe, with the text

Author. 'Abd ul-'Alī B. Muhammad ul-Barjandī, عبد العلي بن محمد البرجندي

Beg. واتحفه حطاب ازهر باب و حاتمه مقال در هيه حل

Nizām ud-Dīn 'Abd ul-'Alī ul-Barjandī was a pupil of Mansūr B Mu'in ud-Dīn Kashi, and of Saif ud-Dīn Taftazānī, the Shaikh ul-Islām of Herat (who died A H 916). He wrote commentaries upon the Tazkirah of Nasīr ud-Dīn Tūsī, the Tahrīr Majistī of the same author, and upon the Zīj 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 Habīb Ullah, Vazīr 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 Tabrīz (?), A H 1276 The author of Habīb us-Siyar, vol iii, Juz 4, p 117, writing A H 930, speaks of him as still living, and he is mentioned in Mu'at ul-Advār among the great scholars of the reign of Tahmasp See also Uri, p 281, 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 جمدى الاخر in which it was completed That name, as written in the MS., gives 899, but, if we read جمادى 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-Fath Sultān-Muḥammad, called Shāh Khudābandah, a descendant of the Safavis 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; $9\frac{1}{4}$ in by $6\frac{1}{2}$, 21 lines, $4\frac{3}{4}$ 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.* Hulagū, by Nasīr ud-Dīn Tūsī, نصير الدين طوسى

Beg. الحمد الله رب العالمين . . . . حداى تعالى حكمر جان را فوب داد

After giving a short account of Chingiz Khān and his successors down to Hulāgū, the author states that the latter prince, after rescuing him, Nasīr of Tūs, 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 Damascus, Fakhr ud-Dīn Khalaṭī from Tiflis, and Najm ud-Dīn Dabīrān from Ḳazvīn. Having selected the site of Marāghah, and provided the requisite buildings and instruments, the astronomers commenced a series of observations, which were completed under Abaka Khān, and Nasīr 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-Ḥākim 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 (Makālah), as follows: I. On eras, in a Muḳaddimah and two Bābs, fol. 3 *b*. It treats of the Chinese era تاريخ 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 Fasls, 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 وطالعها هر وقتى in fourteen Fasls, fol. 83 *b*; tables, foll. 90—110. IV. On other astronomical operations, in two Bābs: Bāb 1. on horoscopes of nativity, in seven Fasls, fol. 111 *b*, with tables, foll 116—119. Bāb 2. Prognostics connected with the ascendant of the world, در دلائل كه تعلق بطالع عالم دارد, 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 السبب

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

In the last work, p 61, the Zīj of Naṣīr ud-Dīn is designated by the name of دنسوق نامه ايلخان instead of its usual title زيج ايلخانى. See Haj. Khal., vol iii. p. 561, Jourdain, Magazin Encyclopédique, 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 Astronomica quædam ex traditione Shah Cholgii Persæ An Arabic version of the Zij i Ilkhānī is mentioned by Uri, p 195.

Add. 11,636.

Foll. 69; 8⅜ in. by 5½; 27 lines, 4⅝ in. long; written in Naskhi; dated Baghdād, Rabi' II., A.H. 795 (A.D. 1393).

توضيح زيج ايلخانى

An enlarged recension of the preceding work.

Author Al-Ḥasan B. ul-Ḥusain B. ul-Ḥasan Shahanshāh us-Simnānī ul-Munajjim, الحسن بن الحسين بن الحسن شهنشاه السمنانى المنجم

This is the author's autograph, as shown by the following subscription: تم الكتاب بفضل الله تعالى وحسن توفيقه فى رابع ربيع الثانى سنه ٨١٥ هجريه كاتبه و مولفه الحسن بن الحسين ... السمنانى المنجم هداه الله تعالى صراطا مستقيما بمدينه السلم بغداد حرسها الله تعالى من الافات

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

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 Tauziḥ, or "lucid exposition," in which, while eliminating some superfluous portions, he had inserted useful explanations, and some supplementary tables of his own composition.

The Tauziḥ is divided, like the original work, into four Makālahs. The MS., however, is very defective, and contains only the following portions. Makālah I The Mukaddimah and Fasls 1—4, fol 2 *b* Makālah III. Faṣls 12—14, fol. 8 *a*. Makālah IV, fol 8 *b*. Supplementary tables, to which a statement of their contents is prefixed, foll. 16 *a*—68.

Add. 7703.

Foll 31; 8 in by 5½; 19—23 lines, 3½ 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. Nasir ud-Dīn Ahmad B Muhammad Shīrāzī, ناصر الدين احمد بن محمد شيرازى

Beg. شكر و سپاس بى حد و عد آفريدكارى را جل جلاله

The titles مولاناى معظم حاسوس افلاك are prefixed, in the opening lines, to the name of the author, who describes the work, in a short preamble, as مختصرى 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; 9¼ in. by 6; 19 lines, 3⅝ in. long; written in small Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [Wm Yule]

The astronomical tables of Mirzā Ulugh Beg.

Author: Ulugh Beg B. Shāhrukh B. Timūr Kūrgān, الغ بيك بن شاهرخ بن تيمور كوركان.

Beg. تبارك الذى جعل فى السماء بروجا

Ulugh Beg, the eldest son of Shāhrukh, born in Sultāniyyah, 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 Samarkand. 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-Latīf. See Matla' us-Sa'dain, foll. 45, 119, 256, Habīb us-Siyar, vol. iii., Juz 3, p. 151, Price's Retrospect, vol. iii. pp. 566—75, and Sédillot, Introduction aux Prolégomènes, pp. 125—131.

The observations embodied in the tables were commenced, as the author states in the preface, by his master Ṣalāh ud-Dīn Mūsā, called Kāzī-Zadah 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. Muhammad Kūshjī, 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 Samarkand, is recorded by the contemporary author of the Matla' us-Sa'dain among the occurrences of A.H. 823. The same historian names four astronomers to whom the observations were intrusted, viz.: Ṣalāh ud-Dīn Mūsā Kāẓī Zādah Rūmī, 'Alā ud-Dīn Kūshjī, both inhabitants of Samarkand, Ghiyāṣ ud-Dīn Jamshīd, and Mu'īn ud-Dīn, the last two from Kāshān. He adds that the new tables received the name of زيج سلطانى كوركانى. The commentator, 'Abd ul-'Alī, designates the work of Ulugh Beg by the title of زيج جديد سلطانى, while the Rauẓat us-Ṣafā, vol. vi. p. 202, and the Habīb us-Siyar, l. c., call it زيج جديد كوركانى.

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 Kāzī 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 Iklīm mentions, under Kashān, 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. Muhammad Kūshjī 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 Kūshjī, "the falconer," which, however, according to the Shakā'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 Samarkand 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 Aḳ 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-Fathiyyah in memory of the conquest of the Irak Ajam. 'Alī Kūshjī died in Constantinople in the reign of Muhammad II., and, according to Haj. Khal., vol ii. p. 198, A.H 879. See Habib us-Siyar, vol. iii, Juz 3, p 160, Shaka'ik, Add. 9583, fol 57, Scheref-Nameh, edited by Veliaminof, vol. ii. p 123, and the St. Petersburg Catalogue, p. 303.

The Zīj i Jadīd follows the arrangement of the Zīj ı 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 lxv., etc.

Add. 11,637.

Foll 212; 10 in. by 7¼; 21 lines, 4½ 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 breaks off at the second page of the concluding table, fol. 200. An additional table without any heading is appended, foll. 201—212.

Add. 7699.

Foll. 139; 11 in by 7½; 33 lines, 4⅝ 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 سنيني; the second shows the time of midday and midnight for the latitude of Antioch, foll 131—139.

Copyist: محمد بن رمضان اندى الانطاكى

Add. 16,743.

Foll. 41; 9¼ in. by 6; 21 lines, 4⅛ in long; written in Nestalik, apparently in the 17th century. [Wm Yull]

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

Add. 23,567.

Foll. 261; 10 in. by 7¼, 19 lines, 5 in long; written in fair Nestalik, dated Muḥarram, A.H. 1045 (A.D. 1635)

[Robert Taylor]

شرح زيج جديد سلطانى

A commentary on the preceding work.

Author: 'Abd ul-'Alī B Muhammad B Ḥusain Barjandi, عبد العلى بن محمد بن حسين برجندى (see 453 *b*).

Beg. احذاس حمد و سپاس معبري ار توهم نباهى

The entire text of the Zīj, here designated as زيج جديد سلطانى, 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*.

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 سرواري

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 كتابست مسمل بر مقدمه ودو مقاله

The author's name, which does not appear in the text, is found in the heading علی موشی در هیئت. '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 Muhammad II. Some copies contain a dedication to that Sultan. See the Vienna Catalogue, vol II. p. 189. Haj. Khal mentions it under the title of رساله فی الهیئه, vol. III p. 458 The work noticed by him as فتحیه, vol iv p. 379, appears to be a more extended Arabic recension of the same treatise.

Contents. Muḳaddimah. Preliminary notices of geometry and physics, in two Ḳisms, fol 10 *b*. Makālah I The heavenly bodies, in six Bābs, fol. 13 *a*. Makalah 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 Kātibī 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. :—

Foll. 64—101 A manual of astronomy, without author's name. It is the رساله في الهيئه of 'Alī Ḳūshjī, 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. [Wm. Cureton]

I. Foll 2—35. An Arabic commentary, by Mīr Sharīf, 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, 3½ 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 'Āmilī, عبد المنعم عاملی

Beg. ربنا ما خلقت هذا باطلا سبحانك فقنا عذاب النار

From the preface, which is incomplete, it appears that the work was written in Iṣfahān by order of the reigning Shāh (Ṭahmāsp), 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 تعلم الاب زج

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

Or. 1573.

Foll. 137; 8¼ in. by 5¾; 21 lines, 3¾ in long; written in Naskhī, 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. Ḳutb ud-Dīn [B.] 'Izz ud-Dīn [B.] 'Abd ul-Ḥayy uz-Zāhidī ul-Kabrī ul-Ḥusainī ul-Lārī, قطب الدين عزالدين عبد الحي الزاهدي الكبري الحسني اللاري

Beg. ستايش دور از آلايش صانعيرا سزاوارست كه اطباق

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

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 Shīrāz 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*. Makālah I Computation of almanacks, in five Bābs, fol. 4 *b*. Makālah 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 Muhammad 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 Ahmad Ibn ul-Majdī (Ḥaj. Khal., vol. v, p. 205), and is entitled دقائق الحقائق فی حساب الدرج و الدقائق

Or. 372.

Foll. 419, 13¾ in by 8½; 31 lines, 6 in. long; written in fair Nestalīk with gold-ruled margins, apparently in the 17th century.

كارنامه صاحبقران ثانی زج شاهجهانی

Astronomical tables of the reign of Shāhjahān.

Author: Farīd Ibrāhīm Dihlavī, فريد ابراهيم دهلوی

Beg. حمد بيحد خالقيرا سزد كه مهندس مدرب شامله اش

Mullā Farīd Dihlavī was the court-astronomer of Shāhjahān. The horoscope of that emperor, calculated by him, is inserted at length in the Pādishāh Namah, vol i. p. 97

The author says in the preface that, after Shāhjahān 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 Tārikh i Jalālī, and to be called Tārikh i Ilāhi 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 Tabakāti 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, تاریخی, dedicated to Shāhjahān.

The work is divided, in agreement with the Zij of Ulugh Beg, into a Mukaddimah and four Makālahs, as follows:—Mukaddimah, or prolegomena, treating of Zijs in general, and of the peculiar features of the present work, in five Kisms, fol 3 *b*. Makālah I., treating, in nine Bābs, of the following eras and their reductions, viz.: 1. Ilāhi 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*. Makālah II. Knowledge of times, and of the ascendant of each time, in twenty-two Bābs, fol. 13 *b*, with tables, foll. 21—89 Makālah III. Motion of the planets and stars, and their positions, in fifteen Bābs, fol. 90 *a*, with tables, foll. 98—417.

Of Makālah 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 Nestaliḳ, with 'Unvān and gold-ruled margins, apparently in the 18th century. [FRANCIS GLADWIN.]

زیج جدید محمدشاهی

Astronomical tables by Rājah Jai-Singh Sawā'i, راجه جی سنگ سوائی Beg ثانی که جرد جرده بین مهندسان عقده کشای

Jai Singh, a Rājput of the princely house of Kachhwāhah, 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 Muhammad Shāh he was governor of the provinces of Agra and Mālvah. He founded in A.D. 1728 the new capital of his estate, called after him Jaipūr, and died after a prosperous rule of 44 years, in A D. 1743, the 25th year of Muḥammad Shāh. See Skinner, Add. 27,254, fol. 75, Ma'āṣir ul-Umarā, fol. 221, Taẓkirat ul-Umarā, Add 16,703, fol. 137 *b*, Tod, Annals of Rajasthan, vol. ii. p. 356, Ma'āṣir i 'Ālamgīri, p. 424, and Tārikh i Muzaffarī, 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 زیج حدود کورگانی, upon the Zij i Khākānī, and upon the explanations تسهیلات 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 Muhammad 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 Samarḳand, 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] لہیر, 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 Zīj of Ulugh Beg. It contains the following three Books (Makālah):

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 كتاب جاماسپ فى طوالع الانبيا, "the Book of Jāmāsp, treating of the horoscopes of the prophets."

Beg. الحمد لله هادى الانسان الى تمهيد قواعد الاحسان

The work is ascribed to the sage Jāmāsp, حكيم جاماسپ, Vazīr 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 Muhammadan 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 Saljuḳis, fol. 28 *b*, the Ayyūbis, fol. 31 *a*, Atsiz اتسز the Khwārazmshāhi, 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 Muhammadan origin The work has probably little more than the name in common with the Jāmāsp Nāmah of the Pārsis 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

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

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.]

كنز العاشقين

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

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

Beg. جواهر كران بهاى حمد و سپاس سزاوار ابتدار بارگاه

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, حواديم كواكب سياره, 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 Safavī Prince, Abul-Fatḥ Sultān-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 Ilāhī year of the reign (of Shāh 'Ālam), which began on the 10th of Ṣafar, 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 Ilāhī year of the era of Muhammad 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 Ilāhī year of the era of Muḥammad Shāh, beginning on the 27th of Zulḳa'dah, A.H. 1217 (March 21, 1803), calculated for Lucknow and Dehli.

NATURAL HISTORY.

Add. 16,739.

Foll. 416; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 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-Kazvīnī.

Beg. العظمة لك والكبرياء لجلالك اللهم

The Arabic text has been edited by F. Wüstenfeld, Gottingen, 1848, and a German translation has been published by Dr. H. Ethé, Leipzig, 1868. See also S. de Sacy'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 تحفه العرائس, is fully described in the Vienna Jahrbücher, vol. lxvi., Anzeigeblatt, 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-Dīn Shāhpūr B. 'Usmān, who appears to have held the post of Ṣadr, مجلس عالی حداوند صاحب عالم عادل مؤید مظفر منصور عز الدین فخر الاسلام ملك الصدور سید الاکابر شاهور اس عثمان

The author's name differs in various copies. It is written here زکریا بن محمد بن محمود الکسونی القزوینی, in agreement with the statement of a nearly contemporary writer, Ḥamd Ullah Mustaufī, of Kazvīn, 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; 11¾ 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 شکر متکاثر سزاوار لیس کمثله شیء و هو السمیع البصیر, 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; 11¾ in. by 7¼; 15 lines, ½ 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; 11¼ in by 7¼; 27 lines, 4⅛ 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; 10⅞ in by 6¾; 17 lines, 3⅛ 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 حوهانس منی‌اس روس, apparently Johannes Matthæus Reuss.

Add. 16,740.

Foll. 404; 10 in by 6¼; 17 lines, 4¼ 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; 10¼ in by 6½; 21 lines, 4⅜ 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 Muhammad B. Muḥammad B. Muhammad ul-Ḳazvīnī. The same form of name is found in an addition to Haj. Khal., vol. iv. p. 189, in the Bodleian MS., 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; 13¾ in. by 8¼; 15 lines, 4½ 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 'Ādil Shāh B. 'Ādil Shāh B. 'Ādil 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'bān, A.H. 954.

Ibrāhīm, the third of the 'Ādilshāhis of Bijāpūr, reigned, according to the Futūhāt i 'Ādilshāhī, 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. 105—223, plants, foll. 336—394, and animals, foll. 470—581.

Add. 23,565.

Foll. 79; 8¼ in. by 5¼; 14 lines, 3⅛ in. long; written in Nestalik; dated A.H. 1206 (A.D. 1791). [Robert Taylor.]

A treatise on precious stones and metals.

Author: Muhammad B. Manṣūr, محمد بن منصور

Beg. ستایش و سپاس بی اندازه و قیاس صانعی‌را

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, Anzeigeblatt,

p. 52, Stewart's Catalogue, p. 95, and Flugel, Vienna Catalogue, vol. II. p. 516.

The work was written, as stated in the preface, by desire of a prince called Abul-Fath Khalīl Bahādur Khān, son of the Sultan Abu Nasr Ḥasan Bahādur Khān, who appears from the following pompous titles, السلطان الاعظم الكريم الخاقان الاجل الافخم مجدد مراسم الملة محيى مآثر الدولة موعود المائة السابعة . . . السلطان بن السلطان بن السلطان ابو نصر حسن بهادر خان خلد الله مدى الزمان زمانه الى, 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, l.c., 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 (Mukaddimah) on minerals and their origin, fol. 7 *a*, and two books (Maḳālah). Makālah I., fol. 9 *a*, comprises twenty chapters (Bāb), treating of as many species of precious stones. Makālah II., fol. 66 *a*, contains seven chapters on metals.

The authorities most frequently quoted are the philosopher Abu Raihān (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, 3¾ in. long; written in Nestalik, apparently about the beginning of the 19th century.

[Wm. 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. Renouard.]

فرح نامه جمالى

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

Author: Abu Bakr ul-Muṭahhar B. Muhammad B. Abul-Kasim B. Abi Sa'id ul-Jamāl, called al-Yazdi, ابو بكر المطهر بن محمد بن ابى القاسم بن ابى سعد الجمال المعروف باليزدى

The author, who in his verses uses the Takhallus Jamālī, describes himself as an inhabitant of the village of Māyakh, in the district of Tūn, مقيما بقريهٔ مايخ من ناحيهٔ تون عن كورهٔ اصطرخ [*sic*] 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 Tārik u Jauzā طارق و حورا, when some friends, assembled in his house on the occasion of the birth of his son Abul-Kāsim, praised the Nuzhat Nāmah i 'Alā'i 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 Ahmad B. Mas'ūd, صدر عادل مجد الدوله والدين ملك الورا احمد بن مسعود, who was his father's benefactor, as well as his own He adds that he completed it in the month of Ramazān, A.H. 580, and claims indulgence on the score of his youth, as he was then in his eighteenth year.

The title is written فرّح نامه, but the

reading of Haj. Khal., vol. iv. p. 412, فرح نامه, is, on account of its parallelism with ترهت 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'ī 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 incorrectly written, as follows. ترهت نامه علائی
که شهره ان المسنوی جمع کرده است

The Farah Nāmah comprises the following sixteen books (Makālat), 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 Firāsat, 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. Khavātīm, 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 ابراهیم المعروف بهروی

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'ī.

MEDICINE.

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.

ذخیرهٔ خوارزمشاهي

An encyclopædia of medical science.

Author: Zain ud-Dīn Abu Ibrāhīm Ismā'il B. Ḥasan B. Ahmad B. Muhammad ul-Ḥusainī ul-Jurjānī, زین الدین ابو ابراهیم اسمعیل بن حسن بن احمد بن محمد الحسینی الجرجانی

Beg. الحمد لله . . . سند امام احل زین الدین نعم الاسلام . . . میکوید حون تـقدیر ایزد تعالی حنان بود که جمع کسده این 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-Fatḥ Muhammad B. Yamīn ud-Dīn, Mu'in 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 Nūshtigīn, the founder of the Khwārazmshāhī dynasty, was a vassal of the Saljūḳis. 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, Guzīdah, and Kāmil, vol. xi. p. 490.

Yākūt, who mentions our author, Abu Ibrāhīm B. ul-Ḥasan B. Muhammad ul-Husainī, 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. Ibn Abi Uṣaibi'ah, who calls him Sharif Sharaf ud-Dīn Isma'il, Add. 7340, fol. 132, speaks of the great regard in which he stood at the court of 'Alā ud-Dīn [*sic*] Muhammad 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'ī in two small volumes, the Aghrāz in two, and the Yadgār in one. All four are noticed by Ḥaj. Khal. vol. i. p. 368, vol. iii. pp. 162, 330, and vol. vi. p. 507, who calls the author Ismā'il B. ul-Husain, 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 Ṣivān ul-Ḥikmah contains a notice on the author, who is there called Zain ud-Dīn Ismā'il B. ul-Ḥasan ul-Jurjānī; 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 Zakhīrah 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 symptoms 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 Maḳalahs.

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

II. Fol. 178—492. A treatise on the anatomy of the human body.

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

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

The preface contains a dedication to an Amīr-zādah Pīr Muhammad, who is addressed as the reigning sovereign with the following titles, السلطان الاعظم الاعدل الاکرم . . . . السلطان بن السلطان بن السلطان صیاء الحق والسلطنت والدنیا 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 Muhammad Jahāngīr, grandson of Timūr."

Mīrzā Pīr Muhammad, second son of Mīrzā Jahāngīr, the eldest son of Timūr, was proclaimed Vali 'Ahd, or heir apparent, on the

death of his elder brother, Sulṭan Muhammad, 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. Mīrzā Pīr 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: Mukaddimah. 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 منصوری by Mansūr 'Alī, Dehlī, A H. 1264.

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

Add. 26,307.

Foll. 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 ut-Ṭabīb ul-Baiẓāvī, ابو المجد الطبیب البیضاوی

Beg. حمد و ثنای که حاوی قانون تجسد و شامل کلیات تجدد بود

Abul-Majd ul-Baizāvī is mentioned as the author of a commentary on the Mūjiz ul-Kānūn 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 الدین قرشی رحمة الله علیه, that he was writing after his death, which took place A.H. 687. See Ḥaj Khal, vol. vi. p. 251, and Wustenfeld, 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 (Fasl). 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: Muḳaddimah, fol. 4 *a*. Book I, Bāb I., Fasl 1. Bones in general, fol 5 *b*. Fasl. 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 Fasls, 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; 9¾ in. by 6½; 19 lines, 4 in. long; written in fair Nestalik; dated Jumādā I, the 5th year of Bahādur Shāh, (A.H. 1123, A.D. 1711). [Wm. Yule.]

احتیارات بدیعی

A work on materia medica.

Author 'Alī B ul-Ḥusain ul-Anṣārī, known as Hājī Zain ul-'Aṭṭār, علی بن الحسین الانصاری المشهر بحاجی زین العطار

Beg. امداد حمد بی عد و اعداد سپاس بی قیاس مدعی را

Zain ud-Dīn 'Alī, who traced his pedigree to 'Abd Ullah Ansārī, was born A.H. 730, in Shīrāz, where his father, Jamāl ud-Dīn Ḥusain, a physician of Isfahan, 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, Tuhfat ul-Mulūk, and Risālah dar Ṣifat 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: ۱ المفرحات ۲ المعاجین ۳ الجوارشات ۴ الاطریفلات ۵ المربیات ۶ الاشربه والرنوب ۷ اللعوقات ۸ السفوفات ۹ الحبوبات ۱۰ الاقراص ۱۱ الاضارجات ۱۲ الشیافات ۱۳ الفرادقات ۱۴ السعوطات ۱۵ الاذهان ۱۶ المراهم

See R. Sehgmann, 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 6¾, 22 lines, 5 in. long, written in Nestalik, dated Jumada II, A H 832 (A D. 1429). [Cl. J Rich.]

The same work

Copyist: ابو مسلم بن حسن سلطان الدست دغانی

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, 11¼ in. by 7; 21 lines, 1¾ in. long; written in Nestalik, dated Sha'ban in the 26th year of the reign (of Aurangzib), A.H. 94 (*a.e* 1094, A.D. 1683).

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

Add. 6001.

Foll. 151; 12½ in. by 8½, 26 lines, 5⅜ in long; written in Nestalik; dated A H 1109 (A.D. 1697-8).

The first Makālat of the same work

Add. 23,559.

Foll. 270; 9½ in. by 6, 17 lines, 3⅛ 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 : حائط محمد حسين ولد محمد على

Add. 17,957.

Foll. 77; 9 in. by 6, 11 lines, 3⅜ in. long; written in fair Nestalīk; dated Lahore, Rabī' I., 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'ī, treating of compound medicaments At the end is added a chapter on some Hindu preparations called Pāk, مركب هندى پاكات foll 76 *b*—79.

Copyist . حانمحمد

Add. 17,948.

Foll. 136; 12½ in. by 9½; 11 lines, 4¼ in. long, written in Nestalīk; dated Sūrat, A H. 1222 (A D. 1807).

جامع الفاظ عيسوى

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

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

Egerton 1010.

Foll. 422; 7¾ in. by 4½; 11 lines, 3 in. long, written in Shikastah-amīz, apparently in the 18th century

كفايهٔ مجاهديه

A manual of medicine.

Author: Mansūr B. Muhammad B. Ahmad B. Yūsuf B. Ilyās, منصور بن احمد بن يوسف بن الياس

Beg. شكر و سپاس مر حالقى‌را كه در حلقت انسان

The work has been lithographed, with the title of كفايه 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 Mansūr B Muhammad B. Ahmad. 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 titulature bears a close resemblance to that which precedes the name of Pīr Muhammad 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 محاهد السلطنه والدنن سلطان زين العابدين.

The king thus designated is probably Sultān Zain ul-'Ābidīn of Kashmīr, who lived at about the same time as Mīrzā Pīr Muhammad, 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," اسكندر ثانى, 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 Muhammad Shāh Khiljī, 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. Ḳism I. Theoretical medicine, comprising four Makālahs, viz, 1. substantial elements of health, اسباب ماوی صحت, *i. e.* constituent parts of the body and its organs, fol. 9 *a*. 2. Apparent conditions of health, اسباب صوری صحت, *i. e.* temperaments and faculties, fol. 27 *a*. 3. Efficient causes of health, اسباب فاعلی صحت, such as air, motion, sleep, food and drink, evacuation, age, habits, etc., fol 32 *a*. 4. Various conditions 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 Makālahs, 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, 2⅝ in. long; written in Nestaliḳ, apparently in the 18th century

The first portion of the same work, ending with Bāb 4 of Makālah 2, Ḳism 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: Muhammad Sa'id ut-Tabīb B Muhammad Ṣādik ul-Isfahānī, محمد سعيد الطبيب ابن محمد صادق الاصفهانى

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

The translator says that, the above Arabic work, which he ascribes to Ahmad B. Yusuf ush-Sharif, being the best treatise written on the subject, he had translated it at the request of Sayyid Jabir. 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.

Ḥājī 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 Nestaliḳ, apparently in the 16th century.

معدن الشفاء سكندرشاهى

A treatise on Indian medicine.

Author: Bhuvah B Khavāṣ Khān, بهوه بن خواصخان

Beg حمد حدادرا كه بحكمت دالعه وقدرة كامله

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

described in one place as Lord of the Chamber حجاب حاص, and in another as Chief Justice مير عدل. Having incurred the displeasure of Sultan Ibrāhim, 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 بهوه in the best MSS. of the above quoted works, has been changed to بهوج in the Bombay edition of Firishtah, and to Bhoory in Briggs' translation, vol. i. pp. 566, 594, 597. Compare the extracts from Mushtākī 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 Analecta Medica, p. 171. See also Stewart's Catalogue, p. 108, and Mehren, Copenhagen Catalogue, p. 10.

Contents: Mukaddimah. Definition of medicine, its value, and its origin, fol. 6 *a*. Bāb I. Introduction to therapeutics, در مقدمات 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, Sārirak 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 طب 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 Shāhjahānābād, 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 Misra Bhāva, author of the Bhāva Prakāsa (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 Muhammadan 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 6½; 20 lines, 4⅛ in. long; written in Nestalik; dated Zulhijjah, A.H. 1079 (A.D. 1669). [Wm. Yule.]

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

Copyist: محمد عارف ولد شیخ یحیی ساکن اوده

Add. 18,680.

Foll. 877; 10¾ in. by 6¼; 17 lines, 3⅝ 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 Zulḥijjah, A.H. 1171.

Add. 16,746.

Foll. 371; 10¼ in. by 6¾; 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; 9¾ in. by 6¾; 21 lines, 4⅝ in. long; written in Nestalik; dated Muḥarram, A.H. 1060 (A D. 1650).

دستور العلاج

A treatise on therapeutics.

Author. Sultān ʿAlī Tabīb Khurāsānī, سلطان علی طبیب خراسانی

Beg. سپاس و ستایش حضرت علیمی‌را که نسخه بی سقم

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 Samarḳand, in the service of Abu 'l-Manṣūr Kūchkūnjī Khān (the Uzbak Khān, commonly called Kūchum 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 Mahmūd Shāh, who had called the author to the seat of his government, ولایت احنی, 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 Saʿid 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-ʿIlāj 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, 11¼ in. by 6¼, 15 lines, ¼ 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 حدارا عروجل که حکیم حاذق

This work is dedicated to Abu 'l-Ghāzī Sulṭān Abū Saʿid, whom the author had attended for twenty years It is stated to have been written subsequently to the Dastūr ul-ʿIlāj, 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 Saʿid, son of Kūchkunjī, 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, 9¼ in. by 5¾; 15 lines, 3¾ in. long; written in cursive Indian Nestalik, apparently in the 18th century.

[Wm. Erskine]

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

Author. Muzaffar B Muhammad ul-Ḥusainī ush-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, Taki ud-Din, 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 Jong, Catal. Codd. Orr. Acad. Regiæ, p. 232.

Add. 23,560.

Foll 311, $11\frac{1}{4}$ in. by $7\frac{1}{2}$; 23 lines, $4\frac{1}{2}$ in. long; written in fair Shikastah-āmīz, dated Zulhijjah, A H 1099 (A D 1688)

[Robert Taylor]

I Foll 2—98 A manual of medicine, ascribed in the heading رساله دبيوع حكيم عباد الدس محمود to Hakim 'Imād ud-Din Maḥmūd Beg. الحمد لله . . اما بعد دانكه آدمى مركبست ارزن حسد

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 ud-Din Husain, who died A H 953 (Tuhfah i Sāmī, fol. 19). 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 Shah Tahmāsp, *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, governor of Shirvan, he had been transferred by order of Shāh Ṭahmāsp to Mashhad. Kāzi Nūr Ullah had in his youth studied under him the medical works of Mir Ghiyās ud-Din Manṣūr, a renowned philosopher of Shīrāz, who died A H 948; see Majalis ul-Mūminīn, Add. 23,541, fol. 381.

The work, which has no preface, is divided into nineteen chapters (Fasl) 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, stomach, liver, gall-bladder and milt, kidneys and bladder, bowels, genital parts, and joints, fol. 5 *a*. XVII. Tumours, ulcers, etc., fol. 13 *b*. XVIII. Fevers, fol. 14 *b*.

Fasl XIX, which forms the main portion of the work, is subdivided into two sections (Kism), 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 الشاهده, and ascribed in the heading مرادادس حكيم عماد الدس 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 on 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.

حفی علائی

A manual of medicine.

Author: Amīr Sayyid Isma'īl B. ul-Ḥasan B. ul-Ḥusain ul-Jurjānī, امیر سید اسمعیل بن الحسن بن الحسین الجرجانی

Beg. الحمد لله . . . اما بعد چنین گوید امیر سید اسمعیل

The author states in the preface that, after he had completed the Ẕakhīrah 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 امیر سپهسالار اجل سید عالم عادل بهاء الدنی عمدة الاسلام علاء الدوله صیاء الملة . . . نظام المعالی فرل ارسلان ولی العهد ابو المظفر اتسز بن خوارزمشاه حسام امیر المومنین, and in an earlier copy, Add. 27,261, written A.H. 814, امیر سپهسالار بهاء الدنی عمدة الاسلام علاء الدوله و الدنی صیاء الامه . . . نظام المعالی فرل ارسلان ابو المظفر اتسز بن خوارزمشاه حسام امیر المومنین

If فرل 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 Ḥaj 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 Makālahs, 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 Makalahs:—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 Jāmi' ul-Favā'id i Yūsufī, انتخاب کتاب جامع الفوائد یوسفی

Yūsufī is the Takhallus of Yusuf B Muhammad, a physician of Herat, who lived under Bābar and Humāyūn His medical works are the following: Favā'id i Akhyar, written A.H. 913, Kasidah fi Ḥifẓ Sihhat, *i e.* a poem on hygiene, dedicated to Bābar, A H. 937, Riyāz ul-Advīyah, written for Humāyun, A H. 946, 'Ilāj 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, Krafft's Catalogue, p 148, Stewart's Catalogue, p 112, Leyden Catalogue, vol iii pp. 279, 280, Ḥaj 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 Yūsufī, which in the Khulāsat ul-Inshā, Or 1750, fol. 158, is ascribed to Ḥakim Yūsufī, Munshī of Humāyūn.

V. Foll. 264 *b*—311.

موجز کبی

A manual of medicine, without author's name.

Beg. حمین کودد جامع ادن مختصر که 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. هدایه الاحوینی و کفایه احمد فرح و ذخیره خوارزمشاهی وکتاب الاغراض و حفی علائی و عبر آن The last three were written by Sayyid Ismā'il Jurjānī 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 (Fasl), 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 cupping, fol. 308 *a*. XXXVII. Pulse, fol. 309 *a* XXXVIII Urina, fol. 310 *a*.

Add. 18,543.

Foll. 385; $10\frac{1}{4}$ 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. Sternschuss.]

جامع الجوامع

A treatise on materia medica.

Author: Afzal B. Yahyā Jīlānī, افضل بن یحیی جیلانی

Beg. حمد و ثنای بی پایان آفرینندهٔ را که بلطائف 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, Muhammad Husain B Ziyā ud-Dīn ul-Jurjānī, calls the author Kamāl ud-Dīn Afzal: فارغ شد از نسودد ادن تالیف شریف وجمع و تحریر مصنف در علم ادداں دعنوان اطول از مصنفات عالیحضرت امجد اجل کمال الدنن افضل محمد حسس بن صباء الدس الحرجانی در روز شنبه هیجدهم ماه ربیع الاول سنه اثنی و الف

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

Contents Introduction (Mukaddimah), treating, in fourteen sections (Fā'idah), of medicaments, their degrees, preparation, and use, in general, fol. 3 *b*. Makālah I Simple drugs, arranged according to the Abjad, fol. 20 *a*. Makālah 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; $11\frac{3}{4}$ in. by $7\frac{1}{4}$, 25 lines, $5\frac{1}{2}$ in. long; written in Nestalik; dated Shamākhi, Shirvān, Ramazān, A.H. 1121 (A.D. 1709).

[Robert Taylor.]

I. Foll. 2—274.

تحفة المومنین

A work on materia medica.

Author: Muḥammad Mūmin Ḥusainī, محمد مومن حسینی

Beg. سبحانك اللهم يا قدوس ويا طبيب النفوس

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 Badī'ī (p 469 *a*) He had based it on the most trustworthy authority on the subject, viz. the book entitled عالا نسع الطبب حهله (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-Antākī, the Mughnī, the Shāmil, the Kamil ul-Adviyah, the Jāmi' ul-Adviyah of Amīn ud-Daulah, etc., and, lastly, from several works of Indian physicians, such as Bāhar, Charak, Sat Jog, Firūzshāhī, 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 Tashkhīs, and the second, which is termed Dastūrat, consists of three parts (Ḳism), 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*. Tashkhīs 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*. Tashkhīs 5. On weights, fol 197 *a*.

Dastūrāt. Kism i. Manipulation of simple drugs, in five sections (Tarik), fol. 198 *b* Kism ii. Manipulation of compound medicaments, in twenty-four chapters (Bāb), fol. 208 *b*. Ḳism 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 (Tarīk) of Kism i has been transposed in the present copy, it is found at the end of Kism 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 Gilān (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 Tuhfat ul-Mūmnīn has been printed in Dehli, 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 هبه الله سبزواری در معالجات امراض بدن

Author Muḥammad 'Alā ud-Dīn B. Hibat Ullah Sabzavāri, called Ghiyās ut-Tabīb, محمد علاء الدين بن هبة الله سبزواری المدعو بغياث الطبيب

Beg. الحمد لله الذی خلق الانسان و جعله اشرف موالید الارکان

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 Rābiʿ I., A.H. 871

Copyist: ابن محمد رضا محمد دبغی الرازی

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

Add. 17,953.

Foll. 433, 9½ in. by 5½; 22 lines, 3⅞ in. long, written in Nestalīk, with ʿUnvān and ruled margins, apparently in the 18th century.

Another copy of the تحفه الومنس

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

Add. 16,747.

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

[William Yule.]

The same work.

Add. 6642.

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

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

Add. 26,308.

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

[Wm. Erskine.]

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

Add. 26,311.

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

A dictionary of simple drugs, extracted from the Tuhfat ul-Mūminīn, Tashkhīs 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 وندال 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 Nestalīk, 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 Mirzā Ulugh Beg by Nafīs B. ʿIvaz Kirmānī; see the Arabic Catalogue, p 224)

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

صحیح ترین کلامی که مشام باطنه دانش آئین را Beg

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

in the Yādgār Bahādurī, 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 Āftābnumā, 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, Karābādīn i Kādirī, the author gives the following list of his previous compositions: Tibb un-Nabī, translated from Jalāl ud-Dīn Suyūtī, Tibb ul-Akbar, Mufarrih ul-Ḳulūb, Mīzān uṭ-Ṭibb, Ta'rīf ul-Amrāz, and Mujarrabāt i Akbarī.

Muhammad Akbar says in his preface that, after completing the usual course of studies, and making himself acquainted with medicine, he had selected the "Sharh 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: Kānūn, Hāvī, Aksarā'ī, Sadīdī, Mūjiz, Ẓakhīrah (see p. 466), Kifāyah i Mujāhidiyyah (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 (ا and ى), *i.e.* 1122—10 = A.H. 1112, and at the time when 'Alamgir, 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 Safar, A.H. 1112. See Ma'āsir '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, Delhi, A.H. 1265, Bombay, A.H. 1264, 1275, and 1279, Teheran, A.H. 1275, and Lucknow, A.H. 1289. See Stewart's Catalogue, p. 110, and Fleischer, Dresden Catalogue, No. 345.

Add. 17,949.

Foll. 45; 12 in. by 8½; 25 lines, 6¼ in long; written in Nestalik; dated Sha'bān, A.H. 1155 (A.D. 1742).

میزان الطب

A manual of medicine by the same Muhammad Akbar Beg. للحمد لله . . اما بعد العبد الحانی محمد اکبر

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 Makālahs: I. On symptoms, and the four qualities of heat, cold, moisture, and dryness, fol. 2 *b*. II. On simple and compound medicaments, fol. 6 *b*. III. On diseases and their treatment, fol. 10 *a*.

The work has been printed in Calcutta, A.D. 1836, Cawnpore, 1874, and Lucknow, 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 چهار چمن شارستان, written by the Bihdīn Bahrām Farhād in the time of Akbar.

Add. 17,954.

Foll. 113; 9½ in. by 5½, 15 lines, 4 in long; written in Nestalik, dated Sha'bān, A.H. 1221 (A.D. 1806).

مجربات اكبري

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.

Copyist: دارام نوم كابنده مانهو

The Mujarrabat 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 Yardajird, Jumādā I, A.H. 1204 (A.D. 1789)

قراباديين قادري

A treatise on compound medicaments, by the same author.

Beg. ثناى 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 Karābādin i Kādirī, because he was a disciple of the most holy Sayyid 'Abd ul-Kādir 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 Karābādin i Kādirī has been printed in Bombay, A H. 1277, and in Dehlī, A.H. 1286. See Stewart's Catalogue, p. 110, xx.

Add. 26,309.

Foll. 9; 7 in. by 4¼; 11 lines, 2⅜ 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. در ارباب طبايع وادهان سليمه و اصحاب عقول

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

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

Mullā Firūz is known as the editor of the Desatīr, 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 farriery, translated from the Sanscrit work known as Sālihotra.

Translator: ʿAbd Ullah B. Ṣafi, عبد الله بن صفی

Beg. الحمد لله الذي حلى الافراس على احسن الصورت

ʿAbd Ullah states, in a short preamble, that he had, in the reign of Sultān Ahmad Vali ul-Bahmani, and by his order, translated into Persian the Sālihotra from the original of Durgarāsi, son of Sargarāsi, نندة صعيف ومحدف عبد الله بن صفی در فرمان شاه جهانپناه ار درك راسی بن سرکراسي ساکن قصده الملة ترجمه سالهوتر را فارسی کردة

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 مائه سنه الهجريه. The same work is dated in Stewart's Catalogue, p. 96, A.D. 1407 (A.D. 810). As, however, Ahmad Shāh Vali Bahmani 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, (Fasl) 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.

Sālihotra is the traditional inventor of the veterinary art. He is stated in the introductory chapter to have been instructed by his father, Aspasti 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 Akbari, 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 العالمين . سلطان عياث الدنيا والدين

In the opening lines the Sultan Ghiyaṣ ud-Dīn Muhammad Shāh B Mahmūd Shah Khilji is mentioned as the reigning sovereign, and the 21st of Muharram, A.H. 983, سنه ثلث وثمانين التسعمائه, as the date of composition. As Ghiyaṣ ud-Dīn B Mahmūd, king of Mālvah, 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 (Fasl), 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 blemishes, 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 Kurat 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 Rão, principal Sudr 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—71, 15 lines, $3\frac{1}{8}$ 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 Sanscrit, with a preface by Kwājah 'Abd Ullah, entitled 'Abd Ullah Khān Bahādur Firūz Jang, حواجه عبد الله المخاطب بعبد الله خان بهادر فيروز جنك

Beg. اسپ فكرب چو زس كند دادا
به كه كودد بحست جهد جدا

'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 Sanscrit tongue, consisting of 16,000 Slokas Most people being ignorant of that language, he called together, in the reign of His exalted Majesty, Shahjahān, some Pandits well versed in Sanscrit, and had that work, there designated as سالوتر 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 Khan died A H 1054, at the age of seventy years. See Ma'āsir 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 Mahmūd 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 الاحتتام بكرمه العميمه والاعتصام بحبله المسيمه

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 Naskhi, apparently in the 18th century. [Cl. J. RICH.]

مضمار دانش

A treatise on farriery.

Author: Nizām ud-Dīn Ahmad, نظام الدين احمد

Beg. سپاس بيقياس خداوند جهان را كه ابلق ليل و نهار

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

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; 7¼ in. by 4½; 12 lines, 3 in long; written in Naskhī, apparently in the 17th century.

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

Add. 23,562.

Foll. 92; 8¼ in. by 5½; 21 lines, 3½ in long; written in Naskhī; 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: Hazīn, حزین

Beg. سواران مضمار نبدگی و سرافکند کی 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 Hazīn in his memoirs, Balfour's edition, p. 97. It was written in Isfahan about A.H. 1127.

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

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

Beg. سپاس نبی قیاس کہ مدارک اوهام

This tract is called in another copy, Or. 207, II., Taẕkirah i Sadiyyah.

Contents: Mukaddimah. Legal precepts concerning hunting and the slaying of animals, fol. 67 *b*. Bab 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 مثقال و درهم و دینار و عدد

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

Beg. الحمد الله . ونعد احقر فقراء ذات الله

Add. 23,563.

Foll. 169, 8¼ in. by 5½, 17 lines, 3⅜ in long, written in Naskhī, dated Sha'bān, A.H. 1246 (A.D. 1830). [Robert Taylor.]

A transcript of the preceding MS.

Add. 23,561.

Foll. 100; 8¾ in. by 6¼, 12 lines, 3¾ in long; written in Nestalīḳ, apparently in the 19th century. [Robert Taylor.]

حل نامه

A treatise on farriery, without author's name.

Beg حمد بیحد و مدح بدعد 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; 7⅓ in. by 5; 12 lines, 3⅜ 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; 8¼ in. by 5½, 14 lines, 3⅝ 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; 6¾ in. by 5, 16 lines, 3½ in long, written in cursive 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 1, which is as follows:

باب اول بدانکی این شکرة چون پیدا شد روایت مکنند از نصر بن لیث و از مهدی بن اهرم کعبد دده ایم کتاب بهرام بن شابور و استادان دادل و حنان داد کرده بودن در کتاب که ساختم کتاب حافان اعظم ملك ترك و ذکر کرده بود در کتاب که من حنان مهوش شکره بودم تا خواستم که کتاب سازم در شکرة و ازان یادکار 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 بلاس, 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 Syriac. Hearing of its existence, the Khākān of the Turks, who was passionately fond of falconry, sent for it, and had it translated by a learned Turk of Pariyāb i Marv, باریاب مرو Then follow various traditions relating to the invention of hawking, which is ascribed in turn to king Demetrius, to Shāpūr B. Salm, to Abul-Haris Mu'āviyah, to a Roman emperor called دسیانوس, 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 Ghitrīf B. Ḳudāmah, described as living at the court of Hārūn al-Rashid, Mahdī B. Ahram, the Khākān of the Turks, and Khalid of Māvarā un-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 بودن 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 صندده, and on the fly-leaf باز نامه. The passage above quoted shows that شکره, 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 uber die Falknerei, Pesth, 1840

Egerton 1013.

Foll. 108; 9 in. by 5¼; 13 lines, 3½ in. long; written in Indian Nestalik; dated Rabī 'I., the thirtieth year of the reign (probably of Muhammad Shāh, *i.e.* A.H. 1161, A.D. 1748).

باز نامه

A treatise on falconry.

Author: Muḥibb 'Alī, surnamed Khān Khāṣ Mahallī B. Niẓām ud-Dīn 'Alī Marghulānī, محب علی الملقب بخان خاص محلی ابن نظام الدین علی مرغلانی

Beg بسم الله الرحمن الرحیم طایر فرخنده حی قدیم

Muḥibb 'Alī Khān, son of Niẓām ud-Dīn 'Alī Khalīfah, prime minister of Bābar, was raised to the Khanship in the first year of Akbar's reign, and died as governor of Dehlī, A.H. 989. See Erskine, History of India under Baber, vol i. p. 385, Ma'āṣir ul-Umarā, fol. 448, Taẓkirat ul-Umarā, fol. 87, and Blochmann, 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* Precepts 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, یوز, fol. 101 *a*.

Egerton 1012.

Foll 124; 9⅜ in by 5½, 21 lines, 3¼ in long; written in Indian Shikastah-Amiz, apparently in the 17th century.

بار نامه

A treatise on falconry

Author. Bahadur, بهادر

Beg. دار طعم خواهش بروار کرد
پر زدن لاحس دل آغار کرد

Bahādur is the poetical surname assumed by the author in a versified preamble, foll. 1—5, containing eulogies on 'Abd ul-Kadir Jīlānī, on his own spiritual guide, Mu Muhammad 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, La'l Beg and Habīb Ullah, adding

further on that he had written it in the town of Bhaskar قصبه بهکر, Sūbah 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 (Fasl), 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, 5⅓ in. long, written in large Indian Nestalik; dated August, A D. 1807.

A treatise on alchemy ascribed to Tankalūshāh the Great, کتاب تنکلوشاه کبیر

Beg. اندست کنج کهر شاهی که در نسان قصه است و در کنج کهر نسان دهب 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, 3¾ in. long; written in a cursive Indian Naskhi, apparently in the 18th century.

I. Foll. 7—101.

هفت احباب

"The seven friends," a treatise on alchemy.

Beg. حمد ثنا قدوسی را که عجز عقول درباب ادم

The author of the preface, who calls himself Hamīd 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. Hamīd ud-Dīn Nāgorī, fol 12 *b* II A Hindu Jogī, originally called Gyan, who is stated to have been brought over to the Muslim faith by the six others, and to have taken the name of Sa'ādatmand, fol 23 *b*
III. Shaikh Sulaimān Mandu'ī, fol. 51 *b*
IV. Mīr Sayyid Muhammad Hāshim Bukhārī,
V. Mirān Sayyid Tayyib Audhī, fol. 62 *b*.
VI. Shaikh Nasīr ud-Dīn Narnolī, fol 76 *a*
VII. Maulānā Muhammad Ṣādik Multānī, fol. 81 *b*.

The above names are those of Indian Shaikhs who lived in very different periods, as Hamīd 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 Riyāz 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 Hindī verse, with Persian glosses Bab 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 نهیل [*sic*].

Beg. چنس کودد حواحه ابو علی سینا رحمه الله علیه
که مهاں من و مهاں حواحه ابو الحسن مشهدی

This is apparently a translation of Ibn Sinā's Arabic treatise on alchemy, written for Abul-Hasan Sahl B. Muhammad us-Sahlī, and mentioned by Ibn Abi Usaibi'ah, A.D. 7350, fol. 127 *b*, رسالة الی الشیخ ابی الحسن سهل بن محمد السهلی فی الکیمیا. Compare Wustenfeld, Geschichte der Arabischen Aertzte, p 72, no. 39.

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

IV. Foll. 131—254

تحفه الملوك

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

Add. 7713.

Foll. 237; 7¼ in. by 5; 19 lines, 3⅜ in. long, written in a fair Naskhi, 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 Mukaddimah, five chapters (Bāb), and a Khātimah The headings of the Bābs are as follows.

Fol. 3 *a*. ۱ در ذکر وفق مجرد وشرائط وضع ان
Fol. 126 *a*. ۲ در ذکر وفق نام واتخ مناسب است
Fol. 165 *a*. ۳ در ذکر شطری ارتوادر وعرایب اوضاع اعداد
Fol. 177 *b*. ۴ در وضع اسامی والقاب واتخ درعداد ان بود
Fol. 228 *b*. ۵ در وضع اعداد وفق در اشکال مثلث ومدور

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, در تاریخ یوم السبت شهر رجب سنه ۶۰۸ probably copied from the original subscription of the MS.

Add. 23,582.

Foll. 30, 6½ in. by 4; 12 lines, 2¼ in long, written in Naskhi; 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 است که اسعادان
وزیاده داسامی حساب پیغمبران

Foll. 26—30 contain some verses by Vahshī and Sa'di, transcribed by 'Ali Rizā, surnamed Mirzā Bābā, Nurbakhshī Shirāzī.

✓ ARTS AND GAMES.

Add. 16,853.

Foll 190; 7¼ in. by 4⅜; 15 lines, 3½ 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 Muhammad [B] Mansūr [B] Sa'id etc, Kuraishī, surnamed Mubārakshāh, commonly called Fakhr Mudabbir, شریف محمد منصور سعید . قریشی ملقب بمبارکشاه معروف بفخر مدبر

Beg. حمد و ثنای بی نهایة و سپاس و ستایش
بی عایه ان صانعی را

The author, who in the preface traces his

genealogy up to Abu Bakr, mentions incidentally, fol 99 *b*, as his maternal ancestor, the Amir 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 Yamin ud-Daulah Mahmūd Ghāzi" (See Raverty's Tabakāt i Nāsiri, 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 'Ala ud-Din Ghūri (A H. 550, see Kamil, 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-Din Abul-Muzaffar Iltatmish us-Sultān, Nāsir Amir 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; $6\frac{1}{4}$ in by $4\frac{1}{4}$, 17 lines, $2\frac{1}{2}$ in. long; written in small Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [Wm. Erskine.]

هدايت الرامى

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

Author: Muḥammad Budha'ī, commonly called Sayyid Mīr 'Alavī, محمد بدهئی عرف سید میر علوی

Beg. حمد وثنای مر خدایرا جل و علا آن دادای که

It is dedicated to 'Alā ud-Dunyā wad-Dīn Abu-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, Numismata, 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 5¾; 15 lines, 3¾ in. long; written in Indian Nestalik; dated Ṣafar, A.H. 1200 (A.D. 1785.)

The same work.

Egerton 793.

Foll 211; 8½ in. by 4¾; 13 lines, 3½ 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 اهوبل.

Translator: Raushan Zamīr, روشن ضمیر

Beg. سرود اثر امود و اثر سرود نمود زهرمه حمد کار سار

The translator calls himself a born slave of Pādishāh 'Ālamgir (A.H. 1068—1118) The title of the original work is uncertain; it appears in three different forms, viz. تارحانك, fol. 2 *a*, تارحانك, fol 51 *a*, and مارچانك, 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.

The treatise is divided into three parts, as follows. 1. Giti-kānda, کت کاند, fol. 3 *b* 2. Vāda-kānda, باد کاند, fol. 97 *b*. 3. Nrityakānda, ترب کاند, fol 149 *b*

Add. 16,662.

Foll 119, 10½ in by 7, 17 lines, 5 in long; written in large Nestalik, dated Zulka'dah, A.H. 1205 (A.D 1791)

[Wm. Yule]

I Foll 1—94. Zauzani's Commentary on the Mu'allakat; see the Arabic Catalogue, p. 179.

II Foll. 95—119.

رساله فلاحدده

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

Author. Ahmad 'Alī B Muhammad Khalīl, of Jaunpūr, احمد علي بن محمد خليل جونپوري

Beg. شکر و سپاس بسروں از اندازہ قیاس صانعی را

The author says, in a short preface, that this treatise had been abridged in A.H. 1205, from the works designated as کتاب شجرہ نہال و نسخہ کنج باداورد من مصنفات امان الله الحسنی by Amān Ullah ul-Husainī (*i.e.* Khānzamān, who died A.H. 1046; see Add. 5554).

Add. 17,960.

Foll. 55; 8¾ in by 5, 17 lines, 3½ in long; written in Indian Nestalik, apparently in the 18th century.

مجموعة الصنايع

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

Beg. حمد و سپاس بدیع الاساس حضرت صانعی را

It contains forty-two chapters (Bāb), subdivided into one hundred and forty sections (Fasl)

According to Stewart's Catalogue, p. 97, the work was written by Zain ul-'Ābidīn in the reign of Aurangzīb. 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 و المشروبات

A cookery-book, without author's name.

Beg. زحوان فضل حود فرمان نواله
مکن سرمطبع غدری حوالہ

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 حوان 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). [Wm. Yule.]

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

Author: Muḥammad B. Husām ud-Daulah, محمد بن حسام الدوله

Beg. سپاس بی قیاس نثار حضرت معبودی که بدستیاری

The Arabic work entitled كتاب المفرح فى علم الشطرنج, by Muḥammad B. 'Umar Kajīnā محمد بن عمر كجينا, 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 شهريار ربع مسكون فهرمان سلاطين عهد و زمان . . . . حافظ الحق والدنيا والدين, 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 مصورها, 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 همايون "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 Humāyun.

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 ايوان, طسى, گرد, etc.

PHILOLOGY.

LEXICOGRAPHY.

Persian Dictionaries.

Or. 1262.

Foll. 101; 11¾ in. by 7; 23 lines, 4¼ in. long; written in fair Indian Shikastah-āmīz; dated Zul-Ḥijjah, A.H. 1102 (A.D. 1691).

ادات الفضلا

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

Author. Kāzī Khān Badr Muhammad Dihlavī, called Dhārwāl, قاضى خان بدر محمد دهلوى المعروف بدهاروال

Beg. حمد و ثناى بافضى الحمد والعادات 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 Ḳāzī Burhān ud-Dīn, known as Dahānah, and under Shaikh-Zādah 'Āshik (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 Nāmah, by Fakhr Kavvās (mentioned by Firishtah, vol. i. p. 214, as one of the poets of the reign of 'Alā ud-Dīn Khiljī, 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-Nasīr (ib, No. 19; Haj Khal vol. iii. p. 450), Risālat i Asadī Tūsī (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 Khākānī, 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 Kadr Khān B. Dilāvar Khān, حاكان اعظم و خان معظم مسند عالى وزارت پدر خان ابن خان اعظم دلاور خان, whose fame as a munificent patron of learning had spread far and wide, and he made use of this Farhang Nāmah as an introduction to His Highness.

Dilāvar 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, Kadr Khān, was in possession of the province of Chanderī (Thornton's Chandhairee), which, on his demise, was added to the dominions of Hūshang. See Tarīkh Muhammadī, 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, 2⅜ in. long, written in small Naskhi, apparently in the 17th century. [Cl. J. Rich.]

شرفنامهٔ احمد منیری

A Persian dictionary.

Author: Ibrāhīm Kivām Fārūkī, ابراهیم قوام فاروقی

Beg. بنام خداوند هستی ده است
سزاوار هر دامهٔ را که هست

A prologue in verse contains a panegyric on a celebrated Shaikh, Sharaf ud-Dīn Aḥmad 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 Ahmad B. Yahyā Munyarī, so called from his native place, Munyar, a village in Bihār, went to Dehli in quest of Nizām ud-Dīn Auliyā, but, finding him dead (Nizām died A.H. 725), became a Murīd of Shaikh Najīb ud-Dīn Firdausī, who gave him the investiture of the Chishtī 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'ānī (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'īn 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 Tabakāt i Akbarshāhī and Tārīkh i Firishtah, vol. ii p 580, A.H. 862—879. See also Marsden, Numismata, p 572.

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

a Kasīdah 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 Tuhfat us-Sa'ādat (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 Ḥaj. 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 5¼, 19 lines, 3½ 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 Kadr Khān, and Kism II.

II. Foll. 62—161.

محمل العجم

A Persian dictionary.

Author. 'Āṣim Shu'aib 'Abdūsī, عاصم شعیب عبدوسی

Beg. درر عرر سپاس و حواهر زواهر سیقیاس

Requested by some friends to collect into one book all the words, Pārsī, Pehlevī, 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'ūd Khān, son of the Vazīr 'Imād ul-Mulk, جناب وزارت مآب حداوددراده ... باطم مباطم امور وزارت عالم معالم رسوم صدارت .... درکزیده درگاه داور ثانی حیدر علی اکبر المعروف بداودحان [داود خاں] ابن ملك ملوك الشرف افتخار الوزرای عماد الملك ادام الله دولتهما

The work is stated in the preface to be divided into two parts (Kism) 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 يك. The words are illustrated by copious poetical passages headed نظير, but without the authors' names. The meaning is frequently explained by Indian equivalents.

This is no doubt the work designated as Farhang i 'Āsimī in the Farhang i Jahāngīri (Blochmann, No 34)

Add. 7683.

Foll. 198; 9 in. by 5½; 23 lines, 3¼ in. long; written in small Nestalik, apparently in the 16th century. [Cl J. Rich]

تحفه السعادت

A Persian dictionary.

Author. Mahmūd B. Shaikh Ziyā محمود بن شیخ ضیا

Beg ابتدا می کنم بنام حکیم
کوست محیی العظام و هی رمم

The author begins with a prologue in verse, containing eulogies on the reigning sovereign, Sultān Sikandar (Sikandar Lodi, 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 Safar, 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*), Zufān Gūyā (No. 21), Dastūr ul-Fuzalā (No 18),

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

The dictionary is divided, according to the initial letters, into two and twenty Bābs, and each Bāb is divided into two sections (Fasl), 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 Tuhfat us-Sa'ādat for the second edition of his dictionary, calls the author Maulānā Mahmūd B. Shaikh Ziyā ud-Dīn Muhammad. 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, 4⅛ in. long; written in Nestalik; dated Rajab, A II. 1118 (A.D. 1706).

[Geo. Wm. Hamilton.]

موید الفضلاء

A Persian dictionary.

Author: Muḥammad B. Lād, محمد ابن لاد

Beg. محامد منوانرة و مداح متکاثرة مر دادار

The author states that he had combined in his lexicon the entire matter of the Sharaf Nāmah (see p. 492 *a*), and of the Ḳunyat ut-Ṭālibīn (Blochmann, No. 42), a work of that most learned master of the science, entitled Ḳāzishah, تالیف فدوة الفاضلین امام السالکین استاذ علام ابن باب قاضیشه حطاب

Besides the above works he enumerates the following sources: for Arabic words the Ṣurāh and Tāj, and for those of Fārs, Samarkand, Māvarā un-Nahr, Turkistān, etc., Lisān ush-Shu'arā (No. 46), Adāt ul-Fuẓalā (p. 491 *a*), Dastūr ul-Afāẓil (No. 17), Zufān Gūyā (No. 21), Mavā'id ul-Favā'id (No. 64), Sharḥ i Makhzan ul-Asrār, Tibb i Ḥakā'ik ul-Ashyā, Farhang i 'Ilmī 'Alī Begī (Nos. 35 and 37) and Fakhr Ḳavvās (p. 491 *b*). A supplement تتمه 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 Bāb is subdivided into three sections (Fasl), containing respectively the Arabic, Persian, and Turkish words.

The Mu'ayyid ul-Fuẓalā is described by Blochmann, l. c, p. 9, who calls the author Muhammad 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; 7½ in. by 5; 17 lines, 3 in. long; written in Nestalik; dated Rabī' II., A.H. 1020 (A.D. 1611). [Robert Taylor.]

تحفة الاحباب

A Persian glossary.

Author: Ḥāfiẓ Aubahī, حافظ اوبهی

Beg. فضلای فصیح زبان و فصحای بلیغ بیان

The author, so called from Aubah, a village near Herat (Mu'jam, 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 Vazīr of Khorasan وزیر مملک 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 که انعام الکتاب

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

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

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

Add. 8990.

Foll. 97; 7 in. by 3½, 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 10¼; 21 lines, 7¼ 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-Rahim B. Aḥmad Sūr, عبد الرحیم بن احمد سور

Beg. الحمد لله ... اما بعد حمد و صلوة میکوید 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 Ibrāhim Kivām (p. 492 *a*), and in that of Shaikh Muhammad B. Shaikh Lād (p 494 *a*), and was obliged to look for them in the Surāh, the Tājam, 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 Bābs and Fasls, 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, Muhammad B. Lād, and must consequently have lived in the tenth century of the Hijrah. His work is quoted in the Farhang i Jahāngirī, written A.H 1017, under the name of Farhang i Shaikh 'Abd ur-Rahim Bihari. 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 6¾, 17 lines, 3½ in long; written in Nestalik, with ruled margins, apparently in the 17th century

[Nath. Brassey Halhed.]

The same work.

Add. 9993.

Foll. 567; 10¼ in. by 6¾; 18 lines, 4½ 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 6¾; 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 8¼, 19 lines, 5¼ in. long; written in large Indian Nestalik; dated Bā'idpūr, Hūglī, Jumāda II., A H. 1185 (A.D. 1771). [J. F. Hull.]

مدار الافاضل

A Persian dictionary.

Author: Ilahdād Faizī B Asad ul-'Ulamā Alī Shīr Sirhindī, اسد بن فیضی [*sic*] داد الله العلمای علی شیر سرهندی

Beg. مدار افاضل روزگار و مخفار احبار 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 Ṣurāh, Muhaẓẓib ul-Asmā, Tājain and its commentaries, Nisāb us-Ṣibyān (Blochmann, No. 65), and Kunyat 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 Nāmah i Ibrāhīmī (p. 492 *a*), and two modern works, highly praised by the author, viz, Tuhfat us-Sa'ādat i Sikandarī (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 بیض, 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; 13½ in. by 7½; 25 lines, 4⅜ in. long; written in Naskhī; dated Kākūrī, province of Lakhnan, A H. 143 (for 1043 = A D. 1633-4). [Wm. Yule]

فرهنك جهانكيرى

A Persian lexicon, containing all the words of Persian origin, with copious poetical quotations.

Author. Jamāl ud-Dīn Ḥusain Injū B. Fakhr ud-Dīn Ḥasan, ابن فخر الدين حسن جمال الدين حسين انجو

Beg. انكه بر لوح زبانها حرف اول نام اوست

Mīr Jamāl ud-Dīn Injū belonged to a Sayyid family of Shīrāz. 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 negociate 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 'Aẓud ud-Daulah. He was pensioned off

A H. 1030, and died some years later in Agrah. His life, extracted from the Ma'āṣir ul-Umarā, is given with a translation by Blochmann, l. c, pp. 65—70, and Ain i Akbarī, 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, Kashmīr, 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 Jahāngīr, after whom the work was named The date of its completion, A H 1017, is fixed by the chronogram رهی فرهنك نور الدین جهانگیر The author revised it, however, to the end of his life It is stated in the Tūzuk i Jahāngīrī, p 359, that he presented a copy to Jahāngīr 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 (Mukaddimah), divided into twelve sections (Ā'in), 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 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 Pazand words, fol. 482 *a*. 5. Foreign words, mostly proper names, fol. 489 *a*

Copyist: سعد الله ولد شیخ فاضل

The Farhang i Jahāngīrī 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, $10\frac{1}{4}$ in. by $6\frac{1}{2}$, 21 lines, $3\frac{3}{4}$ in. long, written in fair Nestalik, with two 'Unvans and ruled margins, dated Shāhjahanābād, Ramazān, A H. 51 (*a. e.* 1051, A D 1641), partly stained and discoloured by damp [J. F Hull]

The same work

The copyist, Muhammad 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 الشیرازی الحسینی

Add. 7682.

Foll. 366, 11 in. by 7¼, 21 lines, 4⅞ 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 Vazir of Ḳandahār by Ḥasan B. Muhammad.

Add. 16,749.

Foll. 292, 11½ in. by 7½, 27 lines, 5⅛ 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; 12½ in. by 7¼, 23 lines, 4⅞ 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 6⅓; 23 lines, 4¼ 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 Zulḥijjah, A.H. 1195 (A.D. 1781).

Add. 25,859.

Foll. 593, 12½ in. by 7½; 23 lines, 5¾ in. long; written in fair Nestalik, in two columns; dated Calcutta, October, 1815. [Wm. Cureton.]

The same work.

This copy was written by Shaikh Asālat '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. Hājī Muhammad Kāshānī, poetically styled Surūrī, محمد قاسم بن حاجی محمد کاشانی المتخلص بسروری

Beg. انتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند هنرپرور

The author is not to be confounded with another Surūrī (Mustafā 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, Takī ud-Dīn Kāshī, Oude Catalogue, p. 26, among the poets of Kāshān. "He was," says Takī, "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-'Alam, 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 Nāmah i Aḥmad Munyarī (p. 492 *a*), Mi'yār i Jamālī, by Shams Fakhrī (Blochmann, No. 58, Haj. Khal, vol. vi. p. 640), Tuhfat ul-Aḥbāb (p. 494 *b*), Risālah i Ḥusain Vafā'ī (No. 14),

Risālah i Abu Mansūr 'Alī B. Ahmad Asadī Ṭūsī (No. 2), Risālah ı Mīrzā Ibrāhīm B. Mīrzā Shāh Ḥusain Isfahānī (No. 56), Risālah i Muhammad Ḥindūshāh (No. 53), Mu'ayyid ul-Fuzalā (p. 494 *a*), Sharḥ Sāmī fil-Asāmī ı Maidānī (No. 27), Risālah i Abu Hafs Sughdī (No. 1), Adāt ul-Fuzalā (p. 491 *a*), Jāmı' 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 ı 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; 9¾ in. by 5½; 21 lines, 3⅜ 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, 4⅜ in. long; written in Nestalik; dated Muharram, A.H. 1081 (A.D. 1670). [Robert Taylor.]

The same work.

Harleian 111.

Foll. 368; 10 in. by 4½, 25 lines, 2⅝ 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 ناظر, 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 Husain Injū (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 Tuhfat 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 Persian 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; 10¼ in by 5; 25 lines, 2¾ 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

تمقته بتاريخ ثامن . عشر سنه ١٠٣٦ وانا مولف هذا
الكتاب وناظم هذه الابيات محلة المعاني سروری
كاشانی لاهور صانها الله . .

Add. 16,751.

Foll 866; 10¾ in by 6½; 21 lines, 3⅞ 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: Muhammad Ḥusain, poetically styled Burhān, B. Khalaf ut-Tabrīzī, ابن خلف التبريزی محمد حسين المتخلص برهان

Beg. اي راهنما سپهر زبان در افواه
نزدان و كرسطوس و نابكری 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 Ṣihāh ul-Adviyah by Ḥusain ul-Ansārī (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 Kutubshāh B. Kutubshāh (who reigned in Golconda from A.H. 1035 to 1083), and fixes the date of its completion, A.H. 1062, by the following chronogram, كتاب نابع 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 dictionary 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 Kāti' 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; 11½ in. by 7; 19 lines, 4¼ in. long; written in Nestalik, with ruled margins; dated Ramazān, A H. 1135 (A.D. 1723). [Wm. Erskine.]

The same work.

Add. 7000.

Foll 843; 9 in by 7; about 14 lines, 6¾ 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; 11¾ in. by 8; 21 lines, 5⅝ in. long; written in cursive Indian Nestalik; dated Jumāda I., A.H 1129 (A.D. 1717).

[Charles Hamilton]

فرهنك رشيدی

A Persian dictionary.

Author: 'Abd ur-Rashīd B. 'Abd ul-Ghafūr

ul-Ḥusainī ul-Madanī ut-Tatavī, عبد الرشيد بن عبد الغفور الحسنى المدنى التتوى

Beg. ستائشى كه ارائش سرامه سخن و پيرائش

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 Hamīshah Bahār, Oude Catalogue, p 122, among the poets of that period. A chronogram which he composed on the second Julūs of Aurangzīb shows that he was still alive in A.H. 1069. See 'Alī 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 Jahāngīrī 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, داد فرهنك رشيدى مقبول

An introduction (Muḳaddimah), treating of Persian grammar, occupies foll. 4 *a*—13 *b* The dictionary proper, arranged on the same plan as the Burhān i Ḳāṭi', 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 Farhang i Rashīdī, which he terms the first critical dictionary, and gives the most important portion of the preface in the original with a translation, l c, 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 Mukaddimah 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-Vāsi' Hānsavī It is mentioned in Stewart's Catalogue, p. 130

Add. 7001.

Foll. 193, 9 in by 7¼, about 20 lines, written on one side only of paper watermarked 1814, by J. Haddon Hindley.

A Persian glossary, containing rare words, proper names, and metaphorical phrases, without preface, title, or author's name

Beg. الفا بكسر ثم و سوم ميلاء پستيان

It is found to consist of extracts from the Farhang i Rashīdī

Or. 264.

Foll. 152; 9 in. by 5½; 17 lines, 3 in long, written in Shikastah-āmīz, about the close of the 18th century.

[Geo. Wm. Hamilton]

چراغ هدايت

A poetical glossary.

Author. Sirāj ud-Dīn 'Alī, poetically surnamed Ārzū, سراج الدين على آرزو تخلص

Beg. اما بعد حمد واضع جميع لغات و صلوات بر افصح

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

Nasīr ud-Dīn Chirāgh i Dihlī. He proceeded, A H. 1132, to Dehli, where he found a powerful patron in Mu'taman ud-Daulah Ishāk Khān, and, after him, in his son Najm ud-Daulah He made himself conspicuous by his bold criticisms on Shaikh Hazīn, 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 Rabī' II., A H. 1169 His life is found in the Khizānah 'Āmirah, Or. 232 See also Sprenger, Oude Catalogue, p 132, Garcin de Tassy, Litterature Hindoui, 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 Jahāngirī, Surūrī, Burhān i Kāti', 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 Ghiyās ul-Lughāt, published by Naval Kishor Kānpūr, 1874

Or. 259.

Foll 704; 12 in by 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 بهار

Beg. سپاس و ستایش دانندهٔرا که هرکی ار افراد انسان

Rāi Tekchand, poetically styled Bahār, was a Khatrī of Dehli See Gulzār Ibrāhim, fol. 29, Garcin de Tassy, Littérature Hindoui, 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 حسر المدققس, and Sirāj ud-Dīn 'Alī Khān Ārzū (see p 501 *b*), whom he quotes under the title of سراج المحققس. 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 Dehlī, A.H. 1272).

The date of completion of the present work is then expressed by the chronogram یادگار, i.e. 1152 + 10 = A.H. 1162. The author explains further on his abridged references to his authorities, namely the two scholars above mentioned, Shaikh 'Alī Ḥazīn, the Sirāj ul-Lughah (p. 502 *b*), Mulhakāt i Burhān i Kāti', and the commentary of Abul-Ḥasan Farāhānī upon the Kasidahs 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

Tanbīh ul-Ghāfilīn, (see p. 502*a*), and a Mukhtasar by Mīr Muhammad Afzal Sābit (died A.H. 1150 or 1152, Oude Catalogue, p. 150) But after completing his first edition, he had had access to the Mustalahāt 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 6¾, 19 lines, 4⅜ in. long, written in Nestalik; dated Muharram, 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 مجريها ومرسيها و سقسه كاعدين

Vārastah was a native of Lahore. His original name was, according to the preface of Roebuck's edition of Burhān Ḳāti', p 12, Siyal Koti Mal. His anthology entitled حنگ 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 داناں ایران دیار, 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 محاورهٔ داناں ایران, the author of which is not named Vārastah's work follows the usual alphabetical arrangement.

The Mustalahāt 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.

تخنيس خط

A versified treatise by Jāmī (see. p 17 *a*), containing such Arabic words, as by a slight change in their punctuation assume different meanings.

Beg. بعد توحيد وصفاب 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 Muhammad Ṣāḥib Kādirī, with the heading: تحفه اضافات از تصنيف حضرت حافظ علام محمد صاحب قادری

IV. Foll. 211—231.

نصاب الصبیان

A versified Arabic Persian vocabulary.

Author: Abu Nasr Farāhī, ابو نصر فراهی

Beg. همی کوید ابو نصر فراهی

Badr ud-Dīn Abu Nasr Farāhī wrote, according to Haj. Khal, vol. iii. p. 559, a poetical version of the Jāmi' us-Saghīr 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. 316, Fleischer, Leipzig Catalogue, p 333, Flügel, Vienna Catalogue, vol i. p. 112, etc.

Or. 260.

Foll 724, 11¼ in by 6½; 19 lines, 4⅝ in. long; written in Nestalik; dated Ṣafar, A H. 1258 (A D. 1842).

[Geo. Wm. Hamilton.]

غیاث اللغات

A Persian dictionary

Author: Muhammad Ghiyās 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 نسیان

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 Hasan 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: Muhammad Ṣādik Kātib Bahbahānī, محمد صادق کاتب بهبهانی

Beg. سپاس بیقیاس وستایش اندیت اساس

The work takes its name from Jonathan Duncan, امین الملک ممتاز الدوله خان بهین دنکن بهادر عضمر جنك (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 Jahāngirī The present copy breaks off at the word چنك.

Sloane 2743.

Foll. 18, 8½ in. by 5¾, about 15 lines, 3½ in. long; written in Nestalik, apparently in the 17th century.

A Persian vocabulary.

Beg. دراحکام دانستن انشا و املائی که ضرورست

It was written, as stated in a short preamble, 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, 2¾ in. long, written in Naskhi, apparently in the 14th century. [J. L. Renouard]

مصادر

A dictionary of Arabic verbs, explained in Persian.

Author: Al-Kāzī Abu 'Abd Illāh ul-Ḥusain B Ahmad uz-Zūzanī, القاضى ابو عبد الله الحسين بن احمد الزوزنى

The author died A H. 486 (see the Arabic Catalogue, p 755)

Beg الحمد لله على سوابغ آلائه المسابغة

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 Masdar, 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 7½; 13 lines, 4¾ in. long; written in Naskhi and Nestalik, apparently in India, early in the 19th century. [Wm. 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; 10½ in. by 7, 5 lines, 1½ 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 Mahmūd B. 'Umar uz-Zamakhsharī, محمود بن عمر الزمخشرى

Beg. الحمد لله الذى فصل على جميع الالسنه لسان العرب

Zamakhsharī, the well-known author of the Kashshaf, 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-Muzaffar Atsuz B. Khwārazm-shāh (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, Muḳaddimat ul-Adab, which had already been favourably received, and had circulated far and wide

The work is divided into five parts (Ḳism) 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 1, 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. احمد بن يوسف بن عبدل بن ابرهيم بن يعقوب الدگدى

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; 9¾ in by 6¾; 11 lines, 4¼ in. long, written in large Naskhi with vowels, probably in the 16th century.

[Alexandre Jaba.]

كتاب النعليل

An Arabic vocabulary explained in Persian.

Author. Ismā'il B 'Alī B. Isḥāk, اسماعيل بن على بن اسحاق

Beg. الحمد لله الذي زين العالم بالعلماء و اطهر 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 فى المصادر القسم الثانى فى الاسماء القسم الثالث فى الحروف

Part i, containing the verbal nouns, fol. 5 *a*, is subdivided, according to the various forms of the Masdar, 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 for آنچه, 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-Bīrūnī, evidently confounding it with the تعليل باحاله 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 4½; 14 lines, 2¾ in. long; written in Nestalik, apparently in the 18th century. [Wm. Erskine]

The same work, slightly imperfect at the beginning.

Add. 7435.

Foll. 438; 9¾ in. by 5¼; 23 lines, 3¼ in.

long; written in Naskhī; dated Jumādā I., A.H. 1122 (A.D. 1710). [Cl. J. Rich.]

الصراح من الصحاح

An abridged recension of the Sihāh, 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-Fazl Muhammad B. 'Umar B Khālid, called Jamāl ul-Kurashi, ابو الفضل محمد بن عمر بن خالد المدعو بجمال القرشي

Beg وال القصر الى مولاه العبي عما سواه الواثق بالمعالي

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 Sahib 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 Tarikh i Rashīdi, Add. 24,090, fol. 248, the author gives in his Additions to the Ṣurāh صراح ملحقات an account of the learned men of Balāsāghūn, and states that his father was one of the Ḥafiz, or traditionists, of that city.

The Ṣurāh 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; 11¾ in. by 9; 21 lines, 5½ 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, 8¾ in. by 5; 13 lines, 3¼ in long, written in Nestalik, apparently in the 17th century. [Wm. Erskine]

عقود الجواهر

An Arabic-Persian vocabulary in verse, arranged, like the Nisāb us-Ṣubyān, by order of subjects

Beg. الحمد لله مدع السدايع ومشى الصنايع

In a short prose preface, the author, who calls himself رشيد الدين الغوى عبد الجليل بن عمر الوطواطى (a name bearing a suspicious resemblance to that of the celebrated poet Rashid ud-Dīn Muhammad B. 'Abd ul-Jalil Vatvāt, who died A H 578), says that this work consists of fifty sections (Kit'ah) and 578 Baits, and that it was intended as an offering to the library of Mirza Ulugh Beg Chalabi, son of the Sultan Muhammad [B] Bayazid B. Murād B Urkhān B 'Usmān (*i.e* Muhammad I, who reigned from A H 816 to 824)

An enlarged recension of the same work, comprising fifty-one Kit'ahs and 650 Baits, is mentioned by Haj. Khal., vol. iv. p. 239, as ascribed to Rashid Vatvat, and dedicated to Sultan Murād B. Muhammad Khān (A.H 825—855).

Add. 7440.

Foll 317, 10¼ in. by 7¼, 24 lines, 4¾ 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. Muhammad B. 'Abd ul-Khālik B. Ma'rūf, محمد بن عبد الخالق بن معروف

Beg. جواهر كنور لغات حمد و ستايش نثار باركاه حضرت مسكلمى

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 Ṣiḥāh, 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 Ṣiḥāh, Mujmil, Dustūr, Masādir, Ikhtiyārāt i Badi'i, Lughāt ul-Kur'ān, and Sharh i Nisāb (see the Arabic Catalogue, p. 469 *b*). The preface concludes with a dedication to Sulṭān Muhammad, and a eulogy upon his son and heir apparent, Mirzā 'Alī.

It is stated in the Jahān-Arā, Or 141, that the Kanz ul-Lughāt was written for Kār Giyā Sultān Muhammad, 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 Sehir-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; 11⅛ in. by 8, 23 lines, 5½ in. long; written in Nestalik, dated Muharram, A.H. 1059 (A.D. 1649). [Robert Taylor]

The same work.

Add. 23,572.

Foll. 303; 7½ in. by 5; 17 lines, 3⅝ in. long; written in Nestalik; dated Verāmīn, Rabi' II., A.H. 1111 (A.D. 1699.

[Robert Taylor]

The same work.

Copyist: ابن حاجی عبد الصمد محمد قاسم الراري

Add. 7443.

Foll. 132; 10 in. by 6¾; 15 lines, 4 in. long; written in large Naskhi, in the village of Sāvukh Balāgh, فرديه ساوج بلاغ, dated Shavvāl, A.H. 1076, and Sha'bān, A.H. 1083 (A.D. 1664 and 1672). [Cl. J. Rich.]

I. Foll. 1—119.

خلاصه اللغات و تفسير المشكلات

A vocabulary of Arabic words used in Persian composition, but not generally understood

Author: Ismā'il B. Luṭf-Ullah ul-Bākharzi, اسماعيل بن لطف الله الباخرزى

Beg. الحمد لله الذى انزل القران العربى اوضح للمحح و السادات

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 Khulāsah among the sources of the Tuhfat us-Sa'ādat; 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. اين رساله ايست در معرفت لغت فرس كه در ميان مردم مشكلست

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 بدانكه اين الفاظ احتيار كرده اند كه در نرسلات بكار آيد

Add. 16,752.

Foll. 263; 11 in by 6¼; 29 lines, 4¼ in long; written in Nestalík 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. Khulāsat 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; 7¾ in. by 6¼; about twelve lines a page; written by the Rev. J. Haddon Hindley on paper water-marked 1806

Tajnīs i Khaṭṭ, by Jāmī, the work described p 503 *b*, with an English translation and an alphabetical index

Add. 5554.

Foll. 358; 15½ in by 9, 25 lines, 5¼ in long; written in fair Nestalík 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. Mīr Muhammad Ghayūr, امان الله مخاطب بخانه زاد خان فیروز جنك ولد مهابتخان الخطاب بخانخانان سپهسالار بن میر محمد غیور

Beg. بازبن شاهدی که از حلوبکده قدس و آرامکاه معنی

Amān Ullah Husainī, son of the famous Mahābat Khān Zamānah Beg, served with distinction under Jahāngīr and Shahjahān He obtained the title of Khanahzād Khan, 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 Shahjahan, 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'āṣir 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 'Unsur, of which the work consists, with some preliminary remarks belonging to each of them, foll. 2—17 In the case of the second 'Unsur 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 Jahāngīr less than twenty years before, this is a remarkably bold plagiarism.

The contents of the four 'Unsurs are stated to be as follows: I. An Arabic dictionary, compiled from the Kāmūs, Surāh, 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 Turkī and Hindī words. IV. Medical terms.

The first, and only extant, 'Unsur 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 Fasls, 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 شاهجهاني. On the first page is a note stating that it had come into the possession of Zuhūr ud-Dīn Muhammad Shīrāzī 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-Madanī ut-Tatavī, عبد الرشيد الحسينى المدنى اصلا التتوى مولدا (see p 500 *b*)

Beg. سنادش و سپاس مالك الملكى كه بذكار آلاى في احصاى

The preface contains a long panegyric on Shāhjahān, to whom the work is dedicated, with versified chronograms 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 Sihāh, and the Surāh, and he enumerates nine blemishes noticeable in earlier dictionaries, from which it was exempt.

The date of composition is expressed, in a versified chronogram found at the end of the next copies, by the words منتخب بى بدل *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, 3⅜ 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 ميطان to وبعة.

Egerton 1022.

Foll. 249, 14¼ in. by 8½; 19 lines, 4¾ in. long; written in Shikastah-Āmīz; dated Faiẓābad, Zulka'dah, 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.]

قابوس

A Persian translation of the Ḳāmūs, or Arabic Thesaurus, of al-Fīrūzābādī; see the Arabic Catalogue, p. 469.

Translator: Muhammad Ḥabīb Ullah, محمد حبیب الله

Beg. حمد و ستایش کوناکون معروض حضرت علم و علامی

After dwelling on the importance of a knowledge of Arabic, and on the superiority of the Kāmūs, in point of comprehensiveness, to all other dictionaries, Muhammad Ḥabīb Ullah states that in his translation he had followed as much as possible the renderings of the Surāh, Kanz ul-Lughat, Tāj ul-Masādir, and Muntakhab ul-Lughat; that, unlike the author of the Ṣurah, 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-Fīrūzābādī, extracted from as-Sakhāvī'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 Kāmūs

The translator says that he had completed his work in A.H. 1147, در سنه یکهزار و یکصد و چهل و هفت هجری; but in a versified chronogram, which immediately follows,

تاریخ زهر سال ان پسر حرد
ماه رمضان بود یکفت 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 Tīmūr, it was meet that its translation should be honoured by a glance of the best of his descendants, the reigning emperor, Muhammad Shāh Pādishah Ghāzī.

An earlier Persian translation of the Kamūs, by 'Abd ur-Rahmān B. Husain, 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, $1\frac{1}{8}$ 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 ظ.

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: Fazl Ullah Khān, فضل الله خان

Beg. سبحان الله هرکاه افصح عرب و عجم

The author designates himself as a cousin عموزاده of Saif Khan, of the lineage of Chākū, and one whose forefathers had been attached for fourteen generations to the service of the house of Tīmūr. He states that he had written this work by order of the reigning emperor (Aurangzīb), and for the use of the Shahzādah.

Saif ud-Dīn Mahmud, commonly called Fakīr Ullah, was the second son of Tarbiyat Khan, who came from Tūrān to India, and became Bakhshi of Shāhjahān He was a descendant of Amir Chakū, one of the Amīrs of Tīmūr. 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 Delhi, of Kashmīr, and Bihār He died as governor of Ilāhābād, A H 1095 See Tazkiat ul-Umarā, fol 50, and Ma'āsir 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 جليه في بيان لغات تركيه

A Turkī vocabulary and grammar, explained in Persian.

Author: Khwājah Tayyib Bukhāri Nakshabandī, خواجه طيب بخارى نقشبندى

Beg. حمدى كه اوراق احداق نصاير اولو الابصار ار 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 Muhammad Shāh Pādishāh Ghāzi (A.H. 1131-1161), to whom the work is dedicated

The treatise is divided into fifty chapters (Fasl) 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 آلدورماق, the twelfth Faṣl, and breaks off in the first line of the verb ديماق.

Or. 404.

Foll. 110; 11½ in. by 6; 17 lines, 4 in. long; written in Nestalik, dated Pūth (District of Mīrath), 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 قواعد تركى.

Author: 'Āshūr Beg, son of Niyāz Beg B. Dūst Beg, عاشور بيك ولد نياز بك ابن دوست بيك

Beg. الحمد لله الذى حلى 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 كتاب محاورة الاتراك.

Beg. فصل در بيان كلام مركب تركى باد دهايدن

They were written, as stated at the beginning, for the use of the author's pupil, Navvāb Mīr Muhsin 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 Hūmān B. Ḳaifūr.

IV. Foll 80—92.

زبدة الاسماء التركية

A Turki-Persian vocabulary.

Beg. باب فی بیان اسماء الاشیاء المحصلة فی لسان الادراك

It is divided into nine Fasls, 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 Turki-Persian vocabulary.

Author. Kalmat Ullah, commonly called Khwājah Pādishāh, son of Khwājah Rahmat Ullah B. Khwājah Ni'mat Ullah, كلمه الله مشهور بخواجه پادشاه ولد خواجه رحمت الله ابن خواجه نعمت الله

Beg. اوغان و تکری و ادی حدا ورق دافراغ

It was written, as stated in a prose preface, by desire of a prince of royal blood, Mirzā Ḳutb ud-Dīn, and consists of 274 distichs.

The Turki words are marked with a ب 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. Rieu.]

شامل اللغت

A Persian-Turkish dictionary.

Author. Al-Ḳarā-Ḥiṣārī, القرا حصاری

Beg. حمد بی حد وثناء بی عد مر ان عالمیرا که آدم صفی

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 'Imad, of Karā-Ḥisār, and the work dedicated to Sultan Bāyazīd B Muhammad B. Murād, who reigned from A.H 887 to 918 The Lughat i Karā-Ḥisārī 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)

تحفهٔ شاهدي

A Persian-Turkish vocabulary, in Maṣnavī verse.

Author Shāhidī, شاهدی

Beg. بنام حالق و حی 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'i, and by the help of which he had been able to understand the Maṣnavī without a master.

Shāhidī, whose proper name was Ibrāhīm,

son of Khudā'ī Dadah, lived in Brusa, as Shaikh of the Maulavis. He is the author of several Masnavis 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.

وَلْدی هندن شاهدی نو دادکار

which gives A H. 920. This disposes of the attempted identification of the author with another Shahidī, '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, Krafft, No. 22, and Flugel, 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, $2\frac{7}{8}$ in long; written in small Nestalik, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—71.

دقائق لحقائق

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 همتا که گلزار ابداع

The work is dedicated in a short preamble to Ibrāhīm Pāshā, the Vazir of Sulaimān. The author, not named in this copy, is, according to Haj. Khal., vol. iii. p. 232, Ahmad B. Sulaimān, called Ibn Kamāl Pāshā.

This celebrated poet, philologer, and historian, son of a Pāshā of the time of Muhammad II., accompanied Sultan Salim, as Ḳāẓī '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 البحرر and هدا 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 ترتيب 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. Ḳāẓī Mubārak ur-Rūmī, نعمت الله بن احمد بن قاضى مبارك الرومى

Beg. حمد بی قیاس و شکر با اساس آن مالك بی همتای را

The work is called in the subscription

لغة نعمة الله. Ḥaj 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. Uḳnūm i 'Ajam (a Persian Turkish Lexicon; see Uri, p. 291, No 108). 2 Kāsimah i Luṭf Ullah Halīmī (Ḥaj Khal. reads قاسمه; see vol iv. p. 503. The author died A.H. 928; see the Petersburg Catalogue, p 431). 3. Vasīlah i Makāsid (written by Maulavī Rustam about A H. 903; see the Vienna Catalogue, vol i. p. 197) 4 Lughat i Karā-Ḥisārī (see p. 513 *a*) 5 Ṣiḥāh i 'Ajam, in two recensions, one early and short, the other later and enlarged (by Hindūshāh Nakhjavānī; see Ḥaj 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 Bāb 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; 8¼ in. by 5½; 19 lines, 3⅝ in. long; written in neat Nestaliḳ, 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 Fakhrī, 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, 3⅛ in. long; written in small Naskhi, about the beginning of the 19th century.

[Cl. J. Rich]

تحفهٔ هبی

A versified vocabulary containing the most usual Persian words explained in Turkish

Author. Vahbi Sunbul-Zādah, وهبی سنبل زاده

Beg. حمد بی حد او کرم فرماده
که انك نعمتی در بی عاده

The author, whose proper name was Muḥammad B. Rashid, left his native town, Mar'ash, for Constantinople, and was sent by Sultan 'Abd ul-Ḥamid 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. 551—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 Ibrāhim Pāshā.

The date of composition is expressed in a

versified chronogram at the end by the line,

بحمد الله تو زنا تحفهٔ وهی تمام اولدی

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 Flugel, Vienna Catalogue, vol. i p. 143.

Miscellaneous Dictionaries.

Add. 18,889.

Foll. 71; 9½ in. by 6; 13 lines, 4 in. long; written in fair Nestalik; dated Nāgpūr, Rabī' 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 بتپش

Beg. بعد تحمید حضرب سخن افرس که زبان انسانیرا

Muhammad Isma'il, familiarly called Mirzā Jān, of Dehlī, 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 Dīvān 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 Hindoui, 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. 1208, at the request of Navvāb Amīr ul-Mulk Shams ud-Daulah Ahmad 'Alī Khān Bahādur Zulfaḳār Jang

Royal 16, B. III.

Foll. 23; 12½ in. by 8; a volume of miscellaneous contents. [Thomas Hyde.]

Foll. 7—9; 12 in. by 7½; about 33 lines, 4½ 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. حالی داری هرحنهار واحد اندك درا کرتار

It is commonly called, from its beginning, Khāliḳ 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, 10¼ in by 6¼; 18 lines, 3¾ 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 میآید حواهد آمد

آوسا آسا آوی آوداهی 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 Hindustānī translation

Add. 5661, A.

Foll. 50, 9½ 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; 10¾ in. by 6½; 17 lines, 3¾ 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: Ilahyār, son of Ḥāfiz ul-Mulk Ḥāfiz Rahmat Khān Bahadur, الهیار ولد حافظ الملك حافظ رحمت خان بهادر

Beg. الحمد لله . . . بعد سپاس حساب کسرای حل وعلی

The author, a son of the celebrated Rohilla chief, Ḥāfiz Rahmat (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 Rahmat in A.H. 1188, the Afghans were scattered far and wide. After being confined with his brother, during eight months, in Ilahabad, 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 Mahabbat Khān, in Lucknow, he had lost, from want of practice, much of his native tongue. When, however, Mahabbat 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 Sarahban tribe, to which he belonged.

Several versified chronograms, by the author's son Muhammad 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 ب 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 Riyaz ul-Mahabbat, was written A.H. 1221, for Sir Ch. Barlow, by the author's brother, Mahabbat 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 9½; 15 lines in a page, written in Nestalik, on English paper, about the close of the 18th century.

A Persian-Maghī dictionary.

Maghī, مگهی, is the language of the Maghs, or inhabitants of Arracan. The Persian words are taken, with their explanations, from the Farhang i Jahāngiri, 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; 9¾ in. by 6½; 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 Kampfer. The following is Persian:—

Foll. 1—41; 6¾ in. by 4¼; 18 lines. A Persian vocabulary, written by Kampfer (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; 8¾ in. by 5; from 21 to 23 lines; written by Engelbert Kampfer, 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 8¼; 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.—

ﺍﺑﺎ 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 7¼; 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, Pecocke, etc. in Latin and Arabic.

GRAMMAR.

Persian Grammar.

Add. 7691.

Foll. 111; $8\frac{1}{4}$ 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-Ḳāsim B. Muhammad Riżā, ابو القاسم بن محمد رضا Majlis-Navis i Nasirī, مجلس نويس نصيري

Beg. الحمد لله الذى استنسمع لالواح قلوبنا نسخة عرفان وحداسته

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 ادات انشا 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 Mukaddimah and four Makālahs, as follows —Muḳaddimah. Letters proper to Arabic, Persian, and Turkish, fol. 2 *b* Makālah 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. Makālah 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 Mīr '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 نركسب و كرسى, 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 رسالهء 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 زمانان عرصهء 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 الفواعد

A treatise on Persian grammar and prosody.

Author: Muḥammad Kulī, poetically surnamed Muhibb, محمد قلى المخلص بمحب

Beg. بهار پسراى گلستان نصائف و نزهت افزاى

---

[a] Mīr 'Imād of Ḳazvīn, 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 Riyāż ush-Shu'arā, fol 312, and Oude Catalogue, p. 89.

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 Shāh 'Ālam, and in the year expressed by the words قانون سخنوران, *i.e* A H. 1174.

It is divided into six books (Maḳālah), 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, Aḥmad 'Alī Khān, who states that he had been long searching for that rare and excellent work. He calls the author Muḥammad Ḳulī Khān.

Add. 25,863.

Foll. 134; 8¾ in. by 6: 13 lines, 3½ in. long; written in Nestalik, dated Rabī' I, A.H 1229 (A.D. 1814). [Wm. Cureton.]

The same work.

Add. 10,462.

Foll. 77; 9 in. by 7½; 10 lines, 3¾ 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 حکمیرا سزاست که برای عرائس

The author wrote it, as stated in the preface, for the use of his pupil, Mirzā Muḥammad Nasīr, son of 'Alī Beg Khān Ṣāhib, in whose honour he gave it the above title.

It is divided into five Bābs, as follows: I. Construction of Persian nouns, Iẓāfat, 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 4¼; 12 lines, 2¾ in. long; written in Nestalik, dated Zulka'dah, A H. 1217 (A.D. 1803).

نهر الفصاحت

A treatise on correct and elegant diction in Persian.

Author: Ḳatīl, قتیل

Beg. ترانه سنجی عندلیب قلم در نهارستان

Mirzā Katīl, who has been already mentioned, p. 64 *b*, wrote this work, as stated in the preface, at the request of Mīr Muhammad Ḥusain, the eldest son of his friend, Mīr Amān 'Alī, as a complement to his previous work Shajarat ul-Amanī.

In the preface of a later composition, Chār Sharbat, Mirzā Katil states that the present work was written A.H. 1214, eight years after the Shajarat ul-Amānī.

The Nahr ul-Fasāhat 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 4½; 14 lines, 3¼ in.

long; written in Shikastah-āmīz; dated Ramazān, A.H. 1220 (A.D. 1805).

The same work.

Add. 16,756.

Foll. 68; 8¼ 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 نامهٔ بدیع

A treatise on Persian grammar.

Author: Sukhrāmdās, son of Nīlkanth B. Bhagwatīdās Kāyath, سکهرامداس ولد نیلکنته ابن بهگوتیداس کایته

Beg. منت نی پادان مر حالقی را که نبی نوع انسان را

The author, who describes himself as a Ḳānūngo of the Parganah Sīlak, 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 Fasl, 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 النحصف دان اسعدك الله تعالی فی الداریں که کلمه لفظی است دراي 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 Hindustānī language and to Indian works, as the Farhang i Jahāngīrī, Farhang i Rashīdī, etc., show that it was written in India. It was completed, as stated at the end, in A.H. 1188

It is endorsed الجز الاول من نسخه مجمع النحرس a title which is not found in the text.

Add. 17,965.

Foll. 59; 5¼ in. by 3½, 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 عنصرهای 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 1713.

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; 8½ in. by 6, 9 lines, 3¼ 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, Ṣarf i Mīr, صرف مير

Beg. بدان اسعدك الله تعالى فى الدارين كه كلمات لغه عرب بر سه قسم است

Mīr Sayyid Sharīf Jurjānī, born A.H. 740 in Tāghū, a village belonging to Astrābād, obtained access in A.H. 779 to Shāh Shujā', then encamped in Kasr i Zard, who took him to Shīrāz, and appointed him as teacher in the Dār ush-Shifā. When Timūr took Shīrāz, A.H. 789, Sayyid Sharīf was transferred by him to Samarkand, 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-Dīn Taftāzānī. He then returned to Shīrāz, 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 Muhammadan 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 Ḥāj Khal., vol. ii. p. 304, under the title of تصريف 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 العزّى. See the Arabic Catalogue, p. 473.

Add. 25,862.

Foll. 56; 8½ in. by 5, 9 lines, 2¾ in. long; written in Nestalīk, apparently about the close of the 17th century. [Wm. Cureton.]

A tract on Arabic inflexion, without title.

Beg. الحمد لله . . بدان علمك 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 Bākir Khān:

كلج علم و شرع و دين چون كلج رر حاك شد
مدسيان را سر فلك رن عم كرسان چاك شد
حامهٔ سعدسر زد سر سال سارىخش رقم
سد والا علي اكبر شهيد پاك 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 اكبرى. 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 Naskhī; dated Rabī' I, A.H. 1120 (A.D. 1708). [Wm. Cureton.]

A treatise on Arabic syntax نحو, without title.

Author. Bahā ud-Dīn Muhammad ul-Ḥusainī ul-Mukhtārī un-Nā'inī, بهاء الدين محمد الحسيني المختارى النائنى

Beg. الحمد لله ذى العز والجود 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: Mukaddimah, on the meaning of نحو, fol. 2 *a*. Makālah I., *ib.*, subdivided into fourteen Faṣls. Makālah 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 ابادى

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 Hājib; 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 در کافیه

The first page begins thus: زیرا که حرف لفظ مرکب دلالت کند بر حرف معنی پس لفظ و معنی وی مرکب باشد

Add. 26,134.

Foll. 67; 7½ in by 4¾; 5 lines, 2⅝ 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 تصریف, without author's name.

Beg. الحمد لله علی ماخلق الانسان وانطق له اللسان

The work consists, according to the preface, of five Bābs, each of which contains five Fasls. Bab I., treating of the conjugation of the regular verb, is here omitted, the reader being referred for its contents to the author's جامعه مصادر (*i.e.*, according to a marginal note, the opening chapter of his treatise entitled مصادر), which deals with the same subject

Bāb II., which alone is extant in this copy and in two others, Add. 5566, IV, and Add. 16,757, III., comprises the following five Fasls: 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 Panj Ganj occupies pp 38—112 of a collection of grammatical tracts printed in Calcutta, about 1805, and beginning with the Mizān i Sarf. It is called in the subscription تصریف. It has been lithographed in Lucknow, 1844, see Bibliotheca Sprenger, No 1070

Add. 26,135.

Foll. 33, 10 in by 7, 9 lines, 1½ in. long; written in Nestalik, in Sūrat, early in the 19th century [Wm. Erskine]

فوائین صرف

An elementary treatise on Arabic flexion, by questions and answers.

Beg. الحمد لله رب العالمین . بدان اسعدك الله ی الدارین که چند فواس علم تصریف که صیغارا 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, 'Atā Ullah B Muhammad Zarif, برای برادر زاده عطاء الله بن محمد ظریف

This is probably the work described as "a grammar in questions and answers by 'Atā 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 تعالی ی الدارین که جمله افعال متصرفه و اسماء منمکنه در 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 Muhammadi 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 . . . دان اسعدك الله تعالى فى الدارين كه جمله افعال منصرفه از روى تركيب حروف اصلى در دو كوده است ثلاثى و رباعى

This treatise, called in the subscription مشعده, 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 Masnavī verse.

Beg. ما كه مكوئيم توحيد رحيم
داد مقول صمد واحد علئم

The author's name is stated to be found in the initial letters of the first five hemistichs, which give Mubārak

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: Zahīr B. Mahmūd B. Mas'ūd ul-'Alavī, ظهير بن محمود بن مسعود العلوى

Beg. الحمد لله الموصوف بالتصريف المنعوت بالتخفيف

This tract occupies pp. 113—122 in the above mentioned Calcutta collection, where it is called, in the subscription, زبدة.

VI. Foll. 50—81. دستور المبدى, a treatise on the same subject, by questions and answers.

Author: Ṣafī B. Naṣīr, صفى بن نصير

Beg. الحمد لله الذى نصرف الاحوال و يخفف الاثقال

The author wrote it, as he states in the preface, for his son, Abul-Makārim Ismā'īl, as a sequel to the Panj Ganj (p. 523 *a*), which the latter had read through.

Add. 16,757.

Foll. 70, 7½ in. by 4¾; 9 lines, 3⅛ in. long; written in Nestalik, early in the 19th century. [Wm. Yule.]

I. Foll. 2—11. The Mīzān; see above, Add 5566, I.

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; 8¾ in. by 6¾, from 6 to 13 lines, 4½ 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 . . . دان اسعدك الله تعالى فى الدارين كه جمله افعال نى آدم در چهار نوع است ماضى و مستقبل وامر و نهى

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 فى علم الصرف

Beg. الحمد لله . . . دان اسعدك الله تعالى فى الدارين كه جمله افعال نى آدم از روى تعدد حروف بر دو نوع است ثلاثى و رباعى

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 Mīr; 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. Ṣarf i Mīr; 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 فى الدارين كه اين كتابست در بيان صرف افعال وعلل آن

It is divided into two Bābs treating severally of the triliteral and quadriliteral verbs Each is subdivided into two Fasls, 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, 2⅝ in. long; written in fair Nestalik; dated A H. 1206 (A.D. 1791—2). [Wm Yule]

معيار الاشعار

An extensive treatise on prosody and rhyme in Arabic and Persian poetry, without author's name.

Beg. الحمد لله حمد الشاكرين والصلوة . . . ابن مختصريست در علم عروض و قوانى شعر تازى وپارسى

It is divided into a Mukaddimah and two Fanns, as follows.—Muḳaddimah, 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 Fasls, fol. 69 *a*.

Muftī Muhammad Sa'd Ullah, who edited the above work, with his own commentary entitled ميزان الافكار, A.H. 1264, and again, in a revised edition, in the press of Naval Kishor, A.H. 1282, ascribes it to the celebrated Nasīr ud-Dīn Tūsī (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'yar ul-Ash'ār had not received the final revision of Nasīr 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 Nasir ud-Dīn given by the author of the Majālis ul-Mūminīn.

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; Blochmann'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, سيفى

Beg الحمد لله الذى جعل علم العروض ميزان 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 Ḥusain, under the patronage of Mīr '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., Juz 3, p. 593, and Haft Iklīm, fol 593 Mīr ʿAlī Shīr states in his Majālis, Add. 7669, fol. 32, that Saifī was addicted to intemperate habits, which he had however lately renounced.

Bāsunghar Mirzā, second son of Sultān Mahmūd Mirzā, and grandson of Sulṭān Abū Saʿīd, was placed on the throne of Samarkand 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 Hisār by an Amīr 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 Saifī died, therefore, some time after A.H 905 The date 99, which is assigned to his death in the Ātashkadah, is probably to be read A H 909

The date of composition, A H. 896, is expressed in a Rubāʿī at the end by the following line. دیوس که هست مصها تاریخش

The treatise of Saifī, commonly called عروض سیفی, has been edited with an English translation by H. Blochmann, under the title of "Prosody of the Persians," Calcutta, 1872 It is mentioned by Ḥaj Khal., vol. iii p. 419, under رسالة فی العروض. 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. هرچ را کر نام ارکان همی خواهی ازو مکدر

III. Foll. 52 *b*—55. A short tract on the feet used in Arabic metres and their modifications.

Beg. بدانکه ارباب صناعت عروض بنائی اصول اوزان شعر را بر سه گونه نهاده اند

IV. Foll. 55 *b*—57. On various kinds of composition, in prose and verse.

Beg. کلام منثور سه قسم است مرحز و مسجع و عاری

V Foll 58—62. On the feet, and their various modifications

Beg فصل در بیان انکه ارکانی که بجور اران مرکب است منحصر در هشت ارکانند

This tract contains frequent references to the work of Saifī.

VI. Foll 63—68 A treatise on rhyme in Persian poetry, by Jāmī (see p. 17 *a*)

Beg. بعد از تمن نموزون ترین کلامی که قافیه میخواهد

The work, which has no title, is designated in the preface by the words محصر دست وافی بقواعد علم قوافی It has been edited by Blochmann, with an English translation, in the Prosody of the Persians, pp 75—86 Ḥaj Khal. mentions the work, without author's name, under the title الرسالة الوافیه فی علم القافیه, vol. iii. p 425

Add. 7433.

Foll. 123, 7 in by 4½, 12 lines, 3 in long, written in Nestaliḳ Shikastah-āmīz, dated Shaʿbān, A.H. 1129 (A.D. 1717).

[Cl. J Rieu.]

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 اساب واوتاد وفواصل 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 دهلوى (see p 240 *b*)

Beg. هذا الكتاب تفضل الله ذى الكرم
انشأ سحرا لصيد الجن والدسم

After verbose panegyrics on Sultan 'Alā ud-Din Muhammad (A.H. 696—716), and his son and successor, Kutb ud-Din 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 Khat, which are again subdivided into sections called Harf. The Risālahs are as follows I فى المفردات والمركبات, containing ten Khats, fol. 22 *b* II. فى المرتبات من المكتوبات, containing nine Khats, fol. 85 *b*. III. فى اللطائف من المصنوعات, containing two Khats, fol. 263 *b* IV. فى الدقائع من المعبودات, containing five Khats, fol. 317 *a*. V. فى السوانح من المشأب, containing six Khats, 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 Mahārajah) Tiket Rai, the Oude Minister.

The work is commonly known as I'jāz i Khusravī. A short account of it will be found in Elliot's History of India, vol. III p 566. Some extracts of historial 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 $5\frac{1}{4}$, 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 Khat 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, $3\frac{1}{4}$ 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: Mahmūd B Shaikh Muhammad Gīlānī, محمود بن شیخ محمد گیلانی

A life of 'Imād ud-Dīn Mahmūd, commonly called Khwājah Mahmūd 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 Gīlān, 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 Muhammad Shāh, who gave him the title of Khwājah i Jahan Mahmūd was put to death, on an unjust accusation, by the last king, A.H. 886. His surname is said to be derived from Ḳāvān, گاوان, his native town in Gīlān; but an anecdote, quoted by Firishtah, proves that in India it was pronounced Gāvān گاوان.

Mahmūd 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 Dīvān. 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 Gīlān by his contemporary, 'Abd ur-Razzāk, Matla' us-Sa'dain, fol. 380, who calls him Mahmūd Kāvān قاوان, 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 (Mukaddimah), two books (Maḳāmah), and a Khātimah, as follows:—Muḳaddimah. 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, (Fasl), fol. 5 *a*. Makāmah I. 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*. Makāmah II. 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, Redekunste 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 8¼; 30 lines, 5¾ in. long; written in Nestalik, in the town of Banūr, district of Sihrind, قصبة بنور من اعمال سهرند; 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 حداوند سرانم نخست

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, Muḳarrab ul-Ḥaẓrat Mīr '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 جمید الثانی

The work is divided as follows: 'Unvān. What a secretary (Kātib) must know, fol. 4 *a*. Ṣaḥīfah I Forms of address, خطابات, 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 Shāhī, also by Ḥusāin 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 Khulāsat ul-Inshā, Or. 1750, fol. 158, a work written A H. 1102, the author of this manual is called Maulānā Ḥakīm Yusufī, Munshī of Humāyūn. This would make it probable that he was identical with the physician Yūsuf B. Muhammad, 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 that he had compiled this manual for his son Rafī' ud-Dīn Ḥusain and other students

The date of its completion is obtained by doubling the numerical value of its title, 470 × 2 = A.H. 940, as expressed in the following chronogram:

دلکزار کسی جو نام اورا دلکسار
شک نیست که رو 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 Inshā 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 Zulka'dah, A H 1235 (A.D. 1820).

The same work.

Add. 16,846.

Foll 94; 8¾ 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 13; 7 in by 4, 8 lines, 2½ in long; written in Shafi'a'i; dated Shavvāl, A H 1087 (A D 1676). [Cl J. Rich.]

A collection of royal letters, headed کتاب ترسل منصوری

Author: Manṣūr B Muhammad B 'Ali, منصور بن محمد بن علی

Beg. حمد سزائش بیقیاس مالك الملکیرا که ارشاد 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 امناء این 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 Mansūr B. Muḥammad 'Alī, of Shīrāz.

Royal 16, B. XXIII.

Foll. 17; 8⅓ in. by 4½; 15 lines, 3 in long; written in Nestalik, dated Rabī' II, A.H. 1077 (A.D. 1666). [Thomas Hyde.]

Models of familiar letters addressed to relations, friends, and officials of inferior rank.

Author. Hadīkī, حدیقی

Beg. بعد از انشای حمد و ثنای حضرت آوردگار که حمله 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; 8½ in by 7; 9 lines, 4 in long; written in Indian Shikastah-Āmīz, apparently about the beginning of the 19th century.

[Wm Erskine]

نشاء هرکرن

Forms of letters.

Author: Harkarn, son of Mathurādās Kanbū Multānī, هرکرن ولد منهرا داس کنبو ملتانی

Beg. بعد از حمد وثنای حضرت ابرد 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 Sūbahdār of Akbarābād in the 17th year of the reign (A.H. 1031—32), and died about two years later; see Ma'āsir 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; 8½ 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 Nakī Khān B. Sayyid Ḥishmat 'Alī, سید علی نقی خان بن سید حشمت علی

Beg. الحمد لله . . . اما بعد جنبن 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 Ẓābiṭah, 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, 2¾ 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 Ṣuls, Tauḳi', Muhakḳak, Naskh, Raihan, and Riḳā'

Author: Majnūn, مجنون

Beg. بسا ای حامه ابشای رقم کن
بدام کاتب لوح و قلم کن

The author, who here designates himself by his poetical surname Majnūn, is better known under his proper name, Maulana Mir 'Alī ul-Kātib, as one of the most accomplished Nestalik writers. Mīr 'Alī, son of Maḥmūd, poetically surnamed Rafīkī, and born of a family of Herat Sayyids, grew up in Mashhad, but spent part of his life in Bukhārā. He lived at the court of 'Abd Ullah Khān Uzbak (a son of Kūchkunjī; 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 Tazḳirah i Khat by Rākim, Or 471, fol. 61, and Or. 235, fol. 11—13, where the present work is called قواعد خطوط سبعه, and is stated to have been written for Shahzādah Sultān Muzaffar.

Mir 'Alī Kātib died, according to the Mir'āt ul-'Ālam, fol. 460, A.H. 924 That date, however, which is also given by Blochmann (Ain i Akbari, p. 102, notes) is evidently too early. A contemporary writer, Sam Mīrzā states, fol 45, that Mir 'Ali 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 Rakim, 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, Melanges Asiatiques, vol. ii p 43

It must be noticed, however, that Khwānd Amīr, who mentions Maulāna Majnūn, son of Kamāl ud-Dīn Mahmūd Rafīkī, as a calligrapher and poet who lived in the reign of Abul-Ghāzī Sultān Husain, does not identify him with Mīr 'Alī Kātib, the first of Nestalik writers, to whom he devotes a separate notice under the reign of Shāh Ismā'il. See Habib 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 Mahmūd ur-Rafīkī, 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
ارائش نام رسم الخط نهادم

The work is dedicated to Sultan Muzaffar (probably an Uzbak prince), who is described as a "rose on the rose-bush of Chingīz Khān,"

کلی از گلشن چنگیز خانی

II. Foll. 18 *b*—36.

خط و سواد

A treatise on the rules of the character called Naskh u Ta'līk, by the same author.

Beg. حمد و سپاس اسدادی را که کاتب لوح و قلم نیچون

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 تعلیق, and apparently by the same author.

Beg. از وضع خط نسخ و تعلیق
بشنو سخنی زروی تحقیق

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 Alī in Krafft's Catalogue, p. 5, No. xii

Or. 235.

Foll. 52; 8¾ 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 قلمی

Beg. ای فطعه لطف زبر مشق کرمت

The author's name occurs incidentally in his notice on Muhammad Hafīz Khān, fol 41 *b*. He mentions himself as one of the disciples of that calligrapher, who had served under Muhammad 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.

Khalīfah Ghulām Muhammad Rākim, of Dehli, is mentioned in the Tazkirah of Kāsim, 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 Lucknow 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 رسالهٔ حوشنویسی, 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; 10¼ in. by 6½; 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. بالای الف سه نقطه باید

They are due, according to the following subscription, to the pen of Rāḳim (see the preceding number):

تمام شد رساله حوشنویسی فقیر راقم بعجاله بطرزی مسوده قلمی 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 Rākim under his proper name, Maulavī Ghulām Muhammad.

IV Foll 56—92. Notices on celebrated penmen, from the earliest period to A.H. 1239, with the heading: مسوده تذکره خط و حوشنویسان از ابتدای تا زمان اخر سنه ۱۲۳۹

Author: Rāḳim, 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, March, 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 Azeez Ullah of Bochara, Moonshy to Sir John Murray, Bart." (See p. 409, note)

Contents: Nestalīḳ, fol. 3. Shikastah-Āmīz, fol. 13. Shikastah Pur, fol. 22. Shafī'ā'ī, fol. 29. Suls, fol. 38. Tughrā'ī, fol. 49. Naskh, fol. 60.

POETRY.

Add. 21,103.

Foll. 297; 13¾ 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: Firdūsī, فردوسی

Beg. بنام خداوند جان و خرد
کزین برتر اندیشه بر نگذرد

Firdūsī's great epic has been edited by Turner 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.

Firdūsī's original name was Abul-Ḳāsim Ḥasan, or, according to the preface of Bāisunghar, and later writers, Mansūr. He was born in Shādāb, near Ṭūs, some time after A.H. 320, and spent thirty-five years on the composition of the Shāhnāmah, which he wrote partly in Tūs, partly at the court of Sultan Mahmūd in Ghaznīn, and completed, as stated at the end, in A.H. 400, when he was nearly eighty years of age. Firdūsī died in his native town, A.H. 411, or, according to others, A.H. 416.

The earliest extant account of Firdūsī is probably that of Ahmad B. 'Umar un-Nizāmī ul-'Arūzī us-Samarkandī, who states that he visited the poet's tomb A.H. 510. It is quoted at length in Ibn Isfandiyār's History of Tabaristān (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 Shāhnāmah, and in the following works:

Tārikh Guzīdah, fol. 242; Jāmī's Bahāristān, fol. 59; Tazkirah i Daulatshāh, fol 25 (translated by S. de Sacy, Notices et Extraits, vol. iv. p. 130, and by Vullers, Fragmente uber die Religion des Zoroaster); Ḥabīb us-Siyar, vol ii., Juz 4, p. 22, Haft Iḳlīm, fol.

290; Majālis ul-Mūminīn, fol. 522; Riyāz ush-Shu'arā, fol. 332, and Ātashkadah, p. 77. See also the English and Persian prefaces of Macan's edition; the introduction of Mohl's edition; Hammer, Schone Redekunste Persiens, p 50; Ouseley, Notices of Persian poets, p. 54; Wallenbourg, Notice sur le Schahname, Vienna, 1810; Gorres, Heldenbuch von Iran, Berlin, 1820; J Atkinson, Soohrab, a poem, Calcutta, 1814, and "the Shah Nāmah of Firdausi," London, 1832; Starkenfels, Kej-Kawus in Masenderan, Vienna, 1841; A. F. von Schack, Heldensagen, 1851; Sprenger, Oude Catalogue, p 405, and Ethe, Firdusi als Lyriker, Sitzungsberichte der Bayerischen Akademie, 1872, p. 275, and 1873, p 623.

The archaic spelling of the present copy, as د for ذ and کی for که, 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 Shāhnāmah, which begins thus:

سپاس و آفرین خدایرا که این جهان و آن جهان آفرید

This preface is found in copies anterior to the recension of the Shāhnāmah 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: "Obtained 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 Nestaliḳ, with two 'Unvāns and gold headings; dated Ramazān, A H. 841 (A.D. 1438). [Jules Mohl.]

The same poem.

The learned translator of the Shāhnāmah, 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 etait le texte avant la revision faite par ordre de Baisangher Khan." See Mohl's Preface, pp. xvi., xxix, xxxvi, notes, and lxxxv.

Contents: The older preface, foll. 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 Firdusi'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 back with rich presents to Ṭūs).

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 Shāhnāmah, fol. 7 *a*.

The Shāhnāmah, 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 Firdūsī 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 امد کنون قصهء بزدگرد
بماه سفندار مه روز ارد
زهجرت شده سیصد از روزگار
حو هشداد و حارارش ر 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:

حو شد اسپری داسان دررك
صحنهای ان حسروان سدرك
درور سیم شمدی جاشنگاه
شده پنج ره پنج روزان زماه
كه دارش حواند محرم دنام
كه ار ارحمندش ماه حرام
اكر سال دز اروب آمدست
دهم سال و هشداد با سیصدست

The writer relates how, after completing this great history, on the 25th of Muharram, A.H. 389, he had been invited by a governor, حاكم, Ahmad B. Muhammad Abu Bakr Ispāhānī by name, who received him in his residence, in Khān Lanjān, لنجان خان, 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 زرين رود, into which he had accidentally fallen.

Khānlanjān is mentioned by Sam'ānī and Yākūt 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 Muharram, 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, $5\frac{1}{4}$ in. long, written in fair Nestalik, in four gold-ruled columns, with gold headings, and a rich 'Unvān; dated Jumāda 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 · عباث الدس دں با ترند 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 ىى قاس و حمد بيحد و شكر ىى فكر

2. The older preface, in a recension, which differs materially from the text of other copies, foll. 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 (Macan, p. 1030).

This volume contains three whole-page miniatures, enclosed in rich borders, at the beginning, foll. 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. 510; 18¾ in. by 11½; 25 lines, 6⅞ 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 Shāhnāmah, with the preface of Bāisunghar, foll 2 *b*—14 *a*, which begins thus:

افسماح مسحن آن نه که کمدد اهل کمال

This preface, which was written for Mirzā Baisunghar in A.H. 829, has been printed almost entirely in Macan's Persian introduction to the Shāhnāmah, 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 Muhammad Mahdi, A H. 1110, and Sayyid Murtazā ul-Husaini, 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, 5¾ 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 Shāhnāmah, 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 مر خدایرا عروجل که خدای هر دو جهانست

is quite distinct from either of those which have been already mentioned. Beginning with an account of Mahmūd'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 Firdūsi, who is called Abul-Kāsim Hasan B. 'Ali, and is said to have had a younger brother, Husain B 'Ali. It contains the celebrated satire on Mahmūd (Macan, vol. i. p. 63, Mohl's preface, p. 88), and ends with an account of the deposition of Hasan Mimandi, and of the present which the penitent Mahmūd 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 انکلیس (Earl Grey). The writer's seal bears the name of Muhammad Husain, *i.e.* Hājī Muhammad Husain, Amīn ud-Daulah, the second minister of the Persian court (see p. 392 *b*, notes).

Add. 5600.

Foll. 585; 12¼ in. by 8; 25 lines, 4⅛ 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 Shāhnāmah, 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 Ḳāsim, Kamāl, Shimāl, Banwārī, and Bhagwatī, recur frequently.

On the first page is a Persian note stating that this Shāhnāmah had been bestowed by His late Majesty Jahāngīr on the least of his servants, Ilahvirdī Chelah, in the 8th year of the reign (A H 1022), and had been presented by the latter to his brother Khwājah Muhammad Rashīd On the opposite page are found the seal and signature of Muhammad 'Ārif, son of the last named Muhammad Rashīd, and those of some later owners.

Ilāhvirdī, a Turk, who traced his origin to the Saljūks, entered in early life the service of Sultān Parviz, 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 Maāṣir ul-Umarā, Add. 6567, fol. 50 *b*, and Taẓkirat ul-Umarā, Add. 16,703, fol. 14 *b*.

Add. 7724.

Foll 471; 13¾ in. by 8¼; 27 lines, 5¼ in. long, in a page; written in Nestalik, in four gold-ruled columns, with 'Unvān; dated Rabī' I, A.H. 1021 (A.D. 1612).

[Cl. J. Rich]

The Shāhnāmah, with the preface of Bāsunghar, 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.

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, 11¾ in by 7¼; 25 lines, 4¼ in. long, written in small Nestalik, in four gold-ruled columns, with rich 'Unvāns and illuminated headings; dated Zulka'dah, A H. 1023 (A.D 1614). [Wm. Yule.]

The Shāhnāmah 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 Mahmūd.

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: ادن حسین محمد رمان حادون ابادي

Add. 27,258.

Foll. 660, 14¼ in. by 9½, 25 lines, 4½ in. long; written in Nestalik, in four gold-ruled columns, with 'Unvāns; dated Ramaẓān, A.H 1037 (A D. 1628)

[Sir John Malcolm]

The Shāhnāmah, with the preface of Bāsunghar, 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 Div Akvān (Macan's edition, p. 753), fol 243 *a*, the second with the reign of Kaikhusrau (ibid. p. 1030), fol. 366 *b*; the third with the reign of Kubād (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 Shāhnāmah, 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, 4⅜ 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 Shāhnāmah, 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 فی 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 Tabrizī for an officer called Mīrzā 'Ivaẓ Beg Salmānī. Of the date of transcription the last figure only, 8, is legible. An 'Ivaẓ Beg, afterwards 'Ivaẓ Khān, held a military command at Kābul in the first year of Shāhjāhan (A.H. 1037—8), and died A.H. 1050; see Taẓkirat 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, 4⅞ 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 Shāhnāmah, 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 مهته اجگت سنگه جیو, by Khalīl Ullah, surnamed Haft-Ḳalamī. 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.

[Wm. Cureton.]

The first quarter of the Shāhnāmah (Macan'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: میاں شیخ جلال 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 Kundapilī (Condapilly, district of Masulipatan), Rabī' I., A.H. 1202 (A.D. 1788); bound in embossed leather covers. [Adam Clarke]

The Shāhnāmah, in about 58,500 distichs

The first two volumes contain the first half of the poem, corresponding to pp. 1—1030 of Macan's edition, the third corresponds to pp. 1030—1595, the fourth to pp. 1595—2096, and has the satire on Sultan Mahmūd, 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 ولد محمد محسن دکی الحسینی

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.

[Wm Erskine]

The first half of the Shāhnāmah (Macan'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 [Wm Cureton]

منتخب شاهنامه

An abridgment of Firdūsī's Shāhnāmah, consisting of copious extracts from the poem, connected by a prose narrative

Author: Tavakkul Beg, son of Tūlak Beg, توكل بیك ولد تولك بیگ

Beg. حمد بیعدایت و ثنای بی نهایت مر حضرت کردگای واحب الوجودرا

It appears from the preface that in the 26th year of Shāhjahān's reign, or A.H. 1063, the author was sent by Prince Dārā Shikūh, then Ṣūbahdār of Kābul, to Ghaznīn, as a confidential agent and news-writer, امین و وقایع نویس, and that he wrote the present compilation at the request of the governor of that place, Shamshīr Khan.

Shamshīr Khān Tarīn, whose original name was Muhammad Hayāt, 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 Aurangzib to the command of Kābul. See Maāṣir ul-Umarā, fol. 357, and Tazkirat ul-Umarā, fol. 59.

The author is called in another copy, Add. 5619, Tavakkul Muhammad, son of Tūlak Muhammad ul-Ḥusainī. The work is designated by the above title in three copies; in others it is called Khulāsah i Shāhnāmah (Add. 6611, 27,269), Tārikh i Dilkushāi

Shamshīrkhānī (Or 371, Add. 5619), and Tārīkh i Shamshīrkhānī. The history is brought down to the reign of Ardashīr Bābagān The work concludes with a dry enumeration of that king's successors, and a notice on the Shāhnāmah and Firdūsi's life, extracted from the older preface.

The Shamshīrkhānī is the original of the work published by J. Atkinson, "The Shahnamah 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; 13⅞ in. by 8½; 17 lines, 5¼ 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 Firdūsī, 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 الصافل, for Miyān Sukhan-Fahm Jiv.

Egerton 1105.

Foll. 263; 9¼ in. by 5; 15 lines, 2⅞ in. long; written in Nestalik, at Murshidābād, about the beginning of the 18th century.

[Adam Clarke.]

The same work.

Copyist: محمد رضا بیك ولد محمد عارف بیك ادن عادل بیك بدخشی

Add. 6939.

Foll 722; 13 in by 8; written by the Rev. J. Haddon Hindley, on paper watermarked 1811.

A transcript of the preceding MS., with an English translation.

Add. 7725.

Foll 157, 9¼ in. by 5½; 20 lines, 3¾ in. long; written in a cursive Indian character; dated Rabi' I., A.H. 1198 (A.D. 1784).

[Cl. J. Rich.]

The same work.

Copyist: یاسو لعل منشی ولد ناراهل

Add. 6611.

Foll. 270; 9½ in by 7¼; 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 Firdūsī, but ends with an extract from the satire on Mahmūd, foll. 268 *b*—270 *a*.

Add. 27,269.

Foll. 270; 11¼ 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 Mahmūd.

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 6½; 17 lines, 4 in. long; written in Nestalik, in the 18th century. [N. Brassey Halhed.]

The same work, without the life of Firdūsī.

Add. 6949.

Foll. 19, 9 in. by 7¼; written by the Rev John Haddon Hindley.

A transcript of the first six folios of the preceding MS

Add. 24,415.

Foll. 160, 10½ in. by 7; 17 lines, 4½ 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 تقی ولد احمد حسین خان مرحوم

The above shows that the MS. was written after the death of the transcriber's father, Ahmad Husain Khān, which, according to a versified chronogram written on the fly-leaf, took place in Zulḥijjah, 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; 10⅛ in by 6½; 19 lines, 4¼ in long; written in Nestalik; dated in the month of Shahrīvar of the year 1040 of Yazdagird (A.D. 1671). [Thomas Hyde]

شاهنامهٔ نثر

An abridgment of the Shāhnāmah in prose

سپاس سفیاس مرا ورد یچوں نی مثل نی نمون .Beg

It appears from the preface that the author, a Parsee, wrote this abstract by desire of Captain Aungier,* کپتان مسر انجی, 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 coppy 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 Khwurshīd, son of Isfandiyār, an inhabitant of the town of Nausārī, 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 Shāhnāmah, 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; 8½ in by 6½; 11 lines, 3⅝ 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. Muhammad Ḳāsim Ḥalālkhwur Māzandarānī, فریدون بن محمد قاسم حلالخور مازندرانی

Beg. چون در سنه هزار دویست 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 Shāhnāmah, gave, in A.H. 1216, the order to turn it into prose. The task was divided, the Kayānis devolving on Mirzā Muhammad Riẓā Tabrīzī, the Ashkānis on Mirzā 'Īsā Farāhānī, the Sāsānis on Mirzā 'Abd ul-Vahhāb Isfahānī, and the Pīshdādis 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 Zahḥāk (Macan's edition, p. 36).

Add. 24,095.

Foll. 16; 16 in by 11½; 29 lines, 5⅝ in long; written in fair Nestalik, in four gold-ruled columns, apparently in the 17th century.

شهریار نامه

Fragments of the Shahriyār-Nāmah.

Author: Mukhtārī, مختاری

This is one of several poems written in imitation of Firdūsī, and engrafted as episodes on the Shāhnāmah. 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
بنوفیق یزدان پروردگار
شها شهریارا سرا سرورا
نگهدار تخت و جهان داورا
چو فرمودیم داستانی نکوی
بگفتم باقبال فرهنگ جوی
سه سال اندرین رنج بر داشتم
سخن اگچه بد هیچ نگذاشتم
بنظم آوردم باقبال شاه
شهی شهریاران وظل اله
که تاجت فروزنده چون هور باد
زنیعمت جهان جمله پر نور باد
گل باغ و بستان محمود شاه
جهانجوی بخشنده مسعود شاه
چو مختاری ان نامور داستان
بدام تو گفت ای شه راستان
گرم هدیه بخشی در این بارگاه
نه پیش بزرگان ناعر و جاه
شوم شاد و افزون شود جاه تو
همان مدح گویم بدرگاه تو
وگر هدیه ندهی ادا شهریار
برنجم که هستی خداوندگار
زبان من از هجو کوتاه باد
همیشه ثنا گوی 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 Nāmah, 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 Firdūsī's diatribe against Mahmūd, 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 Shāhnāmah, in which Isfandiyār 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 Mahmūd Ghaznavī. Mas'ūd wrested the throne from his brother Muhammad in A.H. 422, and was himself expelled from his realm by the Saljūks, 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. Muhammad, 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 Takī, 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 Taẓkirah, fol 48, and Hammer's Redekunste, p 104, Haft Iklīm, fol 137, and Riyāz ush-Shu'arā, fol 405.

If the Shahriyār-Nāmah 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 Mahmūd, 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 Īrān, 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 Dīv Arhang, son of Pūlādvand, 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 Dīv, 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 Zal 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 Shāhnāmah, 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 7¼; 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 Shāhnāmah, and treating of the exploits of Sām,

son of Narīmān, and his love adventures with the Chinese princess Parīdukht.

Author: Khwājū, خواجو

Beg. سپاس ان خدای ایزد رهنمای
که ارکان و نون کرد کتی بپای

The author gives his name towards the end, in the following distich, fol. 197 *a*

سر انجام خاجو شدش نامه جم
که فردوسش 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 Shāhnāmah, relating to the court held by Minūchihr 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 Minūchihr. 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 Morgenlandischen Gesellschaft, vol. III. pp. 245—261, an analysis of the Sām Nāmah, 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 Nāmah, 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 Nāmah.

Jules Mohl gives a short account of the Sām Nāmah, without naming the author, from a complete copy in his possession, which contained 11,000 distichs See the preface to the Shāhnāmah, 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 'Ādite, king of Ṭanjah, 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 خواجوی مودد نواد
چنین کرد از ماه 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 distichs

It bears the stamps of the kings of Oude.

Add. 24,093.

Foll. 222; 10¾ 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. H. MORLEY.]

یوسف و زلیخا

Yūsuf and Zulaikhā, a poem.

Author: Firdūsī, فردوسی

Beg. بنام خداوند هر دو سرای
که خاوند داشد 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-Ḳādir Billah (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 بکرفت پیری بچنك, he turned to a truer and more holy theme

The Yūsuf u Zulaikhā is mentioned by 'Alī Kulī Khān in the Riyāz ush-Shu'ara, fol. 332, and by Lutf 'Alī Khan in the Ātash-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 12, 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 Fihrist i Kutub, or list of books issued from the press of Naval Kishor, p 61

Copyist: نصر الله كاتب ابن مرحومى معمورى ملا طاهر نكرى

Further down, and in the same handwriting, is a note dated the ninth of Rabi' I, A H 1055, stating that the MS had been collated and corrected in the town of Patnah by Mullā Kasim and Ḳāzī 'Abd ul-Majīd Sivistāni.

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 Hasan 'Alī Khān, the Persian ambassador at the French court, to whom it had been lent.

Or. 330.

Foll. 109; 6¾ in. by 4¼; 8 lines, 2¼ in. long, in a page; written in large Nestalīk, 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 سحری ندا ز میخانهٔ ما
کای رند حرابانی دیوانهٔ ما

The author, who calls himself in his Arabic works Abul-Fath '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 Vasāyā (see p. 446 *a*), which has been quoted at length in the Rauzat us-Safā, 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 Hakīm 'Umar Khayyām of Nīshāpūr, was of the same age as himself, and had attended with him the lessons of the Imām Muwaffak 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 Shah 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 Nīshāpūr, 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. Woepcke, 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 Schack, Stuttgart, 1878.

Notices on 'Umar Khayyām are to be found in Daulatshāh, Or. 469, fol. 110, Haft Iklīm, 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, Redekunste, p. 80, and Jahrbücher, vol. 66, Anzeigeblatt, p. 29, Garcin de Tassy, Journal Asiatique, 5e 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 'Ālam 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 Mīr Abul-Ḥasan.

Or. 331.

Foll. 92; 4½ in. by 2½; 12 lines, 1⅝ in. long; written in small Nestalīk, with gold-ruled margins, dated Kūl نصف كول, Ramaẓān, A.H. 1033 (A.D. 1624).

[Gko. 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 محدوب دهلى, 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 Fakīr. He incurred the displeasure of Aurangzīb, 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*, Ātashkadah, p. 204, and the Oude Catalogue, pp. 96, 112.

Add. 27,318.

Foll. 57; 9½ in. by 5; 17 lines, 2½ in. long; written in small Nestalik, in two gold-ruled columns, with 'Unvān, apparently in the 16th century. [Duncan Forbes.]

دیوان ابو الفرج رونی

The Dīvān of Abu'l-Faraj Rūnī.

Beg. سپهر دولت ودین آفتاب هفت اقلیم
ابو المظفر شاه مظفر ابراهیم

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 Iklīm, fol. 14, and his Nisbah is derived, according to Badāonī, Muntakhab ut-Tavārīkh, vol. i. p. 37, from Rūn, an ancient village, now ruined, of the district of Lahore, a statement confirmed by the Farhang i Jahangīrī and the Burhān i Kāti', which call Rūn a town of Hindustan. The Ātashkadah, however, p. 122, derives it from Rūnah, in Dasht i Khāvarān, while the Riyāz ush-Shu'arā, fol. 5, and the Khulāsat ul-Afkār, fol. 5, place the poet's native town Rūn in Sīstān, owing apparently to a confusion with an earlier poet of the same name, Abul-Faraj Sijzī, or Sīstānī, who lived under the Amīr Abu 'Alī Simjūr in the fourth century of the Hijrah; see Daulatshāh, Or. 169, fol. 28, and Hammer, Redekunste, 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. Ibrāhim, to both of whom several pieces of his Dīvān are addressed. Sultan Ibrāhīm succeeded to his brother Farrukhzād A.H. 450 or 451, and died, according to the Kāmil, vol. x. p. 110, and the Rauẓat us-Ṣafā, vol. iv. p. 43, A.H. 481, or, as stated in the Tabakāt i Nāsirī, Nizām ut-Tavārīkh, and Guzīdah, 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 Mir'āt ul 'Ālam that Abul-Faraj Rūnī died A.H. 482 is necessarily incorrect, for he addresses Mas'ūd B. Ibrahīm 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 Iklīm, on being his pupil.

The Dīvān is not alphabetically arranged. It consists almost entirely of Kasīdahs, which are in praise of the two sovereigns above-mentioned, of the Vazīr 'Abd ul-Ḥamid

(who held that office, as stated in Habīb us-Siyar, vol II. Juz 4, p. 32, during the latter part of Ibrāhīm's reign), of the Sadr ul-Islām, Mansūr B. Sa'īd, and other dignitaries of the court of Ghaznīn. At the end, foll 51—57, are found some Kit'ahs and Rubā'īs; among the former, a piece on a palace قصر 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, 2⅝ long; written in a small and neat Nestalīk, in two gold-ruled columns, with two 'Unvāns; dated Ramazān, A H 1008 (A D. 1600).

[Adam Clarke.]

دیوان مسعود سعد سلمان

The Divan of Mas'ūd B. Sa'd B. Salmān.

شاد باش ای سپهر آیده‌دار که کشادی جو آینه اسرار

'Aufī 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":

بیجوجه کناهی دکر دمیدانند
جرانکه مارا[در] این شهر مولد و منشاست
اکر در انشان سحر حلال در حوانم
حر این بکویند آحر نه کودك و نرناست

The poem contains a eulogy on Mahmūd 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 Mahmūd, 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 'Arūzi, 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 Redekunste, p 42) the life of a poet who lived at the court of Minuchihr B. Ḳābūs (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 Dīvān, foll 1—6.

Notices on Mas'ūd i Sa'd will be found in the Haft Iklīm, fol. 416, Riyāz ush-Shu'arā, fol. 407, Badāoni's Muntakhab, vol. i p. 36, Ātashkadah, p. 147, Subhat ul-Murjān, Or. 1761, fol 98, Haft Āsmān, p 19, and Khulāsat 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, 5e Série, vol. ii. pp. 356—369.

'Aufī's statement regarding three Dīvāns 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 Dīvān, which is not alphabetically arranged, consists chiefly of Kaṣīdahs 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 Abul-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 Marsiyahs, fol. 174 *a*, Mukaṭṭa'at, fol. 182 *b*, and Rubā'iyāt, fol. 193 *a*.

An extract from this Dīvān is mentioned in the Munich Catalogue, p. 8.

Add. 7793.

Foll 244; 7¾ in. by 4¾ [Cl. J. Rich.]

I. Foll. 1—164; 14 lines, 2⅜ in. long, written in Nestalīk; dated Ramazān, A.H. 1005 (A D 1597).

Another copy of the preceding Dīvān, containing about two thirds of the poems found in the last, but in a different order.

The first Kasīdah, which begins thus:

حداکاده سوزم رهر احدری

is found at fol. 67 of the preceding MS.

II. Foll. 165—244; 12 lines, 2⅜ in. long; written in Nestalīk; dated Ḥaidarabād, Ramazān, A H 1021 (A.D. 1612).

Another copy of the Dīvān 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 مقسم بن اميري الاسترآبادی

Add. 16,777.

Foll 386; 10¼ in. by 6¼; 15 lines, 3½ in. long; written in fair Nestalīk, with gold-ruled margins, dated A H 1076 (A D. 1665). [Wm. Yule]

حديقة الحقيقه

The "Garden of Truth," a poem on ethics and religious life.

Author: Sanā'ī, سنائي

Beg. ای درون پروری درون آرای
وی خرد بخش بیخرد بخشای

Abul-Majd Majdūd B. Ādam Sanā'ī was, as he states in the present poem, fol 372, ور چه مولد مرا رغرنین 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 Hadīkah was completed, as stated in the concluding lines, A H. 525:

شد تمام این کتاب در مه دی
که در آذر فکند اورا پی
پانصد و بیست و چار رفته رعام
پانصد وبیست و پنج گشته تمام

Some copies however have A.H 535. The former date is adopted by Jāmī, Nafaḥāt, p 693, who adds that Sanā'ī died in the same year. See also Ḥabīb us-Siyar, vol. II., Juz 4, p. 33, Haft Iklīm, fol. 132, Majālis ul-'Ushshak, fol. 53, Majālis ul-Mūminīn, fol. 300, Ḥaj 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. Taki 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, Redekunste, p. 102, and by Ouseley, Biographical Notices, p. 184

Khwānd Amīr points out, l c, the glaring anachronism committed by Jāmī, who represents Sanā'ī as composing in his youth poems in praise of Sultan Mahmūd, who died A H 421. The author of the Khulāsat 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, Jalal ud-Dīn Rūmī, refers to him as his master in spiritual

knowledge, and his Hadīkah 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 Jahrbucher, vol. 65, Anzeigeblatt, 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 Imam Burhān ud-Dīn Abul-Hasan 'Alī B. Nāsir, surnamed Buryāngar, البلخى برهان كر, 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 Sultān-Muhammad, a servant of Pādishāh 'Ālamgīr, with the date 1080

Add. 25,329.

Foll 298; 7¾ in by 4¾; 15 lines, 2⅜ 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; 6¾ in. by 3¾; 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 العبير بحبيات الضمائر البصير بخبيات السرائر is due to Muhammad B. 'Alī Rakkām, 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 والشریعة 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 Bahrāmshāh, 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 books of the Hadīkah.

This preface is mentioned by Haj. Khal., vol. iii. p. 40, who calls the writer Muhammad 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: سپاس سنایش مبدعیست کهٔ سخن پاك 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 5¼; 17 lines, 2½ 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 5½; 19 lines, 2¾ 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; 8¾ in. by 4¾; 20 lines, 2¾ in long; written in fair Nestalik, with gold-ruled margins, apparently in the 16th century. [Duncan Forbes]

دیوان سنائی

The Dīvān of Sanā'ī.

Beg. دس که شندی صفت روم وچین
حیز و ـبا ملك سنائی بـه دین

It contains Kasidahs, 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 Dīvān of Sana'ī comprises, according to Daulatshāh, thirty thousand couplets The present copy does not exceed eleven thousand.

Or. 269.

Foll. 75; 9½ in. by 5¾; 15 lines, 3⅜ in long; written in Nestalik, apparently in India, in the 18th century. [Geo. Wm. Hamilton.]

دیوان احمد جام

The Dīvān of Ahmad of Jām.

Beg. ای داد تو بر دل و ربانها امداده حو روح در روانها

Abu Nasr Ahmad B. Abul-Hasan, surnamed Zhandahpīl زنده‌پیل, was called Nāmakī from his birth-place, Namak, a village of the district of Jām, but his usual designation is Shaikh ul-Islām Ahmad 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 Javāhir ul-Asrār, fol 118, by the chronogram احمد جامی قدس سره Although illiterate, he composed several Sufi tracts, the best known of which is entitled سراج السائرس. Other notices will be found in the Majālis ul-'Ushshāk, fol 57, Haft Iklīm, fol. 282, Ḥabīb us-Siyar, II, Juz 3, p 71, Riyāz ush-Shu'arā, fol 9, Khulāsat ul-Afkār, fol. 4, and Ātashkadah, p. 73

The Dīvan comprises Ghazals alphabetically arranged, a few Masnavis, fol. 13 *a*, and some Rubā'is, foll 54 a—60 *a* The poet calls himself mostly Jāmī, and, in a a few places, Ahmad i Jām

The latter part of the volume contains—1 A letter written by Jahāngir to his son Sultan Khūram (Shāhjahān), when he suspected him of treasonable plots, and Khūram's answer, the latter in Maṣnavī rhyme, fol 60 *b*. 2. A love-poem, entitled محبت نامه سوز و گداز

Beg. الهی حسده ام را دالکی ده

The poem appears to have been written in the reign of Akbar, at the request of Prince Dāniyal. The author designates

himself by the name of رهمن راد محمت ; see fol. 71 *a*. On the first page of the volume are the stamps of the kings of Oude.

Or. 327.

Foll. 70; 7½ in. by 4; 17 lines, 2⅝ in. long; written in small Nestalik, apparently in the 16th century. [Geo. Wm. Hamilton]

دیوان ادیب صابر

The Dīvān of Adīb Ṣābir.

Beg. ای رمس را در رحت حوں آسمان فر و نها

Adīb Ṣābir, a native of Tirmiz, was one of the favourite poets of Sanjar, and his great contemporary, Anvarī, ranked him, in a verse quoted in Jāmī's Bahāristān, 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 us-Safā, vol. iv. p. 107, before A H 542, and by Takī Kāshī, Oude Catalogue, p 16, in A.H 540 Later dates are given in some Tazkirahs, viz A.H. 546, in Daulatshah, fol. 47, and the Ātashkadah, fol. 152, and A H. 547 in the Haft Iklīm, fol 248. See also Ḥabīb us-Siyar, vol. ii, Juz 4, p 104, Riyāẓ ush-Shu'arā, fol 10, Khulāsat ul-Afkār, fol. 6, Hammer, Redekunste, p 121, and Sprenger, Oude Catalogue, p 313.

The Dīvān consists chiefly of Kaṣīdahs; it includes also a Tarji'-band, fol. 55 *a*, Mukaṭṭa'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-Dīn Abu 'l-Kāsim 'Alī B. Ja'far, Ra'is 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-Husain ul-Mūsavī, Ra'īs i Khorāsān

This copy bears the stamps of the kings of Oude.

Add. 10,588.

Foll. 227; 8½ in. by 5½; 19 lines, 3 in. long; written in Nestalik, apparently in the 17th century.

دیوان معزی

The Dīvān of Mu'izzī.

Beg. اعاز توحید کن ای مرد سخن دان
کاسوده بتوحید شود مرد مسلمان

Amīr Mu'izzi's original name was Muhammad B. 'Abd ul-Malik. His birth-place is not ascertained. Daulatshāh names Nasā, the Haft Iklīm, fol 309, Nishāpūr, Takī Kāshī (Oude Catalogue, p 16), and the Ātashkadah, fol. 157, Samarḳand. Nizāmī 'Arūzi, who knew him personally, relates, as quoted in the Haft Iklīm, and the Riyāz ush-Shu'arā, fol. 409, the following particulars of his life:—After the death of his father, Burhānī Samarkandī, a poet of the court of Alp Arslān, he lived some time in obscurity, until he was introduced to the notice of Malak Shāh by the Amīr 'Alī B. Farāmurz (a vassal of the Saljūḳis, 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 ush-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, Khulāsat ul-Afkār, fol. 260, Hammer, Redekünste, p. 77, and Sprenger, Oude Catalogue, p. 501.

The Dīvān of Mu'izzī contains, according to the Haft Iḳlīm, 15,000 couplets. The present copy does not exceed 8000. It consists chiefly of Kaṣīdahs, not alphabetically arranged, a few Ghazals and Ḳiṭ'ahs, 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; 9¼ in. by 4¾; 19 lines, 2½ 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 Dīvān of Rashīd Vatvāt.

Beg. ای حاد دوافراحه اعلام کبریا
صافیست اعتقاد تو ارکبر و اریا

Rashīd ud-Dīn Muhammad B. 'Abd ul-Jalīl ul-'Umarī (*i. e.* a descendant of the Khalīf 'Umar), a native of Balkh, surnamed Vatvāt or "swallow," on account of his dwarfish size, held the post of chief secretary صاحب دیوان انشاء 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 Dīvān, a treatise on poetry حدائق السحر, a work entitled فوائد الفلائد, and a metrical translation of the sentences of 'Alī ترجمه صد کلمه. Notices on his life will be found in the Guzīdah, fol. 243, Jamī's Bahāristān, fol 63, Daulatshāh, fol. 45, Habīb us-Siyar, vol. II, Juz 4, pp 169, 174, Haft Iklim, fol 243, Riyāz ush-Shu'arā, fol 178, Ātashkadah, fol. 138, and Khulāsat ul-Afkār, fol. 100. See also Hammer, Redekünste, p. 119, and Sprenger, Oude Catalogue, p. 541.

This Dīvān consists of Kasidahs in alphabetical order At the end are found some Tarji'- and Tarkīb-bands, fol. 136 *a*, and further on, Mukatta'āt and Rubā'īs, fol. 158 *b*. Most of the pieces are in praise of Sultan Atsiz, here called Abu l-Muẓaffar 'Alā ud-Dīn Muhammad, a few are addressed to Il Arslān, to the Vazīr 'Alā ud-Dīn Muhammad, and some other personages of the court of Khwārazm

Or. 283.

Foll. 130; 10 in. by 5½; 19 lines, 3 in long; written in Nestalik, apparently in the 17th century. [Geo. Wm. Hamilton.]

The poems of Rashīd Vatvāṭ, not alphabetically arranged. The first Kasidah, which is the second of the preceding copy, begins thus.

بهار جانفزا امد جهان شد دارو و زیبا
دماغ و راغ کسردد فرش حله و دیبا

This volume bears the stamps of the kings of Oude.

Add. 16,826.

Foll 29; 7¼ in by 4¾; 6 lines, 2¾ in. long, written in fair Naskhi, 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 Tālib ماءة کلمه علیه عالیه مرتصویه, with a paraphrase in Persian quatrains by Rashīd ud-Dīn Vatvāt. See the Arabic 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-Kāsim Mahmūd, son of Il Arslān Khwārazm Shāh. See Flugel, 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 Ahmadābād, Gujrāt, Shavvāl, A H 1083 (A.D. 1672).

دیوان انوری

The Divān of Anvarī.

Beg معدري به به آلت نفدرب مطلق
کند رشکل بهاری چو کبدد ارزق

Auhad ud-Dīn Anvarī, the first of Kasīdah writers, was born in Mahanah (Yākūt's Maihanah), in the district called Dasht i Khāvarān, near Abīvard, 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 Mansūriyyah 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 Kasīdahs 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 Tughrul B. Arslān. A conjunction of the seven planets in the third degree of Libra was expected in the month of Rajab, A.H. 581,* and some astronomers, first and foremost of whom was Anvarī, predicted a 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, Atābak Muhammad, was laid low. However, the discomfited astronomer, finding himself the butt of satirists, retired to Nīshāpūr, and afterwards to Balkh, where he spent the rest of his life. Various dates are assigned to Anvarī's death. Takī 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, Habīb us-Siyar, vol ii, Juz 4, p. 103, Haft Iklīm, fol. 228, Majālis ul-Mūminīn, fol. 536, Riyāz ush-Shu'arā, fol. 16, and Khulāsat ul-Afkār, fol. 11 See also Hammer, Redekunste, p 88, and Sprenger, Oude Catalogue, p 331

The Divān is divided as follows Kasīdahs, without systematic arrangement, fol 1 *a* Shorter Kaṣīdahs, fol. 202 *b*. Mukatta'āt, in alphabetical order, fol. 205 *a* Mukaṭṭa'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-Fath 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 Ṭughrultigīn and 'Imād ud-Dīn Firūz Shāh, who both held sway in Balkh, of the Vazīr of Balkh, Ziyā ud-Dīn Maudūd B. Ahmad 'Uṣmī, the Khwājah i Jahān Majd ud-

* A conjunction of five planets in Libra took place, according to the Kāmil, vol. xi. p 348, on the 20th of Jumāda II, A H. 582

Dīn Abul Hasan'Imrānī, and Ḳāzī Hamīd ud-Dīn Balkhī, the author of the Makāmāt.

The same Dīvān, alphabetically arranged, has been lithographed in Tabriz, 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; 9½ in by 6, 19 lines, 3 in long, written in Nestalik, about the beginning of the 17th century. [Cl. J. Rich]

The same Dīvān, in alphabetical order; containing—Kasidahs, fol. 1 *b*. Mukaṭṭa'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. بازاں چه حوانی 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 Kaṣīdahs 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 Tuhfat ul-'Irākain and some other poems by Khākānī, written in the same handwriting as the text, and dated Ispahan, Zulka'dah, A H. 1011 (A.D. 1603).

Add. 22,381.

Foll. 259, 9¼ in. by 5½; 15 lines, 2¼ in. long; written in small Nestalik, apparently in the 17th century.

Another copy of the Dīvān 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, 10½ 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 Dīvān of Anvarī, containing Kasīdahs, fol. 1 *b*, and Mukatta'āt, fol 195 *b*, both in alphabetical order, with the exception of the first Kaṣidah, which begins

مقدری ده تآلت بعدرب مطلق

This copy was written, as stated in the subscription, for Shams ud-Dīn Muhammad, Vazir of the Ṣūbah of Tatah, by 'Abd ul-Majīd Katib Tata'ī.

Add. 16,763.

Foll 202, 9¼ in by 5¼, 17 lines, 3¼ in long, written in Nestalik, dated the 6th year of Farrukhsiyar, A H. 1129 (A D 1717)

[Wm Yule]

فصائد انوري

The Kasīdahs 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 Kasīdahs 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 Kasidah addressed to Shams ud-Dīn Iltatmish, who reigned in India from A.H. 607 to 633, fol. 60 *b*; four

poems in praise of his son Rukn ud-Dīn Fīrūz Shah, 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 Iltatmish, Ghiyāṣ ud-Dīn Muhammad, who at the time of his father's death was in possession of Oude, fol. 43 *a*, lastly, three Kasīdahs addressed to the Vazīr of Iltatmish and his successor, Nizām ul-Mulk Muhammad Junaidī (see Tabakāt i Nāsirī, 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 Iltatmish of a robe of honour sent to him by the Abbaside Khalif Mustansir, an event which is stated by a contemporary historian to have taken place A.H 626; see Tabakāt i Nasirī, 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 منم در خاك هندستان مرا
نطم و نثرم بس كه بر آب خراسان امدست

Badāunī mentions in his Muntakhab, vol. i. p. 65, two poets who repaired from Iran to the court of Iltatmish, namely Nāsirī and Amīr Rūhanī.

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 Kasīdahs of Anvarī.

Author: Muhammad B Dā'ūd 'Alavī Shādiyābādī, محمد بن داود علوی شادی آبادی

Beg سپاس بیحد وستایش بعد مرصایع قدسیرا

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-abād, commonly called Mandū, the capital of Malvah, and the above-named sovereign is, no doubt, Nāsir ud-Dīn Khiljī, who reigned in Mālvah 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. معدری نه ه آلت بقدرت مطلق, Tabriz edition, p. 124, اکر محول حال جهانیان نه قضاست, ib., p 26, and حردرا دوش مکفتم که ای اکسیر دادائی, ib, p. 197. The last is a Kiṭ'ah beginning رای رای ملك 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, $3\frac{1}{2}$ 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 ذمهٔ جملهٔ افراد

Ṭāhir Naṣīrābādī, who in his Tazkirah, composed A.H. 1089, mentions Mīr Abul-

Ḥasan, a Ḥusainī Sayyid of Farāhān, as a contemporary poet and the author of a commentary upon Anvarī, states that after staying some time in Nasīrābād, a suburb of Ispahan, Abul-Ḥasan settled in Shīrāz, where he entered the service of the governor Imām Ḳulī 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 Kasīdah of the Tabrīz edition, and ending with the poem beginning اختیار سکندر ثانی, ib. p 205.

Or. 298.

Foll. 56; 6¾ in. by 3; 14 lines, 1¾ in long, written in small Nestalik, probably in the 16th century. [Geo. Wm Hamilton]

دیوان عمادی

The Dīvān of 'Imādī.

Beg. سبحان حالقی که دیاراست ار دو حرف
اس هفت قبه را که دشش روز برکشد

The best account of 'Imādī is to be found in the Haft Iklīm, 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 Iklīm, several of which are found also in the present copy, are two in praise of Sultan Tughrul, the second of which contains, according to Ahmad Rāzi, 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 Pahlavan, A H 582; see the Kāmil, vol ix p 437. The date assigned by Taki 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 Khulāsat ul-Afkār, fol 173, and the Atashkadah, p 102 See also Sprenger, Oude Catalogue, p 439. In the first of the above works the poet is called Hakim 'Imādī Ghaznavī, and described as the panegyrist of 'Imād ud-Daulah Dailamī It is added that he was also called Sultānī 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 Ātash-kadah.

The present collection, which contains little more than 1100 Baits, consists principally of Kasīdahs, arranged without any apparent system, with some Ghazals, Kit'ahs and Rubā'is It affords no evidence of the poet's connexion with Ghaznīn, but much of his residence in Mazandarān and the adjoining countries Two Kasīdahs 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 (Kamil, vol. xi. pp. 265, 347, vol. xii. p. 70). One is addressed to Jahān Pahlavān (the Atābak Muhammad B. Ildiguz), who reigned

A.H. 568—582 (ib. vol. xi. pp. 255, 582), and another to Ṭughān (*i. e.* Tughān Shāh B. Muayyad, who ruled in Nishāpūr A.H. 568—581 or 582; see Journal Asiatique, 4e Série, vol. vii p. 446).

But by far the greater number of the laudatory poems are in praise of a prince of Māzandarān 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 راد دولت و دین را عماد
حسرو ماردران ساده نلك احذری

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 خاك آسود
ار دده من خاك شود حون آلود
در خاك نهاده چون توانم دیدن
آنرا که مرا رخاك 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*

سرماده داد دس فرامرز
در لشکر او کمیده مائیم

Of 'Imād ud-Daulah no record has been found. His father was perhaps the same Farāmurz, who is mentioned by Zahīr ud-Dīn, Geschichte von Tabaristān, p. 223, about A.H. 512, as the nephew of the reigning Ispahbad, 'Alā ud-Daulah 'Alī.

Another prince called 'Abd ur-Rahmān, 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 Sultānī, as consequent upon his entering the service of Sultan Tughrul.

The first page bears the stamps of Tiket Rāi, the Oude minister, and of the kings of Oude.

Add. 25,808.

Foll. 386; 9¾ in. by 5½; 19 lines, 2¾ in. long; written in fair Nestalik, with gold-ruled margins, apparently in the 16th century. [Wm. Cureton.]

دیوان خاقانی

The Dīvān of Khākānī.

Beg. دل مں پسر تعلیم است ومں طفل رباں 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 Hakā'ikī, but received subsequently that of Khākānī 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 Iḳlīm, 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:

دل مں امدم اندر حهان سنائی را
از آن سبب پدرم نام من بدل نهاد

and he adds in another place, Add. 16,772, fol. 264, that one magician (Sanā'ī) had just been buried in Ghaznīn when Shirvān gave birth to another (Khāḳānī).

چوں نعزین ساحری شد زیر خاك
خاك شروان ساحری نو بر نزاد

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 Khākān Kabīr Minūchihr, from whose title the poet's surname is derived, and his son

Akhsatān (in our MSS. Akhtashān احتشان),[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 Laylā. (See also Khanykov, Bulletin de la Classe Historique, tome xiv. pp. 353—370). Most of Khākānī's laudatory poems are addressed to Akhsatān.

Hamd Ullah says in the Guzīdah that Khākānī died in Tabrīz A.H. 582, and that statement has been repeated by Daulatshāh, fol. 76, by Ahmad Razī, Haft Iklīm, fol 529, and in the Ātashkadah, fol. 18. But there is in his Dīvān 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 Atābak Nusrat ud-Dīn Kizil Arslan, who reigned from A.H. 582 to 587, finally, as has been noticed by Khwānd Amīr, Habīb us-Siyar, vol. ii. Juz 4, p. 176, he addressed a Kasīdah to Sultan Tukush Khwārazm Shāh after the taking of Isfahan, A.H. 590. The date assigned to his death in Mir'āt ul-Khayāl, fol. 23, Khulāsat ul-Afkār, fol. 78, and Natā'ij ul-Afkār (in the margin of Habīb us-Siyar, l.c.), viz. A.H. 595, is probably correct.

Other notices on Khāḳānī will be found in Jāmī's Baharistān, fol. 65, Nafahāt ul-Uns, p. 707, Majālis ul-Mūminīn, fol. 534, Mir'āt 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 Khacani, Journal Asiatique, 6e Série, vol. iv. p. 137, vol. v. p. 296, and Mélanges Asiatiques, vol. iii. p. 114.

The Dīvān 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*. Tarjī'-bands, fol. 182 *b*. Marāṡī, or funeral poems, fol. 204 *a*. Short pieces of ascetic character, epigrams, satires, etc., fol. 246.

Copies are described in the Jahrbücher, vol. lxvi., Anzeigeblatt, p. 26, the Vienna Catalogue, vol. i. p. 508, the St. Petersburg Catalogue, p. 328, etc.

Add. 16,773.

Foll. 379, 9½ in. by 5¾; 19 lines, 2¾ in. long; written in neat Nestalīk, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Wm. Yule.]

The same Dīvān.

Add. 7726.

Foll. 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 Nestalīk, with gold-ruled margins, apparently in the 16th century. [Cl. J. Rich.]

The same Dīvān.

Add. 7727.

Foll. 329, 10 in. by 5¾, 21 lines, 3¼ in. long; written in cursive Nestalīk, with gold-ruled margins, apparently in the 17th century. [Cl. J. Rich.]

The same Dīvān, slightly imperfect at the end.

Beg نثار اشك من هرشب كهر ريزست پنهانى

The first Kasīdah of this copy is the second of the preceding MSS.

Add. 25,809.

Foll. 402; 10 in. by 5¼; 19 lines, 3¼ in. long; written in cursive Nestalīk; apparently in the 17th century. [Wm. Cureton.]

The same Dīvān, 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 Khāḳānī, beginning:

لاله رخا سمن درا سرو روان کیستی

It has been printed at the end of Dr. Forbes' Persian Grammar

Add. 16,772.

Foll. 283; 12¾ in. by 6½, 25 lines, 3¾ in. long, written in Nestalik, apparently in the 18th century. [Wm. Yule.]

Another copy of the Dīvān of Khāḳānī, in which the Ḳaṣīdahs are alphabetically arranged.

Beg. حوشن صورت درون کن در صف مردان درا
دل طلب کر دار ملك دل توان شد پادشا

Add. 25,018.

Foll 358, 8½ in. by 4¾; 14 lines, 2¼ 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.

كليات خاقاني

The complete works of Khākānī, namely his Dīvān and the Tuhfat 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 مى پير تعليمست ومى طفل زبان دانش

II. Mukatta'āt in alphabetical order, fol. 206 *b*

Beg. ياصفوة الرحمن شافع خلقه
اى اميك عند ررى عاليا

III. Ghazals in alphabetical order, with some Rubā'is at the end, fol. 239 *b*.

Beg. حام مى تا حط تعداد ده اى دار مرا

IV. Preface دساحه of the Tuhfat ul-'Irākain, fol. 296 *b*.

Beg. خبرما اعتصم المرّ بحباله كلمه العجز لقصور باله

The preface concludes with a dedication to the Vazīr Jamāl ud-Dīn. This was the title of Muḥammad B. 'Alī ul-Iṣpahānī, who was at the head of the government of Mausil from A.H. 541 to 558, when he was deposed by the Atābak Ḳutb ud-Dīn Maudūd. See the Kāmil, vol. xi. pp. 74 and 202, and Ibn Khallikān's translation, vol. iii. p. 295.

V. Tuhfat ul-'Irāḳain, تحفة العراقين, fol. 299 *b*.

Beg مائيم نطاركان عمساك زس حفه سز ومهرةٌ حاك

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, 6e Série, vol. v. p. 329) Khākānī says that he was in Mausil, 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, 6e Série, vol. iv pp. 173—179. See also the Jahrbücher, vol 64, Anzeigeblatt, pp. 16—18, and the Vienna Catalogue, vol. i. p. 506. A selection from the Tuhfat ul-'Irāḳain has been printed in Lahore, 1867.

Add. 7728.

Foll. 124; 8 in. by 4½; 13 lines, 2⅛ 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 6½; 15 lines, 3 in. long; written in Nestalik; dated Ḥaidarābād, Deccan, 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. by $5\frac{1}{2}$, 17 lines, $2\frac{7}{8}$ in. long, in a page, written in Nestalik; dated Rājpūr, 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 Ḥāfiz and other poets.

Add. 16,776.

Foll. 93; $7\frac{3}{4}$ in. by 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 عس

(Add. 25,810, fol. 6 *a*).

Add. 16,775.

Foll. 116; $7\frac{1}{4}$ in by $4\frac{1}{4}$; 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 Rahmat Khān Dā'ūdzai, whose seal and signature are found on the last page.

Add. 16,774.

Foll. 114; 7 in. by 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. by $5\frac{1}{2}$; 17 lines, $3\frac{3}{8}$ in. long; written in cursive Nestalik; dated Shavvāl, A.H. 1080 (A.D. 1670).

[Wm. Cureton]

شرح ديوان خاقاني

A full commentary on forty-four Kasīdahs from the Dīvān of Khāḳānī.

Author: Muhammad B. Dā'ūd B Muhammad B. Maḥmūd Shādiyābādi, محمد بن داود بن محمد بن محمود شادیابادی

Beg. حواهر زواهر سپاس ی ساس 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 Kasīdahs 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 پدر تعلم است و من طفل رادانش
شب روان ار صبح صادق کعبه جان دیده‌اند
صبح حیران نبن نصدر کعبه مهمان آمده

See Add. 25,808, foll. 1, 21, 29.

Or. 363.

Foll 357; 9 in by $4\frac{1}{2}$; 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. by 5, 19 lines, $3\frac{1}{4}$ in.

long; written in cursive Nestalik; dated Zulka'dah, A H. 1107 (A D. 1696)

[DUNCAN FORBES.]

A commentary on some Kaṣīdahs of Khākānī.

Author: 'Alavī Lāhijī, علوی لاهجی.

Beg. حمدی که نصاور مبدعان سراپرده عیسی

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 Ḳasīdahs 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 Tuhfat ul 'Irākain, which are not to be found in Add. 25,811, and which differ from the additional pieces of Or. 363.

A Kaṣīdah 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; 6¾ in. by 3¼; 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 بیلقانی

The Dīvān of Mujīr ud-Dīn Bailaḳānī.

Mujīr ud-Dīn, born in Bailaḳān, a town of the province of Arrān, was a dependent of the Atābaks of Āzarbāijān, namely Ildūguz, and his son Ḳizil Arslān, who is the principal object of his panegyrics. He left the latter, however, according to the Haft Iklīm, fol. 543, to attach himself to Sultan Tughrul. 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. 'Aufī, quoted in Rīyāẓ ush-Shu'arā, fol. 403, states that Kizil Arslān, displeased by Mujīr's remissness in his attendance, called two rival poets, Aṣīr Akhsīkatī and Jamāl ud-Dīn Ashharī, 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 Rīyāz, 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 Khulāsat ul-Afkār, fol. 267. See also Hammer, Redekunste, p. 129, and Sprenger, Oude Catalogue, p. 503. Amīr Khusrau, who mentions Mujīr in the preface of his Ghurrat ul-Kamāl, places him above Khāḳānī, who is generally called his master

The present copy, which is imperfect at the beginning, contains Ḳasīdahs, which are not in alphabetical order, with a few Kit'ahs and two Rubā'īs at the end. The first complete Ḳaṣīdah, probably the second of the Dīvān, begins thus:

مساز حجره وحدت درس مصحف حراب
که روی صبح سلامت نباشد زیر نقاب

Copyist: محمد میرك هراهی

Add. 19,498.

Foll. 115; 7½ in. by 5; 14 lines, 3¼ 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 Zahīr ud-Dīn Fāryābī.

Beg. ستاره سجده ورد طالع منسر ترا
زمانه دوسه زند پاده سرور ترا

Zahīr ud-Dīn Abul-Fazl Tāhir B. Muhammad, 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 Isfandiyār, Add. 7633, fol 69) From the latter country he proceeded to the court of the Atābaks of Āzarbaijān, and lived in great honour under Muhammad B. Ildiguz (A.H. 568—582), and under his brother and successor, Kizil Arslān (A.H. 582—587), whom he left to attach himself to the former's son, Nuṣrat ud-Dīn Abu Bakr. He ended his life in retirement, and died, according to the Guzidah, 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 Iklīm, 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. Kaṣīdahs in alphabetical order, fol. 1 *b*. 2 Two Tarjī'bands, fol 86 *b* 3. Ghazals, not alphabetically arranged, fol. 90 *a*. 4. Mukatta'āt, fol 93 *b*. 5. Rubā'īs, fol 110 *a*

Copies of the Dīvān are mentioned by Krafft, p 62, in the Upsala Catalogue, p. 102, and in Bibliotheca Sprengeri., 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 3¼, 14 lines, 2⅜ in. long; written in cursive Nestalik, with gold-ruled margins; dated Shawwāl, A H. 1035 (A.D. 1626) [Cl. J. Rich.]

The same Dīvān, differently arranged.

Beg. سفیده دم که شدم محرم سرای سرور
شدیدم آمدت تودیوا الی الله از لب حور

This copy comprises the following classes in which the alphabetical order is not observed —1. Kasidahs, fol 1 *b*. 2 Mukatta'at, 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 اثیر اخسیکتی

The Dīvān of Asīr Akhsikatī

Beg حرارا هم جهان نادست دندا نسن دهان دان
که زیر کند دلی ددند اورد حار 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 Tughrul, 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 Iklim, fol. 602. Taki Kāshi places his death in A H 608. He is noticed in the Guzidah, fol. 239, the Riyāz ush-Shu'arā, fol. 8, and the Ātashkadah, fol 117. See also Hammer, Redekunste, and Sprenger, Oude Catalogue, pp. 16 and 345.

The Dīvān contains Kasidahs, arranged according to the persons to whom they are addressed, Ghazals, fol 84 *a*, Mukatta'āt, and some additional Ḳasidahs, 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 Ildguz (see fol. 63 *a*), and of 'Alā ud-Daulah Fakhr ud-Dīn Shāh, who is styled king of Kuhistān, 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 Persian Naskhi, in four columns, with six 'Unvāns; dated Shavvāl, A.H. 802 (A D. 1400). [Cl. J. Rich.]

خمسهٔ نظامی

The five poems of Nizāmī.

Nizāmī (Nizām ud-Dīn Abū Muhammad Ilyās* 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 Iklīm, fol. 398, among the poets of Kum; and the Ātashkadah, fol. 102, names Tafrish, in the province of Ḳum, as the birth-place of the poet, or of his father. Nizāmī himself refers, in the Iskandar Nāmah, to the hilly district of Kum as his place of origin, ولی ارکهستان شهر مم. But he spent nearly the whole of his life in Ganjah, a town of Arrān, the modern Elisabetpol, 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.

* Nizāmī gives his proper name Ilyās in the prologue of Laila 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 Ātashkadah, A.H. 586, the Jahānārā, fol. 111, A H. 597, Haj. Khal., vol. iii. p. 176, A H 596, the Ṣubḥ i Ṣādiḳ (marginal note to Habīb us-Siyar, vol. ii., Juz 4, p. 112), A H. 602, and Taḳī 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 Bacher, 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 سحرکهی که رادم
مجموعهٔ هفت سبع حوادم

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 Nāmah 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 months. 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 گام

نه بس روزگاری بر آمد بر گذشت
که تارج عمرش ورق در نوشت
فزون بود شش مه ز شصت و سه سال
که بر عرم او 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 Guzīdah, fol. 243, Bahāristān, 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 Asmān, pp 25—44. See also Hammer, Redekünste, p. 105, Ouseley's Notices, p. 13, 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 گنج کرم

The poem is divided into twenty sections (Makālat), the subjects of which have been stated by Hammer, l.c, p 106. It was, as stated by Nizāmī in the Iskandar Nāmah, 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 Saljūḳi Amīr, Mangūchak Ghāzī, was the hereditary ruler of the principality of Arzanjān, and a vassal of Kilij Arslan (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 Iklīm, fol. 399.

The poet refers in the same passage, fol 6 *b*, to two books bearing the name of Bahrām Shāh,

دامه دو امد ز دو ناموس گاه
هر دو مسجل بدو بهرام شاه

namely, his own, and another (the Hadīkah of Sanā'ī; 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
بست و چهارم ز ربیع نخست
از که هجرت شده تا این زمان
پانصد و پنجاه و نه افزون دران

The same lines are given in a full notice on the Makhzan ul-Asrār by Aghā Aḥmad 'Alī, in the Haft Asmān, 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 دو افزون ازان. The correct reading is probably هفتاد دو or هفتاد سه, 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*: درس چهل سالکی اکنون حوان. 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. خداوندا در دومنی بکشای
نظامی‌را رہ مقصد نمایی

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 Muhammad, in whom, the poet says, fol. 34 *b*, the departed soul of his mighty father, Atābak Ildguz, اتابك الدكز, had come to life again, and thirdly, fol. 35 *a*, on Kizil Shah, ول شه كاحرش دلاي ماهسب evidently meant for Kizil Arslān, the brother, and afterwards successor, of Atabak Muhammad, 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 Muhammad, 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:

کدشته دانصد و هفتاد و شش سال
درد در حط حودان کس چنین حال

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, fol. 81—83, Nizāmī, after referring to the death of Atābak Muḥammad, relates how he was summoned to the presence of his successor, Ḳizil 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. Muhammad.

The Khusrau u Shīrin has been lithographed in Lahore, A.H. 1288. See for the contents Hammer's "Schirin, ein persisches romantisches Gedicht nach morgenlandischen Quellen," Leipzig, 1809.

III. Fol. 83 *b*.

لیلی و مجنون

Lailā and Majnūn.

Beg. ای‌دام دو بهرین سراعار
نی دام دو دامه کی کدم دار

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 Shīrin, 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:

کاراسته شد ده بهرین حال
در سلح رحب نثی و فا دال
تاریح عیان که داشت تا حود
هشاد و چهار بعد تانصد

Further on is found a panegyric on the above king and his presumptive heir Minūchihr.

The king's name is given in full as follows: Jalāl i Daulat u Dīn Abul-Muzaffar Akhtashān احشان (in Add. 16,780, fol 109, احتسان), son of Minūchihr. This king of Shirvān, whose real name appears to have been Akhsatān, has been already mentioned, p. 559 *a*, as the special patron of Khākānī.

The Laila 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 Bahrām Gūr.

Beg. ای جهان دیده نود جوش از نو
هیچ نودی نبود نیش ار نو

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. 224 *a*, that the poem was completed on the 14th of Ramazān, A.H. 593.

ار نس نانصد و نود سه فزان
کفتم اندن نامدرا حو نامورال
روز نر حارده رماه صیام
حار ساعت زروز رفته نمام

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 Aksunkur:

عهده المملکت علاء الدنیا
حافظ و ناصر زمان ورمیین
شاه کرب ارسلان کشورکر
نه زالب ارسلان نماج وسریر
نسل افسنقری موند ازو
جد و ابا کمال امجد ارو

The name is written as above in some of the earliest copies, as Add 25,900, fol. 154 *a*, and Add. 27,260, fol. 174 *b*, کرنه ارسلان, in Add. 23,547, fol. 163 *b*, and نه ارسلان in Or. 1363, fol. 165 *b*. In other copies the more familiar names الب ارسلان (as in the present MS.), and فرل 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 Nusrat ud-Dīn Muḥammad, the second Ahmad.

No record has been found of that king, who is described by Nizāmī as giving prosperity to the fifth climate نجمس کشور ار نو آبادان levying tribute on Greeks and Russians, حزیدش دادہ روم و روس حراج, and having the Shāh of Dailam for one of his servants, شاه دیلم کله که چاکر دست His successful encounters with the Georgians are alluded to in the following verse, Or. 1363, fol. 166 *b*, and Or. 1578, fol. 6 *a*

کرکیان را نطاع فرخ
هفت حوان نرد با دوازده رخ

The main branch of the line of Aksunkur, to which he belonged, was represented at that period by the Atābak of Mausil, 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, Flugel, 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 Nusrat 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 داد 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 one half of the book, حو از نیمهٔ نامه پرداختم

The Iskandar Nāmah is frequently designated by the titles of Sharaf Nāmah and Ikbāl Nāmah i Iskandarī. The first is taken from شرف نامهٔ 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 قرار 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 گستری
زنم 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 Ikbāl.

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, Nusrat ud-Dīn,

جهان پهلوان نصرت الدین که هست
بر اعداء حود حون فلك حیرهٔ دست

who had desired the poem to be dedicated to him:

حو فرمان حنس امد ار شهریار
که بر دام ما نقش بند این نگار

The prince's proper name (ابو بکر) is only alluded to as one consisting of six letters:

کواه سخن نام شش حرف تست

Nusrat ud-Dīn Abu Bakr, son of Jahān Pahlavān Muhammad, succeeded to his uncle the Atābak Kizil Arslān, 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:

نکفتم من این نامه را در جهان
که تا دور اخر بود در جهان
تاریخ پانصد بود هفت سال
چهارم محرم دوقت 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:

حو از عشق مجنون سرداختم
سوی هفت پیکر سلك 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 Laylā u Majnūn.

The second part of the Iskandar Nāmah begins on fol. 273 *b*, as follows:

حرد هر کجا کهی ارد ددد
زمام حدا سارد ارا کلد

It is called in the heading شرف نامه. The prologue contains in the present copy, fol 276 *b*, a panegyric addressed to the ruler of Mausil, Malik Kāhir 'Izz ud-Dīn Abul-Fath Mas'ūd B. Nūr ud-Dīn (Arslan).

طرددار موصل نمردانکی
ددر حوان شاهان نقرادکی
سر سرفرازان و کردنکشان
ملك عز الدین قاهرشه نشان
نطغرای دولت حو طغرل نکن
ابو الفتح مسعود نن نور الدین

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 Nizāmi, it follows that he was still alive at the close of A.H. 607. The death of his former patron, the Atābak Nasr ud-Dīn Abu Bakr, which took place in that very year (Habīb 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 Mausil; 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 Nizāmi's death must throw some doubt on the authenticity of that dedication. It is 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 Nusrat ud-Dīn prefixed to the first part of the Iskandar Nāmah.

In other copies the second part is dedicated, like the first, to Nusrat 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 Nusrat ud-Dīn, who died A H. 587,

حو شاه ارسلان رفت و در حاك حفت
صحن حوں نوان در حدس حال كفت

and the description of a recent earthquake (Sprenger'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 Rabī 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,

ملك عز الدین انکه حرخ بلند
داو داد اوردنك حودرا كمند

whose proper name Mas'ūd is given further on, fol 315 *a*, حو نام شهش فال مسعود داد. 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 Mukbil and Ikbāl, and claims for both a favourable reception.

'Izz ud-Dīn Mas'ūd, son of Kutb ud-Dīn Maudūd, succeeded to his brother Saif ud-Dīn Ghāzi on the throne of Mausil 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 Nāmah, and finds its date in an incidental reference to the age of Nizāmi's

son, who was then seventeen years old شده هفده 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 حارده ساله فرخ العین, the present epilogue must have been written three years later, viz., in A.H. 587, the very year in which Kizil Arslān was found murdered in his bed. It was apparently the unsettled state of Āzarbāijān 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 اندازهٔ سال من

In other copies, as Add. 26,114, 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 Nusrat ud-Dīn. 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: بود ده کدشده زانصد شمار.

The first part of the Iskandar Nāmah 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 Sikandarnāmah i Baḥrī, 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; 7¼ in. by 4¾; 25 lines, 2¾ 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 Nāmah, Part 1, called Sharaf-Nāmah i Iskandarī, 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 Nāmah, Part 1, fol. 211 *b*; Part 2, fol. 254 *b*.

The second part of the Iskandar Nāmah

contains, fol. 214 *b*, the dedication to Malik Kāhir 'Izz ud-Dīn Mas'ūd, which has been noticed p. 569 *a*.

Copyist: ابو طاهر الكاتب

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 Kashmir, and was given to the writer in Dehli. It bears the seal of the Oude minister, Mahārājah Tiket Rāi.

Or. 1216.

Foll. 391; 9 in. by 5¾; 18 lines, 3¼ in long; written in four gold-ruled columns, in small Nestalik, with five 'Unvāns and ornamented headings; dated Ramazān, 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 Shīrīn, 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 اسكندرى, 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*:

ارس نا [ئا] وصاد وحا هحرف
كفتم اين نامه را حو المحرف

The volume contains fifteen miniatures in Persian style, occupying about two-thirds of a page, on foll. 11, 17, 19, 57, 80, 135, 149. 160, 201, 220, 231, 279, 301, 323, and 354.

Copyist: فانى الكاتب

Add 26,144.

Foll 282; 9¼ in. by 7; 21 lines, 4⅜ 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 Nizāmi. Makhzan ul-Asrār, fol. 4 *b* Khusrau u Shīrīn, fol 32 *b* Lailā u Majnūn, fol 104 *b* Iskandar Namah, 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,

فرون بود شش مه ز شست و دوسال

Copyist مقصود كاتب

Add. 17,329.

Foll. 369; 9½ in. by 7, 19 lines, 4½ in long; written in small Nestalik, with six 'Unvāns, and gold-ruled margins; dated Muharram, A H 991 (A D. 1585)

The five poems of Nizāmi, viz Makhzan ul-Asrār, fol 1 *b* Khusrau u Shīrīn, 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 بر دهم روز بود ار ابار
بود در كدشده ربانصد شمار

Copyist: رمضان بن سلطان محمد مروى

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 Shīrīn, fol 32 *b*. Lailā

u Majnūn, fol. 113 *b*. Haft Paikar, fol. 171 *b*. Iskandar Nāmah, Part 1, with the heading Sharaf-Namah 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 Nāmah 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; 11¾ in. by 6¾; 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 Shīrin, fol 30 *b*. Lailā u Majnūn, fol. 106 *b*. Haft Paikar, fol. 162 *b*. Iskandar Nāmah, 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; 10½ in. by 6½; 21 lines, 4½ 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 Shīrin, fol. 31 *b*. Lailā u Majnūn, fol. 107 *b*. Haft Paikar, fol. 160 *b*. Iskandar Nāmah, Part 1 only, fol. 224 *b*.

Add. 26,145.

Foll. 375; 9½ in. by 6½; 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 Shīrin, fol. 39 *b*. Lailā u Majnūn, fol. 121 *b*. Haft Paikar, fol. 194 *b*. Iskandar-Nāmah, Part 1, slightly imperfect at the end, fol 273 *b*.

Add. 6613.

Foll. 300; 10⅞ in. by 6; 25 lines, 3⅝ 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 Shīrin, fol. 28 *b*. Lailā u Majnūn, fol. 90 *b*. Haft Paikar, fol. 138 *b*. Iskandar Nāmah, 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 Tāja Mīrzā Abul-Ḥasanā ناجا میرزا ابو الحسنا, by a copyist who calls himself ادن ابراهیم محمد موحر العلم الکاتب الشرازی.

Add. 25,800.

Foll. 112; 9¾ in. by 6¼; 21 lines, 4⅜ 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 خمسه شیخ نظامی, contains only the first two poems of the Khamsah, viz. Makhzan ul-Asrār, fol. 2 *b*, and Khusrau u Shīrin, fol 31 *b*.

At the end is impressed the seal of a court librarian, بندهٔ درگاه زرفوم کتابدار, with the date A.H. 934. The first page is covered with 'Arz-Dīdahs of the time of Aurangzīb.

Add. 25,801.

Foll. 36; 12¼ in. by 8; 18 lines, 4½ 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 Nizāmi (see p. 565 *a*).

Copyist: سلطان علی المشهدی

This celebrated calligrapher died in Herat A.H. 919. See Habib 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; 7¾ in by 4¾; 13 lines, 2¾ 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, 2¾ in. long; written in cursive Indian Nestalik; dated Muharram, 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*).

دود حقفت دشمار درست
دست و چهارم زربع نحسب
ار سنه هجرت با اس رمان
پانصد وهشداد دو افرون اران

Add. 23,548.

Foll 95; 8¼ in. by 5½; 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, 9¾ 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: Muhammad B. Kiwām B. Rustam etc., ul-Balkhī, commonly called Karkhī, محمد بن قوام بن رستم بن احمد بن محمود بدر حرادة [حراده] البلخی المعروف بکرخی

حمد و سپاس مر فتاحی‌را که فاتحه کتاب او Beg

The author, who states that he had previously written glosses to the Sikandar-Nāmah, 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 Nizāmi's writings from the Badi' ul-Hikāyat by Mughīs ud-Dīn Hānsavi, 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 رهی شرح کاسمان = 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 Makalat.

The next following leaves, foll. 217—229, contain miscellaneous extracts.

Add. 6966.

Foll 82; 7½ in. by 6¼; written by John Haddon Hindley, on paper water-marked 1806.

انتخاب از کلیات نظامی

"Instructive Apologues from Nizāmi."

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; 13½ in by 8¼, 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 Mahmūd Nishāpūrī, شاه محمود نشابوری.

Shāh Mahmūd of Nīshāpūr was a pupil of his maternal uncle Mullā 'Abdi, who was himself a pupil of the famous penman Sultān-'Alī Mashhadī, and died about A.H. 955 Shāh Mahmūd, who took in verse the poetical surname of Mukhlis, was still alive in A.H. 957. See Tuhfah i Sāmī, fol. 76. Shāh Mahmūd is also mentioned in the Ā'in 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 Ahmad Khān B.'Abd ul-Husain Khān, grandson of Muhammad Husain Khān Sadr i A'zam Isfahānī, for the owner of the MS., the deputy-governor Farhād Mīrzā, son of the heir apparent.

Harleian 503.

Foll 199; 7¾ in. by 5; 17 lines, 3¼ 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; 9¼ in by 5½; 15 lines, 3½ 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, تاریخ پانصد دود هفت سال (see p. 568 *b*), and, at the end, the date of transcription, 7 Rabī' I, A H. 1090 (A.D 1679)

Add. 26,146.

Foll 143; 9¼ in. by 5½; 13 lines, 2½ in. long, with 24 oblique lines in the margins; written in Indian Nestalik; dated Kūnjarī, 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 4½, 17 lines, 3¼ 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 6¼; 13 lines, 3¾ 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; 9¾ in by 5¾; 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, Zulḥijjah, 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; 8¾ 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; 7¼ in. by 5, 10 lines, 2⅜ 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 الخمسه

Select verses from the Khamsah of Nizāmī, with a short preface in prose.

Beg. در اصحاب دولت و ارباب مکنت واحب 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 قوام

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, Safar, 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-Lārijānī.

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: عباد الحسنى

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 Shīrīn, after the poem of Nizāmī (see p. 566 *a*), told in easy Persian prose, interspersed with poetical extracts, by Ghulām Ḥusain Khān Munshī, علام حسين خان منشى

Beg. حمد صانعى كه چراغ عشق و محبت در دلهاى 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 Muhammad 'Azīz ud-Dīn Pādishāh Ghāzi, A H. 1230, A D. 1815.

On the first page is written: "From Gholam Hussein [the author] to John Macdonald Kinneir."

Add. 16,787.

Foll. 413; 9 in. by 5¾; 21 lines, 3¾ 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 فريد الدين عطار

Six Maṣnavi poems by Farīd ud-Dīn 'Aṭṭār (see p. 344 *a*), as follows:—

I Fol 3 *b*, منطق الطير, "The language of birds," an allegorical poem.

Beg. آفرين جان آفرين پاك را
آنكه جان بخشد و ايمان خاك را

The contents have been described by Hammer, Redekunste, pp. 141—154, and Jahrbucher, 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*, الٰهی نامه, Ilāhī Nāmah, a Sūfi poem.

Beg. الٰهی نامه را آغاز كردم
بسامت باب نامه را باز كردم

(In other copies) در گنج سعادت باز كردم

See Sprenger, Oude Catalogue, p. 357, and Stewart's Catalogue, p. 61.

III. Fol. 144 *b*, اسرار نامه, "The book of mysteries."

Beg. بنام آنكه حاجرا نور دين داد
حرورا در حذاداني يقين 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*, مصيبت نامه, "The book of affliction."

Beg. حمد پاك از حان پاك آن پاك را
كه حلافت داد مشتی حاك را

See the Oude Catalogue, p 349, the Gotha Catalogue, p. 85, and the Upsala Catalogue, p. 100, clxii., where the same work is noticed under the title of Nuzhat Nāmah.

V Fol 277 *b*, خسرو وگل, "Khusrau and Gul," an abridgment of 'Attār's previous poem, خسرو نامه

Beg. بنام آنكه كنج حسم و حان ساحت
طلسم كنج حان هر دو حهان ساحت

See the Oude Catalogue, p. 352.

VI. Fol. 370 *b*, مختار نامه, "Mukhtār Nāmah" (see p. 577 *b*).

Beg. ای پاكی تو منزه ار هر پاكی
قدوسی تو مقدس از ادراكی

Three of the above poems, viz Ilāhī Nāmah, Mukhtār Nāmah, and Manṭiḳ ut-Tair, are to be found in a volume entitled Kulliyāt i Farīd ud-Dīn 'Attār, lithographed in Lucknow, 1872 They occupy respectively pp. 771—943, 946—1047, and 1050—1165.

The MS. bears the seal of Mahārājah Tiket Rāi, the Oude minister, with the date 1203.

Or. 353.

Foll. 240; 13 in. by 10; 25 lines, 7¼ in. long, with two transversal lines in the margin; written in fair Naskhi; dated Ṣafar, A.H. 877 (A.D 1472).

[Geo. Wm. Hamilton.]

Three poems by 'Attār, viz.:—

I. Fol. 2.

جوهر الذات

A Maṣnavi poem, treating of mystic love,

and correctly described by Hammer, Redekünste, 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 Nāmah (p. 576 *a*, ii.).

This poem, the title of which occurs in the following line, fol. 191 *a*, كذوں عطار كفتی جوهر الذات, is also designated more than once by the name of Javāhir Nāmah, 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 Nāmah, هيلاج نامه, a Maṣnavī poem.

The Hailāj Nāmah occupies pp. 583—770 of the Lucknow edition, where it begins thus:

بنام كردگار فرد بيچون
كه مارا ار عدم آورد بيرون

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 Ḳāṭi', a Greek word meaning "water of life," is here an arbitrary alteration of the name of the famous mystic, Manṣūr Ḥallāj, whom 'Aṭṭār introduces in the prologue as the revealer of divine mysteries, and to whose inspiration the poem is by him ascribed. Thus we read, pp. 599 and 600

مرا شد منكشف اسرار حلاج
نبودم دام او در عشق هيلاج
حوالم داد من منصور حلاج
مرا نامست در آفاق هيلاج

See "Hellaj 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'is (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 Nāmah, Asrār Nāmah, Mantik ut-Tair, Musibat Nāmah, and a Dīvān. They are designated as follows. حوں سلطنت خسرواند در عالم ظاهر كشت و اسرار اسرار نامه منتشر شد و برنان مرغان مقامات طيور باطنه ارواح را بمحل كشف رسند و مصنفت مصيبت نامه از حد و عادت در گذشت و ديوان ديوان ساخنن بنمام داشه شد كه شرح القلب هر دو منظوم نرديد از سر سودای نا منظوم ماند كه چری و على بدان هر دو راه نافت

He adds that the Dīvān had not yet been properly arranged, and that the six thousand Rubā'is 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 (Bab) 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]

Manṭik 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 Verdī Khān, the late Beglerbegi of Shirvān.

Or. 1227.

Foll. 165; 6 in. by 4½; 15 lines, 2½ 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 نوبت اسوا
نبستم روزی تد ار ماه حدا
پانصد و هفتاد و سه نکذشته سال
هم ز تاریخ رسول ذو الجلال

Add. 16,788.

Foll. 149; 9 in. by 5½; 14 lines, 3½ 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 نود اس دم ز سال
هم ز تاریخ رسول ذالجلال

Harleian 3285.

Foll 178; 9 in. by 6; 15 lines, 2¾ in. long; written in Indian Nestalik, apparently in the 18th century.

The same poem.

Add. 7089.

Foll. 148, 8½ 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 Nāmah (see p. 576 *a*, ii.).

The usual beginning is preceded by four couplets, the first of which is·

بنام آنکه ملکش نی زوالست
بوصفش عقل صاحب نطق لالست

At the end are found twenty additional distichs beginning thus·

شی یحیی معاذ ان مرد مردان

Or. 332.

Foll. 185; 9¾ in. by 6½; 25 lines, 4½ 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-Nāmah (see p. 576 *a*, ii.).

II. Fol. 67 *b*. Muṣibat-Nāmah (see p. 576 *b*, iv.).

III. Fol. 150 *b*. Asrār-Nāmah (see p. 576 *a*, iii.)

Add. 7736.

Foll. 172; 8¼ in. by 6; 15 lines, 3⅝ in. long; written in Naskhi, in two columns; dated Sha'bān, A.H. 968 (A.D. 1532).

[Cl. J. Rich.]

Two Maṣnavi poems by 'Aṭṭār, as follows:—

I. Fol. 2 *b*.

اشتر نامه

Ushtur-Nāmah, or the Book of the Camel.

Beg. ابتدا بر نام حی لا زال
صانع اشیاء ابداع جلال

The poem has in the present copy the heading كتاب حرزنامهء شيخ عطار, but its real title occurs in the following line, fol. 21 *a*:

درکدر از ننك و نام عـامه 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 Mantik ut-Tair, Musibat Nāmah, Khusrau u Gul, and Ilāhī-Nāmah, 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

"Vaslat-Nāmah, or the Book of Union," a Sufi poem.

Beg. ابـتـدا کـردم بـنـام کردکار
حالق 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; 12¾ 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 در جان جان
رانکه هست او آشکارا و نهان

The title of the work, which is given in the following line of the prologue, fol. 3 *a*,

ان کدام از عرایس آمدست
مظهر سر عجایب آمدست

alludes to 'Alī, the true "theatre of marvels," to whom the poem is dedicated:

مظهر کل عجایب حیدر است
در میان سالکان او منور است
حتم کردیم ان کتب دردام او
رانکه دارم مسیبها ار جام او

In the same passage the author refers the reader to several of his previous works, namely Jauhar uz-Ẓāt, Ushtur-Nāmah, Mantik ut-Tair, Asrār Nāmah, Musibat-Nāmah, Khusrau u Gul, Ilāhī-Nāmah, Pand-Nāmah, and Taẓkirat ul-Auliyā. 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 ان اس اصت و هیبت ای مفر
سالکان و طالبانرا دستکیر

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 Zulḥijjah, A H. 1083 (A.D. 1673).

I. Foll. 1—24. پند نامه عطار

The "book of advice," or moral precepts in Maṣnavi rhyme, by Farīd ud-Dīn 'Aṭṭār.

Beg. حمد بی حد آن خدای پاك را
انکه ایمان داد مشفی حاك را

This is the most popular of the poems of 'Aṭṭār. 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 Sham'i. 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, 7¾ in. by 5¾; 9 lines, 3¾ 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; 6¾ in. by 4¼; 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 'Aṭṭār (see p. 579 *b*).

II. Foll. 31 *a*—60 *b*.

A translation of the above in Turkish verse.

Beg. ابتدا کردم بنام ان کریم
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; 10¼ in. by 8; 15 lines in a page; written by the Rev. John Haddon Hindley on paper water-marked 1802.

I. 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; 8¾ in. by 6; 17 lines, 3¼ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Rabī' II., A.H. 1007 (A.D. 1598).

[Geo. Wm. Hamilton.]

ديوان كمال اصفهاني

The Dīvān of Kamāl Iṣfahānī.

Beg. ای حلال نو بنانرا زبان انداخته
عزت ذاتت بقین را در کمان انداخته

Kamāl ud-Dīn Ismā'īl, surnamed, on account of the fertility of his fancy, Khallāk ul-Ma'ānī, or "the great inventor of conceits," was the son of a poet of note, Jamāl ud-Dīn Muḥammad B. 'Abd ur-Razzāk Iṣfahānī, who died, according to Taḳī Kāshānī, A.H. 588. He was, like his father, a panegyrist of the noble Ṣā'id family, especially of Rukn ud-Dīn Ṣā'id B. Mas'ūd, the Ṣadr of Iṣfahān. He perished, according to Daulatshāh, in a general slaughter of the inhabitants of Isfahān by the Moghul army under Oktāī Kā'ān, A.H. 635. His death is placed, however, by the Mirāt ul-'Ālam, fol. 691, in A.H. 639, and by the Khulāsat ul-Afkār, fol. 229, in A.H. 628. Other notices will be found in the Guzīdah, 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, Redekunste, p. 156, and Sprenger, Oude Catalogue, p. 454.

This Dīvān, which is not alphabetically arranged, contains Ḳasīdahs and Kiṭ'ahs, fol. 2 *b*, Ghazals, fol. 300 *a*, and Rubā'īs, fol. 344 *b*.

Some Kaṣīdahs in the early part of the Dīvān 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 Ghiyāṣ ud-Dīn, the Atābak 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 Ṣadr, Rukn ud-Dīn Ṣā'id.

Add. 18,414.

Foll. 443; 8¼ in. by 4¾; 15 lines, 2⅝ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Ramazān, A.H. 1029 (A.D. 1620). [Wm. Yule.]

The same Dīvān.

Add. 7092.

Foll. 312; 9¼ in. by 5¼; 19 lines, 3 in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Shavvāl, A H. 1036 (A.D. 1627).

The same Dīvān.

This copy contains only fourteen Rubā'īs.

Copyist: نظام الدس منوحی

Add. 7748.

Foll. 365; 9¾ in by 5½, 19 lines, 3¼ in. long, written in Nestalik, probably in the 17th century. [Cl. J Rich]

The same Dīvān, 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; 9¼ in by 6; 15 lines, 3⅜ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, dated Muḥarram, A H 1007 (A.D. 1598). [Geo. Wm. Hamilton.]

ديوان سيف اسفرنكي

Dīvān of Saif ud-Dīn Isfarangī.

Beg. اشك را رارا نهم در كفهء مران حوش
با پدند آند دوقت 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 Marghīnān 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 Ilarslān B. Atsiz Khwārazm Shāh (A.H 551—567). He is followed by the Haft Iḳlīm, fol. 599, and

also by the authors of the Riyāz ush-Shu'arā, fol. 206, and the Khulāsat ul-Afkār, fol. 206, who place Saif ud-Dīn's death in A.H. 573 and 583. On the other hand, Takī Kāshī, Oude Catalogue, p. 17, states that he was born A.H. 581 and died A.H. 666. We read in the Atashkadah, fol 147, in agreement with the last writer, that Saif ud-Dīn of Isfarang, surnamed al-A'raj, or the lame, grew up in Khwārazm, attended in his youth the court of Sultan Muhammad B Tukush (A H 596—617), and died A H 666, at the age of eighty-five years. See also Hammer, Redekunste, p. 123, and Sprenger, Oude Catalogue, p. 561.

The evidence of the Dīvān 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 Ḳarā Khitāis, A H 606 (D'Ohsson, Histoire des Mongols, vol. i. p 182) There are also Kasidahs in praise of Nizām ul-Mulk Muhammad B. Ṣālih, who was Vazīr to the same Sultan during the latter part of his reign, A H. 606—613 (see Habīb us-Siyar, vol. ii, Juz 4, p. 183), and of Kutb ud-Dīn Mīr 'Amīd Habash, who was at the head of the government of Māvarā un-Nahr under Chaghatāi Khān and his successors, Kaiā Hulāgū and Bisū-Mungū, A H. 617—619 (see Jahānkushāi, fol. 81, and Habīb us-Siyar, vol iii., Juz 1, p. 46).

The Dīvān contains Kasidahs and some Tarji'-bands arranged according to subjects, and a few Rubā'is at the end. Copies are mentioned in the St Petersburg Catalogue, p. 330, and in the Bibliotheca Sprenger, No. 1514.

Add. 7790.

Foll. 283; 9¾ in. by 5½; 17 lines, 3 in. long; written in Nestalik, apparently in the 16th century. [Cl. J. Rich]

Another collection of the poems of Saif Isfarangi, richer than the preceding, endorsed زبدة القصائد سيف الدين اسفرنك

Beg. شب حو نردارد حجاب ار هودج اسرار من
حفنه كيرد صبح را چشم و دل ديدار من

Contents: Kaṣīdahs, fol 1 *b*. Mukatta'āt, fol. 207 *a*. Ghazals, fol. 247 *a*. Ruba'is, fol 269 *a*.

Add. 7766.

Foll. 109; 10 in. by 6¾; 21 lines, 5½ in. long, written in four columns in small Persian Naskhi; dated Zulḳa'dah, A.H. 863 (A.D. 1459). [Cl. J. Rich.]

كتاب كليله 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, Ahmad B. Mahmūd uṭ-Ṭūsī, known as Kānī'ī, احمد بن محمود الطوسى المشهور بقانعى

Beg. حدايا نوئى زدده حاودان
فرارنده اين 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 Kaikhusrau and Kaikubād.

'Izz ud-Dīn Kaikā'ūs, who is here meant, succeeded as the eldest son to his father Kaikhusrau, 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 Kilij 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 Ænos. 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
زانام شاد و تن آسان بدم
سخن گوي مانند من کس نبود
ندد کس که چونده 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 sovereign of the world, Kaikubād" (A.H. 616—634):

دران بی نوائی دلم گشت 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 Saljūk Nāmah, the bulk of which was not much less than a camel's load. He enjoyed also the favour of Kaikubād's glorious successor, Kaikhusrau (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 Saljūk (Kaikubād, Kaikhusrau, and Kaikā'ūs), that his poems filled thirty volumes, and amounted to about three hundred thousand distichs:

که حون تیغ دران کشادم زبان
چهل سال در مدح ادن دودمان
چنان مدح سه شاه کردم تمهر
که تحسین کند رولك ماه و مهر
همانا دود سی مجلد سخن
بمدح سلاطین نکوکار من

همانا چهل سال باشد تمام
که مداح سلجوقیان ام مدام
بمن زنده شد نام شاهان داد
جهاندار کیخسرو و کیقباد
دود سی مجلد سخن بیشمر
که آنرا نباشد بوشش زر
که ماند زکردار من یادگار
دود قرب آن بست سیصد حزار

If, therefore, the arrival of Kānī'ī at the court of Kaikubād 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 وافصح الفصحا, and in the subscription he is called ملك الشعرا و افصح الفصحا He was still living in Kūniyah A.H. 672; for he is mentioned by Aflākī, the author of Manākib ul-'Ārifīn, Add. 25,025, fol. 142, who calls him Amīr Bahā ud-Dīn Kānī'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 Kanī'ī called like him Bahā ud-Dīn Ahmad, and also entitled Malik ush-Shu'arā, who is mentioned in the Gotha Catalogue, p. 68, as the author of a Kābūs 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 اعار کتاب کلیله و داسیان برزویه طبیب. The first section contains the life of Barzūyah, the physician, as told by himself, and drawn up by Buzurjmihr. 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, دوسیان ایدای زمان (the crows and the owls), fol 61 *b*. The ape and the tortoise, کپی و سلك پشت, fol 74 *a*. The hermit and the weasel, راهد و راسوا, fol. 78 *b*. The mouse and the cat, fol. 80 *a*. The king and the bird Ḳabrah, ملك و قمره, 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, fol. 102 *a*. The king's son and his companions, fol. 103 *a*.

The arrangement is very similar to that of the Persian 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 کدون حواهم آعار کرد
برآرم بنظم ار 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.]

مثنوي مولانا جلال الدين رومي

The Maṣnavī of Jalāl ud-Dīn Rūmī.

Beg. بشنو ار نی حون حکایت میکند
ور حدائسها شکایت میکند

Maulānā 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 Manākib 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, Muhammad B. ul-Ḥusain ul-Khaṭībī ul-Bakrī (a descendant of the Khalif 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

[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

his son Jalāl ud-Dīn, who was then five years old, by way of Baghdād to Mecca, from thence to Malatiyah, where he stayed four years, and to Lārindah, where he sojourned seven years. Subsequently, yielding to the instances of the Sultan of Rūm, 'Alā ud-Dīn Kaikubād, 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 Tabrīzī, 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 Takhallus, in his Ghazals In the latter part of his life Maulana was worshipped as a saint by a crowd of devoted disciples, and was treated with the utmost regard by the Moghul governor, Mu'in ud-Dīn Parvanah, 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, Habīb us-Siyar, vol. iii., Juz 1, p. 66, Majālis ul-Mūminīn, fol. 330, Haft Iklīm, fol. 235, Riyāz ush-Shu'arā, fol. 400, and Ātashkadah, fol. 142 See also Ouseley, Notices, p. 112, Hammer, Redekunste, p 163, Sprenger, Oude Catalogue, p. 489, and George Rosen's Mesnewi, preface, pp 13—26

The Maṣnavī, or, as it is often called مثنوي معنوى, the "Spiritual Maṣnavi," 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 Husām ud-Dīn, whom the author addresses by name in several passages of the Maṣnavi, was his favourite disciple. His proper name was Ḥasan B. Muhammad B Akhī Turk He had been appointed Khalīfah after the death of Salāh 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 Sanā'ī and Farīd ud-Dīn 'Aṭṭar, suggested to his master the composition of a poem similar to the Ilāhī Nāmah of Sanā'ī (*sic*), but in the measure of the Manṭik 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 Husām 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 Manākib ul-'Ārifīn, 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 Tabrīz, 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 دوی معنی نشدوی
حان حاودان اکر حواهی محوان
مثنوی معنوی مولوی

The volume contains nineteen whole-page miniatures, in fair Persian style.

Add. 26,151.

Foll 471, 9⅓ 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 ردیدك, 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, 10⅓ in. by 6; 27 lines, 4⅞ 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 Minuchihr Beg.

Add. 16,767.

Foll. 318; 12½ in. by 8½; 23 lines, 4⅝ 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 Shafī', describes himself as tutor to the son of Faridūn Beg, Vāḳi'ah-Navīs to Amīr Khān, Ṣūbahdār of Kābul.

Add. 7740.

Foll. 241; 14½ in. by 7¼; 31 lines, 4¾ in. long; written in Nestalik, in four columns; dated Shāhjahānābād, Zulḳa'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 مهوتوی, states in the subscription that he had written this copy for Mīr Muhammad 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 Gujrātī, who had collated a large number of MSS.

Add. 5605.

Foll 324; 11½ in. by 7, 22 lines, 4¼ in. long; written in Nestalik, in four columns; dated Rabī' I, A.H. 1082, the 13th year of [Aurangzīb'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; 10¼ in. by 6¾; 19 lines, 2¾ 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 Rabī' I., A.H. 1185 (A.D 1771).

The same poem. [N. Brassey Halhed.]

Add. 26,152.

Foll. 583; 10 in. by 6¾; 21 lines, 5 in. long; written in Nestalik, in four gold-ruled columns; dated the 24th year of Aurangzīb (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 5¼; 17 lines, 2⅛ in. long, with 30 lines in the margins; written in small Nestalik, in two columns; dated Ujjain, Mālvah, Rabī' 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; 11½ in. by 6¾; 25 lines, 4⅝ in. long; written in Naskhī, in four gold-ruled columns, with 'Unvāns, 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 7¾; 27 lines, 4¾ 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, 4¾ 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 صیا الحق حسام الدین سعد
دولتت پاینده عرب 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 Masnavī, Ismā'īl Dadah (Rusūkh ud-Dīn Ismā'īl B. Ahmad ul-Ankiravī), 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 Redekunste, p 167, and Flügel, Vienna Catalogue, vol i p. 518.

Copyist محمد شريف بن داملا محمد سليم مرحوم بخارى

Add. 14,051.

Foll 508; 11 in by 6½; 21 lines, 4¾ in long; written in cursive Nestalik; dated Muharram, A.H. 1081 (A.D. 1670).

جواهر الاسرار وزواهر الانوار

The first volume of a commentary on the Masnavī, by Ḥusam B Ḥasan, حسين بن حسن حمد نجد و عانت و ثنائى بسعد و نهانت Beg.

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 كنوز الحقائق فى 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 Abu'l-Vafā (a celebrated Ṣūfī, who died A.H. 835, see Nafahāt ul-Uns, p. 499, and Habib 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 preliminary 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 Naskhi, with ruled margins, apparently in the 17th century.

[Wm. Cureton.]

كشف اسرار معنوي در شرح ابيات مثنوي

A full commentary on the first two Daftars of the Maṣnavī, with the text.

Author 'Abd ul-Ḥamīd B. Mu'in ud-Dīn Muḥammad B. Muḥammad Hāshim ul-Husamī ul-Kattālī ur-Rifā'ī ut-Tabrīzī, عبد الحميد بن معين الدين محمد بن محمد هاشم الحسينى القتالى الرفاعى السرترى

حمد نجد و ثنای بسعد داب احدیت سمات Beg.

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 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-Jīlī, 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 Muhammad Mahdī dated A H. 1141, and the Persian seal of Archibald Swinton

Or. 1213.

Foll 222; 12 in. by 8¼; 31 lines, 5¼ 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 Sham'ī شمعی with the text

Beg حمدهای سوافروٴ صدق آمیز و شکرهای متکاثره

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, 11⅛ in. by 6½; 19 lines, 3⅞ in. long; written in Nestalīk, in four columns, with 'Unvāns and gold-ruled margins, apparently in the 17th century

[ALEXANDRE JABA.]

نسخه ناسخه مثنویات سقیمه

A revised edition of the Maṣnavī, by 'Abd ul-Laṭīf B. 'Abd Ullah ul-'Abbāsī, عبد اللطیف بن عبد الله العباسی, with marginal notes

Mullā 'Abd ul-Laṭīf, a native of Gujrāt, was a dependent of Lashkar Khān Mashhadī, Dīvān of Kābul under Jahāngīr, and afterwards Subahdār of the same province under Shāhjahān. He passed into the imperial service in the fifth year of the latter reign as Dīvan i Tan, with the title of 'Akidat 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 Ṣāliḥ, fol. 708, where his commentary on the Maṣnavī is mentioned with praise, and Tazkirat ul-Umara, fol. 70.

In a preface entitled مرآة المثنوی, and dated by the chronogram دیباچه لطیف انصرام یافته, *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 Burhānpur, A H. 1031. He also verified the passages of the Coran and the Hadis 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 Latā'if ul-Ma'ānī and Latā'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; 12¼ in. by 8, 25 lines, 1½ 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 Latā'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-Latīf 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 المثنوي

A Commentary on the Maṣnavī, by 'Abd ul-Laṭīf B. 'Abd ullah ul-'Abbāsī (see p. 589 *b*), slightly imperfect at the end.

Beg. شرح بعضی ابیات مشکله فارسی

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 Sūrat, Sha'bān, A.H. 1081 (A D. 1670). [Thomas Hyde.]

لطائف اللغات

A Glossary to the Maṣnavī, by the same 'Abd ul-Laṭīf.

Beg. ابن فرهنگیست مشتمل بر حل لغات عربیه

The author, who calls himself 'Abd ul-Laṭīf B. 'Abd Ullah Kabīriyyah كبيريه, enumerates in the preface some well known Arabic and Persian dictionaries, and the Sufi glossaries of Ibn 'Aṭṭār, 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-Latīf 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 10½; 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 5¼; 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, مغنى, upon the third Daftar of the Maṣnavī, by Muhammad 'Ābid.

Beg. الدفتر الثالث من المثنوى للمولوى اعاض الله بركاته

The author's name and the title are found in this endorsement, دفتر سيوم از مثنوى حضرت مولوى قدس الله سره حامل المغنى از شرح محمد عابد رحمة الله عليه مسمى بمعنى

In a Persian note on the same page it is stated that this MS. is the author's first draught واين مسوده مصنف مذكور است, 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-Latīf (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; 8¾ in. by 4¾; 21 lines, 3 in. long, written in Nestalik; dated Muharram, the 36th year of the reign (of Aurangzīb, *i.e.* A.H. 1104, A.D. 1692).

[Geo. Wm. Hamilton.]

A Commentary on the Maṣnavi, by Muḥammad Na'īm, محمد نعيم

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 اين بانك نای و نيست باد
هر كه اين آتش ندارد نيست باد

يعنى اين بانك نى آتش عشق و سوز خدا ئست نه افساده و باد پيمائى

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 دلوهاى دركرار چه آب حو (Bulak edition, vol. vi. p. 171).

The author's name appears in the subscription:

تمام شد مسوده چند ابيات مثنوى مولوى ار دست اميدوار كرم قصير حقير محمد نعيم

Transcriber: عبد الله بن شيخ لطف الله لاهورى

A leaf prefixed to the MS by a later hand contains the beginning of the preface of 'Abd ul-Latīf 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 8¼; 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 المعنوى تصنيف مولانا عبد العلى صاحب سنه ١١١٠, and the name of the author, Maulānā 'Abd ul-'Alī Sāhib, 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:—

يعنى اندر فصهاى مثنوى
ميفهامم شرح حال معنوى

The commentator quotes frequently Jāmi's Nafaḥāt ul-Uns, and occasionally the com-

mentary of his predecessor, Shaikh 'Abd ul-Laṭīf (p. 590 *a*)

The present volume contains the first two Daftars.

Or. 368.

Foll. 125; 12¼ 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 مرعبد العلی بر محلد ششم مثنوی معنوی

This volume contains only short portions of the text, preceded by the word قوله.

Add. 16,771.

Foll. 328; 8¼ in by 5⅝, 17 lines, 3⅝ 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 Muhammad Nūr Ullah Ahrārī, محمد نور الله احراری

Beg. الحمد لله العلی الاعلی الوهاب الذی انزل علی عبده الکتاب

The author, who is called in the subscription Mīr 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-Laṭīf (p 590 *a*), mostly in order to correct him.

See Sprenger, Oude Catalogue, p. 495, where the author, who is called Shāh Mīr Muhammad Nūr Ullah Ahrārī, is said to have resided in Arcot.

II. Foll. 177—328 حل مثنوی

Another commentary on the same poem, by Afzal, of Ilāhābad, افضل الهابادی

A summary of the contents of Daftar I. is followed by a prologue in verse beginning thus:

مرحدا را شکر کر لطف وی
داد توفیهم بحل مثنوی

The author says that he wrote this work as a supplement to the commentaries of his predecessors, 'Abd ul-Laṭīf 'Abbāsī (p. 590 *a*), and Mīr Nūr Ullah Ahrārī

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, 3⅜ 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: علیخان درهانی

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.

کلشن توحید

The "Rose Garden of Unity," a selection from the Maṣnavī

Author: Shāhidī Maulavī, شاهدي مولوی (see p. 513 *b*).

Beg. حمد لا يحصى ثناي بى قياس
بى نهايت مدت و بى حد سپاس

The author had extracted, as he states in the prologue, some detached lines, six hundred in number, from the Maṣnavi. 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*.

دلبلى كو كلشن توحيد 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, 3½ in. long, with 36 lines in the margins; written in Nestalik, apparently in the 16th century.

[Cl. J. Rich.]

ديوان جلال الدين رومى

The Dīvān of Jalāl ud-Din Rūmī, often called "Dīvān 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*. Tarji'-bands, fol. 346 *b*. Rubā'is, foll. 352 *b*—359 *b*.

Foll. 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 year or two in collecting the scattered poems written by scribes from Maulāna's dictation, revising them, and arranging them in alphabetical order, adding that the collection comprised thirty thousand distichs.

Copies of the Dīvān are described by Hammer, Redekunste, p. 172, by Flugel, 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.

Foll. 255, leaves 17 lines, 4½ in. long, written in Persian Naskhi, dated Zulka'dah, A H. 824 (A D. 1121).

[Geo Wm Hamilton]

ديوان شمس تبريز

The latter part of the same Dīvān, with the heading, حلد دوم دبوان حضرت شمس تبريز

Beg چشم تو تا چشم من هردم سى ميل ومال

It contains the Ghazals from ل to ى, some Tarji'-bands, fol. 246 *a*, and a few Rubā'is, fol. 253 *a*.

Copyist عبدالله الدس س حواجه شرف الدس الدرسوى

Add. 7749.

Foll. 193, 5¾ in. by 3½; 15 lines, 2 in. long; written in a small and neat Shikastah-Āmīz; dated Baghdād, Zulka'dah, A.H. 1208 (A.D. 1794). [Cl. J. Rich]

The following works of Fakhr ud-Din Irāḳi, فخر الدين عراقى

Fakhr ud-Dīn Ibrāhīm B. Shahriyār 'Irāḳi

left at the age of eighteen his native city Hamadān, went in the guise of a wandering ḳalandar to India, and attached himself in Multān to Shaikh Bahā ud-Dīn Ẓakariyyā, 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 Kūniyavi, who died A.H. 672 (Arabic Catalogue, p. 779 *b*). It was there, and while attending Ṣadr ud-Dīn's lectures on the Fusūṣ 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'īn ud-Dīn Parvānah (A.H. 677, see Geschichte der Ilchane, vol. i., p 299), and spent his latter years in wanderings through Egypt and Syria. He died in Damascus, A.H. 686, according to the Guzīdah, fol 241, or A.H. 688, as stated in the Nafaḥāt ul-Uns, p. 700, Majālis ul-'Ushshāḳ, fol. 91, Firishtah, vol. ii. p 760, Haft Iklim, fol. 413, and Riyāz ush-Shu'arā, fol. 291. Daulatshāh, however, followed by Taki Kāshi, Oude Catalogue, p. 17, places his death in A.H. 709. See Hammer, Redekunste, p 226, and Sprenger, Oude Catalogue, p 440.

I. Fol. 1 *b*. A Dīvān, containing—1. Ḳasīdahs and some Tarji'-bands, without alphabetical arrangement 2. Ghazals in alphabetical order, fol 46 *b*. 3 Rubā'is, fol. 125 *b*

Beg. ای حلالت فرش عرب جاودان ابداحسه
کوی در میدان صدت کامران ابداحسه

Some of the Ḳasīdahs are in praise of the poet's Shaikh, Bahā ud-Dīn Ẓakariyyā

II. Fol. 138 *b*. عشاق نامه, the "Book of Lovers," a poem in Maṣnavi verse, varied by Ghazals, treating in ten sections (Faṣl) of mystic love.

Beg. هرکه جان دارد در روان دارد
واجبست آنکه درد جان دارد

The prologue contains a eulogy on the celebrated Vazīr, Shams ud-Dīn Muḥammad Ṣāḥib Dīvān.

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 الذی نور وجه حسب تجلیات 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 حمی الجود وحی الکرم

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 'Alishīr, 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 chronogram at the end by the word واد قال ایهمنه قد ندا نیا قال تاریخ اتمامه : ایهمنه

This work is generally called شرح اللمعات. See Haj. Khal., vol. v. p. 335, and Dorn, St. Petersburg Catalogue, p. 371.

Copyist: حسرو

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.]

كليات سعدي

The Kulliyāt, or complete works of Sa'dī

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 Muṣlih ud-Dīn; but there is reason to believe that his original name was Musharrif ud-Dīn, and that Muṣlih ud-Dīn was the name of his father. In a copy of the Kulliyāt, dated A.H. 905, lately belonging to Col. C. S Guthrie, there is a subscription to the Būstān, purporting to have been transcribed from the author's autograph, in which he calls himself مشرف بن مصلح السعدى. 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 مصلح, and in Bisutūn's preface مشرف الملة والحق و الدين مصلح الاسلام و المسلمين In the Guzidah the names are inverted مصلح بن مشرف, while in the Nafaḥāt ul-Uns they are combined, with a trifling alteration, to شرف الدين مصلح

Sa'dī refers frequently to Shīrāz 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,

دیدا ای که عمرت بهفتاد رفت
مکر حقبه 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'dī 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, Bab v, 15, in the year in which Sultan Muhammad Khwārazm Shāh had made peace with the Khitāis This must have been shortly after the great victory which the Sultan won over the Karā 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 Shīraz had spread to that remote region.

Sa'dī 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 Atabaks and receiving frequent marks of the regard and liberality of the great Vazīr, Shams ud-Dīn Ṣāhib Dīvān, who from the reign of Hulāgū to the accession of Arghūn, A H 683, was at the head of the civil administration of the Moghul empire

Ziyā i Barani states that Muhammad 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 Shīrāz for the purpose of inducing Sa'dī to settle in Multan, but that the poet, excusing himself on the plea of old age, sent to the prince some autograph verses See Tārikh Fīrūzshāhi, p 68.

Sa'dī died on the seventeenth of Zulhijjah, A.H. 690. This is the date given by Ḥamd Ullah Mustaufī in his Guzidah 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'dī are those of Daulatshāh (translated into English by J. H Harington, Works of Sadee, pp. 11—x., and into German by K H Graf, Rosengarten, pp 229—234), of Jāmī, Nafahāt ul-Uns, p 699, Habīb us-Siyar, vol. ii , Juz 4, p 130, Majālis ul-Mūminin, fol 332, Haft Iklīm, fol. 92, and Riyāz ush-Shu'arā, fol 198. See also Hammer, Redekunste, p. 204, Ouseley's Notices, p. 5, Sprenger, Oude Catalogue, p. 545, Defremery, 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, Tabrīz, 1257, and Teheran, 1268. The contents have been stated in the Vienna Jahrbucher, vol. 64, Anz. Blatt., p. 5, Vienna Catalogue, vol i. p. 527, Oude Catalogue, p 516, and, with great fullness and accuracy, by Dr W. Bacher, in his Sa'dī-Studien, Zeitschrift der D. Morgenlandischen Gesellschaft, vol xxx. pp. 81—106.

Contents Preface of 'Alī B Aḥmad B. Abu Naṣr [in other copies Abu Bakr[a]] B. Bisutūn, fol. 3 *b*.

Beg. شکر و سپاس معبودی را حلت قدرته

The writer states that in A.H. 726 he had arranged the Ghazals of Sa'dī alphabetically according to the initial letters, and had subsequently, A.H. 734, compiled an alphabetical index to the same, based on the letters of the rhyme. It is added at the end that the Majlis i Hazl, or mock-homily, had been transferred to the section inscribed Khabīsāt. 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 دساحه, Sa'dī's preface. See Bacher, Sa'dī-Studien, p. 84.

Beg سپاس بی عادت و ستایش بی نهایت

II. Fol. 17 *b*, رسالهٔ ثانی در مجلس حارکانه [read پنجگانه], "the five sittings or homilies'

Beg. الحمد لله الذی 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 Muhammad Juvainī, to Sa'dī, with the answers of the latter

Beg خواجه صاحب فران رمان نیکو سیرت

This tract, which was not drawn up by Sa'dī, has been translated by Harington, Introduction, pp. 14—17, and by Graf, Lustgarten, vol. ii pp. 136—142.

IV. Fol. 62 *a*, رسالهٔ چهارم در عقل و عشق, a Ṣufi tract on reason and love, in answer to a question of Maulānā Sa'd ud-Dīn.

Beg سالك راه خدا پادشه ملك سخن

V Fol. 67 *a*, رسالهٔ پنجم در نصیحت ملوك, "Advice to kings."

Beg. الحمد لله تعالی وهو اولی من حمده

This tract was written, as Sa'dī states in the beginning, at the request of a friend, کی ار دوستان, whom he addresses further on as "son," فرزند. According to Dr. Bacher, "Sa'dī-Studien," pp. 93—102, and "Aphorismen und Sinngedichte," Vorwort, it was addressed to the Ṣāhib 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 Ṣāhibiyyah (see art. xviii.). It is, however, highly improbable that Sa'di should have familiarly referred to the all-powerful Vazīr 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 Ṣāhib Dīvān (art. iii.) is found to precede immediately the Kitāb i Ṣāhibiyyah.

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 در نصیحت انکیانو, Sa'di's advice to a ruler, addressed to Ankiyānū, who was Moghul governor of Fārs, A H 667—670. See the Shīrāz-Nāmah, fol. 75, and Hāfiz Abrū, fol. 98 3. حکایت ملك شمس الدین. An anecdote relating to Malik Shams ud-Dīn, and the remonstrances made to him by Sa'dī, 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 معاطعه in Fārs See the Shīrāz Nāmah, fol. 76, and Hāfiz Abrū, fol 98.

VII. Foll. 98 *b*—284 *a* گلستان, the Gulistān.

Beg. منت خدایرا عر 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. Defrémery, 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. بنام خداوند جان آفرین

The Būstān has been printed in Calcutta, 1810 and 1828, in Lahore, 1863, Cawnpore, 1868, and Tabrīz, 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 Kasīdahs.

X Fol. 116 *b* قصائد فارسی, the Persian Kasīdahs, 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, Kasīdahs in alternating Persian and Arabic verses

XIII. Fol. 157 *a*. ترجعات, 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*. خواتم, Ghazals called Khavātīm, or signets, in alphabetical order.

XVII. Fol. 322 *b*. غزلیات قدیم, the early Ghazals, alphabetically arranged.

XVIII. Fol. 284 *b*. کتاب صاحبیه, short moral and epigrammatic poems, in the form of Mukatta'āt, called Ṣāḥibiyyah, from their dedication to the Ṣāḥib Dīvān (see above, art v.) They have been edited, with a translation in German verse, by Dr. W. Bacher, under the title of "Sa'dī's Aphorismen und Sinngedichte," Strassburg, 1879.

Beg. الحمد لله على نعمة زايدة المسترددة من كرمه

In the present copy, contrary to what is found in most MSS, the Mukatta'āt of the Kitāb Ṣāḥibiyyah are arranged in alphabetical order. They are followed by some pieces in Maṣnavī, foll 322—335.

XIX مقطعات, Mukatta'at. This section, which in most copies, and in the printed editions, follows the Ṣāḥibbiyah, 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 حسنات, or "wicked," foll. 339 *b*—340 *a*, margins. 2 مضحکات, comic pieces in prose, consisting of three mock homilies, called هزل مجالس, and some facetiæ لطائف, foll. 335 *b*—355 *a*.

XXI. Fol. 340 *b*, margins. رباعیات, Ruba'is, or quatrains.

XXII Foll. 350 *a*—355 *a*, margins. فردیات, detached distichs.

Copyist: محمد الغوام الكاتب الشيرازى

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'dī, 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 Tarji'band to the Ṭayyibāt in ɔ, Calcutta edition, vol. ii. pp. 259—300, and another of about fifteen leaves after fol. 229, extending from ع to ں of the same section. A portion of the Ruba'is and Fardiyyāt is also wanting The first thirty-one leaves are in a later hand, and want the rubrics.

Copyist: منعم الدين اكاوحدى

Or. 1365.

Foll. 459; 15 in. by 9¼; 12 lines, 3⅜ 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'dī.

Contents. Preface of Ibn Bīsutūn, fol 3 *b*. The five prose works, fol. 7 *b*. Gulistān, fol. 82 *b*. Būstān, fol 3 *b*, margins Arabic and Persian Kasīdahs, and Elegies, foll 238 *b*—245 *a*, margins. Mulamma'āt, wrongly headed عـزليات قديم, fol. 238 *b* Tarji'āt, fol. 244 *b*. Tayyibāt, fol. 251 *b*. Badā'i', fol. 347 *b* Khavātim, fol. 383 *b*. Ghazaliyyāt i Kadīm, without heading, fol 399 *a*. Ṣāhibiyyah, with the heading كتاب مقطعات, alphabetically arranged as in the first copy, fol. 407 *a*. Mukaṭṭa'āt, fol. 429 *b*. Muzhikāt, 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: عنايت الله الكاتب الشيرازى

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 Bābā 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'dī, wanting the Arabic Ḳaṣīdahs. The Ṣāḥibiyyah, 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'dī.

This copy contains the Mukatta'āt, foll. 312 *b*—316 *a*, but wants the Ṣāḥibiyyah. 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 كليات شيخ مشرف الدين بن مصلح الدين السعدى

On the first page is an 'Arzdīdah 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'dī, 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 'Ādilshāh (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'dī, 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'dī, wanting the Arabic Kasīdahs, the Mukatta'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 Zulka'dah, A.H 1076 (A.D.1666).

[Wm. Yule]

A portion of the Kulliyāt, containing—the Būstān, fol. 1 *b* The Persian Kasīdahs, without alphabetical arrangement, fol. 62 *b* The Tarji'-band, fol. 82 *b*. The Ṭayyibāt, fol. 87 *b*. The preface of Ibn Bīsūtūn 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'dī, 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 نهایت و ثنای بی عایت حاقی 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) Musharrif ud-Dīn Sa'dī, whom he styles "king of the Imāms and divine sages, Sultan of the poets and philosophers," ملك الائمة والعارفين سلطان الشعراء و المحققين; 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 نام ایزد دانا, fol. 89 *b*. Bada'i', beg. اگر تحفهٔ حامیان هزار جان آری, fol. 128 *b*. Khavātim, beg. دارب از ماجه فلاح اند اگر تو بیدیری, fol. 138 *b*. Persian Kasīdahs, beg شکر و سپاس و مست, fol. 142 *b*. Mulamma'at, beg. ای هو النفس تعدل العقال, fol. 156 *a*. Tarji'āt, fol. 158 *a*. The tract on reason and love (p. 596 *b*, art. IV.), fol. 160 *b*. Nasihat ul-Mulūk (art v.), foll. 161 *b*—166 *a*. The tract of Ankiyānū, (art. vi. 2), fol. 178 *b*. Questions of the late Sāḥib Dīvān, سوال صاحب دیوان ماضی (art III), fol. 179 *b*. Sāhibiyyah (art. xviii), beg. سخن بذکر تو آراستن مراد آمست, fol. 180 *a*. Muṭa'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'dī's. It is a wordy contest between Baghdād and Isfahan, مناظرات بغداد و اصفهان, written in ornate prose, alternating with Arabic and Persian verses

Beg. الحمد لله على نعمايه و الصلوة و السلام على محمد حر ابيـاياه

The author, 'Abd us-Salām B. Abil-Mājid,

surnamed Kamāl ul-Iṣfahānī, عبد السلام بن اسی الماحد الملقب بکمال الاصفهانی, is not to be confounded with the well-known poet Kamāl Isfahānī (p 580 *b*), whose proper name was Ismā'īl. He belongs to a later period (probably to the eighth century of the Hijrah); for he mentions Auhad 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-Ḥakk vad-Dīn Mubārakshāh, شهاب الحق والدين ... الصاحب المعظم الدستور الكرم نظام الاسلام و عون المسلمين ... مخدوم ممارکشاه, 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 دیوان افضل الشعرا والفضلا قدوة المحققین مشرف الدین مصلح السعدی قدس الله روحه العزیز علی ید العبد الضعیف پیاره بن شیخ جمال ساکن فوج

On the first page are two 'Arzdidahs of the reign of 'Ālamgīr, dated respectively the second and forty-sixth year (A.D 1069 and 1113).

Add. 25,812.

Foll. 217; 9¾ in. by 5½; 17 lines, 3⅜ in. 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 Dīvān of Sa'dī.

Contents: I. Foll. 2 *b*—12 *a*. The Persian Ḳasīdahs 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 Bīsutūn 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 Kasīdahs, 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'i'

IV. Foll 208 *a*—217 *a*. Rubā'is arranged according to the rhyme-letters.

Copyist: محمد الكاتب زرد

The MS. is endorsed دیوان شیخ سعدی. 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; 8¼ in. by 5¼, 17 lines, 3¼ in long; written in neat Nestalik, with two 'Unvāns, gilt headings, and gold-ruled margins; dated Rajab, A H. 871 (A D 1467).

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 Muhammad II. (A.H. 855—886).

درسم حزانه السلطان الاعظم مالك رقاب الامم خلدته الله فی العالم السلطان محمد خان بن سلطان مراد خان خلد الله تعالی ملکه وسلطانه

Copyist: بالی سلطانی الکاتب

Add. 16,811.

Foll. 202; 9½ in. by 7; 10 lines, 2½ 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; 11½ in. by 7¼; 11 lines, 2⅝ 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: فوام بن محمد شیرازی

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 تحیر فی داده سواء

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; 7½ in. by 4½; 11 lines, 1⅝ 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, 11½ in. by 6½; 12 lines, 3¼ 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; 8½ in. by 4⅝; 15 lines, 2⅜ 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; 7½ in. by 4⅜; 17 lines, 2⅝ 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 10¼; 12 lines, 5¾ 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'dī.

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-Dīn Mas'ūd, commonly called Ḥakīm Ruknā, حكيم ركن الدين مسعود الشهير بحكيم ركنا

Rukn ud-Dīn Kāshī, who adopted the takhallus of Masīh, was the son of Ḥakim Nizām ud-Dīn '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 Khulāsat 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 Palæographical Society, No. 50.

Add. 26,157.

Foll. 158; 9 in. by 5; 14 lines, 3 in. long; written in Indian Nestalik; dated Rabi' I, A.H. 1098 (A.D. 1687). [Wm. Erskine.]

The Būstān.

Add. 14,346.

Foll. 120; 8 in. by 4½; 15 lines, 2½ 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; 8½ in. by 5½; about 20 lines, 4 in. long; written in a rude Indian character, dated Mednīpūr, Orissa, Jumāda II., 17th year of Muḥammad Shāh (A.H. 1147, A D 1734). [Wm. Yule.]

The Būstān.

Add. 9696.

Foll. 169; 8¾ in. by 6¼; 13 lines, 3¾ in long; written in cursive Indian Nestalik, in the 18th century.

The Būstān.

Add. 5631.

Foll. 193; 7¼ in. by 5¼, 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 5¼; 15 lines, 3½ 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, 3½ in. long; written in Nestalik on European paper water-marked 1799. [J. F. Hull.]

The Būstān.

Add. 25,814.

Foll. 56; 7½ in. by 4½; 15 lines, 2½ in. long; written in Nestalik, probably in the 18th century. [Wm. Cureton.]

A commentary on the Būstān, by 'Abd ur-Rasūl B. Shihāb ud-Dīn, etc., al-Kurashī, عبد الرسول ابن شهاب الدس ابن عبد الله بن طاهر بن حسن القرشى

Beg. حمد بيحد حالقى را كه نقطرات مطراب وابرلنا

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 Catalogue, pp. 550, 552.

Add. 6627.

Foll. 179; 5¼ in. by 3⅜; 11 lines, 2⅜ 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 5½; 15 lines, 3½ in. long; written in Indian Nestalik, apparently in the 17th century.

كلستان

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; 9¼ in. by 5; 19 lines, 2⅝ in. long; written in Indian Nestalik, with 'Unvān and gold-ruled margins, probably in the 17th century. [Wm. Erskine.]

The Gulistān, with some marginal notes. It wants the Khātimah.

Add. 26,154.

Foll. 116; 8½ in. by 5½; 14 lines, 3 in. long, in a page; written in a coarse Indian character, about the close of the 17th century. [Wm. Erskine.]

The Gulistān, with copious marginal notes.

The notes have been written by Ibrāhīm B. Ḳāzī Husain, who also transcribed the last six leaves, which supply a defect of the original MS, and are dated Aurangābād, Zulḳa'dah, A.H. 1160 (A.D. 1747).

Add. 6658.

Foll 97; 8¼ in. by 4½; 14 lines, 3⅛ in. long; written in large Indian Nestalik; dated Sūrat, Jumāda II., A.H. 1193 (A.D. 1779).

The Gulistān.

Copyist. تلجارام ولد جكجيونداس

Add. 19,274.

Foll. 122; 10 in. by 7; 11 lines, 3⅞ in.

ong; written in Nestalik, with gold-ruled margins; dated Ṣafar, 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 Muharram, the 25th year of 'Ālam Shāh (probably for Shāh 'Ālam, *i. e.* A II. 1198, A.D. 1783). [John Crawfurd]

The Gulistān.

Copyist: اعا مرزا

Or. 349.

Foll. 144; 9 in. by 5¼; 13 lines, 3⅛ 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 Muharram, 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 و جل و هى نسخه الاوله
بخط المصنف عفا الله تعالى عنه يوم السبت
فى العشر الاخير من محرم سنة اثنين وستين و ستماية
يوم فتح شيراز وانتقال الملك من ال سلغر الى غيرهم

Add. 6626.

Foll. 112; 9¾ in. by 5¾; 14 lines, 3¼ 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, 2⅝ 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: Mahmūd B. 'Uṣmān B 'Alī ul-Lāmi'ī, محمود بن عثمان بن علي اللامعى

Beg. يا من تعالى عن ثناء الحلايق حناب 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; 6¾ in. by 4⅓; 21 lines, 2⅜ 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'ḳūb 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. 301), 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'ḳūb 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 102, where the same writer is said to have dedicated a commentary on the فرائض السجاوندي to Sultan Sulaimān.

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 4¾, 19 lines, 2⅞ 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 حملني من علماء البسيان

Muṣliḥ ud-Dīn Muṣṭafā B. Sha'bān, poetically surnamed Surūrī, was the son of a Gallipoli 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 Dīvān of Ḥāfiz and the Shabistān i Khayāl. See Ẕail ush-Shakā'iḳ, 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) Mustafā, 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 Rabī' 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; 8½ in. by 6; 20 lines, 4¼ 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 5¾; 21 lines, 3½ in. long, in a page; written in small Naskhi, apparently in the 18th century.

A Turkish commentary upon the Gulistān, with the text.

Author Shamʿī, شمعی

Beg. سپاس بی پایان اول صانع بی نظیره

Maulānā Shamʿi, whose original name was Mustafā Darvish, has commented several other Persian poems, as the Maṣnavī (p. 589 *a*), Makhzan ul-Asrār, Manṭik uṭ-ṭair, Pand-Nāmah, Būstān, the Dīvān of Ḥāfiẓ, etc. He died, according to Haj. Khal., some time after A.H. 1000. His commentary on the Subhat 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 Rabīʿ 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 Rabīʿ 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, 3⅜ in. long; written in Indian Shikastah-āmiz, 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 "Kilíd o Gulistán" 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-āmiz, apparently in the 18th century.

[Geo. Wm. Hamilton.]

بهار عمر

A commentary on the Gulistān.

Beg. عجم گلستان گفت کراً که از گلستانك

The author does not state his name, but gives to understand, in the conclusion, that it is connected with the words حی and عدل, it may be عبد الحی عادل.

It is stated in the preface that the work was written in the town of Palval (Thornton's Pulwul, 41 miles south of Dehlī), 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 گلستانم 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 کلس اعتدال and موجه معنوی.

Sloane 3587.

Foll. 55; 8½ in by 6; 13 lines, 3½ in. long; written in Indian Nestalīk; dated Rajab, A.H. 1118 (A D 1706)

زاد المسافرین

"Store of the wayfarers," rules of religious life, illustrated by anecdotes and fables.

Author: Amīr Ḥusainī, امیر حسینی

Beg. ای درتراز انکه حلی کدنند
آنانکه پدند و نا بهندد

Mīr Ḥusainī Sādāt, a native of Ghūr, became in Multān a disciple of Rukn ud-Dīn Abul-Fath, grandson and successor of the famous Shaikh, Bahā ud-Dīn Zakarīyyā (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 Sufi works in prose and verse; the following are especially mentioned· Kanz ur-Rumūz, Zād ul-Musāfirīn, Nuzhat ul-Arvāh, Rūḥ ul-Arvāḥ, Ṣirāṭ Mustaḳīm, Sī Nāmah, and Tarab ul-Mahasin. See above, p. 40 *a*, Ḥabīb us-Siyar, vol. iii., Juz 2, p. 74, Firishtah, vol. ii. p. 762, Riyāz ush-Shu'arā, fol. 116, and Ātashkadah, fol. 60.

The work is divided into eight Makālahs, 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, 2⅝ in. long, written in Nestalīk, with 'Unvān and gold-ruled margins; dated Muharram, A.H. 878 (A.D. 1473). [Cl. J. Rich.]

گلشن راز

"The rose-bed of mystery," a Sufi poem.

Author: Maḥmūd, محمود.

Mahmūd B. 'Abd ul-Karīm B. Yaḥyā ash-Shabistarī (or, as in the subscription of the present copy, Chapistarī), from Shabistar, a village at eight farsangs from Tabrīz, wrote, beside the present work, three Sufi tracts entitled Hakk ul-Yakīn (Add. 16,832, i., and Mélanges Asiatiques, vol. v. p. 229), Risālah i Shāhid, and Sa'adat Nāmah (Add. 27,261, xxiv). He died A.H. 720. See Majālis ul-'Ushshāk, fol. 97, Haft Iḳlim, fol. 508, Riyāz ush-Shu'arā, fol. 405, and Ātashkadah, fol. 17.

Beg. بنام آنکه جانرا فکرت 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-āmīz; 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 Nestalīk, with 'Unvān, illuminated headings, and gold-ruled margins; dated Rabī' I., A.H. 923 (A.D. 1517).

[H. STEINSCHUSS.]

كليات امير خسرو

The complete poetical works of Amīr Khusrau, who died A.H. 725; see p. 240 *b*.

The works of Amīr 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 Saifī, whose preface is preserved in one of the 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 که ار اول رادن 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 Sultānī, 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 Tāj ud-Dīn Zāhir, who, moreover, forged a chain ("Silsilah") for the fastening of that ship (or anthology, "Safīnah").

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 Dīvān. A similar Silsilah is found in each of the next-following four collections.

The Tuhfat us-Sighar consists of Kasīdahs and Tarji'-bands. They are in praise of Sultan Ghiyāṣ ud-Dīn Balban (A.H. 664—686), of his son Sultān-Muhammad Ḳā'ān, 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 Auliyā.

In this, as well as in the four following Divāns, every piece has prefixed to it the name and scansion of its metre.

II. Fol. 51 *b*. وسط الحيوة, Poems of middle life, with a prose preface.

Beg. حمدي كه ازميان جان دراند و ثناى

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 Ḳaṣīdahs and Tarjī'-bands, in praise of Niẓām Auliyā, 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 Zuḥ̱ijjah, A.H. 683, is here recorded. Others are addressed to Mu'izz ud-Dīn Kaikubād, who reigned A.H. 686—689, to Ikhtiyār ud-Daulah B. Kishlī Khān, and other Amīrs of that period.

III. Fol. 139 *b*. عزة الكمال, Poems of maturity, with preface.

Beg. غزوء كمال انساني از ديباجه 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, Sanāī and Khāḳānī in contemplative poetry, Razī and Kamāl in invention, Niẓāmī and Sa'dī in Maṣnavī and Ghazals. He then goes on to state that he had been urged to collect the present Dīvān by his brother, the eminent penman, 'Alā ud-Dīn 'Alīshāh, and expatiates on the great variety of poetical figures or ornaments صنعه 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 the end of A.H. 693.

This Dīvān, which exceeds the others in bulk, consists of Ḳaṣīdahs, fol. 190 *b*, Tarjī'-bands, fol. 286 *b*, and Ḳiṭ'āhs, fol. 297 *b*.

The poems are in praise of Niẓām ud-Dīn Auliyā, of the Sultans Mu'izz ud-Dīn Kaikubād (A.H. 686—689) and Jalāl ud-Dīn Fīrūz Shāh (A.H. 689—695), of the latter's successor, Rukn ud-Dīn Ibrāhīm (A.H. 695), of 'Alā ud-Dīn Muhammad Shāh (A.H. 695—715), lastly of the Amīrs Ikhtiyār ud-Dīn 'Alī B. Aibak, Saif ud-Daulah Bārbak, Tāj ud-Dīn Alp Khān Ghāzī, Tāj ud-Daulah Malik Chhajū, and some others.

IV. Foll. 317 *b*. بقيه نقيه, Select remnants, or poems of old age, with preface.

Beg. حمدى كه نقيهء نقيهء حياب در تحرآن

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 Dīvāns. The date of compilation is not given, but from the fact of an elegy on the death of Sultan 'Alā ud-Dīn, A.H. 715, being included, it may be inferred that the Dīvān was completed but a few years before the poet's death.

The collection consists of Kasīdahs, fol. 331 *a*, Tarjī'-bands, fol. 377 *b*, and Mukaṭṭa'āt, fol. 386 *a*. Most of the poems are addressed to Muhammad Shāh ('Alā ud-Dīn), others to his sons, Ḳutb ud-Dīn Mubārak Shāh and Khiẓr Khān, and to various Amīrs of his court.

The preceding four Dīvāns have been printed with the title of Kulliyāt i Amīr Khusrau in the press of Naval Kishor, Lucknow.

V. Fol. 393 *b*. ديوان امير حسرو, A collection of Ghazals and Rubā'īs.

Beg. اى زخيال ما دروں در نو خيال كى رسد

The contents originally formed part of the preceding four Dīvāns. 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,

foll. 861 *b*—871 *a*, are Rubā'is without alphabetical arrangement

VI. Foll. 871 *b*. مفتاح الفتوح, "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 در دام 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*. مطلع 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 الرحیم
خطبه قدس است نهلك قدیم

The poem is dedicated to Sultan 'Alā ud-Dīn Muhammad 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. حداوندا دلم را چشم نکشای
بمعراج بقیمم راه بنمای

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 دل حریفهٔ راز
عقل از تو شده حریفه 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* آئینهٔ سکندری, The mirror of Alexander, a counterpart to the Iskandar Nāmah of Nizāmī.

Beg. جهان پادشاها خدائی تراست
ازل تا ابد پادشاهی تراست

This poem is also dedicated to 'Alā ud-Dīn. It is stated at the end, fol 415 *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 حزاین 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, دل, 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 Ḳāzī 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 Kaikubād and his father Nāṣir ud-Dīn Bughrā Khān), Sultan of Bengal, which took place in Dehli, A.H. 688.

Beg. حمد خداوند سرایم نخست
باشود 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—534, and the extracts by Prof. Cowell, Journal of the Asiatic Society of Bengal, vol. xxix pp. 225—239.

The Kirān us-Sa'dain has been lithographed in Lucknow, A.H. 1259, and edited, with a commentary, by Maulavī Ḳudrat Aḥmad, Lucknow, A.H. 1261.

XIII. Fol. 660 *b*. نه سپهر, The nine spheres, a poetical description of the court of Ḳutb ud-Dīn Mubārak Shāh, with an account of the principal events of his reign.

Beg. خدارا کنم بر سر نامه داد
که بر بنده درهای معنی کشاد

In the prologue, which contains a dedication to Ḳutb ud-Dīn, Khusrau 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 Kaikubād, 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 حضر خان, "Duval-rānī Khiẓr Khān," a poem on the love adventures of Khiẓr Khān, son of Sultan 'Alā ud-Dīn, with Deval Rānī, the daughter of Rāi Karn of Gujrāt.

Beg. سرنامه بنام آن خداوند
که دلهارا بخوبان داد پیوند

This poem, which is dedicated to Sultan 'Alā ud-Dīn, was written at the request of prince Khiẓr Khan, from a narrative penned by himself. But it was not finished until after the death of 'Alā ud-Dīn and Khiẓr Khān. It is often called حضر خانی, and sometimes عشقیه or عشقه; but the above is the title given to it by the author in the introduction, fol. 809 *a*.

خطاب این کتاب عاشقی بهر
دولرانی حضر خان ماند در دهر

Khusrau states in the same passage that the heroine's name, which was originally دیولدي, had been changed by him, for convenience's sake, to دولرانی, pronouncing the first part like the plural of Daulat—

دول خوان جمع دولتها ست در سمع
درس نامه است دولتها بسی جمع

The text breaks off at the end of the section in which is recorded the tragic end of Khiẓr 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 Ẓul-ḳa'dah, A.H. 715. He adds that it consisted originally of 4200 verses; but that 319 lines added after the death of Khiẓr 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.

Foll. 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.]

دیوان امیر خسرو

The five Dīvāns of Amīr Khusrau in their original shape, that is to say, including the Ghazals and Maṣnavis. The MS. has some lacunes and transpositions, and the text is far from correct.

The contents are:—

I. Fol. 2 *b*. وسط الحیوه, the second Dīvān (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 سطرب هذ الصفحات

Contents: Ḳaṣīdahs, fol. 7 *b*. Tarji'-band, fol. 42 *a*.

This second section breaks off in the beginning of the last Tarji'-band (Add. 21,104, fol. 132 *b*).

II. Fol. 52 *b*. بقیه نقیه, the fourth Dīvān (p. 610, art. iv.), wanting the preface, and some lines at beginning and end. It begins with the following verse of the Silsilah:—

بقیه است نقیه زنیض طبع من ابن

Contents: Ḳasīdahs, fol. 52 *b*. Tarji'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'is, fol. 130 *a*.

The Ghazals, in this and the following Dīvāns, are not in alphabetical order.

III. Fol. 141 *a*. تحفة الصغر, the first Dīvān (p. 609, art. i.) wanting the preface and about three pages at the beginning.

Contents Ḳaṣīdahs, fol. 141 *a*, Tarji's, fol. 163 *a*. Ḳiṭ'ahs, fol. 167 *b*. Ghazals, fol 169 *a*. Maṣnavīs, fol. 184 *a*. Rubā'is, 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. باز ان بلا عاشقان ادلك بصحرا می رود

V. Fol. 223 *a*. The latter half of the second Dīvān, وسط الحیوه, beginning with the last Tarji'-band, and containing Ḳiṭ'ahs, fol. 223 *a*, Maṣnavīs, fol. 227 *a*, Ghazals, fol. 236 *a*, and Rubā'is, fol. 307 *b*.

VI. Fol. 327 *b*. غرب الکمال, the third Dīvān, with the preface, to which is prefixed the following line in Arabic:

الله اطلع اهله العرر من هذه عرة الکمال

Contents: Kasīdahs, fol. 359 *a*. Tarji's, fol 417 *b*. Ghazals, 423 *a*. Rubā'is, fol. 425 *a*.

There is a gap, apparently of considerable extent, after fol. 422; the latter part of the Tarji's, the whole of the Ḳiṭ'ahs and Maṣnavis, and the greater part of the Ghazals are wanting.

VII. Fol. 442 *b*. نهایت الکمال, the fifth of the author's Dīvāns, comprising the poems of the last years of his life, with a preface.

Beg. بسم الله الواهب الدی وهب الشعرا المتحیرة

The preface, which is confined to the praises of God, the prophet, and the author's spiritual guide, Niẓām ud-Dīn, gives no clue to the date of the compilation. But the Dīvān includes an elegy on the death of Sultan Ḳuṭb ud-Din Mubārak Shāh, A.H. 720, fol. 464 *b*, several poems addressed to Ghiyās 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 Muhammad 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*. Ḳasidahs, fol 444 *a*. Tarji's, fol. 464 *b*. Masnavīs, fol 469 *a* Kiṭ'ahs, fol. 473 *b*. Ghazals, fol. 475 *b*. Rubā'īs, fol. 519 *a*.

The Nihāyat ul-Kamāl is mentioned in the Mir'āt Aftābnumā, fol. 111, as the last of the five Divāns of Khusrau.

Add. 23,549.

Foll. 290; 9½ in. by 5½; 19 lines, 3¾ in. long; written in Nestalik, apparently in the 17th century. [Robert Taylor.]

غرة الكمال

The third Dīvān of Amīr 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*). Ḳasīdahs, fol. 59 *b* Tarji's, fol. 150 *b*. Ghazals, fol. 161 *b* (Add. 25,807, foll. 205 *a*—208 *b*). Kiṭ'ahs, fol. 170 *a*. Maṣnavis (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'is, foll. 254 *a*—291 *b*, (also imperfect at beginning and end, corresponding to Add. 25,807, foll. 427 *a*—438 *a*).

The Maṣnavis include Miftāh ul-Futūh (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 margins, dated Ramaẓān, A.H. 890 (A.D. 1485). [Sir John Campbell.]

ديوان امير خسرو

A collection of Ghazals from all four Divāns of Amīr Khusrau, arranged in one alphabetical series.

Beg حمد رانم در زبان لله رب العالمين
انك جان بخشيد در قران هدى للمتقين

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 Mukaṭṭa'āt, fol. 453 *a*, not in alphabetical order, and some Rubā'is alphabetically arranged, fol. 465 *a*.

Copyist: حلال الدين 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 Dīvān of Amīr Khusrau, substantially agreeing, in both contents and arrangement, with the preceding MS. It contains also some Muḳaṭṭa'āt, fol. 313 *b*, and Rubā'is in alphabetical order, fol. 319 *a*.

Copyist: نعيم الدين بن حاجى صدر الدين المدهب

Add. 7757.

Foll. 452; 9 in. by 5; 15 lines, 2⅜ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Cl. J. Rich.]

The Dīvān of Amīr Khusrau, containing Ghazals in alphabetical order, and, at the end, Muḳaṭṭa'āt, fol. 434 *a*, and Rubā'is, fol. 440 *b*, both without alphabetical arrangement.

The contents differ considerably from those of the two preceding copies.

Add. 7756.

Foll. 174; 8¼ in. by 5¾; 14 lines, 3¼ in. long; written in Nestalık, with gold-ruled margins, apparently in the 16th century.

[Cl. J. Rich.]

The Dīvān of the same poet, containing Ghazals in alphabetical order, a Tarjī', fol. 163 *a*, some Kıt'ahs, fol. 164 *a*, and Rubā'īs, fol. 166 *b*, the last two sections without alphabetical arrangement. All the Ghazals in ı, 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; 7¾ in. by 4¼; 13 lines, 2⅞ in. long; written in Nestalik, apparently in the 16th century. [Geo. Wm. Hamilton.]

Ghazals selected from the four Dīvāns of Amīr Khusrau (p. 609, artt. i.—iv.), and alphabetically arranged.

Beg. دیدم بسی زمانه مرد ارمای را
سازنده نیست هیچ امیرو کدای را

Each Ghazal has a heading showing from which of the four Dīvāns 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'is in alphabetical order, are by a later hand.

Foll. 260—267 contain Jāmī's preface to his Haft Aurang, fol. 260 *b*, and the beginning of the Silsilat uz-Zahab.

Add. 24,983.

Foll. 136; 10⅛ in. by 7¼; 22 lines, 3⅝ in. long, with 48 lines in the margin; written in four gold-ruled columns, in a minute Nestalik, with rich 'Unvāns and marginal ornaments; dated Herat, A.H. 917 (A.D. 1511); bound in stamped and gilt leather.

خمسهٔ امیر خسرو

The Khamsah, or five poems of Amīr Khusrau (p. 611, artt. vii —xi.), viz.: Matla' ul-Anvār, fol. 2 *b*. Shīrīn u Khusrau, fol. 28 *b*. Majnūn u Lailā, fol. 60 *b*. A'īnah i Sikandarī, fol. 80 *b*. Hasht Bihisht, fol. 113 *b*.

An illuminated shield on the first page contains the following inscription: کتاب خمسهٔ امیر خسرو دهلوی علیه الرحمه ترسم خزانه السلطان الاعظم الخاقان الاعدل الاکرم ابو المعالی سلطان حسین بهادر خان خلد ملکه

"The five Poems of Amīr Khusrau of Dehlī, mercy be upon him; for the library of the great Sultan, the just and noble Khāqān, Abu-l-Ghāzī Sultān Ḥusain Bahādur Khān, may his reign last for ever."

Abul-Ghāzī Sultān 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'īl Ṣafavī.

At the end of the Matla' ul-Anvār is found the following subscription: تمت الکتاب بید دراب اقدام الفقرا محمد علی بن درویش علی بلده الهراب حفظه الله عن الافات و البلیات فی شهر جمادی الاخر سنه سبع عشر و تسعماده

Similar colophons, bearing the same date, are appended to the fourth and fifth poems.

On the first page is impressed the seal of Ḳābil Khān, servant of 'Ālamgīr Pādishāh, with the date 1097. Ḳābil Khān was appointed imperial librarian about the middle of 'Ālamgīr's reign. See Taẕkirat ul-Umarā, fol. 82.

Add. 22,699.

Foll. 209; 13¼ in. by 8¾; 22 lines, 5¼ in. long; written in Nestalık, 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 الحسینی

Add. 7752.

Foll. 188; 9 in. by 6¼; 25 lines, 4 in. long; written in small Nestalik, in four columns, with five 'Unvāns; dated Rabī' II., A.H. 981 (A.D. 1573). [Cl. J. RICH.]

The same Khamsah.

Copyist: عبد الحسین بن جمشید

Add. 7751.

Foll. 245; 9½ in. by 6¾; 19 lines, 4¼ 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 Kāzim B. Jalāl ud-Dīn Muḥammad Māzandarānī to his son Muhammad Hāshim. The former's seal bears the date 1100.

Add. 26,159.

Foll. 232; 10½ in. by 6½; 20 lines, 4¼ 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 4½; 19 lines, 2⅝ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān; dated Rāndījah, district of Aḥmadābād, Gujrāt, Zulḥijjah A.H. 995 (A.D. 1587).

Matla' ul-Anvār (see p. 611, art. vii.).

Copyist: مظفر قلی ابن شاه قلی ارلات

Add. 24,054.

Foll. 150; 10 in. by 6¼; 15 lines, 3¾ in. long; written in fair Nestalik, with gold headings; dated Sha'bān, A.H. 885 (A.D. 1480).

A'inah i Sikandarī (see p. 611, art. x.).

Add. 16,785.

Foll. 99; 5¼ in. by 3¾; 13 lines, 1¾ in. long, with 8 lines in the margin; written in small Nestalik, apparently about the close of the 15th century. [WM. YULE.]

Hasht Bihisht (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 Ḳādiriyyah in A.H. 1050.

Add. 16,784.

Foll. 110; 8¼ in. by 4; 15 lines, 2⅝ in. long; written in Nestalik; dated Fatḥābād, Rabī' I., the 9th year of Muḥammad Shāh (A.H. 1139, A.D. 1726). [WM. YULE.]

The same poem.

Copyist: محمد نجم الدین حسینی

Add. 7753.

Foll. 145; 9¾ in. by 6½; 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.]

Kirān us-Sa'dain; see p. 611, art. xii.

The MS. is endorsed زبدة التمثیل حسرو دهلوی

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; 8¼ 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 الحسنى

Add. 18,413.

Foll. 104; 9 in by 5, 15 lines, $3\frac{1}{8}$ in. long, written in Nestalik; dated Shāhjahānābad, in the reign of Muhammad Shah (A D 1719—1748). [Wm Yule]

The same poem

Copyist · مد محمد على سيالكوتى

Add. 16,786.

Foll. 161; 9¼ in. by 5; 12 lines, 3¼ 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 6¼; 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 شيخ محمد حباب انصارى

Or. 364.

Foll 65; 9 in by 5½; 20 lines, $3\frac{3}{8}$ in long, written in small Nestalik, dated Safar, A.H. 1136 (A D. 1723)

[Geo Wm. Hamilton]

A commentary on the Kiran us-Sa'dain

Author Nūr Muhammad, called Kāzi Nūr ul-Hakk Dihlavi, نور محمد المدعو بنورالحق دهلوى

حضده كبريا وجلال مر دادشاهى را Beg

The work is dedicated to Majd ud-Din Maulānā Shaikh 'Abd ul-Hakk, the author's father and instructor Both have been already mentioned See pp 14 *a* and 221 *b*

The date of composition, A.H 1011, is ingeniously indicated in the following chronogram —

چشم عمر ار رمان بر دارند
مى شود شرح فران السعدين

It is obtained by deducting from the total produced by the title شرح فران السعدين, namely 1084, the "eye" of the word عيب "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 5¼; 14 lines, 2¾ in long, written in fair Nestalik, with 'Unvan and gold-ruled margins, dated A H 982 (A.D 1574) [Geo Wm Hamilton]

Duvalrani Khizr Khan (see p 612, xiv), with three whole-page miniatures in the Persian style.

Add. 7754.

Foll. 153, 9½ in by 6; 12 lines, 2¾ 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

Harleian 414.

Foll. 120; 9½ in by 5¼; 19 lines, 3¼ in. long; written in cursive Nestalik, in Sultānpūr, apparently in the 17th century

The same poem, called in the subscription كتاب عشقيه

Copyist محمد لطيف بن محمد شريف اس داداشاه دردى لكهى

Add. 24,952.

Foll 260, 7½ in by 4¼, 14 lines, 2 in long; written in neat Nestalik, with 'Unvān and gold-ruled margins, dated A H. 922 (A D 1526).

ديوان حسن دهلوي

The Dīvān of Mīr Ḥasan, of Dehli.

Beg ای حاکم جهان و جهان داور حکم
محدث همه بدایع و تو مبدع قدم

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 Ghiyāṡ 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 Amir Khusrau's influence, the circle of disciples which surrounded Nizam ud-Dīn Auliyā, 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 Muhammad B Tughluk, in A.H. 727 (see Badaoni, vol 1 p. 226), laid Dehli waste, and forcibly removed its inhabitants to his new capital Deogir, or Daulatābād, Amīr Ḥasan went with them, and died, according to the same author, p. 201, in the same year. Takī Kāshī, however, gives A. H 745, and the Khulāṣat ul-Afkar, fol 65, A H 738, as the date of Mīr Ḥasan's death.

The historian Ziyā Barani, who was the constant associate of Mīr 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 Tārikh i Fīrūzshāhī, 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 Iklīm, fol. 153, and Daulatshāh, fol. 168 See also Hammer, Redekunste, p 232, and Sprenger, Oude Catalogue, p. 418

Contents. Kasidahs, not alphabetically arranged, fol. 2 *b*. Ghazals in alphabetical order, fol. 35 *b*. Kit'ahs, fol. 244 *a* A Masnavī, in praise of Sultan 'Ala ud-Dīn, fol. 246 *b* Rubā'is, fol. 248 *a*

The Kasidahs are nearly all in praise of Sultan 'Alā ud-Dīn Khiljī (A.H 695—715) Two are addressed respectively to Ulugh Khān (afterwards Sultan Muhammad), and Khizr Khān, the sons of Sultan Ghiyāṡ ud-Dīn Tughluk (A H 720—725)

A note on the first page states that the MS. belonged to Kātib Zādah Muhammad Rafi', the first court physician, سر اطباى حاصه

Copies of the Dīvān 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; 7½ in. by 4½, 16 lines, 2½ in. long, written in neat Nestalik, in two gold-ruled columns, probably in the 16th century.

[Cl. J. Rich]

ديوان اوحدي

The Dīvān of Auḥadī.

Rukn ud-Dīn Auhadī, sometimes called Marāghī, from Marāghah, which appears to have been his birthplace, and sometimes Isfahānī, from his habitual residence, Isfahan, took his poetical surname Auhadī from his spiritual guide, Shaikh Auhad ud-Dīn Hamid Kirmānī, who died A.H 697 (see Oude Catalogue, p 48, and Nafahāt, p 684). He left, besides his Dīvān, a poem called Jām i Jam, composed A.H. 733, and another entitled Dah Nāmah, dedicated to a grandson of Nasīr ud-Dīn Tūsī (Majalis ul-Mūminīn, fol. 334, and Haj Khal, vol. iii p 239). Auhadī died in Marāghah, near Tabrīz, and the date of his death, A H 738, was engraved upon his tomb See Nafahat ul-Uns, p 706, Lubb ut-Tavārīkh, Add. 23,512, fol. 107, and Riyāz ush-Shu'arā, fol 20

Daulatshāh, who with his usual inaccuracy confounded Auhadī with his master Auhad ud-Dīn, makes him die A H. 697 He has been followed by Takī Kashī, Oude Catalogue, p 17, and the Haft Iklīm, fol 362 Compare Sprenger, Oude Catalogue, p 360

Contents: Kasīdahs and Tarjī'-bands, fol. 1 *a*. This section, which contains religious and Sufi poems, without alphabetical arrangement, is imperfect at the beginning. The first complete piece begins thus:—

هوس کعبه وان منزل وانخاست مرا

Ghazals in alphabetical order, fol. 48 *a*, also imperfect at the beginning The first complete Ghazal begins thus —

ای عم عشق تو دار عارما

Rubā'īs, without alphabetical arrrangement, fol 297 *a*.

In a poem included in the first section, fol. 16 *b*, Auhadī addresses Khwājah Salmān (p 624 *b*), a contemporary poet, whose pride and ambition he severely reproves.

The Dīvān of Auhadī is mentioned by Haj Khal. vol. iii. p. 264, and an extract from it is noticed in the Gotha Catalogue, p 72

Add. 7090.

Foll 156, 9 in by 5, 15 lines, 2⅝ in long, written in Nestalik, dated Sirhind, Zulka'dah, A.H 1038 (A D. 1629)

جام جم

"The Cup of Jamshīd," a poem in the style of the Hadīkah of Sanā'ī (p 549 *a*), and in the same measure, by Auhadī

Beg قل هو الله لامرء قد قال
من لم الحمد دائما مدوال

The prologue contains eulogies upon the reigning Sultan Abu Sa'īd, (A H 716—736), and his Vazīr Ghiyās ud-Dīn Muhammad 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 تاریخ سر کردم قال
مقصد رفته بود سی وسه 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.

Foll. 114, 8 in by 4½, 17 lines, 2¾ 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*

مقصدی رفته بود وسی ودو 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; 12¾ in by 9¼, 25 lines, 5 in. long, written in a small and elegant Nestaliḳ, 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, حواجوی کرمانی

Kamāl ud-Dīn Abul-'Aṭā Maḥmūd 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 "Chudschu 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 Tārīkh i Ja'farī, quoted in the Lubb ut-Tavārīkh, Add. 23,512, fol 118, he began his poetical career as a panegyrist of the Muzaffaris, but having left them, in consequence of some slight, he repaired to the court of Amīr Shaikh Abu Ishāk (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 Takī 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 Simnān, 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 Ḥabīb 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-Nāmah, 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 Ātashkadah, fol. 62. Other notices are to be found in Majālis ul-Mūminin, fol. 543, and Haft Iḳlim, fol. 119. See also Hammer, Redekunste, 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 Humāi, prince of Zamīn Khāvar, and Humāyūn, a daughter of the Faghfūr, or emperor of China; a Maṣnavī in the same metre as the Iskandar Nāmah of Nizāmī

Beg. بنام خداوند بالا و پست
که ار هستش هست شد هر چه هست

In the prologue, after duly praising the reigning sovereign Abu Sa'īd Bahadur Khān, and his Vazīr Ghiyas ud-Dīn Muhammad (son of the historian Rashīd ud-Dīn), the author says that he had been induced to compose this poem by the illustrious Ṣadr, Abul-Fath Majd ud-Dīn Mahmūd, who had supplied him with a genuine Persian theme, and had urged him to "sing to the Muslims a Magian spell," بسوز معان بر مسلمان بخوان

From the epilogue we learn that the poem was composed in Baghdād, where Khwāju was pining for his native Kirman, and that it was completed in A.H. 732, a date expressed by the chronogram دل in the following lines:—

کنم بدل ترهر کسه دارد هوس
که دارنج این نامه بدلست وبس

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. نسم من لا اله الا هو
صبغ لفظی ورس معناه

The greater part of the prologue is taken up by an invocation to Shaikh Abu Ishāk 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, Dict. Geographique, 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 Ishāk (A.H. 742—754), and some advice to his own son, Mujīr ud-Dīn 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 (Khirkah), and upon his work the title of Kamāl Nāmah. The date of composition, A H. 744, is stated in the following lines:—

شد نظارنم هفصد و چل و چار
کار این نقش آدری جو نگار

The same verse is quoted in the Habīb ut-Siyar as giving the date of the completion of the Khamsah.

The poem is divided into sections (Bab), 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*. روضه الانوار, the "Garden of Lights," a Sufi poem in twenty sections (Makālahs).

Beg. رئست الروضه في الاول
نسم الهٍ صمدٍ مفضل

It is dedicated to Shams ud-Dīn Mahmūd B. Ṣā'in, to whom the poet had been recommended, as he states in the epilogue, by his patron, Tāj ud-Dīn Aḥmad 'Irākī.

Shams ud-Dīn Maḥmūd B. Sā'in was first attached to the Chūpānī princes Amīr Pīr Husain and Malik Ashraf, by whom he was put in possession of the fortress of Sīrjam He surrendered it, A H 744, to Amīr Muhammad Muzaffar Sent by the latter to Shīrāz on a mission to Amīr Shaikh Abu Ishāk, he deserted his patron to enter the service of his rival, by whom he was appointed Vazīr. He died in an encounter with the Muzaffarīs on the 4th of Safar, A H. 746, a date recorded by Khwāju in verses quoted by Hāfiz Abrū, see Or. 1577, and Ḥabīb us-Siyar, vol iii, Juz 2, p. 18.

Tāj ud-Dīn 'Irākī, a wealthy inhabitant of Kirmān, was one of the first who came out of that city, then besieged by Amīr Muhammad Muzaffar, to submit to the conqueror (A H 741). Raised by him to the Vazīrate, 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 Ishāk Ibrāhīm Kāzarūnī, and completed A H 743.—

حیم زداد شده نرمم ودال
وامده حون عن معمل 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, Mīr 'Alī Tabrizī, who signs میرعلی بن الیاس السمرقندی الهروی

In some lines quoted in the Majālis ul-Muminīn, fol 486, Sultān 'Alī Mashhadī, a penman of great repute (see p 573*a*), calls Mīr 'Alī

Tabrizī the inventor of the Naskh-Ta'līk, 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 Rauẓat 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-Fath Bahrām: برسم کتب خانه شهریار ابو الفتح بهرام حم افتدار

The MS. contains nine whole-page miniatures in a highly finished Persian style

Add. 7758.

Foll 178; 8¾ in by 6; 21 lines, 4 in long; written in Nestalik, in four gold-ruled columns, with four 'Unvāns; dated Rabī' 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, foll 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 Rabī' II., A H 736, and Ghiyās ud-Dīn was put to death in Ramazān of the same year.) Subsequently, however, his patron, Tāj ud-Dīn Ahmad 'Irākī (see p 621 *b*), having proceeded from Kirman 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 Mahmūd B. Ṣā'in (see p. 621 *a*), who recompensed him beyond his hopes.

II. Fol. 57 *b*. گل و نوروز, 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 Shīrīn

Beg نام نفشند حلوت خاك
عدار افرور مه رودان افلاك

It is dedicated to the same Vazīr, Tāj ud-Dīn 'Irākī, whose generous reward is thankfully recorded in the epilogue The date of composition, A H 742, is stated in the following lines:—

سرور جشم و ارمه دال رفته
رهجرت تا و مشم و دال رفته
دوشش در مقصد وسی کشده افروں
نساناں امد انس نظم همایوں

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 نامه, the "Book of Jewels," a Maṣnavī in praise of the Vazīr Bahā ud-Dīn Mahmūd and his ancestors.

Beg نام نام بخش دادداران
کدای درکه او شهرداران

The prologue contains eulogies on the reigning prince of Kirmān, Amir Muhammad Muzaffar, and on his Vazīr, the above-named Bahā ud-Dīn Mahmūd 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 Saljūk empire, Nizām ul-Mulk (see p. 444 *a*), and of his forefathers Each of these becomes in turn the theme of hyperbolical 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. Hamid ul-Mulk Maḥmūd, who died in Tabrīz, and was buried in Jarand, b. Kivām ul-Mulk Nur ud-Dīn Mas'ūd, Vazīr of Ḳizil Arslān, also buried

in Jarandāb. Fakhr ud-Dīn Aḥmad, who died in Sīvās. Zakī ud-Dīn Mahmūd, who became Vazīr of the Khākān of Turkistan, and was called Atā Mahmūd He died in Āzarbāijān. 'Izz ud-Dīn Yūsuf, who served Yūsuf Shāh and Amīr Muzaffar, and died in Rūm. Bahā ud-Dīn Mahmūd, for whom the poem was written.

Kasīdahs in praise of the same personages, and in the same order, are mentioned by Erdmann, l.c, p 215, as forming part of the Dīvān 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

رسرور [sic] مه دلك دهم رفعه
رهجرب دال و واو و ميم رفعه

V Fol 155 *a* Rauzat ul-Anvār (see the preceding MS, III), wanting two leaves at the beginning

Copyist علی بن حسین بن عباد الدس الحسنی

Or. 28.

Foll 86, 7 in by 5¼, 13 lines, 3 in long; written in cursive Naskhī, dated Rajab, A H 881 (A D 1476)

[G C Renouard]

مونس الارواح

The Dīvān of Haidar, حدر

ای رهسبی علعلی درملت حان انداحده
عکس نور داب حود راس و حان انداحده

The poet, no record of whom has been found, uses Haidar as his takhallus, and is called in the heading and subscription Haidar ush-Shīrāzi. The Dīvān shows that he lived in Shīrāz, 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'id, which took place A H 736, and, fol 78, two satires against a contemporary poet, Khaju Kirmānī (see p. 620 *a*), whom the author charges with disparaging Sa'di, while plundering his Dīvan, and declares unable to compete in poetry with himself —

مبر در پیش شاعر نام حواحو
که او درددست ار دنوان سعدي
چو نتواند که با من شعر کوند
چرا کوند سخن در شان سعدی

The other satire, beginning

حواحوٴ درد کابلی ار شهر کرمان می رسد
موردست او در شاعری نرد سلمان می رسد

was composed when Khwājū came from Kirmān to Shīraz, and is stated, in the heading, to have been recited in the presence of Amīr Shaikh Abū Ishāk (A H 742—754).

There are also three Kasīdahs addressed to Nusrat ud-Dīn Shah Yahyā, of whom the poet says, fol. 27, that he had, in the presence of Sultan Muhammad, gloriously vanquished Akhī at the gate of Tabrīz, and had received as his reward the sovereignty of Yazd, the seat of his father —

نصرة دنیا و دین کردون قرار شرق و غرب
شاه یحییٴ مظفر سایهٴ پروردکار

در نر سلطان محمد پهلوان شرق و غرب
نر در نرنز نشکسی احی در کارزار
چون چنین نام آوری کردی بهنکام نرد
سنحی نام اوری دادت حدنو دادنار
با نسلطانی نشفی نر سر نخت پدر
آمدی و نرد نکرفی نعرم اسنوار

Shāh Muzaffar, the eldest son of Amīr Muhammad Muzaffar, the founder of the Muzaffari dynasty, had died in his father's life-time, A H 754 (see Matla' us-Sa'dain, fol 91) His eldest son, Nusrat 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 Āzarbaijān, 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, Shah 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 Timūr, after his conquest of Shīrāz, A H. 789, at the head of the government of Fars, 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 Muzaffari princes by the ruthless conqueror.

Another Kasīdah, composed in Yazd, fol. 43, is in praise of Sharaf ud-Dīn Shāh Husain.—

شرف دنیا و دین بحر هنر شاه حسین
آنك کوانش علامست و فلك خدمتکار
مثل این شاه جهان کس نباشد هرگز
نه در این مملکت نرد که در هیچ دیار

Shāh Ḥusain was the third son of the above-mentioned Shāh Muzaffar, and apparently succeeded his elder brother, Shāh Yahya, in the principality of Yazd, but the exact period is not recorded

The Dīvan, which begins with seven Kasīdahs 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 حیدرکتاب عشق بسار
کزان کتاب بود کار بسته را مفتاح
بگفتمش که کتاب مرا چه نام نهی
بگفت نام کتاب تو مونس الارواح

Transcriber: محمد بن حسن بن عبد الله الکسکاری

Add. 27,314.

Foll. 400; 11 in. by 6¼; 19 lines, 3⅛ in long; written in Nestalik, probably in India, in the 17th century. [D. FORBES]

The poetical works of Salmān Sāvaji, سلمان ساوجی

Khwājah Jamāl ud-Dīn Salmān, son of Khwājah 'Alā ud-Dīn Muhammad, 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 Kasīdah writers, especially of Kamāl Ismā'il, whom he often surpassed, but did not reach the same eminence in the Ghazal

In his Firak Nāmah, which he composed, as stated in the Habīb us-Siyar, vol. iii, Juz 1, p. 136, A H 761, Salmān says that he had completed his seventy-first year·

کنون سالم از شصت وانك در گذشت
بساط نشاطم فلك 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, Ghyās ud-Dīn Muhammad, who died A.H. 736. But his brilliant career as court-poet commenced in the time of the founder of the Ilkānī dynasty, Amīr Shaikh Ḥasan Buzurg, who rose to power after the death of Sultan Abu Sa'īd, A.H. 736, held his court in Baghdad, 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 Tabrīz, 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 (Matla' us-Sa'dain, fol. 148), Salmān maintained for some time the same influential position under his son and successor, Sultān 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 Kasidahs 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 Ṭabakāt i Shāhjahānī, fol. 38, places that event in A H 778, Haj Khal., vol iv. p 389, in A.H 779, and Takī 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 Majalis ul-Mūminin, fol. 547, Haft Iklīm, fol. 408, and Riyāz ush-Shu'arā, fol. 208. See also Hammer, Redekunste, 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 Khwurshīd, a Masnavī poem in the measure of Khusrau u Shirīn.

Beg. الٰهی پرده پندار نکشای
در گنجینهٔ اسرار نکشای

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, Nizāmī'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 نامهٔ فرهاد و خسرو
برآور خسروانه نقشی از نو
. . . . .
رواجی نیست آن سیم کهن را
بنامم سکهٔ نو زن سخن را

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 ده پنجه سال نعمت
اگرداری هوس درباب فرصت

In the epilogue Salman regrets his departed youth, and complains of the infirmities of age. His figure is bent like a bow, nothing but skin and bones.

مرا ددست خویش چنں کمانی
نه نعنی بوسمی دسر اسخوانی

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 انس بدیع معانی جمادی الثانی
سنه ثلاث و ستین و سبعماید تمام

The Jamshīd of Salmān is not the mythical king of Persian tradition, but an imaginary prince, son of the Faghfūr, or emperor of China. The heroine is a daughter of the Ḳaisar of Rūm.

II. Fol 85 *a* فراق نامه, the "Book of Separation," a Masnavī

Beg. بنام خدای که دا نمره حاك
درآمیخت اس کوهر جان پاك

It was written, like the preceding, for Sultān Uvais, who had desired Salmān to compose a poem on the pangs of absence

رمں نامهٔ خواست اندر فراق
که آں نامه باشد سراسر فراق

It is stated in the Ḥabīb us-Siyar, vol. iii, Juz 1, p. 136, that Sultān Uvais was then pining for his minion Bairām Shah, 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 Mahbūb. See Haj. Khal., vol. iv. p. 389.

III. Fol. 117 *a*. Kasīdahs 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: Muhammad and 'Alī, fol. 117 *a*. Sultān Uvais, fol. 128 *b* Jalāl ud-Dīn Shaikh Husain (A.H. 776—784), fol. 222 *a*. Nūyān A'zam Shaikh Ḥasan Beg (Hasan Buzurg), fol 228 *a* Dilshād Khātun (wife of the preceding), fol 248 *b*. Dūndī Sultān (wife of Sultān Uvais), fol. 268 *a*. Shams ud-Dīn Zakariyyā (Vazīr of Sultān Ḥusain), fol 272 *b*. Shāh Mahmūd (the Muzaffarī, who died A.H. 776), fol 277 *a*. Shāh Shujā' (A.H. 759—786), fol 279 *b*. Ṣāhib Ghiyās ud-Dīn Muhammad (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 Ilkan, Shaikh Hasan, Sultān Uvais, and Dūndī Khātūn

V. Fol. 295 *a*. Muḳaṭṭa'āt, without alphabetical arrangement. Several of these relate to contemporary events, fixing their dates, as, for instance, the death of Shaikh Hasan Chūpānī 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 'Arzdīdahs, one of which is dated A.H. 1062.

Add. 7755.

Foll. 134; 9¾ in. by 6½; 12 lines, 3¼ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān, apparently in the 16th century. [Cl. J. Rich.]

Jamshīd u Khwurshīd. 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, 2⅔ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān and gilt headings; dated Zulhijjah, A.H. 876 (A.D. 1472). [J. F. Hull.]

مهر و مشتری

The tale of Mihr and Mushtarī, a Maṣnavī poem.

Author: 'Assār, عصار

Beg. بنام پادشاه عالم عشق
که دامش هست نقش خاتم عشق

Maulānā Muḥammad 'Aṣṣār, of Tabrīz, is mentioned in the Lubb ut-Tavārīkh as one of the panegyrists of the Ilkānī Sultan Shaikh Uvais (A.H. 757—776). He died, as stated in the same work, A.H. 779, or, according to Takī Kāshī, Oude Catalogue, p. 18, A.H. 784. Very meagre notices of him are found in the Bahāristan, fol. 68, Haft Iḳlīm, fol. 513, and Ātashkadah, fol. 18. See also Hammer, Redekunste, 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:

ببسته از گهرهای قصاید
بکردن بادشاهانرا قلاید
بمداحی بسی گوهر فشانده
قصاید گفته و بر کس نخوانده

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:

کنوں از هر سه زمن معنی دهد دست
بعبر از مثنوی در دفتر هست
دران میرب نماید ساحت مدحل
که تا کردد ارو دیوان مکمل

After urging two objections, the absence of any patron of poetry, especially in "this town of Tabrīz," and the unapproachable standard of perfection held up by Nizāmī, the author yields, and relates to his friend the tale of Mihr and Mushtarī, "the story of a love free from all weakness, pure of all sensual desire."

بس انکه کردم از راي درایت
زمهر و مشتري بروی حکایت
ازآن عشقی ز هر علت معرا
وزان مهری ز هر شهوت مبرا

The author states in the conclusion that the poem was completed on the tenth of Shavvāl, A.H. 778:

دسرور واو و دال از ماه شوال
رهجرت رفته حا و عین با دال [دال]

and that it consisted of 5120 distichs,

نکوش پنج الفست و صد و بست

The above date, which had been arbitrarily changed to A.H 674 by C. R. S. Peiper, Commentatio de libro Persico Mihr o Muschteri, 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 Ramaẓān, A.H. 855 (A.D 1451). [Cl J Rich]

دیوان حافظ شیرازی

The Divān of Hāfiz Shirāzī.

Beg. الا یا ایها الساقی ادر کاسا ونا ولها
که عشق آسان نمود اول ولی افتاد مشکلها

Hāfiz Shīrāzī, originally called Shams ud-Dīn Muhammad, 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 Anacreontic strains, the expression of sensuous ideas. Jami says in the Bahāristan that he is as great in the Ghazal as Zahīr Fāryābī in the Kasīdah. 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 Amīr Shaikh Abū Ishāk (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 Mansūr (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 Timur. Two poems in his praise, quoted in the Matla' us-Sa'dain, fol. 198, are probably the latest compositions of Ḥāfiz, who died A H 791, or, according to less trustworthy authorities, A.H. 792

The first is the date recorded by Muhammad Gul-andām, the friend of Ḥāfiz, 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 حاك مصلى in the following chronogram, found in some copies of Gul-andām's preface.—

چو در حاك مصلی ساخت منزل
بجو داریحش ارحاك مصلی

It has been followed by the Lubb ut-Tavārikh, fol. 117, and by Taḳī Kāshī, Oude Catalogue, p. 19.

The second date, A.H. 792, is expressed by another chronogram, which, although contradicting the direct statement of Gul-andām, has found its way into most copies of the same preface.

سال تا و صا و دال ابجد
ز روز محرب مسمون محمد
بسوي حضرت اعلی روان شد
فرید عهد شمس الدین محمد

It has been adopted by Jāmī, Nafaḥāt, 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 Ḥāfiz 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 Ḥāfiz with Tīmūr as having taken place after the death of Shāh Manṣūr, 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 Ḥāfiz to induce him to come to his court The poet, probably anxious to escape from the approaching hosts of Tīmūr, 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 Ḥāfiz will be found in Hammer's Redekünste, p. 261, Ouseley's Notices, pp. 23—42, Sprenger, Oude Catalogue, p. 415, and Defrémery, Journal Asiatique, 5e Serie, pp. 406—425.

The Dīvān was first edited by Abū Ṭālib 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, Cawnpore, 1831, Lucknow, A H. 1283, Teheran, A.H. 1258, Bulak, A H. 1250, 1256 and 1281, and Constantinople, 1257. An excellent edition of the text, with the Turkish commentary of Sūdi, has been published by H. Brockhaus, Leipzig, 1854.

A German translation of the Dīvān by J. von Hammer was published in Tubingen, 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*. Maṣnavīs, fol. 132 *a*. Ḳiṭ'ahs, fol 134 *b*. Rubā'īs, fol. 138 *b*.

Copyist. سليمان الفوشنجى

Add. 7760.

Foll. 179; 9¾ in. by 6; 15 lines, 3 in. long; written in neat Nestalīḳ, 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. Rieu.]

The Dīvān of Ḥāfiz, with the preface of Muhammad Gul-andām, محمد گل اندام, which begins حمد بیحد و ثنای بیعد و سپاس بی قیاس After some remarks on the charm and pregnant sense of Ḥāfiz'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 Ḥāfiz, 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 Miftāḥ, studying the Maṭāli' and the Miṣbāḥ, 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, درس گاه, of Maulānā Kivām ud-Dīn 'Abd Ullah, repeatedly pressed the subject on his attention, Ḥāfiz 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 Dīvān devolved on the writer.

The above preface is printed in the Bombay edition of the Dīvān.

Contents: Preface, fol. 3 *b* Kasīdahs, beg. زدلبری بنوان لاف رد باسانی, fol 6 *b* Masnavīs, fol. 12 *a*. Tarji'-bands, fol. 18 *a* Ghazals, in alphabetical order, fol. 23 *b*. Mukatta'āt, fol. 170 *a*. Rubā'is, fol 174 *a*.

The copyist, Sultān Muhammad Khandān, was a pupil of the famous calligrapher Sultān 'Alī Mashadī, and one of the scribes of Mīr '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 'Arzdīdahs 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 Hāfiz, with the same preface.

Contents: Ghazals, fol 5 *b*. Kasīdahs, beg. شد عرصه جهان جو بهشت درس جوان, fol. 192 *b*. Masnavīs, fol. 199 *a*. Tarji'-bands, fol 206 *a*. Kit'ahs, fol. 212 *a*. Rubā'is, fol 220 *b*.

Copyist: ابراهم حسین بن محمد امین الکاتب

Or. 1220.

Foll. 194; 7 in. by 3¾; 12 lines, 2 in. long; written in Nestalik, with gold-ruled margins, ornamental headings, and six miniatures in the Persian style, apparently in the 16th century. [Alex. Jaba]

The same Divān, without the Kasīdahs.

Grenville xli.

Foll. 258; 5 in by 3, 10 lines, 1⅝ 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 Kasīdahs.

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, 1¼ 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 Kasīdahs

Copyist. ابو الفتح بن شیخ محمد بن اسرایل 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 Shāhjahan (A.H. 1040—41, A D. 1631). [Wm Erskine.]

A copy of the same Divān, containing, besides the Ghazals, only one Masnavi, with a few Kit'ahs and Rubā'is.

Copyist: عبد الله صبری

The first page contains several 'Arzdīdahs and seals of the reign of Shāhjahān.

Add. 16,762.

Foll 200; 11 in. by 6½; 17 lines, 3½ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān; dated Rabī' I., A.H. 1053 (A D. 1643). [Wm. Yule.]

The same Dīvān, without the Ḳasīdahs.

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; 8½ in. by 5¼; 17 lines, 3 in long; written in Nestalik, with 'Unvāns and ruled margins; dated Zulka'dah, A.H. 1082, (A.D. 1672).

The same Dīvān, with the preface of Muhammad Gul-andām, and the Ḳasīdahs.

Copyist: محمد مقيم لاهورى

Add. 7762.

Foll. 195; 5½ in. by 3½; 15 lines, 3 in. long; written in a cursive character; dated Zulḥijjah, A.H. 1109 (A D. 1698). [Cl. J. Rich.]

The same Dīvān.

Copyist: حيدر بن ولى

Add. 25,815.

Foll. 270; 9 in. by 5½; 15 lines, 3½ 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 Dīvān, with the preface of Muhammad Gul-andām, and the Ḳasīdahs.

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: شيخ فيض الله ساكن قصبه سيالكوت

Add. 7763.

Foll. 404; 9½ in. by 5½; 12 lines, 3⅛ 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 Dīvān, to which are prefixed—1. The Preface of Muhammad Gul-andām, fol. 1 *b*. 2. Exposition of the spiritual meaning of words in the Dīvān of Ḥāfiz, by Amīr Sayyid 'Alī Hamadānī (see p. 447 *b*), fol. 7 *b*—12 *a*.

ترجمهٔ مرادات دوان حضرت خواجه حافظ شيرازي عليه الرحمت نقل است از حضرت امير كبير امير سيد على همدانى

Add. 27,264.

Foll. 252; 9½ in. by 6¼, 13 lines, 3¼ in. long, in a page; written in Indian Nestalik, dated Rajab, A.H. 1226 (A.D 1811). [Sir John Malcolm.]

The same Dīvān, with the preface of Gul-andām, and the Ḳasīdahs. Prefixed are some observations on the spiritual meaning of some words in the Dīvān, partly taken from Sayyid 'Alī Hamadānī, fol 1 *a*, and a notice on the life of Ḥāfiz, from the Ḥabīb us-Siyar, and Nafaḥāt ul-Uns, fol. 4 *b*.

Add. 4946.

Foll. 153; 9½ in by 5¾; 15 lines, 3¼ in.

long; written in Indian Nestalik, apparently in the 18th century. [Claud Russell.]

Another copy of the same Dīvān, containing only the Ghazals, a few Kiṭ'ahs, and a short Maṣnavi.

Add. 23,550.

Foll. 209; 7½ in. by 5¼; 13 lines, 3 in. long; written in Nestalik, probably in the 18th century. [Rob. Taylor.]

The same Dīvān.

Or. 1367.

Foll. 309, 12½ in. by 8¼; 11 lines, 4⅝ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century. [Sir Chas. Alex Murray.]

The same Dīvān, imperfect at the end.

Add. 6620.

Foll. 200; 7 in. by 3¾; 11 lines, 2⅛ in. long; written in Indian Nestalik, apparently in the 18th century. [J. F. Hull.]

The same Dīvān, slightly defective at beginning and end.

Add. 7764.

Foll. 219; 7 in. by 4; 14 lines, 2¼ in. long; written in Nestalik, with an 'Unvān, illuminated borders, and sixteen miniatures in the Indian style; dated Zulka'dah, A.H. 1215 (A.D. 1801); bound in painted covers. [Cl. J. Rich.]

The same Dīvān.

Or. 1417.

Foll. 170; 12 in. by 6¾; 15 lines, 3¾ in. long; written in Nestalik, as stated, in Kashmīr; dated A.H. 1264 (A.D. 1848).

The same Dīvān.

Add. 7765.

Foll. 264; 8¼ in. by 5¾; 20 lines, 3½ in. long; written in a cursive Nestalik, apparently in the 17th century.

[Cl. J. Rich.]

A Turkish commentary upon the Dīvān of Ḥāfiz, 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 Dīvān.

This copy breaks off in the middle of the letter ن.

See Ḥaj Khal., vol. iii. p. 273, and the Munich Catalogue, p. 26.

Or. 29.

Foll. 239; 8¼ in by 5⅛; 23 lines, 3⅜ in long; written in a small Turkish Naskhī, apparently in the 17th century.

[G. C. Renouard.]

A commentary upon the Dīvān of Ḥāfiz by Maulānā Sham'ī Efendi, مولانا شمعى افندي (see p. 607 *a*).

Beg. حمد بى پايان صانعىرا كه ادباب مدبر

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 Ẓulḥijjah, A.H. 981. See Ḥaj. Khal., vol. iii p. 273, and Krafft's Catalogue, p. 67.

Or. 312.

Foll. 113; 9¾ in. by 6, 15 lines, 3⅜ 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 الذى نور فواد العارض بانوار دات

The author, who sometimes uses Mas'ūd i Bak (but still oftener Mas'ūd) as his Takhallus, 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 Fīrūz 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 Aulyā, 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 Tabakāt i Shāhjahanī, A H 800 He was buried near the tomb of the famous saint Kutb ud-Dīn, in old Dehli He left, besides his Dīvān, a treatise entitled Tamhīdāt on the plan of a work of the same name by 'Ain ul Kuzāt 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-Yakīn at the request of his brother Nasīr ud-Dīn Muhammad, 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 Kasīdahs, fol. 3 *a*, Ghazals in alphabetical order, fol. 19 *b*, and Rubā'is similarly arranged, fol 95 *a*.

Several of the Kasīdahs 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 رکنا دین عثمان ابن قطب الحق شمار
کر جمال اوست بسطی در دل مستور من

Other poems are addressed to Shaikh Nasīr 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 نصر دین
کو داد حس از رح حود اس 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.

ديوان كمال خجندي

The Dīvan 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 Husain B. Shaikh Uvais (A H 776—784) built for him a monas'tery (Khānkāh), and where his renown as a devotee and religious teacher drew to him numbers of disciples. Tughtāmish, Khān of Kipchāk, when returning from his raid upon Tabrīz in Zulka'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 Mīrān Shāh, son of Timūr, by whom he was treated with considerate attention. There he died, according to Jāmī, Nafaḥāt, p 712, in A H 803, a date adopted by Ḥabīb us-Siyar, vol. iii., Juz 3, p 90, Haft Iklīm, fol 601, Tabakāt i Shāhjahānī, fol 35, Mirāt 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 Kamal 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 Ḥāfiz.

Notices on his life have been given by Hammer, Redekünste, p. 255, Ouseley, Notices, pp 192 and 106, Bland, Century of Ghazals, ni, and Dr. Sprenger, Oude Catalogue, p. 454.

The present copy contains Ghazals in alphabetical order, fol. 1 *a*, Kit'ahs, fol 169 *a*, and a few Rubā'is, fol. 176 *b*. It wants all the Ghazals in the letter ا but the last seven. Among the Kit'ahs is found one in which the poet compares himself with his namesake Kamāl Isfahānī (Oude Catalogue, p 455), and another relating to the invasion of Tughtamish, fol 174 *a*:

لشکر بادشاه توعتمش
امد وهاتف اس 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. Rich]

دیوان مغربي

The Divān Maghribī.

Beg. دما بر چشم عاشق کن تجلی روی زیبارا
که جز وامی ندادند کس کمال حسن عذرارا

Maghribī, whose original name was Muḥammad Shīrīn, was born, according to Taḳī Auḥadī, quoted in Riyāẓ ush-Shu'arā, fol. 413, in the town of Nāin, province of Isfahan, and took his poetical name from a Maghribī Shaikh by whom he had been invested with the Khirkah of the Sufī order of Ibn ul-'Arabī. He was a disciple of Shaikh Ismā'il Sisī, lived in Tabrīz 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 Tabrīz A H. 809 Taḳī Auḥadī 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 Amīr Mu'izzī

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 Ḥaj 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 سرشت بار در گل ما
چه کیخ بود که نهاد بار در دل ما

Foll. 75—80 contain some poetical extracts and a fragment of an Arabic-Persian vocabulary.

Add. 25,824.

Foll. 35; 8¼ in. by 5; 18 lines, 3¼ in.

long, written in Nestalik; dated Safar, A.H. 1096 (A.D. 1685). [Wm Cureton.]

كنز الاشتها

"The treasure of appetite," a collection of poems, with a prose preface by the author.

Author: Jamāl ud-Dīn Abu Isḥāk, surnamed Ḥallāj, جمال الدين ابو اسحاق المعروف بحلاج

Beg. سپاس بى قياس و حمد بى حد لايق بى سب

Hakīm Jamāl ud-Dīn Abu Ishāk, commonly called ابو اسحاق الاطعمه, or Abu Ishāk the gastronomer, designates himself in his verses by the takhallus شحمى, a contraction of ابو اسحاق. He was a native of Shīraz and a favourite of Sultān Iskandar B. 'Umar Shaikh, grandson of Timur and viceroy of Fārs, A.H. 812—817. He died, according to the Tabakāt i Shāhjahanī, fol 75, A.H. 819, or, as stated in the Mir'āt ul-'Alam, fol. 475, A.H. 827. See also Taki Kāshī and Ilāhī, Oude Catalogue, pp. 19, 68, Haft Iklīm, fol 99, and Mir'at 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 Ḥāfiz, 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 Rubā'is, 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 Kashmīr by Faizī.

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 Dīvān of Ni'mat Ullah, commonly called Ni'mat Ullah Valī.

Amīr Nūr ud-Dīn Ni'mat Ullah, who was, according to his own statement in this Dīvān, fol 309, a son of Mīr 'Abd Ullah, and a descendant of the Imām Bākir, is revered, especially by Shī'ahs, as a great saint, and worker of miracles, and was the founder of a religious order, called after him Ni'matullāhī. It is stated in a contemporary Manākib, written for 'Alā ud-Dīn Shāh Bahmanī (A.H. 838—862), Add. 16,837, foll. 339—355, that he was born in Halab, 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 'Abd Ullah Yāfi'ī (who died A.H. 768, see the Arabic Catalogue, p. 427). He lived afterwards successively in Samarkand, 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 Jāmi' i Mufīdī, Or. 210, foll. 2—36, the same day and year are given as the date of his death, which is confirmed by several contemporary chronograms.

'Abd ur-Razzāḳ, who visited the saint's tomb A.H. 845, says in the Matla' us-Sa'dain, fol. 167, that Ni'mat 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 Ṭabaḳāt i Shāhjahānī, fol. 53.

Daulatshāh, who places his death in A.H. 827, is followed by Taki Kāshī, Oude Catalogue, p. 19, Majālis ul-Mūminīn, fol. 299, Riyāz ush-Shu'arā, fol. 151, and Mir'āt ul-'Ālam, fol. 110. Compare Hammer, Redekunste, p. 223, and Sprenger, Oude Catalogue, p. 517.

Ni'mat Ullah Valī was treated by Shāhrukh with great consideration, and the king of Deccan, Ahmad Shāh Bahmanī (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 Habīb Ullah and Shāh Muhibb Ullah, went to the Deccan, with their father Khalīl Ullah, and rose to high rank at the Bahmanī court. See Firishtah, vol. i. p. 633. A detailed account of those of his descendants who remained in Persia, and intermarried with the Safavis, is to be found in the above quoted Jāmi' i Mufidī. The holy Sayyid's tomb in Mahān 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 Masnavīs, Kasīdahs, Ghazals, and Rubā'is, 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*. Masnavis, fol. 303 *a*. Rubā'is, alphabetically arranged, breaking off in the letter د, fol. 310 *a*—316 *b*.

The series of Ghazals, which begins

جام کیی نیاست سبد ما
جام وجانان ماست سبد ما

has after fol. 302 a lacune extending from د to م.

Three copies of the same Divān are mentioned in Bibliotheca Sprenger., Nos 1170—1172.

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 ولد فی رساله السلوکیه.

Fol. 317 contains the end of a versified tract on ascetic life, called in the subscription الرساله الفقریه.

At the end of the volume, foll. 317 *b*—319, is a Tarji'-band, ascribed to Khwājah Hāfiz, in praise of Imām 'Alī Rizā, with the burden

السلام ای شاه ساطان خراسان السلام

It is written by another hand; the transcriber, Muhammad Kāsim of Isfahan, dates Zulka'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 Muharram, A.H. 962 (A.D. 1554).

ديوان قاسم انوار

The Divān of Kāsim i Anvār.

Beg

مس نیچاره سودارده سرگردانم
که باوصاف خداوند سخن حوں رانم

Sayyid Kāsim, or Kāsim i Anvār, whose original name was Mu'in ud-Dīn 'Alī, is, like the preceding, a saint of great renown with the Shī'ahs. He was born in Sarāb (Yākūt's Sarāv), in the district of Tabrīz, A.H. 757, and had for religious instructors Shaikh Sadr ud-Dīn Ardabīlī, an ancestor of the Safavis, and, after him, Shaikh Sadr ud-Dīn 'Alī Yamanī, a disciple of Shaikh Auhad 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 Matla' us-Sa'dain, fol. 155, that in A.H. 830, Shāhrukh having been stabbed in the Masjid of Herat by a certain Ahmad Lur, Sayyid Kāsim was charged by Mirzā Bāisunghar with having harboured the intended assassin, and was obliged to leave Herat and repair to Samarkand, 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 Nafahāt ul-Uns, p. 689, Lata'if Namah, fol. 5, Majālis ul-'Ushshak (p. 352 *b*), Habīb 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, Redekunste, 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 Takhallus, contains—Ghazals alphabetically arranged, fol. 1 *b*. A Tarji'-band, fol. 203 *b*. Ghazals and Kit'ahs, some of which are in Turkish, others partly in the Gīlāni dialect, fol. 208 *a*. Rubā'is, fol. 215 *b*.

Copyist نعمت الله بن سید علی الحسنی

Copies of the Divān are mentioned in the Vienna Catalogue, vol. i. p. 559, the Gotha Catalogue, p. 101, the Munich 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. [WM. 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, Kit'ahs, and Masnavis, fol. 196 *b*. Rubā'is, fol. 204 *a*. Marsiyahs on Mīr Ghiyās, Mīr Makhdūm, and Khwājah Hasan 'Attār, fol. 208 *b*. A Masnavī, containing, according to the heading, a prediction of the death of Timūr, fol. 209 *b*. A Masnavī treating of the various degrees in ascetic life, فی مقامات السالکین, fol. 211 *b*. See the Vienna Catalogue, vol. i. p. 559.

II. Fol. 214 *b*.

انیس العارفین

A Masnavī by the same poet, treating of the meanings attached by the Sufis to the words "soul," نفس, "spirit," روح, "heart," دل, "intellect" عقل, and "love," عشق, with a short prose preface beginning منت حضارا حلت عطسه وعلت کلمه, in which the author calls himself علی بن نصر هارون بن ابی القاسم الحسینی السرزری 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.

Beg. شکر و سپاس 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 Ẓahīr ud-Dīn Khalvatī This tract, which is quoted in the Nafaḥāt, p 692, is described, without title, in the Gotha Catalogue, p. 101.

Or. 1224.

Foll 237; 6½ in. by 4¾, 15 lines, 2⅞ 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, Kiṭ'ahs, fol 192 *b*, a Tarjī'-band, fol. 194 *b*, and Rubā'is, fol. 199 *a*.

II. Fol 203 *b*. Anīs ul-'Ārifīn; see above, art. ii.

III. Fol. 225 *b*. Risālat ul-Amānah, see above, art iii.

Add. 7768.

Foll. 349, 8¾ in. by 5¼; 19 lines, 2¾ in long; written in fair Nestalik, with 'Unvāns, gold-ruled margins, and gilt headings; dated Zulḥijjah, 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-Nīsāpūrī, 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, Shahrukh, and the latter's son Mīrzā Bāisunghar (who died A.H. 837), but, failing to obtain adequate recognition, he left the court in disgust, and, after wandering through Astrābad and Gilān, 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-Tavārīkh, fol. 153), whose reckless liberalities he squandered with equal lavishness From Shirvān, after a short stay in Āẕarbāijān, obtaining but scant notice from its sovereign, Amīr Iskandar B Kara Yūsuf (A H 824—838), he repaired to Isfahān, where he was initiated to Sufism by Khwājah Sa'in ud-Dīn Tarikah (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, Habīb us-Siyar, vol iii, Juz 3, p. 149, Majalis ul-Mūminīn, fol 549, Tabakāt i Shāhjahanī, fol 77, Haft Iklim, 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 نیشاپوری المعروف بکاتبی

[a] A plague, which raged with unexampled violence in Herat, is recorded in the Maila us-Sa'dain under A H 838

Beg ای کل آدم مخمر حان مخمر ساخته

Contents: Kasīdahs, arranged according to the persons to whom they are addressed. The first are in praise of God, Muhammad, 'Alī, and the author's spiritual preceptor Khwājah Sām ud-Dīn The next following are addressed to Timūr, Shāhrukh, Bāisunghar, Shah Ibrāhim, king of Shirvān, his son the Shāhzādah Minūchihr, and persons of less note. Ghazals in alphabetical order, fol 89 *b*. Mukatta'at, fol. 186 *b*. Rubā'is and Fardiyyāt, fol 193 *b*

II. Fol. 200 *b*. گلشن ابرار, "The rose-garden of the godly," a religious poem in imitation of the Makhzan ul-Asrar of Nizāmī

Beg بسم الله الرحمن الرحیم باح کلامست وکلام مدام

III. Fol. 224 *b*. مجمع البحرین, "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 ار حضرب منبع الهام و متکلم

Beg of the poem:—

ای شده از فدرب تو ما و طس
لوحهء دسماچهء دسا و دس

The poem, which treats of the loves of Nāzir and Manzūr, in the allegorical sense familiar to the Sufis, is often called باطر و منطور

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 ترحمت در دو عالم کارساز
حمله عالم را ترحمت کارساز

In the conclusion Kātibī 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 Tajnīsat.

V. Fol. 293 *b*. سی نامه, "The thirty letters," a poem on the loves of Muhibb and Mahbūb, so called from the thirty love-letters which it contains.

Beg. زهی سی نامه ام نامی ز نامت
حدیثم حرفی ار حرو 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 Vazir

Beg زهی روح را رحمتت راتحه
کلام مرا حمد تو فاتحه

Kātibī wrote it, as he states in the introduction, on returning after a long absence to Gilan, and shortly after the death of Sultān Rizā (who died A H. 829; see Jahānārā, fol. 69). It is dedicated to the latter's successor, Amīr Kiyā (Mīr Sayyid Muhammad). In the same passage are mentioned the poet's former works, Dah Bab, Si Nāmah, Majma' ul-Bahrain, and Jān u Dil.

Copyist: سلطان علی

Add. 24,953.

Foll. 309; 7 in. by 4½; 15 lines, 2⅝ in. long, written in fair Nestalik, with three Unvāns, and gold-ruled margins, dated Astrābad, Jumāda I, A H 883 (A D. 1478).
[Lord Aberdeen.]

Another copy of the Kulliyat of Kātibī, containing—the Divān, fol. 1 *b* Dah Bāb, fol 212 *b*. Majma' ul-Bahrain, fol. 254 *b*. Gulshan i Abrār, fol. 295 *b*.

The last poem wants the latter half, corresponding to foll. 212—223 of the preceding copy.

Transcriber: الحسین بن محمد بن حلال الرشید الکاتب السزواری

Add. 21,588.

Foll. 119; 9 in. by 5½; 15 lines, 3½ in. long; written in Nestalik, with gold-ruled margins; dated Safar, A.H. 1023 (A.D. 1614).

The Divān of Kātibī, wanting the Kasīdahs

Beg. آواق پر صداست ز کوه کناه ما

Copyist · مسعود کاتب

On the first page is a note signed Sulṭān Muhammad Kutubshāh, stating that the MS. had been written by Mas'ūd in the royal library at Ḥaidarābād.

Add. 22,702.

Foll. 85; 7¾ in. by 4½; 12 lines, 2⅛ in. long; written in neat Nestalik, with 'Unvān and gold headings; dated Shirāz, Ramazān, A.H. 889 (A.D. 1484). [Sir John Campbell.]

The Dīvān of Khayālī, دیوان خیالی

Beg. ای زده کوس شهنشاهی بر ایوان قدم

Maulānā Khayālī, of Bukhārā, was a pupil of his townsman Khwājah 'Iṣmat, who died A.H. 829. Khayālī died, according to the Ṭabakāt i Shāhjahānī, fol. 94, during the reign of Ulugh Beg (A.H. 850—853). See Ḥabīb us-Siyar, vol. III., Juz 3, p. 161, Lata'if Nāmah, fol. 9, Daulatshāh, vi. 19, Sprenger, Oude Catalogue, p. 465, and Hammer, Redekunste, p. 279

Contents Two Kasīdahs in praise of God and Muhammad, fol. 1 *b*. Ghazals in alphabetical order, fol. 4 *b*. Tarjī' in praise of 'Alī, fol. 80 *a*. Kasīdah in praise of the author's master, Khwājah 'Ismat Ullah, fol. 81 *b*. Ḳiṭ'ahs, Rubā'is and Fardiyyāt, fol. 83 *a*.

Add. 27,266.

Foll. 31; 8 in. by 5; 10 lines, 2½ 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 Maṣnavī by 'Ārifī, عارفی.

Beg. ران پیش که حسب حال کویم
از جـــالـی دو الجـــلال کـویـم

Maulānā Mahmūd 'Ārifī, surnamed the second Salmān, سلمان ثانی, lived in Herat, his native city, under Shahrukh, and died there, according to the Tabakāt i Shahjahānī, 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 Vazīr Khwājah Pīr Aḥmad B. Ishāk. See Daulatshāh, VII. 4, Ḥabīb us-Siyar, vol III., Juz 3, p 150, Latā'if Nāmah, fol. 42, and Ilahī, 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 کوی خور, *i.e.* A.H. 842, in the following lines, fol. 29:—

ای آنکه معانیـه دانی تـاریخ نسـان این معانی
چون کوکبهٔ سحر نماند روشن تدو کوی حور نماند

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 Tabakāt i Shāhjahānī, in Shīrāz, for Mīrzā 'Abd Ullah B Ibrāhīm Sultān B Shāhrukh. Mīrzā '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 Mīrzā Sultān Muhammad B. Mīrzā Bāisunghar, who had been for five years governor of Irak. In the present copy the dedication is addressed to Sultān Muhammad, fol. 8:

حورشید 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 Munich Catalogue, p. 36. Compare Haj. Khal., vol. v p. 266.

Add. 23,612.

Foll. 49; 8¾ 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 Dīvān of Shāhī, دیوان شاهی

Beg. ای نقش نسته نام حضت تا سرشت ما
وتن حرف شد ر روز اول سر نوشت ما

Amīr Shāhī, originally called Ak-Malik, or Akā Malik, son of Amīr Jamāl ud-Dīn Fīrūzkūhī, a scion of the princely family of the Sarbadārs, was born in Sabzavār, and attached himself to Mīrzā Bāisunghar, by whose influence some of his paternal estates in Sabzavar 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, Mīrzā Abul-Ḳāsim Babur, to design some palaces, and where he died A.H. 857, upwards of seventy years old.

Notices on Amīr Shāhī will be found in Daulatshāh, vii. 1, Laṭā'if Nāmah, fol. 14, Habīb us-Siyar, vol. iii., Juz 3, p. 150, Haft Iklīm, fol. 322, Majālis ul-Mūminīn, fol. 551, and Ṭabakāt i Shāhjahānī, fol. 115. Compare Hammer, Redekünste, p. 293, Ouseley, Notices, p. 131, and Sprenger, Oude Catalogue, p. 563.

The Dīvan consists of Ghazals alphabetically arranged, with some Kit'ahs and Rubā'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; 8¾ in. by 5; 13 lines, 2⅝ in. long; written in Nestalik, with gold-ruled margins, dated Rauzat un-Nabavīyyah (Medina), end of A H. 969 (A.D. 1562).

[Cl. J. Rich]

The same Dīvān, wanting the first page.

Copyist: محمد امس المشهور بمیرك الحسینی

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, 3¼ 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 Dīvān, wanting the Ghazals in ی.

Add. 7769.

Foll. 217; 9½ in. by 6½; 15 lines, 3 in.

long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Samarḳand, Jumādā II., A.H. 955 (A.D. 1548).

[Cl. J Rich.]

المصباح

"The Lamp," a Masnavī containing thoughts on spiritual life, illustrated by copious anecdotes of prophets, saints, and fakīrs, in the style and measure of the Masnavī of Jalāl ud-Dīn Rūmī.

Author. Rashīd, رشید

Beg. ای دنامت کارهارا افتتاح
بیست نی نام تو در امری فلاح

In a heading written in gold on the first page the author is called Rashīd ud-Dīn Muhammad ul-Asfarā'inī, صدر مشایخ الامم قطب الاقطاب فی العالم شیخ رشید الملة والدین محمد الاسفرائنی

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 Hamavī 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, رئیس الاولیا, سید عبد الله, and that it is divided into three books, treating respectively of love, fol. 4 *b*, dissolution, fol. 71 *a*, and longing, fol. 159 *b*.

شد مرتب برسه اصل این کنج زار
در محبت در فنا و در نیاز

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.

Or. 355.

Foll. 33; 9¾ in. by 6¼, 25 lines, 4⅜ 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 4¾, 17 lines, 2¾ in. long; written in Nestalik, with 'Unvāns and gold-ruled margins, apparently in the 17th century. [Cl. J. Rich]

I. Foll. 1—179 The Dīvāns of Nā'ilī, Vijdī, and Ṣabrī, Turkish

II. Foll. 181—221. The Dīvān of Nazīrī, دیوان نظیری

Beg. کل روی تو که ار سنبل مودت 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 Kasidahs are addressed to Sayyid Shāh Khalīl-Ullah, on whose death he has a Marsiyah, fol 189 *b*, and to his two sons and successors, Shāh Muhibb Ullah, and Shāh Ḥabīb 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 Khalīl Ullah, son of Ni'mat Ullah Valī, went, after his father's death, A.H. 834, to the Deccan, and was received with the highest marks of regard by Ahmad Shāh Bahmanī. His sons enjoyed high rank and great wealth under that prince and his successor 'Alā ud-Dīn Shāh (A H 838—862).

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 Sāmi'ī and others, in continuing the Bahman Nāmah, 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: Kaṣīdahs, fol. 181 *b*. Ghazals, without alphabetical arrangement, fol. 204 *b*. Mukaṭṭa'āt, fol. 212 *b*. Rubā'īs, fol. 216 *b*.

Or. 1150.

Foll. 151; 8 in. by 5¼, 17 lines, 3⅛ in. long; written in small Nestalīk, with ruled margins, apparently in the 16th century.

[Alex Jaba.]

A more extensive Dīvān of the same poet, slightly imperfect at the beginning, containing Kaṣīdahs in alphabetical order, fol. 1 *a*. Ghazals similarly arranged, fol. 122 *b*. Kiṭ'ahs, fol. 139 *a*. Rubā'īs, fol. 146 *a*.

Add. 19,766.

Foll. 362, 14 in. by 10¾; 19 lines, 6½ in. long; written in large Nestalīk, in four columns enclosed by gilt borders, with rich 'Unvāns; dated Ramazān, A.H. 1097 (A.D. 1686). Bound in painted and glazed covers.

خاور نامه

Khāvar Nāmah, a poem in the epic metre on the warlike deeds of 'Alī, and his companions, Mālik and Abu l-Miljan.

Author: Ibn Ḥusām, ابن حسام

Beg. نخستین درین نامهٔ دلکشای
سخن نقش بستم بنام خدای

Maulānā Muḥammad B. Ḥusām ud-Dīn, known as Ibn Ḥusām, was born, according to Daulatshāh, in Khūsaf, خوسف,[a] or, as written in some copies, حوسف, in the Kuhistān 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:

سك فرص جو تا شب از دامگاه
قناعت نمام چو خورشید و ماه
شکم چوں سبك دان توان کرد سیر
مکش منت سفرهٔ اردشیر

He died A.H. 875, leaving, besides his Khāvar Nāmah, numerous poems in praise of the Imāms, which are highly popular with the Shī'ahs. See the Majālis ul-Mūminīn, fol. 555, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 336, where A.H. 893 is given as the date of his death, Ṭabaḳāt i Shāhjahānī, fol. 139, Riyāz ush-Shu'arā, fol. 23, and the Ātashkadah, fol. 40, where he is noticed under Khwāf. 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 Shāhnāmah 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 Sīsān Shāh, and with hosts of Dīvs 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

[a] Khūsaf is, according to Ḥāfiẓ Abrū, fol. 180, a district on the edge of the desert which divides Khorasan from Kirman.

the form of Khāvarān Nāmah, from the name of 'Alī's principal adversary:

چو بر سال هشصد دبفزود سی
شد این نامهٔ ناربان پارسی
مر این نامه را خاوران نامه نام
نهادم بدانکه که کردم تمام

The Khāvar Nāmah is mentioned by Mohl, Preface to the Shāhnāmah, 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. مولجمد 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 Dīvān of Jāmī, ددوان جامی, with a prose preface beginning with the following line

بسم الله الرحمن الرحيم
هست صلاي سر خوان كرم

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 یك دانه گهر. 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 Kasīdahs, arranged according to subjects, beginning ران بیش کر مداد دهم حامدرا مدد, fol. 5 *b* This section, beginning with poems in praise of God, Muhammad, and 'Alī, contains religious and moral pieces, partly in imitation of Khākanī and Amīr Khusrau, several Kasīdahs addressed to the reigning sovereign, Abul-Ghāzī Sultān Ḥusain, and various occasional pieces. Tarji'-bands, including Marsiyahs 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* Masnavis addressed to Sultān Abu Sa'īd and his successor Sultān Husain, to the Osmanli Sultan Muhammad II., and the Kara Kuyunlū sovereign, Jahānsh ih, fol 54 *a* Ghazals in alphabetical order, beginning بسم الله الرحمن الرحيم اعظم اسماء علیم حکیم, fol. 60 *b* Kit'ahs, fol. 280 *b* Rubā'is in alphabetical order, fol. 285 *a*

Copyist: محمد حسین بن سیف الدین علی

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, Copenhagen, p 41, Gotha, p 102, and Munich, 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 Ruckert in the Zeitschrift fur 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 6¼; 17 lines, 3⅜ in. long; written in fair Nestalik, with two 'Unvāns, gilt headings, and gold-ruled margins; dated Balkh, A.H. 976 (A.D. 1568) [Wm 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 4¼; 14 lines, about 2¾ in. long; written in cursive Nestalik, dated Muharram, A.H. 949 (A.D. 1542). [Cl. J. Rich.]

An earlier collection of Jāmī's minor poems, with a shorter preface, beginning موزون ترش کلامی که عرل سرایان انجمن In the preface, which contains a dedication in verse to Sultan Abu 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 کیج حاموش دستانش

Some Tarji's, concluding with a Marsiyah on the death of Maulānā Sa'd ud-Dīn Kāshgharī (A.H. 860), fol. 14 *a* Ghazals in alphabetical order, fol. 28 *b*.

Beg. بسم الله الرحمن الرحیم اعظم اسماء علم حکم

Kiṭ'ahs, fol. 284 *a*. Rubā'is in alphabetical order, fol. 289 *b*.

Or. 1218.

Foll. 265; 8¼ in. by 5; 15 lines, 3 in. long; written in a neat Nestalik, in two columns, with 'Unvān and gold-ruled margins; dated Kazvīn, Ramazān, 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 6¾; 21 lines, 4½ in. long, written in fair Nestalik, in four gold-ruled columns, with nine 'Unvāns, apparently in the 16th century. [Cl. J. Rich.]

هفت اورنك جامي

The seven Masnavīs of Jāmī, with a prose preface.

Beg. حمدا لرب جلیل من عبد دلیل 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-Ahrār. 4. Subhat ul-Abrār 5 Yūsuf u Zulaikhā. 6. Laulā u Majnūn 7. Khirad-Nāmah i Iskandarī

I. Fol. 2 *b*. سلسلة الذهب, "The Golden Chain," a religious poem in the metre of the Haft Paikar, dedicated to Sultān Ḥusain.

Beg الحمد قبل کل کلام
لله نصفات الجلال و الاکرام

The poem is divided into three sections (Daftars), beginning respectively on foll. 2 *b*, 49 *b*, and 70 *b*.

See for the contents the Jahrbucher, 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 Sipihr of Amīr Khusrau, dedicated to Sulṭān Husain, with a short prose preface beginning, المنه لله که بجوین کرخفنم

The poem begins thus·

ابتداء بسم الله الرحمن الرحیم المتوالی الاحسان

The Subḥah has been printed in Calcutta, A.H. 1226, and 1262.

III. Fol. 123 *b*. يوسف و زليخا, "Yūsuf and Zulaikhā," a poem in the metre of Nizāmī's Khusrau u Shīrin, dedicated to Sultān Ḥusain.

Beg. الهی عنچه امید دکشای
کلی از روضهٔ خاودد تنهای

It is stated in the following lines of the epilogue, that the poem was completed at the close of A H. 888:

فلم تساحی ان حدس فاحر
رساسد آحر سالی تآحر
که باشد بعد از آن سال محدد
دهم سال از دهم عشر از دهم 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, Phonix, 1852.

IV. Fol. 173 *b*. لیلی و مجنون, "Laila and Majnūn," in the same measure as the poem of the same name by Niẓāmī.

Beg. ای خاك تو تاج سر دلدان
محنون 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 Chezy, Paris, 1805, and into German by Hartmann, Leipzig, 1807.

V. Fol. 220 *b*. حردنامهٔ اسکندری, "Alexander's Book of Wisdom," a poem in the metre of the Iskandar Nāmah of Niẓāmī, dedicated to Sultan 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 Mantik ut-Tair of 'Attār

Beg ای دادت تاره جان عاشقان
رلف لطف تو رسان عاشقان

It is dedicated to Shah Ya'kūb, *i e* Ya'kūb Beg B Ḥasan Beg, of the Ak Kuyunlu 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 Makālahs

Beg. بسم الله الرحمن الرحیم
هست صلای سر جوان کرم

The prologue contains a eulogy on the then living chief of the Nakshabandi order, Shaikh Nāsir ud-Dīn '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. Tuhfat ul-Ahrār, Subhat ul-Abrār, Yūsuf u Zulaikhā, Lailā u Majnūn, and Khirad Nāmah i Iskandarī. It begins thus:

بیلدهٔ همت حدای 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 5⅝; 21 lines, 2½ in. long, with 14 lines in the margin; written in fair Nestalik, in two columns, with 'Unvāns, apparently in the 16th century.

[Wm Erskine.]

The same poems in their original order, viz.: Silsilat uẕ-Ẕahab, fol 2 *b*. Salāmān u Absāl, fol. 126 *b* Tuhfat ul-Ahrār, fol 143 *b*. Subḥat ul-Abrār, fol 181 *b*. Yūsuf u Zulaikhā, fol. 236 *b*. Laila u Majnūn, fol. 306 *b*. Khirad-Nāmah i Iskandarī, fol. 375 *b*

The MS. bears the name and seal of Edward Galley.

Or. 472.

Foll. 275; 10½ in by 6½; 23 lines, 4½ in. long; written in small Nestalik, in four columns, apparently in the 17th century.

[Geo Wm Hamilton.]

Another copy of the Haft Aurang, differently arranged, as follows. Laila u Majnūn, fol. 5 *b*. Khirad-Nāmah i Iskandarī, fol. 49 *b*. Silsilat uẕ-Ẕahab, with the preface to the Haft Aurang, fol. 76 *b*. Salāmān u Absāl, fol. 156 *b*. Tuhfat ul-Ahrār, with the preface to the Panj Ganj, fol 171 *b*. Subhat 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, 11⅞ in by 7½; 16 lines, 3⅜ 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 Dīvān of Jāmī, with the preface noticed p. 641 *a*.

Contents: Preface, fol. 1 *b*. Kaṣīdahs, fol. 5 *a*. Tarji's, fol. 18 *a*. Maṣnavīs, fol. 26 *a*. Two Kasidahs in imitation of Khāḳānī and Khusrau, and a third descriptive of old age, fol 29 *b*. Marsiyahs and some occasional pieces, fol. 38 *a*. Ghazals in alphabetical order, fol 48 *a*. Kiṭ'ahs, fol. 255 *a*. Rubā'is and Fardiyyāt, fol. 257 *b*.

The margins form a separate series, containing the four following poems: Subhat ul-Abrār, fol. 1 *b*. Tuḥfat ul-Ahrār, with the preface, fol. 92 *b* Khirad-Nāmah i Iskandarī, fol. 148 *b*. Salāmān u Absāl, foll. 220 *b*—257 *b*.

Copyist. یوسف بن یعقوب دشت بیاضی

Add. 16,799.

Foll. 98; 8¾ in. by 6; 20 lines, 4⅛ in. long, written in minute Nestalik, in four gold-ruled columns, with three 'Unvāns and gilt headings, probably in the 16th century.

[Wm. Yule.]

I. Fol. 1 *a*. Silsilat uẕ-Ẕahab (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, 8¼ in. by 5; 17 lines, 3 in. long; written in cursive Nestalik; dated Muharram, A.H. 988 (A D. 1580).

[Cl J. Rich.]

Silsilat uẕ-Ẕahab (see p. 644 *b*), wanting six leaves after fol. 1.

Copyist: دوست محمد بن سلطان محمد

Add. 23,551.

Foll. 236; 11¼ in. by 7½; 15 lines, 2¾ 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; 8½ in. by 5; 15 and 13 lines, 2½ 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; 8½ in. by 5; 15 lines, 2⅝ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, dated Lahore, Zulḥijjah, A.H. 1148 (A.D. 1736)
[Wm. Yule.]

The same poem.

Or. 336.

Foll. 299, 9½ in. by 6; 9 lines, 3½ 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; 9½ in. by 6½; 12 lines, 2¾ 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 رزء

Add. 6615.

Foll. 182, 9¼ in. by 6; 15 lines, 2¾ 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.]

Tuhfat 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 Matla' ul-Anvār of Amīr Khusrau" Beg حامدا لمن جعل حسان كل عارف محرن 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; 9½ in. by 5½, 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-Abrar, with Jami's preface, fol. 1 *b*

Tuhfat ul-Ahrār, with the preface noticed in the preceding MS., fol. 105 *b*.

Or. 1369.

Foll. 61, 10¾ in. by 6½, 12 lines, 2⅞ 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 Tuhfat ul-Ahrār, with the same prose preface. It wants the latter part of the prologue and the first two Makālahs. At the end is the author's subscription, stating that the poem had been completed in A.H. 886.

Add. 19,004.

Foll. 78; 6½ in. by 4½, 12 lines, 2⅞ in

long; written in a fair Nestalik, with gold-ruled margins, probably in the 16th century.

Tuhfat ul-Aḥrār, with the same preface and subscription.

Add. 16,798.

Foll 76; 9 in by 5½; 12 lines, 2½ in long; written in fair Nestalik, with 'Unvan, gold headings and illuminated borders; dated A H. 938 (A.D 1531). [Wm. Yule.]

Tuhfat ul-Ahrar, 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 شادشاه

Add. 25,817.

Foll. 62; 9½ in. by 6¼; 15 lines, 2¾ 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 4¾, 12 lines, 2⅝ in. long, written in Nestalik, with gold-ruled margins, probably in the 16th century

The same poem

Copyist عبد الكريم ملاني

Add. 25,818.

Foll. 86; 6½ 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-Ahrār, with the preface.

Copyist: محمد صادق حافظ ناكورى

Or. 1230.

Foll. 65; 7 in. by 3¾; 18 lines, 1⅝ in. long, with 12 lines in the margin; written in small and fair Nestalik, probably about the close of the 15th century.

[Alexandre Jaba.]

Subhat ul-Abrār (see p 644 *b*), with the preface, and Turkish glosses written between the lines

Add. 26,164.

Foll. 130, 9½ in. by 5½; 12 lines, 2¾ 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]

Subhat ul-Abrār, with the preface.

Copyist قوام بن محمد كاتب شيرازى

At the end is a miniature in Persian style, with a rich border.

Or. 1225.

Foll. 113; 6½ in. by 4¼, 14 lines, 2⅝ 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 4¼; 14 lines, 2⅝ in. long, written in Nestalik, dated Ramaẓān, A.H. 1009 (A.D. 1601).

Subhat ul-Abrār, with the preface.

Copyist: سيد على بن سيد ناصر كبا

Add. 24,055.

Foll 150; 9¾ in. by 6½; 14 lines, 3 in. long; written in neat Nestalik, with a rich 'Unvan, 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 جامى

Or. 1221.

Foll. 177; 6½ in. by 4¼; 12 lines, 2 in. long; written in Nestalik, with 'Unvān, gold-ruled margins and illuminated headings, dated Sha'bān, 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; 6¼ in. by 4; 13 lines, 2⅝ 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, 3⅜ 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 Riẓā i Iṣfahānī, in Rabi' II., A.H. 1011 (A.D. 1602).

Add. 19,493.

Foll. 142; 8 in. by 4½; 15 lines, 2¼ 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; 8¼ in. by 4⅝; 15 lines, 2⅝ in. long; written in Nestalik, with gold-ruled margins, probably in the 17th century.

The same poem.

Add. 5562.

Foll. 167; 8¾ in. by 4¾; 13 lines, 3¼ in. long; written in Nestalik; dated Murshidābād, Rajab, the 5th year of Farrukhsiyar, (A.H. 1129, A.D. 1717).

[Charles Hamilton]

The same poem.

Copyist: ملك عاقل

Add. 7771.

Foll. 205; 8¾ in. by 5¼; 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; 8¼ in. by 5; 15 lines, 3¾ 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 6¼; 15 lines, 3¾ in. long; written in Indian Nestalik, probably in the 18th century.

The same poem.

Add. 7778.

Foll. 184; 7¼ in. by 4½; 17 lines, 2⅓ in. long; written in Nestalik; dated Rabi' II., A.H. 967 (A.D. 1560). [Cl. J. Rich]

رساله مير حسين در معمى

A Turkish commentary by Surūrī (see p. 606 *a*) on the versified treatise on logogriphs of Mīr Ḥusain B. Muḥammad ul-Ḥusainī, which begins thus:

نام انکه از تالیف و ترکیب
معمای جهان [را] داده ترتیب

Mīr Husain, a native of Nīshāpūr, who led the life of a scholar in the Madrasah Ikhlāsiyyah of Herat, attained eminence in the art of versified riddles. He died A.H. 904 See Habīb us-Siyar, vol. iii., Juz 3, p. 340, Lubb ut-tavārīkh, fol. 164, Takī and Ilāhī, Oude Catalogue, pp 20, 75, and Haft Iḳlīm, fol 317

The treatise was written, as stated in the preface, by desire of Mīr 'Alī Shīr, 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 معمی. He states at the end that the present commentary was completed in A.H. 965.

The Risālah of Mīr Ḥusain is mentioned by Haj. Khal, vol v. p 638, by Uri, p. 294, and in the Catalogues of Leyden, vol. i p 360, Munich, p. 43, and Gotha, p. 116.

Add. 7767.

Foll. 89, 7 in. by 5, 13 lines, 2¾ in long, written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Cl. J. Rich.]

ديوان اسيري

The Dīvān of Asīrī.

Beg. ای عشق تو آتش زده در جرس جانها
وز سوز عبت سوخته دلها و روانها

Asīrī, whose proper name was Shaikh Shams ud-Dīn Muḥammad B. Yaḥyā, of Lāhijān, in Gilān, was the principal Khalifah of the celebrated founder of the Nūrbakhshī order, Sayyid Muhammad Nūrbakhsh, who died in Rai, A H. 869. After his master's death he settled in Shīrāz, where he built a monastery called Khānkāh Nūriyyah. He was a friend of the famous philosopher Davānī (see p. 442 *b*), and lived on to the time of Shāh Ismā'īl, who went to see him after taking possession of Shīrāz (A.H. 910). He left, besides his Dīvān, 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-Mūminīn, fol 345; see also Riyāz ush-Shu'arā, fol. 43. His son, who became celebrated as a poet under the name of Fidā'ī, died A H. 927 See Takī Kāshī, Oude Catalogue, p. 20, No. 143, and p 21, No 179, and Ilāhī, *ib.*, p 70.

The above named Sayyid Muhammad Nūrbakhsh, whose life is also recorded in the Majālis ul-Mūminīn, fol. 343, was the son of Sayyid Muhammad, of Katīf, and a descendant of Imām Mūsā Kāzim. He was born in Ka'īm, A.H 795, and was initiated in Sufism by Khwājah Ishāk 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 Basrah, Baghdād, 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 Kāsim, who succeeded him as head of the Nūrbakhshis, and was treated with great consideration by Shāh Ismā'īl Ṣafavī, died in Rai, A H. 927. See Ḥabīb us-Siyar, vol. iii., Juz 4, p. 115.

The Dīvān 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 Taṛjī'-band is written in the margins of the same folios.

The margins of foll. 4—38 contain the

Zād ul-Musāfirīn (see p. 608 *a*), wanting the eighth Makālah.

A copy of the Dīvān 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]

ديوان فغانى

The Dīvān of Fighānī.

Beg. ای سرنامه انام تو عقل کره کشای را
ذکر تو مطلع 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 takhallus of Sakkākī. He created, according to Vālih, 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 Sultān Ḥusain, and Fighānī left Herat, where he had first tried his fortune, and repaired to Tabrīz There he won the favour of Sultan Ya'kūb, the youthful sovereign of the Ak-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 Abīvard, 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-Tavārīkh, 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-Mūminīn, fol. 560, Haft Iklīm, fol. 101, Bland, a Century of Ghazals, ix., and the Oude Catalogue, p. 21, No. 176, and p. 403.

The Dīvān contains Ghazals in alphabetical 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 Munich, 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 Dīvān, with an additional section of Kasidahs, mostly in praise of 'Alī and the Imāms, foll. 1—14, beginning

مم پوسته در نرم سقاهم ربهم شارب
رحام سافی 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]

ديوان آصفى

The Dīvān of Āsafī.

Beg. مهار انداد حدانما دل وترابی را
تا مده مهر نقان هیچ مسلمانی را

Khwājah Āsafī, son of Khwājah Ni'mat Ullah Ḳuhistānī, who had been Vazīr to Sultan Abu Sa'īd, took his poetical surname from his father's office (Āsaf). He was one of the most eminent poets of the court of Herat in the reign of Sultan Husain, and attached himself especially to Mīr 'Alī Shīr, and to the Sultan's son, Mīrzā Badī' uz-Zamān, whom he accompanied to Balkh. He died on the 16th of Sha'bān, A.H. 923, at the age of seventy, as stated in Habīb us-Siyar, vol. iii., Juz 3, p. 346, in Lubb ut-

Tavārīkh, fol. 180, and in Haft Iḳlīm, fol. 336. The date is fixed by two chronograms, one of them said to have been composed by Āṣafī himself when he felt death drawing near, "He measured with seventy steps the road to eternity,"

زین مرحله رفت و کشت دارج وفات
پیمود رہ بقا بکام هفتاد

the other due to a contemporary poet, Amīr Sulṭān Ibrāhīm Amīnī:

پرسید دل ارمن که چه آمد تاریخ
گفتم ز براب آمده رور دوم

Sām Mīrzā 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 Nāmah, fol. 33, Khulāṣat ul-Akhbār, fol. 401, Memoirs of Baber, p. 194, Riyāz ush-Shu'arā, and Ātashkadah, 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, Copenhagen, p. 41, and Munich, p. 34, and in Bibliotheca Sprenger., No. 1370.

Cotton. Cleopatra A. IX.

Foll. 65; 7 in. by 4⅝; 11 lines, 2¾ 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; 8½ in. by 6; 15 lines, 3½ in long; written in cursive Nestalik; dated Ṣafar, A.H. 1278 (A.D. 1862).

[Geo. Wm. Hamilton.]

The same work.

Copyist: دایه قادربخش ساکن نود محله قرنب پیر رمضان عاری

This copy was made for Col. G. W. Hamilton, then Commissioner Superintendent of the Province of Multan.

Add. 10,586.

Foll. 79; 8¼ in. by 5; 13 lines, 2½ in. long; written in fair Nestalik, with 'Unvān, gold-ruled margins, and six miniatures in Persian style; dated Tabrīz, A.H. 938 (A.D. 1532); bound in painted covers.

لیلی مجنون

Laiḷā and Majnūn, a Maṣnavī by Hātifī, هاتفی

Beg. این نامه که حامه کرد بنیاد
بوتیبع قبول روزیش باد

Maulānā 'Abd Ullah Hātifī, 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 Tīmūr Nāmah, the last poem of the Khamsah.

Sām Mīrzā states in his Taẓkirah, 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 Hātifī, 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 Habīb us-Siyar, vol. iii., Juz 3, p. 346, in the month of Muharram, A.H. 927 See also Memoirs of Baber, p. 196, Lubb ut-Tavārīkh, fol. 181, Haft Iklīm, 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 Ḳāsim 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, Firdūsī, 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: جلبی 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).

[Wm. Yule.]

The same poem.

Add. 26,166.

Foll. 90; 8¼ in. by 4½; 14 lines, 2⅜ in. long; written in fair Nestalik, with 'Unvān, gilt headings, gold-ruled margins, and seven miniatures in Persian style; dated Rabī' I, A.H. 960 (A.D. 1553). [Wm. Erskine]

هفت منظر

Haft Manzar, a Maṣnavī by Hātifī, in imitation of the Haft Paikar of Nizāmī.

Beg. ای نگاردهٔ صحیفهٔ عیب
نام تو صدر صفحهٔ 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, 2¼ 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 کر کلك جادو فرنب
سخن را دهم از تمر نامه زنب

The author addresses, in the prologue, the reigning sovereign, apparently Sulṭān Ḥusain, without mentioning his name:

شها شهریارا سرا سرورا
خداوندگارا جهان پرورا

and, after boasting of his own matchless excellence, not only in Maṣnavi, but also in Kasīdah and Ghazal, complains that the cares of livelihood prevented him from giving full scope to his genius.

ز فکر معاشم سراسیمه وار
سراسیمه دارد مرا روز کار
کز اندك زمانم فراغی بود
بکام دل خود دماغی بود
دهم آنچنان داد را در سخن
که حیران بماند سپهر کهن

He mentions in the epilogue his three previous poems, Lailā u Majnūn, Shīrīn u Khusrau, and Haft Manẓar, dwells on the contrast existing between the fabulous story of Alexander and the veracious character of his Timūr Nāmah, 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 Nāmah.

نکردم ز افسانه نی فروع
ز اسکندر مرده نقل دروغ
سخن افرینان حسان کلام
که بودند سر دفتر خاص و عام
شدند ان حریفان فرخنده رای
بسوی نهر نامه ام رهنمای
که این نامهور نامهٔ خسروی
بود درخور نامه مانوی
خو دیدم دران قصه پر فروع
طفر نامه دیدم نی 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 Nāmah has been lithographed with the title ظفرنامه هاتفی, in Lucknow, 1869.

Copies are described in Uri's Catalogue, p. 116, in the catalogues of St. Petersburg, p. 381, and Munich, 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, 2⅝ 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 Ḥalab, corresponding to pp. 38—85 of the Lucknow 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, 2⅛ 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, 2⅝ 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 Tīmūr, with his portrait, foll. 2 *b*—4 *a*

Copyist: پندت 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 بدرب انجا
کعبهٔ دل را ر 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'kūb (A H. 883—896) to the reign of Shāh Tahmāsp, who succeeded A H. 930. He wrote a commentary upon the Tā'iyyah of Ibn Fāriz, and dedicated the present poem, on his return from Mecca, to Sultan Muzaffar B. Maḥmūd Shāh (who reigned in Gujrāt 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 Iḳlīm, 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 Futūh ul-Ḥaramain, described in the Vienna Catalogue, vol. II. p. 122, the date of composition is expressed by the chronogram اصدی = A H 911.

The Futūh ul-Haramain has been sometimes ascribed, by a very natural oversight, to Jāmī; see Stewart's Catalogue, p 66, and Sprenger, Oude Catalogue, p. 451. Jāmī's name occurs indeed in this line of the prologue, fol. 10 *a*:

کر نبودے ار سخن من ملال
کوش کں ار عارف حامی مقال

but only in connexion with an extract from his Tuḥfat ul-Ahrār, viz the seventh Makālah, 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*:

محیی ار افسانهٔ اولب مسد
کو دل تو باز رهاند ز ند

and again in the conclusion, fol. 41 *b*

محیی ارس هر دو طلب کام حوتش
کام دل حوتش و سر انجام حوتش

In a lithographed edition published in Lucknow, A.H. 1292, which contains a text substantially agreeing with the present copy, the quotation from Jāmī has been omitted, and the work is boldly ascribed to the famous saint, Muḥyī ud-Dīn 'Abd ul-Kādir Jīlānī, who died A H. 561. The contents of the poem have been stated in the Jahrbucher, vol. 71, Anzeige Blatt, p. 49. Compare Haj Khal, vol IV. p. 385, and Dr. Lee's Oriental MSS, London, 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 Rabī' II., A.H. 1192 (A.D. 1778). [Cl. J. Rich.]

دیوان هلالی

The Dīvan of Hilālī.

Beg. ای نور حدا در نطر از روی تو مارا
نکدارکه در روی تو دیدیم حدا را

Badr ud-Dīn Hilālī, born in Astrābīd of a Chaghatāi Turkish family, went as a youth to Herat, where his education was watched over by Mīr ʿAlī Shīr. Sām Mīrzā, whom he often visited, states, fol. 85, that he was put to death as a Shīʿah heretic by the Uzbak invader, ʿUbaid Khān, A.H. 939. He left a Dīvān and two Maṣnavīs, entitled Shāh u Darvīsh and Ṣifāt ul-ʿĀshikīn. A third, Laila u Majnūn, is ascribed to him by Taḳī Auḥadī, and the author of the Ātashkadah; but its existence is contested by Vālih, Riyāẓ ush-Shuʿarā, fol. 501. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 350, Haft Iklīm, fol. 468, Hammer, Redekunste, p 368, and Sprenger, Oude Catalogue, p. 426.

The Dīvān consists of Ghazals alphabetically arranged, with a few Ḳiṭʿahs and Rubāʿīs 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 Munich, p. 35, Bibliotheca Sprenger., No 1414, and King's College Library, No. 186.

Add. 7781.

Foll. 55; 8¾ in. by 5½; 12 lines, 1⅞ in. long; written in small and fair Nestalik, in gold-ruled columns, with ʿUnvān, and gold-sprinkled margins; dated Shaʿbān, A.H. 927 (A D. 1521.) [Cl. J. Rich]

شاه و درویش

"The King and the Darvish," a Maṣnavī by Hilālī.

Beg. ای وجود تو اصل هر موجود
هستی و بودهٔ و حواهی 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 Munich, p. 35, and the Ouseley Collection, No. 526.

Copyist: شاه محمود النشابوری

Add. 26,168.

Foll. 34; 10¼ in. by 6¼; 12 lines, 2⅝ in. long; written in fair Nestalik, with ʿUnvān, 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; 9⅛ in. by 5; 15 lines, 2⅝ in. long; written in Shikastah-Āmiz, with ruled margins; dated A.H. 1076 (A.D.1666).

[Cl. J. Rich.]

The same poem, wanting the epilogue.

Or. 307.

Foll. 141; 10¾ in. by 6¾; 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. رهی عشقت دباد دی دیازی دادهٔ حرمنها
خم فتراك شوقت سرکشان را طوق کردنها

Lisānī, whose original name was Vajih ud-Dīn ʿAbd Ullah, was born in Shīrāz, but spent the greater part of his life in Baghdād and Tabrīz. Sām Mīrzā, 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 Iḳlīm, fol. 100, Riyāz ush-Shu'arā, fol. 397, Ātashkadah, fol. 133, Hammer, Redekunste, 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 Dīvān are given in text and translation.

The Dīvān comprises, in the present copy, an alphabetical series of Ghazals, with a considerable gap after fol. 69, extending from the end of ه to the beginning of ف, and a Maṣnavī entitled Sāḳī Nāmah, 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 Vahshī, Muḥtashim, and Zamīrī as his principal imitators.

Or. 279.

Foll. 360; 9 in. by 5¾; 18 lines, 2½ 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.]

كليات اهلى شيرازي

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 Kātibī. Mīr 'Alī Shīr mentions 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 Kasīdah 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 Iḳlīm, fol. 102. پادشاه شعرا بود اهلى. See also Habīb us-Siyar, vol iii., Juz 4, p. 112, Riyaz ush-Shu'arā, fol. 28, Ātashdah, fol 119, Hammer, Redekunste, 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*. سحر حلال "Lawful Witchcraft," the love-story of Prince Jam and Princess Gul, in Maṣnavī rhyme, with a short prose preface beginning:

حمد بيحد و ثناى با محدود و شكر با معدود

Beg of the poem, اى همه عالم در دو بى شكوه
رحمت حاك در دو پيش كوه

Ahlī wrote it, as he states in the preface, in order to make good his boast that he was able to outdo Kātibī, 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 Tajnisāt. The prologue includes a eulogy addressed to the author's patron, Kāzi Mu'in ud-Din (Ṣā'idī):

نام تو ار عالم حرمت معين
تا همه از عالم حرمت معين
قاضى اسلامى و قاضى نشان
ميدهى ار آتى و ماضى نشان

II. Fol. 16 *b*. شمع و پروانه, "Candle and Moth," a Maṣnavī.

Beg. بنام آنکه مارا از عنایت
دهد پروانه شمع هدایت

It is dedicated to Sultan Ya'kūb (of the Ak-Kuyūnlū 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 دهر تاریخش کنم کم
بود تم الکتاب الله اعلم

III. Fol. 37 *a*. Ḳaṣīdahs, arranged according to subjects

Beg. الهی دسر دفتر حکمت الله
دنی آدم آئینهٔ قدرت الله

The Kasīdahs are in praise of Muhammad, 'Alī, the Imāms, Shāh Ismā'īl, Khwājah Mu'īn ud-Dīn Ṣā'idī, Amīr Sa'd ud-Dīn As'ad, Amīr 'Alī Shīr, Ya'kūb Khān, and others This section contains also some Tarjī'- and Tarkīb-bands, and concludes with a Mukhammas

IV. Fol. 93 *b*. Mukaṭṭa'āt, including a large number of chronograms on contemporary events.

V. Fol. 104 *b*. Ghazals in alphabetical order.

Beg. اي حیرت صفات تو بهد زبان ما
انکشت حیرتست زبان در دهان ما

VI. Fol. 302 *b*. ساقی نامه, a collection of Rubā'īs, addressed to the "cup-bearer," and alphabetically arranged.

Beg. ساقی ندحی که کارساز است حدا

VII. Fol. 308 *a*. رباعیات کنجفه, Rubā'īs describing the various cards of the game, and written for a pack of cards intended for a royal personage.

Beg. ای سرو سهی حاك رهت وقت حرام

VIII. Fol. 314 *b*. Rubā'īs, followed by some riddles, fol. 351 *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.

Foll. 283, 10½ in. by 6½, 19 lines, 2⅝ in. long, with 12 lines in the margin; written in Nestaliḳ, with 'Unvān and gold-ruled margins; dated Shavvāl, A H 1170 (A.D. 1757). [Duncan Forbes.]

A similar collection, containing—Sihr i Halāl, wanting the last sixteen lines, fol 1 *b*. Sham' u Parvānah, wanting the first twelve lines, fol 13 *a*. Kasīdahs, fol. 34 *b* Riddles, fol. 86 *b* Ghazals in alphabetical order, wanting the first page, fol. 90 *a*. Mukaṭṭa'āt, fol. 217 *b*. Rubā'īs in alphabetical order, fol. 221 *b*. Three artificial Kasīdahs, قصیدهٔ مصوع, beginning respectively on foll. 237 *b*, 252 *b*, and 268 *b*.

The first of these Kaṣīdahs has a prose preface, in which the author states that it was composed in imitation of a well known Kasīdah of Salmān Sāvajī, and in praise of Amīr 'Alī Shīr. The second is addressed to Yūsuf Shāh, the brother of Sultan Ya'kūb Ak-Kuyunlu, who died A.H. 896, and the third to Shāh Ismā'īl Ṣafavī. The last two have short prose preambles stating the number of their distichs, respectively 151 and 160. In all three Ḳasidahs 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; 8¼ in by 4½; 17 lines, 2⅜ 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 Tayyib.

Beg. حمدی که بحدش نرسد مدرك اشنا
لله بـقدس و بـعظم و تعالی

The author, who calls himself mostly Tayyib, but in some places Shāh Ṭayyib, is mentioned under the latter name in the Nafā'is ul-Ma'āṣir, 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 Shī'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 حاجی عبد لله بن لطف الله درسی

Or. 280.

Foll. 73; 7¾ in. by 3½; 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. شسمي ارمحرعشق دوست كل شد حاك ما
مخزن اسرار شد حاك كل نهناك مـا

It contains Ghazals of a religious nature, arranged in alphabetical order.

From the formula عفرله, 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 Vaslat Nāmah ascribed also to Shaikh Bahlūl, are noticed in the Oude Catalogue, p. 370.

Add. 7785.

Foll 135; 8 in. by 5¼; 11 lines, 3¼ in long; written in Nestalik, dated Zulḥijjah, A.H. 1217 (A.D. 1803). [Cl J. Rich.]

دیوان فضولي

The Persian Dīvān of Fuzūli.

Beg. هیچکه بر حال ما رحمتی نمی آرد ترا
مکشی مارا مکر عاشق نمی باید ترا

Muhammad B. Sulaimān, of Baghdād, poetically called Fuzūli, and chiefly known as a Turkish poet, wrote also Persian and Arabic poetry with elegance. He died at Karbalā A.H. 970, or, according to the Riyāz ush-Shu'arā, fol 341 *a*, A.H. 976 See Taḳi Kāshī, Oude Catalogue, p. 22, Haft Iklīm, 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 lacuna after fol 48, extending from د to ل, fol. 1 Ḳiṭ'ahs and Maṣnavīs, fol. 104 *b*.

Copyist: نظام الدس بن شیخ علی بن شیخ ابراهیم مشهور بحاکی

The Dīvān has been printed in Tabriz.

Add. 7786.

Foll. 62, 7¾ in. by 5¼; 14 lines, 3 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Cl. J. Rich]

دیوان سلطان سلیم

The Dīvān of Sulṭan Salīm.

Beg ای ترا ورده عرب علم نکته دانی
کسر نه همتای تو در مملکت نی همتائی

Sultan 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 Takhallus.

Contents: Four poems in praise of God and Muhammad, 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; 10¼ in. by 6¼; 11 lines, 2⅝ 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.]

شه نامه

A poetical history of Shāh Ismā'il

Author. Kāsimī, قاسمی

Beg حداوند نیچهں حدائی نراست
در اقلیم حاں پادشاهی نراست

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 Mīr Abul-Fath, he adopted the life of a Fakīr, and devoted his leisure to poetry. Sām Mirzā states in his Tazkirah, written A H. 957, fol. 26, that Mirzā Ḳāsim had then written the four following Masnavis: 1. A Shāhnāmah, or poetical history of Shāh Ismā'īl. 2. Lailā Majnūn, dedicated to the same sovereign 3. Kār Nāmah, 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'āṣir, 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 Ḳāsim then wrote a letter to Akbar, in which he gave the following account of his poems: 1. Shāhnāmah i Māzī, a poetical record of Shāh Ismā'īl, consisting of 4500 lines. 2. Shāh Nāmah i Navvāb A'lā, a history of Shāh Ṭahmāsp in 4500 lines. 3 Shāhrukh Nāmah, 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 Nāmah), 2500 lines. To these the author of the Haft Āsmān adds an eighth poem, entitled 'Ashik u Ma'shūk.

The date of Mirzā Kāsim's death is not accurately known. It is stated in Haft Iḳlīm, 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, Ātashkadah, fol 138, Sprenger, Oude Catalogue, p. 534, and Hammer, Redekunste, 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 Masnavī writers, Nizāmī and Khusrau, and of their worthy successor Hātifī, and a eulogy upon the Vazīr Shams ud-Dīn Muhammad 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: ابرهم المنشی الرضوه

See Haj. Khal., vol. iv. p. 13, Mohl, preface to the Shāhnāmah, 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 Sefiviyan 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, 3⅝ in. long; written in large Nestalik; dated Lucknow, A.H. 1180 (A D. 1767).

[Geo. Wm. Hamilton.]

The following three poems of Kāsimī:—

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 ار سر نظم اکر نکذری
روان پی تـــاریخ 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. الهی بحق پادشاهی دراســت
همه بنده ایم و خدائی تراست

The title is contained in the following couplet, fol. 153 *a*:

کذام که شد زآسمان کامیـاب
فلك شاهرخ دار کردش خطاب

The prologue contains a dedication to Shāh Ṭahmāsp, and a mention of the author's previous poems, viz., Shahnāmah, 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 Shahnāmah, 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 Tahmāsp. The text breaks off at the beginning of the next-following section, relating to the punishment of some refractory Sunnis in Kazvīn.

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 Dīvān, 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 Ḳulī Khān), one of Akbar's generals, then Governor of Jaunpūr (see Blochmann, Ain Akbari, 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 Ahmadābād, Gujrāt. The date is fixed by a chronogram of Faizī See Blochmann, Ain Akbari, p. 568, note 1, Haft Iḳlīm, fol 295 *a*, Ṭabakāt i Akbarī, fol. 285, Mir'āt ul-'Ālam, fol 488 *b*, Tabakāt i Shāhjahānī, 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 takhallus 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 Mīr Ḥasan of Dehlī, composed at the request of Rukn us-Saltanat Muhammad, of Nishāpūr The preface, which wants the first two or three lines, is followed by the beginning of the first of Mir Hasan's Ghazals.

II. Fol 3 *a* كنج اكبرى, poems addressed to Akbar, and composed by Ghazālī on various occasions, when he was admitted to the royal presence.

The collection comprises—1 Kaṣīdahs in alphabetical order, with a lacune at the beginning, and another extending from ن to ى. 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 humourous 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 Dīvān of Ghazālī, with a prose preface, the beginning of which is wanting. (See the Oude Catalogue, p. 412).

Beg. ای عقل بخوان حطبهء حمد و ثنائی
بر داب حدای که حر او دست حدائی

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, Tarkib and Tarjī'-bands, fol 60 *a*. Ghazals in alphabetical order, fol. 91 *b*. Maṣnavis, fol. 260 *b*. Kit'ahs, fol. 270 *a*, Rūbā'is, imperfect at the end, fol. 276 *b*

IV. Fol 295 *a* اسرار مكنوم, a Sufi tract on mystic love.

V. Fol. 309 *b*. سنت الشعراء, "Sunnat ush-Shu'arā," a collection of Kaṣīdahs in alphabetical order, with a prose preface. Most of them are addressed to Shāh Tahmāsp, some to Khān Zamān, and a few to Mun'im Khān, and other Indian Amīrs.

Beg. ما بحرصاں كذاشتيم جهاں را
دور مكدرم نيم حورد سكاں را

VI. Fol 347 *b*. نقش بديع, 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 بديعست ركلك قديم

The prologue contains a panegyric ad-

dressed to Shāh Tahmāsp, followed by an eulogy upon the poet's Indian patron, Khān Zamān, for whom, according to the Haft Iklīm, 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 Kilich Khān, an Amīr of Akbar's court (see Blochmann, Ain i Akbari, pp. 34, 354), who is designated by his proper name Kilich 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*. آبدنهٔ حال, a short collection of Ghazals in alphabetical order, with a preface, the beginning of which is wanting

Beg. تا خط او مفرحی داد بخصر حال ما
صفحه سبز آسمان شد ورق حدال ما

These Ghazals were extracted, as stated in the preface, from the author's first Dīvān, 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 Dīvān.

The Ghazals are followed by some Kiṭ'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.]

كليات وحشى

The collected works of Vahshī.

Vahshī, born in Bāfik, Kirmān, spent nearly the whole of his life in Yazd, where he died, as stated by his contemporary Taki Kāshī, Oude Catalogue, p 35, in A.H. 991 or 992. The first of these dates is expressed by the chronogram دلدل كرار معنى دسته 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 Fighānī, but with a more decided leaning to the colloquial style. He is noticed in the Haft Iklīm, fol 76, the Ātashkadah, fol 63, and Haft Āsmān, p 109. Compare Hammer, Redekunste, p. 388, and Sprenger, Oude Catalogue, p 586

The contents are as follows:—

I. Fol. 2 *b*. Kasīdahs in praise of the Imāms, of Shāh Tahmasp, Mir Mirān Ghiyās ud-Dīn (a descendant of Ni'mat Ullah Vali, who lived in Yazd; see Riyāz, fol 435), Shāh Khalil Ullah (see p 635 *a*), etc., with some Marsiyahs at the end.

Beg. راحت اكر بادب حلوب عدقا طلب
عزت ارنجا محو حرمت ارانجا طلب

II. Fol 73 *b*. حلد دردن, "The supreme abode of bliss," a Maṣnavī in imitation of the Makhzan ul Asrār.

Beg. حامه در آورد صداى صرير
دلهلى ار حلد دردن رد صفير

It has been edited by W. Nassau Lees, Calcutta, 1861

III. Fol. 90 *b* فرهاد و شيرين, "The love-story of Farhād and Shīrin," a Maṣnavī in the metre of Khusrau u Shirin.

Beg. الهى سپيده دة آتش افروز
دران سپيده دلى وان دل همه 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 Visāl, 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 Nāzir and 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 حمله 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 نداند
شمارد پنج نوبت سی بمضعف
که تا شش باشدش تاریخ تصنیف
بداند کز بدین فانون 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*. Maṣnavīs in praise of Mīr Mīrān and others, including also some satires, one of which is against a contemporary poet, Mullā Fahmī.

Beg. اي ظهر در ركاب دولت تو

VI. Fol. 181 *b*. Ghazals in alphabetical order.

Beg. حیر و بنار حلوه ده قامت دل نواز را

At the end are some Muḳaṭṭa'āt, 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, 2⅞ in. long; written in cursive Nestalīk; dated Shavvāl, A.H. 1034 (A D. 1625).

[Robert Taylor]

Another collection of the poems of Vahshī, containing:—

I. Fol. 2 *b*. Laudatory poems, in the form of Kaṣīdah, Tarkīb-band, and Maṣnavī.

Beg. ای نباشائیان جاه و جلال نشاندند 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 Nestalīk, in four gold-ruled columns, with 'Unvān, apparently in the 17th century. [Gko. Wm. Hamilton.]

I The Dīvān of Vahshī, containing—Kasīdahs, fol 2 *b*. Ghazals in alphabetical order, fol. 18 *b*. Tarji's, fol. 57 *a*. Rubā'is, fol. 60 *b*.

Beg. بلك جهان جان حواهم 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 Ḥājī Muhammad Jān Ḳudsi.

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 oblique lines in each page; written in minute Shafi'āī cha-

racter on one side only of the paper, and folding up in the manner of Oriental albums; dated Muḥarram, A.H. 1174 (A.D. 1760).

Farhād u Shīrīn; see p. 663, art. iii.

Add. 7787.

Foll. 26; 9¾ in. by 6½; 15 lines, 3⅞ in. long; written in Naskhi, with two 'Unvāns and ruled margins; dated Zulḥijjah, A.H. 994 (A.D. 1586). [Cl. J. Rich]

فتوحات عجم

A poetical account of the taking of Tabrīz by 'Uṡmān 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 شوشتري

Beg بنام خداوند لیل و نهار
که ناشد نهاں 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 Firdūsī in a dream to address this Shāhnāmah to the Sultan. The time of composition, A.H. 994, is expressed by the chronogram نبودند در 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 5¾; 13 lines, 2½ in. long, with 22 lines in the margin; written in fair Shikastah-āmiz; dated Ramazān, A.H. 1207 (A.D. 1793). [Cl. J. Rich.]

دیوان محتشم

The Dīvān of Muhtasham, with a preface by Taki ud-Dīn Muhammad ul-Husainī.

Beg. of the Preface:

حمد و ثنای که دستاچه دواوس فصحارا شاید

Beg. of the Divān:

بصفیر مرغ سحر خوان چو شد بلند صدا
پرند زاغ شب از روي بیضه بیضا

Maulānā Muhtasham lived in his native place, Kāshān, 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 Marṡiyah 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 ush-Shu'arā, fol. 415, by the chronogram درد محتشم. See 'Alam-ārāi, fol. 47, Haft Iklīm, fol. 388, Taki Kāshī (who was a pupil of Muhtasham), 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 Muhtasham 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 Muhtasham, 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. Shaibiyyah شیبیه, containing Ḳasīdahs in praise of God, Muhammad, 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, جلالیه, and 5. Nakh

'Ushshāḳ, عشاق, containing Ghazals descriptive of love and of the poet's beloved. 6. Zurūriyyāt, ضروریات, comprising versified chronograms, written at the request of his friends. 7. Mu'ammayāt, معمیات, or riddles.

The contents of the volume, which do not tally with the above division, are as follows:—

Ḳasīdahs and Tarkīb-bands, ninety-seven in number, to which is prefixed a table of their beginnings, fol. 6 *b*. Mukaṭṭa'āt, and short Masnavis, fol. 106 *a* Ghazals, not alphabetically arranged, fol. 122 *b*.

Beg. رتن نقشخانه کی من دیوانه حوتیت

Rubā'is, fol. 142 *a*.

Ghazals in alphabetical order, fol. 148 *b*.

Beg. ای کوهر دام تو تاج سر دیوانها

This is the usual beginning of the Dīvān, 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 سجدهٔ حویش آن بت رعنا

These are, no doubt, the Ṣibā'iyyah or youthful poems, as may be inferred from the last line:

نبودی بی نظام ابن نظم صبیان تا بابن غایت
اکر که کاه بودی محتشم را نکنه آموزی

Or. 314.

Foll. 61; 9 in. by 6; 15 lines, 3¼ in. long; written in Shikastah; dated Zulḳa'dah, the 11th year of Muḥammad Shāh, *i.e.* A.H. 1141 (A.D. 1729) [Geo. Wm. Hamilton.]

دیوان میلی

The Dīvān of Mailī.

Beg. دلا رسید بجای کسند نالهٔ ما
که خو کرفته بجنون وشان غزالهٔ ما

Mailī Haravī, or of Herat, whose original name was Mīrzā Kulī, belonged to the Turkish tribe of Jalāir. He found a protector in Sultan Ibrāhīm Mīrzā, son of Bahrām Mīrzā, 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'āṣir, 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 Mailī died on the road. In India he attached himself to Naurang Khān, with whom he stayed many years, and by whose order he was eventually poisoned in Mālvah. See Riyāz ush-Shu'arā, fol 436, Ṭabakāt i Akbarī, fol 287, Badāonī, vol. iii p. 329, and Blochmann, Ain i Akbarī, p. 571. According to the Ātashkadah, fol. 11, Mailī was born and had grown up in Mashhad.

The above mentioned Sayyid Naurang Khān was the son of Ḳuṭb ud-Dīn Khān, an Amīr of Akbar's reign. He served with distinction in the war against Muzaffar Shāh of Gujrāt, A.H. 991, and received as a reward a Jāgīr in Malvah, and subsequently in Gujrāt, where he died in the 39th year of Akbar (A.H. 1002—3). See Taẓkirat ul-Umarā, fol. 201, and Maāṣir ul-Umarā, fol. 411. The death of Mailī, the date of which is not recorded, happened probably some time before A.H. 1000.

Contents: Ghazals in alphabetical order, fol. 2 *b*. Rubā'is, fol. 59 *b*. Ḳasīdahs, 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 Mīr 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; 7¼ in. by 4; 17 lines, 2¼ in. long; written in Nestalik, with 'Unvāns and gold-ruled margins; dated A.H. 1060 (A.D. 1649). [Wm. Yule.]

كليات عرفى

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 Fathpūr Sīkrī, then the residence of Akbar. There he won the favour and protection of Ḥakīm Masīḥ ud-Dīn Abul-Fatḥ Gīlānī (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 عرفى حواده مرك شدي for his death. The same date is given in the Mir'āt ul-'Ālam, fol. 487, Mir'āt ul-Khayāl, fol. 60, and Rıyāz ush-Shu'arā, fol. 302. See also Haft Iḳlīm, fol. 107, Ātashkadah, fol. 131, Haft Āsmān, p. 111, Hammer, Redekunste, 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. اي نه فلك زحوشه صنع تو دانده
وز نصر كريای تو عرش آشيانده

II. Fol. 99 *b*. Ḳaṣīdahs, not alphabetically arranged.

Beg. اي متاع دره در بازار حان انداحته

The Kaṣīdahs of 'Urfī have been edited, with a commentary, Calcutta, A.H. 1254.

III. Fol. 174 *b*. مجمع الانكار, a Maṣnavī in imitation of the Makhzan 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 قديم

IV. Fol. 206 *a*. فرهاد و شيرس, the love-story of Farhād and Shīrīn, in the metre of Nizāmī's Khusrau u Shīrīn.

Beg. حداوندا دلم بنور بنكست

V Fol 217 *b*. A Tarji' in praise of Masīh ud-Dīn Abulfath.

Beg. آدم چون دوا شفى و نقص

VI. Fol 221 *b*. Mukaṭṭa'āt.

Beg. اي دل راهرن كه از عرشم بحضص ثرا فرستادي

VII. Fol. 232 *b*. Rubā'is.

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-Nāmah 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 Munich Catalogue, p. 36.

Add. 7791.

Foll. 206; 9¾ in. by 4¾; 21 lines, 2¾ 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 Shīrin, fol.

35 *b*. Kasīdahs, fol. 45 *b*. Muḳaṭṭa'āt, 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). [Cl. J. Rich.]

A similar collection, containing—

I. Fol. 1 *b* Kaṣīdahs in alphabetical order.

Beg. اقبال کرم میکرد ارباب همم را
همت نخورد بشترلا و نعم را

II. Fol. 33 *a* Muḳaṭṭa'āt, 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 درر ار جه و حون
سبحان الله ز صنع نیجون

The burthen is:

حون دست نمیدهد وصالت
دست من و دامن خیالت

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 Kaṣīdahs of 'Urfī, followed by Muḳaṭṭa'āt, fol. 75 *a*.

Egerton 1034.

Foll. 104; 9¼ in. by 6; 15 lines, 4 in. long; written in a cursive Indian character; dated Zulḥijjah, the 22nd year of Muḥammad Shāh, A.H. 1152 (A.D. 1740).

The Ḳaṣīdahs of 'Urfī, not alphabetically arranged.

Foll. 2—9, 100—104, contain miscellaneous poetical extracts, the largest of which is a Sufi Maṣnavī by Shāh Abū 'Alī Kalandar (died A.H. 724, Oude Catalogue, p. 565), headed رسالهٔ شرف شاه بو علی قلندر قدس الله سره foll. 3—9, beginning:

مرحبا اي بلبل داغ کهن
از کلی رعنا نکو 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 Ḳaṣīdahs of 'Urfī, by Mīrzā Jān, میرزا جان

Beg. کلید کهینه نطق و زبان دندانه سبن

It contains, as stated in the preface, a full explanation of difficult verses and rare words in thirty select Ḳaṣīdahs of 'Urfī's Divān. The date of composition, A.H. 1073, is expressed by the chronogram شرح قصاید 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
تا تو باشد 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 استفرحت هذه الد . . . . . وي المولوى نعون الله وتوفيقه وجمعها 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).

دیوان نوري

The Divān of Nūrī.

Beg. کہی کہ چشم تو در خانہ کہان آبد
شکست در صف چندن ہزار جان آبد

Ḳāẓī Nūr ud-Dīn Muḥammad, of Isfahan, and his brother Ḳāẓī Mu'izz, were, according to the Riyāẓ 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 Ḳazvīn.

His master, Afẓal ud-Dīn, who settled in Ḳazvīn A.H. 967, and was much in favour with Shāh Ṭahmāsp and Shāh Ismā'īl II., was appointed, after the latter's death, Kāẓī 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 Iklīm, fol 370, and the Ātashkadah, fol. 86. See also Sprenger, Oude Catalogue, p. 525, where a line is quoted which belongs to the second Kasīdah of this copy.

Contents: Ḳasīdahs, two of which are in praise of Shāh Ismā'īl (A.H. 984—985), while most of the others are addressed to the Vazīr Muhammad, fol. 1 *b*. Ghazals in alphabetical order, fol. 22 *b*.

Beg. یاد آن نزم کہ بودیم طربناك آنجا
رهر حوردیم بصد حوبی دربناك 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 Fārigh, فارغ.

Beg. لله الملك اله مالك
هو باقي 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 Gīlan, 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 حکایت سخن
همدم مشفق و برادر من

The poem has the heading کتاب فارغ. See the Oude 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. Arḳuvān, threatened by an army of lions

Add. 7794.

Foll. 381; 9½ in. by 5½; 15 lines, 2¾ in. long; written in Nestalīḳ, with three 'Unvāns and gold-ruled margins, dated Rabī I., A.H. 1050 (A.D. 1640). [Cl. J. Rich.]

دیوان فیضي

The Dīvān of Faizī, with a preface by the author.

Faizī died A.H. 1004 See above, p. 450 *a*, Hammer, Redekunste, p. 400, Ouseley, Notices, p. 174, and Ḥaft Asmān, 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 Dīvān, containing about nine thousand distichs, was but a sample of his poetical compositions.

As the Dīvān 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 الرحیم کنج 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

Ḳiṭ'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 الشبرازی

Add. 23,981.

Foll. 346; 7¼ in. by 4; 17 lines, 1⅝ in. long; written in a cursive hand, with four 'Unvāns and gold-ruled margins, probably in the 17th century.

The poetical works of Faizī, viz.:—

I. Fol. 2 *b*. Ghazals in alphabetical order.

Beg. نکشی پرده چشم حقیقت نمایرا
حودرا شناس تا نشناسی خدایرا

II. Fol. 106 *b*. نل دمن, "Nal-Daman," a Maṣnavī, founded on the episode of Nala and Damayantī in the Mahābhārata·

Beg. ای در دلک و پوی تو زآغاز
عشقای بطر بلند پـــروار

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 بـــت کارگاه‌در
پیراستکی نـــمـــاه آذر
سی و نهم از جلوس شاهی
تـاریخ سجـــده الـــهـــی
حون سال عرب شمارکردم
الف و سه الف بکارکودم

The author mentions in the same passage the change of his Takhalluṣ from Faiẓī to Fayyāẓī.

زین پیش که سکه ام سخن بود
فیضی رقم نکین من بود
اکنون که شدم نعشی مرتاض
فباصبم از محیط فیاض

The Nal Daman is, according to the Akbar Nāmah, the third poem of the Khamsah, which Faizī 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 Balḳis, Nal Daman, Haft Kishvar, and Akbar Nāmah. The Nal Daman was completed, by Akbar's desire, in the space of four months, A.H. 1003. See also Badāonī, 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 Maṣnavī, in imitation of Nizāmī's Makhzan ul-Asrār.

Beg. بسم الله الرحمن الرحیم
کلهٔ ازل راست طلسم قدیم

This poem, the title of which is found in the following line, fol. 248 *a*,

آدك چنین حنبش پر کار داد
نام ورا مرکز ادوار داد

was the first of the above-mentioned Khamsah, and was composed by Faizī in his fortieth year, as appears from the following passage, fol. 272 *a*:

این می دبغش که کشدم دهور
دور تحسنبی بود از پنج دور
شوق کردن نامه پر و بال داشت
عقل کمال چهلم سال داشت

See the Leyden Catalogue, vol. ii. p. 122, and the Oude Catalogue, p. 401.

IV. Muḳaṭṭa'āt, fol. 273 *b*. Rubā'īs, 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 Kaṣīdah, the first line of which is·

سحر نوند رسان قاصد سلیمانی

(see Add. 7794, fol 35 *a*), and ends with the Ḳaṣīdah beginning:

ای دهد اصل وفرع 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 العنی ولد شیخ حسین قریشن 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: حسنی فقیر الله

Add. 7797.

Foll. 51; 7 in. by 4¼; 13 lines, 2⅜ in.

long; written in small Nestalik; dated A.H 1040 (A.D. 1630-1). [Cl J. Rich.]

ديوان وحشتي

The Dīvān of Vahshatī.

Beg. چہان زانس و ملك درده رلعت ایمارا
که در دو کون نیابند دلك مسلمارا

The author of the Riyāẓ ush-Shu'arā, who quotes several verses of this Dīvān, fol. 493, calls the author Maulānā Vahshatī Jūshghānī (from Jūshghān, a place between Isfahan and Kāshān, see Ouseley's Travels, vol. iii. p. 79), and states that he visited Shīrāz in A.H 999, and was an intimate friend of Abu Turāb Beg Furkatī (who died A. H. 1026; see Sirāj, Oude Catalogue, p. 151). The author of the Dīvān, who in a contemporary note, at the end of this copy, is called Vahshatī Kāshī, is, no doubt, the "Wahshy Khwájah Hosayn" mentioned by Takī, Oude Catalogue, p. 26, as a poet of Kāshān. His Dīvān contains a satire on a contemporary poet 'Arshī (Ṭahmāsp Ḳulī Beg, of Yazd), who is also mentioned by Takī, 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 ه Rubā'īs and Fardiyyāt, fol 49 *a*.

At the end is a Kit'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, 3½ in. long; written in Nestalik, early in the 18th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

منتخب رباعيات سحابي

Select Rubā'īs of Saḥābī, in alphabetical order.

Beg. الحمد لله که بانعام خدا
ارخلی رمیدم و شدم رام خدا

Sahābī is described by his contemporaries, Amīn Rāzī, Haft Iklīm, fol. 468, Takī Kāshī, and 'Alā ud-Daulah Ḳazvīnī, Oude Catalogue, pp 42, 50, as a native of Astrābād. But Takī Auḥadī, 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 Khulāsat 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 Ramaẓān, A.H. 1012 (A.D. 1604).

ديوان رفيعي

The Dīvān 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, Mīr Ḥaidar Rafī'ī of Kāshān, who died A.H. 1032 (see Blochmann, A'ın i Akbari, p. 593, and Badāonī, vol. iii. p. 232). Writing in an easy, colloquial, and unpolished style, he has not been deemed

worthy of being recorded in the Taẓkirahs. 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 Shikdār, 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 دامرنی, district of Burhānpūr.

A notice on Rafī'ī in Ouseley's Notices, pp. 376—382, contains his poetical description of the valley of Kashmīr, 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 باتمام رسید
از حضرت پادشاه انعام رسد
در ملك دکن جمع نمودم و نوشت
در سال هزار ده باتمام 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 سر 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. Maṣnavīs, fol. 338 *a*. Mukaṭṭa'āt, fol 345 *b*. Rubā'īs, fol. 372 *b*.

The Mukatta'āt include chronograms on the taking of the fortress of Gāvil (Gawīlgurh), A.H. 1007, and of Āsīr, A H. 1009.

Or. 342.

Foll. 133; 9 in. by 5¾; 15 lines, 3⅛ in. long; written in Nestalīk; 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. حداوندا دلی خواهم وفا کش
محبت ار همه دلها درو نیش

Mīr 'Akīl, 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. Tāhir Naṣīrābādi states in his Taẓkirah dated A H. 1083, fol. 120, that he had once met Kausari'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 Irān, and declares his intention of sending his poem to that accomplished and munificent patron of letters in India, the Khānkhānān (Mirzā 'Abd ur-Rahīm 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 کلک بیان زاد
خرد شیرین حکایتها بنشان داد

Copyist: علام نبی ولد ابی الفتح

Or. 325.

Foll. 31; 9 in. by 5½; 15 lines, 3⅜ in. long; written in Shikastah-āmīz; dated Ḥaidarābād, Zulka'dah, A.H. 1064 (A.D. 1654). From the Lucknow library.

[Geo. Wm. Hamilton.]

Poetical works of Nau'ī, کلیات نوعی

Beg. کر دلای عشقم و لب تشنه سر تا پای من

Muhammad Rizā Nau'ī, of Khabūshān, near Mashhad, went to India in the time of Akbar, and found a patron in Mīrzā Yūsuf Khān Mashhadī, but soon after entered the service of the Khānkhānān Mīrzā 'Abd ur-Raḥīm, and stayed with him and Prince Dāniyāl at Burhānpūr, where he died A.H. 1019. See Riyāz ush-Shu'arā, fol. 468, Badāonī, vol. iii. p. 361, Mir'āt ul-'Ālam, fol. 494, and Khulāsat 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. Ḳasīdahs, 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 Nāmah, a Maṣnavī in praise of the Khānkhānān, fol. 99 *b*, beginning·

نوی اولین پیر میخانها بیاد تو شکر پیمانها

Sūz u Gudāz, سوز و گداز, the story of a Hindu princess who burned herself on her husband's pile, in the reign of Akbar, a Maṣnavī dedicated to Prince Dāniyāl, fol. 111 *b*, beginning:

الهی خنده ام را دلکی ده

It has been printed at the end of the first volume of the Akbar Nāmah, Lucknow, 1284

Add. 7816.

Foll. 96; 9¾ 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 Dīvān of Shāpūr

Beg. زحط زادل نکردد حان فرای لعل جادارا
زحاصیت ده اندازد عباری آب حیوانرا

Khwājah Shāpūr, son of Khwājagī Khwājah, of a distinguished family of Teheran, was, according to Ṭāhir Naṣīrābādī, fol 178, a sister's son of the poet Ummīdī (died A.H. 925; see Tuhfah 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 Takhalluṣ of Farībī or Ḳarībī, which he afterwards exchanged for Shāpūr. He twice went to India, where he enjoyed the protection of his relative Mīrzā Ja'far Āsaf Khān (who was raised to the Khanship A.H. 993, and died A.H. 1021; Taẓkirat 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 Dīvān of Fighānī. See Haft Iklīm, fol. 454, Riyāz ush-Shu'arā, fol. 235, Ātashkadah, 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, 2½ in. long; written in Nestalīk, apparently in the 17th century. [Geo. Wm. Hamilton.]

دیوان سنجر

The Divān of Sanjar.

Beg. الٰہی کنج معنی دہ دل کوہر فروشم را

Mīr Muhammad Hāshim, poetically surnamed Sanjar, was the son of Mīr Rafi' 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 Maāṣir i Raḥīmī, Blochmann'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 'Ādil 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*. Ḳasīdahs, fol. 76 *b*. Ḳiṭ'ahs, fol. 105 *a*. Maṣnavīs, fol. 117 *b*.

Of the Ḳasīdahs several addressed to Akbar, to Ibrāhīm 'Ādil Shāh, and to Mirzā Jānī Beg, ruler of Tattah, with whom the poet appears to have stayed some time.

Add. 24,088.

Foll. 190; 9 in. by 5¼; 14 lines, 2⅝ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [WILLIAM H. MORLEY.]

لیلی مجنون

Laila and Majnūn, a Maṣnavī, with a prose preface.

Author: Rūh ul-Amīn, روح الامین

Beg. ای حسن طرار عشق پرداز
انجام نمای کار زآغاز

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 Kuṭubshāhs in the Deccan. The present poem is dedicated to Sultan Muḥammad Ḳulī Kuṭubshāh, 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 Parviz, the other entitled Matmah, 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, Hātifī, and Maktabī. The last, a contemporary of Ahlī Shīrāzī, 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 Ṣālih, fol 697, the takhallus of Mīr Jumlah, *i. e.* Mīr Muhammad Amīn, a Sayyid of Isfahan, who went A.H 1010 to the Deccan, and was, during the reign of Muhammad Kulī Kutubshāh, the virtual head of the state of Golconda. He entered, A H. 1027, the service of Jahāngīr, and held high offices at the Delhi court until his death, A H 1047. See Maāṣir ul-Umarā, fol. 483, and Ḥadīkat ul-'Ālam, vol. i. p. 243. His poetical works amounted, according to Ṭāhir Nasīrābādī, fol. 52, to 20,000 lines.

Add. 6617.

Foll. 164; 7¼ in. by 4; 12 lines, 2½ in. long; written in Nestalik, with 'Unvan and gold-ruled margins; apparently in the 17th century. [J. F. HULL.]

Another, somewhat shorter, recension of the same poem.

Beg. اي قادر بی شریك و انباز
حاك ار نو شده سپهر اعجاز

Add. 25,903.

Foll 148; 8½ in. by 4½; 12 lines, 2¼ 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 رواں آمرین دل آرای
وي حردرا محوبش راهنمای

This poem, the fourth of the author's intended Khamsah, was written for Muhammad Kulī Ḳutubshāh, 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, Sultān-Muhammad Ḳutubshāh. The date of completion, A.H 1021, is conveyed in the following line, fol. 147 *b*:

در سنه کاف الف فرون زهزار
کشت کامل چو چرخ ابن کلزار

The above title is found in the epilogue, fol. 139:

شد چو ابن کاخ سر دلدد تمام
کرد مش آسمان هشدم نسام

Another title, with the same meaning, فلك الروج, is found in the illuminated heading at the beginning.

Or. 284.

Foll. 185; 8½ in. by 5½; 14 lines, 3¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [Geo Wm. Hamilton]

كلستان ناز

The Dīvān of Rūḥ ul-Amīn.

Beg. اي روشن از فروغ نو شمع روان ما
ازنورفدرت نو چکیدست جان ما

In a prose preface, of which only a fragment is extant, fol. 18, the author states that this Dīvān, entitled Gulistān i Nāz, contains five thousand distichs, and consists of Ghazals written in early life.

Add. 7799.

Foll. 290; 10¾ in. by 6¾; 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 Dīvān of Shānī.

Beg. ای زسودا ساده در زلف ایاز اندداخته
کردن محمود را در دام ناز اندداحته

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 Kaṣīdah 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 Khulāsat ul-Afkār, fol. 147, and Haft Āsmān, p. 132, A H. 1023, a date fixed by the chronogram بادشاه سخن. See also Riyāz ush-Shu'arā, fol. 234, Ātashkadah, fol. 8, and the Oude Catalogue, pp. 42, 112, 564.

Contents: Ḳaṣīdahs 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
مطلعه رابت اميد و بيم

Ghazals in alphabetical order, fol. 129 *b*, beginning

اي باداي حمد تو رمزمه عقل و راي را

Ḳiṭ'ahs and Rubā'īs, fol. 288 *a*.

Copyist: نادر محمد بن عبد الرحيم توفانى

Or. 1301.

Foll 251; 8 in. by $4\frac{1}{4}$, 14 lines, $2\frac{3}{8}$ 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 ايار

The story of Sultan Mahmūd and his favourite Ayāz, a Maṣnavī.

Author. Zulālī, زلالى.

Beg. بنام انكه محمودش ايار است
عمش نخاهٔ دار و بيار است

Maulānā Zulālī, of Khwānsār, 'Irāḳ, lived in the reign of 'Abbās I, and was one of the panegyrists of the influential Sayyid, Mīr Muhammad Bākir 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 اسفتاح ابن مشور نامى
بجو تاريخ نظمش از نظامى

and finished A H. 1024 The latter date is fixed by the following chronogram:

الهى عاقبت محمود باشد

Zulālī appears to have died shortly after; for we are told by Ṭāhir Naṣīrābādī 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 Nakī Kamra'ī in India. Mirzā Tughrā, of Mashhad, wrote a preface to it

Notices on Zulālī will be found in Haft Iklīm, fol. 395, Mir'āt ul-Khayāl, fol 53, Riyāz ush-Shu'arā, fol 197, Ātashkadah, fol 91, and Haft Āsmān, p. 140. See also the Oude Catalogue, pp. 41, 90.

The prologue contains eulogies on Shāh 'Abbās, the Vazīr Mīrzā Ḥabīb Ullah, and the author's patron, Mīr Bākir Dāmād, at whose request, we are told, the poem was written.

Foll. 1—18 have been supplied by a modern hand.

The Mahmūd u Ayāz has been lithographed in the press of Navalkishor. The seven Maṣnavis of Zulāli 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, $2\frac{3}{8}$ 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 Maṣnavis with the seven planets, Sab' Sayyārah, and enumerates them in the following order: 1. حسن كلوسوز. 2. شعله دندار. 3 مجما ده. 4. آذر و سمندر. 5 درة و خورشد. 6. سليمان نامه. 7. محمود و ايار.

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-āmiz; 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; 9¼ in. by 5; 15 lines, 2⅝ in. long; written in Nestalik; dated Muharram, A.H 1075 (A D. 1664).

Three Maṣnavis by the same.

I. Fol 1 *b*. Mahmūd u Ayāz; see above.

II. Fol. 241 *b*. میخانه, the "Tavern," with a short prose preamble by the author

Beg. نام او نادده سینه میخانه
دهن هرکه هست پیمانه

III. Fol 275 *b*. درة و خورشید, "The Moth and the Sun," with a prose preface by Zulālī.

Beg سخنم کرد دمامش حاوند
ذرةرا جوهر تیغ خورشید

Add. 16,792.

Foll. 179; 10¼ in. by 6; 23 lines, 3 in. long; with 18 lines in the margin; written in Nestalik, with 'Unvān and gold-ruled margins; dated Ramazān, A.H. 1194 (A.D. 1780).

[Wm. Yule.]

دیوان ظهوري

The Dīvān of Zuhūrī.

Beg. انکه حواهد داشت فردا رحمتش دیوان ما
کشنه وصفش آفتاب مطلع دیوان ما

Zuhūrī, whose proper name was Nūr ud-Dīn Muhammad, 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 Ḳummī (see Oude Catalogue, pp. 30, 151), whose daughter he married. Both stood in high favour with Ibrāhīm 'Ādilshāh (A H. 988—1037), who rewarded them, according to the Futūhāt 'Ādilshāhī, 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 Sūratī, A.H. 1212, and entitled Mukaddimāt 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'is, 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; 9½ in. by 6½; 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*; Kit'ahs, fol. 178 *a*, Rubā'is, fol. 178 *b*.

Add. 26,167.

Foll. 140; 7½ in. by 4; 15 lines, 2½ in. long; written in Nestalik; dated Zulḥijjah, A.H. 1092 (A.D. 1681). [Wm. Erskine.]

ساقي نامه

Sākī-Nāmah, a poem in praise of Burhān Niẓām Shāh, and the Court of Aḥmadnagar, by Zuhūrī.

Beg. ثنا مکلم ازدد پاك را
ثریا دہ طارم ساك 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 Sākī Nāmah is mentioned by Firishtah, vol. ii. p. 307. It has been lithographed in Lucknow, 1849.

Or. 338.

Foll. 201; 7¾ in. by 4½; 12 lines, 2¼ 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 ازدد 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, 7¾ in. by 4½; 12 lines, 3½ in. long; written in a cursive Indian character; dated Lucknow, Ramazān, A.H. 1205 (A.D. 1791. [Wm. Yule.]

نان و حلوا

"Bread and Sweets," a Masnavī on ascetic life, by Bahā'ī, *i.e.* Shaikh Bahā ud-Dīn 'Āmilī, who died A.H. 1030 (see p. 25 *b*).

Beg. ایها الساهی عن العهد القدیم
ایها اللاهی عن النهج القوم

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: سید افضل علی الرضوی

Add. 7821.

Foll. 35, 7¾ in. by 5; 5 lines, 3 in long, written in Turkish Naskhi; dated Jumāda I., A.H. 1214 (A.D. 1799). [Cl J. Rich]

The same poem.

Copyist: درویش ملّا سلیمان

Add. 5630.

Foll. 130; 9½ in. by 5½; 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]

دیوان طالب آملی

The Dīvān of Ṭālib Āmulī.

Beg. حون کلك بهم نفرق حرد افسر بسان
ار مدح شه اطاعه زنم بر سر زبان

Tālib, born in Āmul, Māzandarān, was cousin (حاله زاده) to Hakīm 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 Mīrzā Ghāzī, ruler of Sind (A.H 1015—20; see Taẓkirat 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. 186, by the chronogram, حشرش بعلی اس انسی طالب باد

In the Tabaḳāt 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, Khulāsat ul-Afkār, fol. 158, Oude Catalogue, pp. 90, 125, 151, and Ouseley, Notices, pp. 176—9.

Contents: Ḳaṣīdahs in praise of 'Alī, of Mīrzā Ghāzī, Jahāngīr, Nur Mahall, Shāh 'Abbās, Mīr Abul-Kāsim, Chīn Ḳilij Khān, and others, fol. 1 *b*. Tarji'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, 4½ 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 شاسر

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: Muhammad Kuli, poetically surnamed Jāmī, محمد قلی مخلص بجامی

Beg. كنم ابتدا من بنام خدای
كه پيداست ربدرتش 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, كوكا, consisted of 34 Bābs; the translator has added two more.

Muhammad Kulī was born, according to his own account, at Ḥaidarābād, one of the "sixty" sons of a Vazīr called like himself Muhammad Kulī.

In the subscription the work is called لذت النسا, 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 Sāstra 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; 11½ in. by 6¾; 25 lines, 4¼ 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).

خمسهٔ حسن بن سيد فتح الله

The Khamsah of Ḥasan B. Sayyid Fatḥ Ullah.

This Khamsah consists of five long rhapsodies in glorification of Muhammad, of the first four Khalifs, and of the author's spiritual guide, Shaikh ul-Islām Shaikh Muhammad B. Fazl Ullah ul-Bakrī, who had come from Medina to India (fol. 234 *a*), and who is spoken of in the fifth poem as dead (fol. 232 *b*).

The author boasts of his descent from Amīr Khusrau: his mother was a daughter of Ḥasan B. Piyārah, whose genealogy is traced up to the celebrated poet (fol. 235 *a*).

The poems, which follow the metres of Niẓāmi's Khamsah, and are designated as the first, second, third, fourth, and fifth Tuḥfah تحفه, begin respectively on foll. 1 *b*, 57 *b*, 119 *b*, 160 *b*, and 228 *b*, as follows:

بسم الله الرحمن الرحيم
باسم محمد شده فيض عميم

الهى سوي احمد راه دنما
بمدح او دلم را نيك بكشا

بسم الله نما كليد آعار
سا قفل دلت ارو شود بار

مصطفا آن حبيب رب ودود
نورش از نور حق شده موجود

خدايا حبيب تو نعم اللفاست
محمد نبى خاتم الانبياست

The date of each, and the number of its verses, are recorded in its epilogue, and repeated in the subscription. The first was written in two months, and completed in Ṣafar, 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 Muharram, A.H. 1039. The fifth was finished in Rabī' I, A H 1039; it consists of 8500 distichs

The author mentions in his conclusion another Khamsah previously written by him in praise of Muhammad, his wives, his grandchildren, Ḥasan and Husain, and their descendants A Maṣnavī entitled محفه مبمونه شریفه, and attributed in the Oude Catalogue, p. 419, to Muhammad Hasan, of Dehli, A H. 1013, is probably a part of that work

Copyist عبد القادر نروحی

Add. 7801.

Foll 76; 11¼ 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 Masnavī on the taking of Jarūn (Hormuz) from the Portuguese by Imām Ḳulī Khān.

Author: Ḳadrī, قدری

Beg. ار اول بنام بزرك حدا
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 Kulī'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 Shāh Safī, 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 Kadrī. This poet is not to be confounded with his namesake Kadrī Shīrazī, 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, 3⅜ in. long; written in Shikastah-āmiz, with ruled margins, dated Jumāda I., the fifth year of the reign (of Shāh Husain) = A.H 1111 (A.D 1699).

دیوان اسیر

The Dīvān of Asīr.

Beg. ای دانه تسبیح حمالت دل دانا
سر حلقه مستان رحمت دده نسیا

Mīrzā Jalāl Asīr, son of Mīrzā Mūmin, one of the Sayyids of Shahristān, 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 Dīvan, which consists, according to Tāhir 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, Khulāsat 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

Dīvān, which contains chronograms on events of A.H. 1044 and 1045. See also Kisas ul-Khāḳāni, fol. 163, Mir'āt ul-Khayāl, fol. 52, Riyāz ush-Shu'arā, fol. 49, and Oude Catalogue, p. 342.

Contents. Kasīdahs in alphabetical order, fol 1 *b*. Kiṭ'ahs, including chronograms, fol. 57 *a*. Masnavīs, fol 60 *a*. Tarji's, fol 73 *a*. Ghazals alphabetically arranged, fol. 79 *a*, beginning:

ای گلشن ار نهار خیال تو میبها
ترك گل ار طراوت نامت سقیها

Rubā'is in the same order, fol. 138 *a*. See Ouseley's Collection, No. 15.

Copyist. شجاعت نسك شیرازی

Or. 278.

Foll. 148, $6\frac{1}{4}$ in. by 4, 11 lines, $2\frac{5}{8}$ in. long; written in Nestalik, apparently late in the 17th century. [Geo. Wm Hamilton]

دیوان اوجی

The Dīvān of Aujī.

Beg خوب پای کردم نیست ار نسداد 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 Mashrikī, and Faṣīhī of Herat (who died A.H. 1046; Oude Catalogue, p. 151), were the favourite companions of Ḥasan Beg Shāmlū, the Beglerbegi of Khorasan. This Amīr, who succeeded to the post of his father Ḥusain Khān A.H. 1027, and died about the close of the reign of Shāh Safī (A.H 1038—1052), was a passionate lover of poetry, and has left a Dīvān of three thousand lines. See 'Ālam Ārai, fol. 368, and Ṭāhir Naṣīrābādī, fol. 28 *b*.

Auji died, according to Sirāj, Oude Catalogue, p. 149, A.H. 1050. His Dīvān is stated to contain about ten thousand lines. See Ṭāhir, fol. 188, Riyāz ush-Shu'arā, fol. 47, and Ātashkadah, fol. 94.

Contents: Ḳaṣidahs, fol. 2 *b*. Tarkībs, fol. 33 *b*. Kiṭ'ahs, fol. 47 *b* Ghazals in alphabetical order, fol. 57 *b*, beginning:

مکن شرمنده یا رب در قیامت میپرسان را

Rubā'is, fol. 136 *b*

The laudatory poems are mostly in praise of the Imām 'Alī Rizā and of the author's patron, Hasan Khān. A Kasidah is addressed to Shāh Safī at the time of his accession, and a Tarkīb to the Vazīr Mīr Abul-Ma'ālī.

Or. 299.

Foll. 109; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 15 lines, $2\frac{3}{8}$ in. long, written in neat Nestalik on gold-sprinkled paper, with 'Unvan and gold-ruled margins, in the 17th century.

[Geo. Wm. Hamilton.]

دیوان غیاث

The Dīvān of Ghiyāṣ.

Beg چه دورست این که پیدا و نهان نیسند اعیانش
فضای خاطر هر دره میدان جولانش

Ghiyāṣā i Ḥalvā'i, or "the confectioner," was a native of Shīrāz, and a contemporary of Mulhimī 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 Nasīrābādī, fol. 179, Riyāz ush-Shu'arā, fol. 321, Ātashkadah, fol. 133, and Oude Catalogue, p. 412.

Contents: Ḳaṣidahs, fol. 3 *b*. Sāḳi Nāmah, a Maṣnavī addressed to the Shāh, fol. 31 *a*. Ghazals without alphabetical arrangement, fol. 37 *a*, beginning:

ای کرم حوش از نو دروں پیالها
شوئت فتنله سوخته در معز لالها

Rubā'īs 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 Ḳasīdahs treat of moral and religious subjects in the style of Khākānī One of them, imitated from a well known Kasīdah of that poet, and entitled معراج العرفان, was composed in A H. 1035, as shown by the chronogram لبعه فیض.

Add. 7800.

Foll. 180; 9¾ in by 4¼, 15 lines, 2½ in long; written in Nestalik, apparently in the 17th century. [Cl J. Rich.]

دیوان مشرقی

The Dīvān of Mashrikī

Beg. دست حون دافوم ارکس حواهشی در هیچ داب
ده در انش آب میحواهم نه در حاك افتاب

Mīrzā Malik Mashrikī, 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 chancelry, 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 Dīvān includes a chronogram on some royal building erected A.H. 1050.

Notices on Mashrikī are to be found in the Tazkirah of Tāhir Naṣīrābādī, fol. 185, the Riyāz ush-Shu'arā, fol. 429, and the Ātash-kadah, fol. 49.

Contents: Kaṣīdahs, fol. 1 *b*. Ghazals and detached verses, in one alphabetical series, fol. 53 *a*, beginning:

مجنون طبعتم وجنونست کارما
سر مشق عالمی شده لوح مزارما

A Maṣnavī on Khusrau and Shīrīn, written, as stated in the prologue, by desire of Shāh Ṣafī, and left unfinished, fol 166 *a*, beginning

حدایا دل ز من نسداں دراري

Another Maṣnavī, fol. 175 *a*. Rubā'īs, 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 Lucknow. [Geo. Wm Hamilton.]

Poetical works of Mīr Muhammad Kāzim Ḥusainī, poetically surnamed Karīm.

میر محمد کاظم حسینی کردم 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 Kuṭubshāh, 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'īs, mostly of religious nature, in alphabetical order, with a prose preface.

Beg. of Pref. هر مصرع دداحه مساده من
رمرسمت زرار دل دوداده من

The collection comprises, as stated at the end, four thousand and eighty Rubā'īs.

II. Foll. 300 *b*. کنج نامه "The Treasure," a Kaṣīdah addressed to Sultān 'Abd ullah Ḳuṭubshāh, with a prose preface, beginning:

معلوم نبود نصاحب استعداد
کر حد بود ان نیست زهرلش 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 نکوبی 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 Haidarabād 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 Aurangzīb, A.H. 1095 (A.D. 1684). [Geo. Wm. Hamilton.]

زیبا نگار

A story of two Sindian lovers.

Author: Riẓā'ī, رضائی

Beg. الهی هم دل و هم تی دلی ده
هم آن حاصل همان تیحاصلی 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 پنوں, and that of his beloved, Sīsī 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 Thathah, 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 حطابش

Appended is a eulogy on the work by the transcriber Jaikarn, in which the author is named Maulanā Ḥājī Muhammad 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 Ḳudsī, کلیات قدسی.

Ḥājī Muḥammad Jān, who took the surname of Ḳudsī 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 Ṣāliḥ, fol. 696, entitled above all others, because he had been forestalled by Tālib Kalīm 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 Asmān, 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 اران بلبل قدسی چمنم رمدان شد

Other notices on Ḳudsī will be found in the

Taẓkirah of Ṭāhir, fol. 169, the Ṭabakāt i Shāhjahānī, fol. 324, Pādishāh Nāmah of Amīn, fol. 430, Pādishāh Nāmah of 'Abd ul-Ḥamīd, vol. i., part 2, p 351, Vāki'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 Shāhjahān, imperfect at the beginning.

II Fol. 19 *b* Tarkīb-bands, mostly in praise of Imām Rizā, beginning .

سنك زر سر ز سركردادم سنك اساست

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 Mīrūchihr, governor of Mashhad, another to Ḥasan Khān, governor of Herat.

IV. Fol. 136 *b*. Ghazals in alphabetical order, beginning:

زود ده كردم مى بصبر داع حودش را

V. Fol. 215 *b*. Preface to the Dīvān of Kudsī, written in Agra, A.H. 1048, by Jalāl ud-Dīn Muhammad Ṭabāṭabā'ī (see p. 258 *a*)

VI. Fol. 222 *b*. Ruhā'īs.

VII. Fol. 274 *b* Marsiyahs on the death of the poet's son, and other persons, in the form of Tarkīb-bands.

VIII. Fol. 294 *a*. ظفرنامه شاهجهانى, a poetical history of Shāhjahān in Maṣnavī rhyme.

Beg. بنام خدائى كه داد از شهان
جهان بادشاهى بشاهى 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 Dehli 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 Shāhjahān, and begins:

نعام پادشاه پادشاهان
سراوارى ده صاحب كلاهان

Or. 351.

Foll. 68; 8¼ in. by 5, 17 lines, 2¾ in long, written in cursive Nestalik, apparently in the 17th century. [Geo Wm Hamilton]

Some poems by Kudsī, as follows

Fol. 2 *b* A Kiṭ'ah of religious character, ending with an invocation to 'Alī

Beg ار وفا رشت دارى كوش سكسى وس
ار درای كاروان عمر دشيدى صدا

Fol 4 *b*. Kasīdahs addressed to Shāhjahān, mostly on Naurūz festivals

Foll. 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*. Maṣnavis, beginning·

وداع دولت و مال و وطن كرد
ر راه چنكل آهنك دكن كرد

This section contains poems on various palaces erected by Shāhjahān, with chronograms 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 Ḳudsī, but by Kalīm, and is found in the Dīvān of the latter, Add. 24,002, foll. 86 *a*—94 *b*.

Fol. 61 *a*. Ḳiṭ'ahs, most of which contain chronograms on contemporary events.

Add. 24,002.

Foll 166; 9 in. by 6; about 20 lines, 3¼ in. long; written in a cursive Nestalik, with two 'Unvāns, and gold-ruled margins, probably in the 18th century

دیوان کلیم

The Dīvān of Kalīm.

Beg. شوق هر کس را که در آه طلب سر میدهد
کر در آرد اول از پا آخرش پر میدهد

Abu Ṭāhib, poetically surnamed Kalīm, was born in Hamadān and grew up in Kāshān. After completing his studies in Shīrāz, he went to India, where, according to the 'Amal i Ṣāliḥ, fol. 697, he stayed some time with Mīr Jumlah, poetically styled Rūh 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. Amīn 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 Vāris, 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 Shīr Khān, fol. 67, while Mir'āt i 'Ālam, and other later works, give A.H. 1061. See Taẓkirah i Ṭāhir, fol. 165, Ātashkadah, fol. 110, Riyāẓ 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*. Ḳaṣīdahs, mostly addressed to Shāhjahān, with a Tarkīb-band of the kind called Bahāriyyah, or vernal poem, at the end

Fol. 41 *a*. Mukaṭṭa'āt, including chronograms, the dates of which range from A.H. 1024, Dārā 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 Sākī Nāmah composed for Zafar Khān, governor of Kashmīr.

Fol. 97 *b* Ghazals in alphabetical order, beginning:

دل کردم نمستی عافیت رهد رائی را
رساندم تاب ار نمن می دنباد دقوی را

The margins contain additional Ghazals. Foll. 160 *a*. Rubā'īs.

Add. 7798.

Foll 183; 7¼ in. by 3⅝; 14 lines, 2⅝ in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

A collection of Kalīm'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'is at the end.

Add. 22,701.

Foll 162; 9 in. by 5¼; 17 lines, 3⅜ 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 Kalīm's minor poems, containing Ghazals, fol. 1 *b*, Rubā'īs, fol. 153 *b*, and two Maṣnavis, fol. 159 *b*

Or. 306.

Foll. 193; 9¼ 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 Kalīm.

Or. 357.

Foll 210; 7¾ in. by 4¼; 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 Tīmūr 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 Kashmīr, fol. 205.

The same work is mentioned in the Oude Catalogue, p. 454, under the title of شاهنشاه نامه كليم. See also the Münich Catalogue, p. 96, and King's College Library, No. 253.

Add. 25,330.

Foll. 196; 8½ in. by 4½, 15 lines, 2⅝ in. long; written in Nestalik, on gold-sprinkled paper, with 'Unvān and gold-ruled margins; dated A.H. 1042 (A.D. 1632).

ديوان الهي

The Dīvān of Ilāhī

Beg. آراست دكاندار چمن بار دكانرا
كل دست حنا دست رمن و رمانرا

Mīr Ilāhī is the author of a Taẕkirah, in which he calls himself 'Imād ud-Dīn Mahmūd Ilahī Husainī, 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'i. 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 Khan to Kashmīr, 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 Vākiʻāt i Kashmīr, fol. 122 *a*, by the chronogram دود سخن آفرين.

See 'Amal i Ṣāliḥ, 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 Kashmīr 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'āṣir ul-Umarā, fol. 374.

Contents: Ḳasidahs in praise of the Imāms, of Shāhjahān, Mahābat Khān, and other Amīrs, fol 1 *b*. Tarkīb and Tarjī'-bands, fol. 57 *b* Kit'ahs, including a Marsiyah on Husain, fol 69 *b*. Maṣnavis, fol. 95 *a* Ghazals in alphabetical order, fol. 102 *b*., beginning

ای رحمت تو سر حط لوح نجات ما
دستاچه از صنع تو دیوان داب ما

Rubā'īs, 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, 3⅛ 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 بشناخت درین معرکه تیك و بد را
تو لهب کیست که 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 Māzandarān (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 Dīvān His contemporary, Tāhir Naṣīrābādī, who had seen no less than ten Dīvāns 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 سوی فلك ناز مسیح دوم

Contents Ghazals in alphabetical order. Kit'ahs, with some short Maṣnavīs, fol. 101 *b*. Rubā'īs, fol 120 *b*.

In the subscription the work is designated as the sixth Dīvān 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 Maṣnavīs of the same poet, viz.:

I. Fol. 1 *b*. مجموعه, Anecdotes of lovers.

Beg خداوندا مرا دیدار ار حاك
بآنش عنصر حاکم تشو پاك

The title occurs in the following line, fol 7 *a*:

اکر نوعیی حی سازد نهامش
رمجموعی 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 Rai, and to go home to Kāshān, in order to get healed of the scab. Further on he refers to the end of his brother poet, Aḳdasī 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 Sākī Nāmah, in praise of Shāh 'Abbās.

Beg. دلا چند ازاین دست برد حمار
بتاراج میخانه دستی در 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 Masīh Ruknā'ī Kāshī, the master of Ṣā'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 Nestalīk, probably about the beginning of the 19th century.

The story of Rām and Sītā, in Maṣnavī rhyme, by Masīh.

Beg. خداوندا ز جام عشق کن مست
که از مستی فشانم درجهان 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 4½; 12 lines, 2⅝ in. long, written in Shikastah-āmīz, apparently in the 18th century; from the royal library of Lucknow. [Geo. Wm. Hamilton.]

دیوان صیدي

The Dīvān of Ṣaidī, consisting of Ghazals alphabetically arranged.

Beg. شد دسکه ار حرام دو تعسیر حالها
ار حا در آمدند تکلش نهالها

Mīr 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 Kisaṣ 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 Nestalīk, apparently about the close of the 17th century.

[Cl. J. Rich.]

The same Dīvān.

Add. 26,235.

Foll 60; 10 in. by 5¼, 18 lines, 3½ in. long; written in cursive Nestalīk, 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 Shikūh, A.H. 1067—1069.

Author: Bihishtī, بهشتی

Beg. کلام سخن سنج را ابتدا
بنام خداست 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 Aurangzīb. He asserts that he had witnessed all the battles he describes:

من این رزمہارا همه دیده ام
زکس 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 ارهمت دوستان
مسمی بآشوب هندوستان

Or. 302.

Foll 170, 10 in. by 5½; 16 lines, 3⅜ in. long; written in Shikastah-āmīz, 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 حوش نیما ساخته
خاك را آئینهٔ رخسار زیبا ساخته

Mullā Mukīm, or Mukīmā, poetically surnamed Faujī, belonged to a family of poets. His father, Mullā Ḳaidī, of Nīshāpūr, a poet of some note, and a nephew of the better known Nazīrī, 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 'Aẓīmā. See the Mir'āt us-Ṣafā, fol. 223, and Ṭāhir Naṣīrābādī, fol. 236.

Faujī, who went also to India, attached himself to Mirzā Jān Beg, who commanded in Orissa, under Shāh Shujā', took Hijlī 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 Taẓkirat ul-Umarā, fol. 116). Faujī went from India to Mecca, and, after performing the pilgrimage, returned to his native place, Nīshāpūr, where he died, according to the Mir'āt us-Ṣafā, A.H. 1075, and, as stated in the Kisaṣ ul-Khāḳānī, fol. 177, at the age of forty-two years. See Mir'āt ul-Khayāl, fol. 106, where Faujī is wrongly described as a native of Shīrāz, 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 بخلوتخانهٔ دلها
شدی در پرده پنهان ارمغان در حاسب حایلها

Kiṭ'ahs, including some chronograms, which relate to contemporary events in India, and range from A.H. 1052 to 1059, fol. 151 *a*. Rubā'īs, fol. 153 *b*. A Sāḳī-Nāmah, written in Orissa, for Mirzā Jān Beg, and two shorter Maṣnavīs, fol. 157 *b*.

Or. 360.

Foll. 223; 11¼ in. by 6½; 21 lines, 4⅛ in. long; written in Nestalīḳ, with three 'Unvāns, 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 تافت بران چهار نور باهر

Mullā Shāh, originally called Muḥammad Shāh, and surnamed Lisān Ullah, 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 Safīnat ul-Auliyā, fol. 86—118 (see p 358 *a*). He was the son of Mullā 'Īdī, the Ḳāẓī of Ark, in the canton of Rūstāḳ, Badakhshān, and, having early adopted a religious life, wandered, A.H 1023, to India, in quest of a spiritual guide. He found one in Miyān 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'āt ul-Khayāl, foll. 87—91, 'Amal i Ṣāliḥ, fol. 686, Mir'āt ul-'Ālam, fol. 447, Vāḳi'āt 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 Maṣnavi 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 Kaṣīdahs, forming one alphabetical series, fol. 187 *b*, beginning:

حمد آنرا که مرا دیدن روشن دادا
در دوئین بر اس بستهٔ حود نکشادا

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 5½; 16 lines, 3 in long; written in Nestalīḳ, 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 نمدرسهٔ عشق نی رسا
اول زبان بحمد وثنای حدا 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:

حستم من ار ولادت انسان چو ار حرد
کفتا درو که محمر صادق کند ادا
کفتم که سال ترك تعلق نمس نکو
کفتا عیان ر لفظ عسی مشود 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 Kāsī, 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: Kasīdahs, or longer poems, in alphabetical order, fol. 2 *b*.

Ghazals in alphabetical order, fol. 42 *b*.

Beg. اي نی نشان نشان تو باشد نشان ما
آئینهٔ جمال تو کردده جان ما

Tarjī'-bands, fol. 132 *a*. A Sāḳī-Nāmah, fol. 145 *a*. Rubā'īs, fol. 150 *b*.

Or. 300.

Foll. 70; 8¼ in. by 4½; 15 lines, 2¾ in. long; written in Shikastah-āmīz, in the first half of the 18th century. From the royal library of Lucknow.

[Gko. Wm. Hamilton.]

دیوان غنی

The Dīvān of Ghanī, with a preface by Māhir.

Beg. of Pref. اي داب تو سر دمنزل افراد وحود

Beginning of the Dīvān:

حنوبی کو که زفد حرد دیرون کشم یارا
کنم رلحمر پای حودشتن داماں صحرارا

Muhammad Ṭāhir, surnamed Ghanī, was a Kashmirian by birth, and a disciple of another Kashmirian poet, Muhsin Fānī, whom he is said to have surpassed in poetical genius. (Fānī died A.H. 1082). He adopted the takhallus عنی 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 Dīvān was collected by his friend, Muhammed 'Alī Māhir, who composed the following chronogram on his death

دہی چوں کرد نرم شمع را کردند تاریحش
که آگاهی سوی دار فنا از دار فانی شد

See 'Amal i Sālih, fol. 705, Sarkhush, fol. 95, Mir'āt ul-Khayāl, fol 101, Ṭāhir Nasīrābādī, 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 Ghanī, 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 عیا

Contents: Ghazals, and longer poems, in one alphabetical series, fol. 6 *b* Rubā'īs, fol 57 *b*. Maṣnavis, fol. 66 *a*.

Fol. 68 contains a short piece in prose, in which Ghanī clears himself of a false accusation of plagiarism.

On the first page is a 'Arz-Dīdah, dated A H. 1169.

The Dīvān of Ghanī has been printed in Lucknow, 1845.

Add. 25,819.

Foll. 202, 8¾ in. by 6½; 13 lines, 4 in. long; written in Nestalīk, dated Cawnpore, Muharram, A.H. 1223 (A.D. 1808).

[Wm Cureton.]

یوسف و زلیخا

Yūsuf and Zulaīkhā, a Maṣnavī.

Author. Nāzimī, ناظم

Beg. حدایا چوں سپہرم سینہ نکشا
دلم طوطی کں و آئینہ نمما

Mullā Nāzim, son of Shāh Rizā Sabzavarī, was born in Herat, where he spent his whole life as court poet of the Beglerbegis of that province. The author of the Kisas ul-Khākānī states, fol 178, that Nāẓim was then (A.H. 1076) upwards of sixty years of age, and that his Dīvān contained twenty-five thousand lines. He died, according to Sirāj, Oude Catalogue, p. 151, A H. 1081. See Ṭāhir Nasīrābādī, fol. 246, Riyāẓ 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 Ḳulī 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 Nāzim 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-āmīz, with 'Unvān and gold-ruled margins, apparently in the latter part of the 17th century.

[Geo Wm. Hamilton]

دیوان صائب

The Dīvān of Ṣā'ib.

Beg. زهی بعمزهٔ جانسوز ترق مذهبها
بخندهٔ شکرین تو بهار مشربها

Mīrzā Muhammad '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 Tabrīz, was Kadkhudā, or provost, of the merchants of 'Abbāsābād. As he was, according to the Ḳiṣas ul-Khāḳānī, 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 Khan, 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 Kashmīr (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 chronogram of a contemporary poet, Vā'iẓ, Add. 7812, fol. 245:

شد صائب ازین جهان ویران صد حیف
زان در ثمن بحر عرفان صد حیف
کفتند بنالهٔ بلبلان تاریخش
ای حیف اران هزار دستان صد حیف

Other dates, however, are given, viz, A.H. 1080 by Sirāj, Oude Catalogue, p. 151, 1081 by Sarkhush, fol. 74, 1087 by Ḥaj Khal., vol iii. p. 290, and 1089 in Mir'āt ul-'Alam, fol. 485.

Notices on Ṣā'ib will be found in the Taẓkirah of Tāhir, 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 Dīvān 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*. Maṭāli', or opening lines, in the same order, fol. 313 *b*. Mutafarrikāt, or detached lines, similarly arranged, fol. 323 *b*.

Copies of Ṣā'ib's Dīvān 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 $4\frac{1}{4}$; 17 lines, $2\frac{1}{8}$ in. long; written in Nestaliḳ, with 'Unvān and gold-ruled columns; dated Shavvāl, A.H. 1166 (A.D. 1753). [Cl. J. Rich.]

The Dīvān 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
معز حاك از نکهت مشکین لباست دامه چدن

Fol. 20 *b*. واجب الحفظ, "What should be learnt by heart," a selection from the Ghazals, Maṭāli', or opening couplets, and Mutafarriḳāt, or detached lines, of Ṣā'ib, in two alphabetical series.

Beg. ز ارباب تجرد نسبت ترك دل دار عالم را

Fol. 141 *a*. A Masnavī in praise of Shāh 'Abbās II., beginning:

در آرندهٔ تاج وتخت و کلاه
حدیو خوانبخت عباس شاه

Fol. 146. مرآت الجمال, "The Mirror of Beauty," another selection from the Dīvān 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. اي روی چون بهشت ترا کوثر آیینه
احسار آتشین ترا مجمر آسمه

In the preface of the Lucknow edition both the above titles, Mir'āt ul-Jamāl and Vājib ul-Ḥifẓ, are said to belong to a selection made in Ṣā'ib's lifetime, and under his roof, by 'Amilā of Balkh. The Mir'āt ul-Jamāl is mentioned in Stewart's Catalogue, p. 70.

Add. 7804.

Foll. 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 Dīvān of Ṣā'ib, imperfect at the beginning, and containing only Ghazals in alphabetical order.

Add. 7803.

Foll. 489; 9½ in. by 5½; 15 lines, 3¼ in. long; written in fair Shikastah-āmīz, probably early in the 18th century.

[Cl. J. Rich.]

The Dīvān of Ṣā'ib, containing Ghazals in alphabetical order, fol. 1 *b*. Ḳiṭ'ahs and Rubā'īs, in one alphabetical series, fol. 433 *b*.

Beg. حدایا در پذیر این نعرهٔ مستانه ما را
مکن نومید از حسن قبول افسانه ما را

Or. 1223.

Foll. 208; 8 in. by 4½, 21 lines, 2⅝ 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. تا رب از عرفان پیمانهٔ سرشار ده
چشم بینا جان آگاه و دل بیدار ده

At the end are some lines by a contemporary poet, Naḥīfī, 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, نوشم نامهٔ دنوان صاحب.

Add. 24,001.

Foll. 171; 8½ in. by 5; 17 lines, 3¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Ramaẓān, A.H. 1166 (A.D. 1753).

Ghazals of Ṣā'ib, in alphabetical order.

Beg. اکر نه مد بسم الله نودی تاج عنوانها
بکشتی تا قیامت نو خط شیرازه دیوانها

Add. 25,828.

Foll. 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 Sā'ib, in alphabetical order, beginning like the preceding MS.

Add. 7805.

Foll. 76; 14½ in. by 8¾; 27 lines, 2⅝ 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 ا to letter ى, the last incomplete.

Beg. يا رب ارعرفان مرا پیمانه سرشار دہ

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 Ṣā'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.

كليات بينش

The poetical works of Binish.

Binish, a Kashmirian poet, whose proper name was Ismā'īl (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 Dehli. Some of his poems are addressed to Ṣafshikan Khān (Muhammad Tāhir), an Amīr who was raised to the Khānship in A H. 1068, accompanied Aurangzīb to Kashmīr in the sixth year of the reign (A.H. 1073-4), and died A.H. 1085. See Maāṣir ul-Umarā, fol. 371. Sarkhush, who wrote his Taẓkirah about A H. 1100, speaks of Binish as dead See the Oude Catalogue, p. 110.

Contents: Fol. 1 *b*. مثنوی الانصار, a Masnavī, in the measure of Nizāmī's Makhzan ul-Asrār, treating of the virtues of the true Fakīr, dedicated to Aurangzīb.

Beg بسم الله الرحمن الرحیم

کلس در حسنه داع نعیم

Fol. 16 *b*. گنج روان, "The Treasure of the Soul," a Maṣnavī.

Beg. نظامی که عالم کلستان اوست

کنج روان فلك دکان اوست

It contains eulogies on Aurangzīb, on Mirzā Muhammad Kāsim Kirmānī, Divān of Kashmīr, and on Mīr Jamshīd Kāshānī, the poet's patron, descriptions of the four seasons, and a Sāḳī-Nāmah.

Fol. 86 *b*. گلدسته, "The Bouquet," a Maṣnavī treating of creation, and including descriptions of Kashmīr and Lahore.

Beg. گلدسته بوستان وحید

حمدست بچشم صاحب دید

Fol 124 *b*. شور حال, "Stirring of Fancy," a Maṣnavī, dedicated to Aurangzīb, containing a story of two lovers, natives of Benares, with anecdotes and a eulogy on Isfahan.

Beg. حداوندا زشور دل حرامم

نمك پرورده چون مرغ کبابم

Fol. 180 *b*. رشتهٔ کوهر, "The String of Jewels," a Maṣnavī dedicated to Aurangzīb, containing the story of Amīr and Gauhar, two lovers of Sārī in Māzandarān.

Beg. دوان نافت در حرینده شاه

رشتهٔ کوهری چو نسم 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 فلك در کردش آور آفتاب کهنه را

Fol. 292 *b*. Kasīdahs in praise of the Imāms, of Mīrzā Muhammad Kāsim, the Divan before mentioned, and of Ṣafshikan Khān.

Beg. زلف تو زد بطالع ناساز ما گره
در کار آشنا فکند آشنا گره

On the last page is written: "George Curttenden, Moorshedabad, Oct 4th, 1785."

Or. 310.

Foll. 137; 8 in by 5½; 16 lines, 3¾ in. long, written in Nestalik; dated Jamnagar, Sha'bān, the 20th year of 'Alamgīr (A.H. 1088, A.D. 1677). [Geo. Wm. Hamilton.]

ديوان محيي

The Dīvān of Muhyī, containing Ghazals of a religious character, alphabetically arranged, and a few Tarji's at the end.

Beg اي نهانی حمالت جان جانها سوخته
آتشی سوداي عشقت جانهانها سوخته

The Dīvān is ascribed in the subscription to Pīrān Pīr Mīr Muhyi ud-Dīn Ghauṣ ul-A'zam, *i.e.* the famous saint Muḥyı 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 Dīvān containing the same takhallus, 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 Dīvān attributed to Ghauṣ ul-A'zam is mentioned in Stewart's Catalogue, p. 58.

Add. 23,613.

Foll. 79; 8¾ in. by 4¾; 11 lines, 3¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century.

ديوان شريف

The Dīvān of Sharif.

Beg. بدست دست تا صاح مفتاح در دلها
بکن یا رب بمفتاح عنایت حل مشکلها

It contains Ghazals of a religious and mystic character, in alphabetical order, with a few Rubā'īs similarly arranged, fol. 76 *b*.

A Dīvān with the same beginning is described in the Oude Catalogue, p. 567, as containing chronograms ranging from A.H. 1089—1091. His author is stated to have been a Vāḳi'ah-Navis, or news-writer, attached to Zabardast Khān.

Or. 309.

Foll. 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.]

ديوان مجذوب

The Dīvān of Majẓūb.

Beg. زور بازوی ترا الله اکبر شاهد است
کو دل حصم دو منکرناش حیدرشاهد است

Mīr Muḥammad, poetically called Majẓūb, is described by Tāhir Nasīrūbādī, 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 Kiṣaṣ ul-Khāḳānī, 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 Dīvān 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'ī, which gives A.H. 1093 as the date of Majzūb's death:

مجذوب اران رفت بصد حوشحالی
در باغ نعیم بود جایش حالی
تاریخ وفاتش از خرد پرسیدم
گفتا 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 ایکه درها سفت
شاهراه نجات دلها گفت

Contents: Kasīdahs 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; 9¾ in. by 6½; 18 lines, 3⅝ in. long; written in Nestalīḳ; dated Benares, Muḥarram, A.H. 1182 (A.D. 1768).

[Samuel Lee.]

دستور همت

The love-story of Kāmrūp and Kāmlatā, a Maṣnavī.

Author: Muḥammad Murād, محمد مراد

Beg. خداوندا بحکم تارهٔ جان کن
بحمد حوشش اول در 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 Kāmrūp, 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 گشت آگاه
شد تاریخ حتمش نقش دلخواه

The name of the heroine is inverted for the convenience of the metre to ناکام.

Mīr 'Īsā, son of Islām Khān Badakhshī, received the title of Himmat Khān in the first year of Aurangzīb, with whom he was a great favourite, and was raised in the 24th year to the post of Mīr Bakhshī. He died in Ajmīr, A.H. 1092. Himmat Khān was passionately fond of Persian and Hindī poetry, and used the poetical surname of Mīran. See Maāṣir ul-Umarā, fol. 577 *a*, and Taẕkirat 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; 9¾ in. by 5½; 17 lines, 3¾ in. long; written in Nestalīḳ, apparently about the close of the 17th century.

[Cl. J. Rich.]

دیوان واعظ

The Dīvān of Vā'iẓ.

Beg. ای نام دلکشای تو عنوان کارها
خاك در تو آب رخ اعتبارها

Mīrzā Rafī' ud-Dīn Muḥammad B. Fath Ullah Kazvīnī, 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 Dīvān 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*. Ḳasīdahs, fol. 172 *b*, beginning:

باد نوروزي دكر نيعام عشرت آور است
بسا جهان پسر را باد جواني 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 Husain. 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.]

دیوان شوکت

The Dīvān of Shaukat.

Beg. الٰهی رنك تاثیری كرامت كن نعانم را
بموج اشك بلبل آب ده تیغ زبانم را

Khwājah Shaukat, of Bukhārā, went to Herat in A.H. 1088, and entered the service of the Beglerbegī of the province, Ṣafī Kulī Khān Shāmlū. 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 Hazīn, fol. 28, A.H. 1107. See Riyāz ush-Shu'arā, fol. 250, Sarkhush, fol. 73, and the Oude Catalogue, p. 568.

Contents: Ghazals and Mukaṭṭa'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 Dīvān, fol. 153 *b*. Ḳaṣīdahs, mostly in praise of Imām Rizā, and of the above-named Sa'd ud-Dīn, fol 156 *b*.

See Krafft's Catalogue, p. 69, and Ouseley's Collection, No. 85.

Copyist: مراد جان

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 Dīvān.

Or. 347.

Foll. 79; 7¾ in. by 5¼; 13 lines, 3⅜ in. long; written in Shikastah-āmīz; dated

Zulhijjah, the fourth year of Ahmad 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, رازي

Beg. حداوندا عم جود ده دلم را
زعشق اسان نما هرمشکلم را

Mīr '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 Ilāhī. He was an early follower and favourite companion of Prince Aurangzīb, 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 Rabī' II, A H 1108. 'Aḳil Khān left a Dīvan, 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 Zafarnāmah 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'āṣir 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; 8¾ in. by 4½; 19 lines, 2¼ in. long; written in Nestalīk, early in the 18th century. [Geo. Wm. Hamilton]

دیوان ناصر علی

The Dīvān of Nāsir 'Alī

Beg. الهی درهٔ دردم بجان ریز
شرر در پنبه‌زار استخوان ریز

This poet, who uses sometimes Nāṣir 'Alī, but mostly 'Alī, as his takhallus, was born, and spent a great part of his life, in Sirhind. Two Amirs of the reign of Aurangzīb, 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 Ramazān, A.H 1108, a date adopted by all later writers, but adds a chronogram of his own composition على آ, which gives A.H. 1109. See Mir'at ul-Khayāl, fol. 160, Riyāz ush-Shu'arā, fol. 313, Tārīkh i Muhammadī, fol. 235, Khulāsat 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 Aurangzīb, 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. کداحت بسکه هوائی نبوز معر جبال
شرر ز سنك ترآید نصورت ببحال

Ghazals in alphabetical order, fol. 67 *a*.

Beg. محبت حادهٔ دارد نهان در حلوت دلها
چو تار سبحه کم کردند اس ره زیر مرلها

Rubā'is with a few Kiṭ'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 4¼; 11 lines, 2⅝ in. long; written in Shikastah-āmīz; dated Benares, the 44th year of Aurangzīb, *i.e* A.H. 1111—1112 (A.D. 1700).

[Geo. Wm. Hamilton.]

Maṣnavīs by Nāṣir 'Alī.

Beg. خدایا روزم کن سوز دردی
که در دایم حیران و ربك 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 منوهر کنور and Princess Madhūmālat مدهومالت.

Beg. بتوفیق خداوند حرد بخش
طفیل حضرت والا اعظم

The tale is stated to have been taken from a Hindu poem written by Shaikh Jamman.

هزاران آفرین بر شیخ جمن
بشعر هندوی بوده است پر فن

Add. 25,827.

Foll. 112; 9¼ in. by 5½; 15 lines, 3 in. long; written in plain Nestalīk, apparently in the 18th century. [Wm. Cureton]

The Dīvān of Nāṣir 'Alī, containing Ghazals, Kiṭ'ahs and Fardiyyāt in one alphabetical series.

Beg. ای عنك فروغ جمالت حجابها
ابینه دار پرتو حسنت نقابها

Or. 301.

Foll. 64; 8¾ in. by 6; 15 lines, 3¼ in. long; written in cursive Nestalīk, apparently in the 19th century. [Geo. Wm. Hamilton.]

دیوان غنیمت

The Dīvān of Ghanīmat.

Beg. ای سایهٔ سحاب عطائی تو کشت ها
کردی ز کوچهٔ تو هوای بهشت ها

Muhammad Akram, poetically styled Ghanīmat, a native of Ganjāh, or, according to others, of Kuṣūr, Panjāb, was a Sufi of the Kādirī 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 Isḥāḳ), who filled the post of Nāzim of Lahore from the 39th to the 41st year of Aurangzīb (A.H. 1106—8; see Taẕkirat ul-Umarā, fol. 94). Ghanīmat left, besides his Dīvān, a Maṣnavī composed A.H. 1096, and entitled Nairang i 'Ishḳ, or Shāhid u 'Aziz, which is very popular in India, and has been lithographed in Lucknow about A.H. 1263 See Sarkhush, fol. 97, Riyāẓ ush-Shu'arā, fol. 322, Taẕkirah 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; 7½ in. by 4½; 17 lines, 2⅝ in. long; written in Nestalik, with gold-ruled margins, about the close of the 17th century.

[Cl. J. Rich]

دیوان عظم

The Dīvān of 'Aẓīm.

'Aẓīm or 'Aẓīmā, 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-Safā, 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 'Aẓīm 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 Muhammad Ibrāhīm The dates of various chronograms 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 Maṣnavi treating of the creation of the world and the nature of man.

Beg. دارم سر حمد حق تعالی
ام للانسان ما تمنّی

'Aẓīm wrote it in Kandahār (see fol 82 *b*), some time after the death of his father Kaidī, 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 Ṣafī Kulī Khān (son of Ẓulfakār Khān, governor of Ḳandahār), Beglerbeg of that province (see foll. 54 *a*, 55 *b*).

Fol. 99 *b*. Kasīdahs and Tarkīb-bands, mostly in praise of the Imāms.

Beg. ای ز نسم الله کل در فرق ورقان ریخته
شکر لخمد ازان در کام انسان ریخته

Fol. 137 *a*. Kiṭ'ahs and Tārīkhs.

Fol. 142 *b*. Ghazals in alphabetical order

Beg. ای عشق ں ما رو شد جاں تو ار ما
ما ار تو شدیم آحر و دیواں تو از ما

Fol. 190 *b* Marsiyah on Mīr Abul-Ḥasan, and a few Rubā'īs.

Or. 334.

Foll. 242; 10 in by 6; 21 lines, 3¼ in. long; written in Naskhi in two columns, about the close of the 17th century.

[Geo. Wm Hamilton]

جهان نامه

A versified sketch of general and Indian history, in the metre of the Shahnāmah

Author: Fanā'ī, فدائی

Beg. بنام جهاندار جاں بخش و هوش
سراینده حسم 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, Bengal, the Deccan, Ujjain, and Hindustan. The author, who is not otherwise known, begins with eulogies on his spiritual guide, Shaikh Lukmān B Shaikh 'Uṣmān Khalīl Sulaimānī, and on the reigning sovereign, Aurangzīb. As he refers incidentally to the conquest of Bijāpūr and Golconda 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 Lukmān, and of the early kings of Persia.

Or. 1217.

Foll. 434; 9½ *in.* by 5½; 15 lines, 3¼ in. long; written in cursive Nestalīk; 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. حمد بیحد ثنای بی اعداد
بحدایی که نور ایمان داد

The author, whose name does not appear, was originally, according to his own statement, an illiterate Uzbak in the king's service, but had been enlightened, and affiliated to the Nakshabandī 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 Ilahyār Khān, صوفی الهیارخان.

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.]

دیوان مخفی

The Dīvān of Makhfī.

Beg. ای زابر رحمتت حرم کل دستان ما
کفکوی حرف عشقت مطلع دیوان ما

Makhfī is the poetical surname of Zīb un-Nisā Begam, the eldest child of Aurangzīb, 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 Muharram, A H. 1114 See Tārīkh i Muhammadī, fol. 237, Mir'āt ul-'Ālam, fol. 444, Maāṣir 'Alamgīrī, pp. 462, 539, Gul i Ra'nā, fol. 79, Naghmah 'Andalīb, fol. 89, and the Oude Catalogue, p. 480.

Contents. Ghazals in alphabetical order, fol. 1 *b*. Tarji'- and Tarkīb-bands, fol. 149 *b*. Kasīdahs, fol. 174 *b*. Mukhammasāt, fol. 189 *a*

The Dīvān of Makhfī 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 Nestalīk, in the 18th century. [Wm. Cureton.]

The same Dīvān.

The first page bears the name of Turner Macan.

Add. 16,790.

Foll. 102; 9⅓ in. by 6; 15 lines, 4 in. long; written in Nestalīk, apparently in India, dated Jumādā I., A.H. 1219 (A.D. 1804). [Wm. Yule.]

دیوان عالی

The Dīvān of Ni'mat Khān 'Alī.

Beg. تمامی یابد از مصراع بسم الله دیوانها
ببین کرمد این ابروست زب روی عنوانها

Ni'mat Khān 'Alī, who has been already mentioned, pp. 268 *b* and 272 *a*, was the son of Ḥakīm Fatḥ ud-Dīn Shīrāzī. He is stated in the Tārīkh i Muhammadī, fol. 245, to have died in Dehlī, 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 Naghmah i 'Andalīb, fol. 128.

This copy contains only Ghazals, in alphabetical order.

A Dīvān, including also Kit'ahs, chronograms, and riddles, is described under the title of حوان نعمت in the Oude Catalogue, p 328. See Stewart's Catalogue, p. 74, the Ouseley Collection, No. 257, and Bibliotheca Sprenger., No. 1374.

Or. 317.

Foll. 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 Dīvān of Ni'mat Khān 'Alī, containing Ghazals in alphabetical order, but differing from the preceding copy in contents and arrangement.

Beg. دیا ای خامه بسم الله سرکن راه مطلب را
درار ار دامن حرف اعداب از نقطه کوکب را

Copyist: نوازش حسن

Add. 16,789.

Foll. 121; 9¼ in. by 6; 15 lines, 4⅛ 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 Kulliyāt 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 نسام
چو شمع افتاد آتش در زبانم

It has been published in Lucknow, 1842, and 1873, and printed, with a commentary by Imāmbakhsh, in Dehlī, 1844 See Bibliotheca Sprenger., No. 1621-2, and Zenker, vol. ii. p. 51.

Egerton 698.

Foll. 72; 9½ in. by 6¼; 14 lines; written in Indian Nestalik, dated Zulḥijjah, A.H. 1218 (A.D. 1804). [Adam Clarke.]

The Maṣnavī mentioned in the preceding MS, art. I.

Copyist. احمد ولد محمد صادق

Or. 344.

Foll. 24; 10 in. by 6; 11 lines, 3⅛ 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 مثنوی فیل.

Beg. بنام خدائی که بسل سخن
روان کرد در عرصه گاه دهس

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 باندازهٔ قدر خویش
لآلی منظوم خود برد پیش

by the name of Rahī, which may have been his takhallus, 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 Muharram A.H. 1124.

Egerton 686.

Foll. 376; 13¼ in. by 9½; 22 lines, 6¾ in long; written in four columns in Nestalik, apparently in the 18th century.

حملهٔ حیدري

A poetical account of the life of Muhammad and the first Khalifs, principally founded on the Ma'ārij un-Nubuvvat (see p. 149 *a*).

Author · Bāẓil, باذل

Beg. بنام خداوند بسیار بخش
خرد بخش و دین بخش و دینار بخش

Mirzā Muhammad Rafi', poetically surnamed Bāẓil, and entitled Rafi' Khān, was the son of Mirzā Mahmūd, 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-Din, 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 Aurangzīb, 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 chronogram حا مهر علی بجبش داد, quoted in the Riyāz ush-Shu'arā; the second is found in Mir'āt us-Safā, fol. 222, and Tārīkh i Muhammadī, fol. 246. See also Mir'āt Jahānnumā, fol. 324, Mir'āt Āftābnumā, fol. 137, Maāṣir ul-Umarā, fol. 575, Khulāṣat ul-Afkār, fol. 30, and the Oude Catalogue, p. 368.

Bāẓil 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 Bāẓil's time, by a Sayyid Abu Ṭalib in Isfahan, which contained the history of 'Alī from the point at which Bāẓil 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 'Ali'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 نمونعلی (Mūmin 'Alī ?) Kirmānī, poetically called Rājī, by order of the Shāhzādah Ibrāhīm Khān. See the Journal of the As. Soc. of Bengal, vol. 21, p. 535.

The Hamlah i Ḥaidarī of Bāẓil has been lithographed in Lucknow, A.H. 1267.

The first page of the MS. bears the name and the Persian seal of General Carnac.

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 8¾; 21 lines, 6 in. long; written in cursive Nestalik, in four columns; dated Ṣafar, 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; 11¼ in. by 6¼; 23 lines, 4¾ in. long; written in cursive Indian Shikastah-āmīz, in four columns; dated Lucknow, Ẓul-ḥijjah, A.H. 1206 (A.D. 1791).

[Wm. Cureton.]

The same work, with a continuation by Āzād, foll. 316—360, which contains the history of 'Alī from his accession to his death, and begins thus:

ثنای کـه سر دفتر نامهاست
خداوند لـوح و قلم را سزاست

Āzād, who has been mentioned p. 373 *a*, states in the prologue that, after completing his Dilkushā-Nāmah (see p 719 *b*), he had been desired by Muhammad Fakhr ud-Dīn Khān, a cousin of Bāqil, to complete the unfinished work of the latter.

Copyist: میرزا محبوب علی از زمرهٔ سادات رضوی نکنده

Add. 7809.

Foll. 99; 9 in. by 4½; 14 lines, 2¾ 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.

Author: Turāb, ترب

Beg. بنام آنکه دانش بی نشانست
بنام او ز هر دانی نشانست

The author, who praises in the prologue the reigning sovereign, Shāh Sultān-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 Kāfī of Kullīnī, records the trials, and eventual triumph, of a virtuous woman, exposed to the obsessions of a wicked Ḳāzī, her husband's brother.

The title and date of composition, A.H 1126, are stated in the following lines, fol. 98 *b*:

دبیر حامه اش چون کرد منظوم
بدستور العفاش ساخت موسوم
قلم چون گوهر ناریم را سفت
زبهر سال آن منظوم من گفت

The fly-leaf bears the title افضل التمثیلات

Add. 16,795.

Foll. 168; 7½ in. by 4½; 12 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, in the 18th century.

[Wm. Yule.]

دیوان عالی

The Dīvān of 'Alī.

Beg. کی شود دلمك ار عم هرکه با دل اشناست
بی تکلف کوشه دل دوستان دلکشاست

Mīrzā Abul-Ma'ālī, poetically surnamed 'Alī, came of a noble family of Nishapūr, which traced its origin to Farīd ud-Dīn 'Attār. 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 Mushafī, fol. 67, Hamīshah Bahār, Oude Catalogue, p. 126, and Garcin de Tassy, Litt. Hind., vol. i. p. 191.

Contents: Kaṣīdahs, and Ḳiṭ'ahs, including chronograms, fol. 1 *b*. Ghazals in alphabetical order, fol. 23 *a*. Rubā'is and Fardiyyāt, fol. 164 *b*

The Dīvān 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; 7¼ in. by 4¼; 15 lines, 2¼ in. long, written in Nestalik, with gold-ruled margins, for Uzbak Khān, son of Kipchāk Khān, dated Multān, Zulka'dāh, A.H. 1142, (A.D. 1730). [Geo. Wm. Hamilton]

دیوان منصف

The Dīvān of Munṣif.

Beg. کشت ز بس کنه قائمم ازنس دونا
شد خط بپیشانیم همچو نکیس بنفش 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.

کفنا باشد مضاعف تاریخش
باد آباد خانه فاضل خان

He appears to have been attached to the service of 'Abd uṣ-Ṣamad Khān Dilīr Jang, to whom several of his Kaṣidahs 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'is similarly arranged, fol. 132 *b*.

Add. 25,822.

Foll. 166; 8¾ in. by 5; 17 lines, 2⅞ in. long; written in cursive Nestalik; dated from the camp of Nizām ul-Mulk Āṣafjāh, 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 Dīvān of Bīdil.

Beg. بهر حسنی که بود سطری ازکتاب حیا
ز بقطهٔ عرقم دارد انتخاب حسا

Mīrzā 'Abd ul-Kādir, 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 Chaghatāi tribe of Arlāt, but was born in 'Azīmābād (Patna). He is described as a man of herculean strength and proud spirit. Having been attached in his youth to the service of Prince Muhammad A'ẓam 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, Mushafī, fol. 25, Ḥusainī, fol. 29, Tārīkh i Muḥammadī, 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 Garcin de Tassy, Litt. Hind., vol. i. p. 314.

A volume entitled کلیات بیدل, lithographed in Lucknow, A.H. 1287, comprises the Nikāt, Ruḳa'āt, Dīvān, 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 5½, 17 lines, 2⅝ 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 Bīdil.

Beg. عشق ار هشت حاك آدم ريخت
آنقدر حوں كه رنك عالم ريخت

It is divided into numerous sections, each of which has a Maṣnavī 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:

كرد تاريخ او دار كرام
هدية دو الجلال والاكرام

Copyist: الله بخش

On the first page is a note stating that the MS. had been bought in A.H. 1159 by Mīrzā Muhammad, son of Mu'tamad Khān; also the Persian seal of Archibald Swinton, with the date 1174.

Add. 7094.

Foll. 167; 9½ 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 us-Samad, مولوي على اصغر بن عبد الصمد

Beg. حمد كودد مر خدارا در وجود و در بقا
جفى و انس و ملك والطرفى حو 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 بركاته و هداياه عليا الى, it would appear that 'Alī Asghar was alive at the date of transcription, and that the transcriber, who calls himself وقع على بن فاضى محمد مرتضى الصوحى, was one of his disciples.

Add. 5635.

Foll. 109; 8 in. by 4¾; 15 lines, 2⅝ in long; written in Indian Nestalik, in the 18th century. [NATH B. HALHED]

ديوان قاسم ديوانه

The Dīvān of Kāsim Dīvānah.

Beg. دسكه افتاد از غمت شوريدكى در كار ما
در سر ما خود بخود وا مشود دستار ما

Mullā Kāsim, a native of Mashhad, studied in Isfahan, and became a pupil of Mīrzā Ṣā'ib. He subsequently went to India, where he was apparently still living in A.H. 1136. See the Hamishah Bahār, Oude Catalogue, p. 128, Ṣarkhush, fol. 107, Riyāẓ ush-Shu'arā, fol. 372, Mir'āt Aftābnumā, fol. 152, Husainī, 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 زدهدل آب و كل ديوانه را
كرم دارد حوش مى هنكامهٔ ميخانه را

Contents: Ghazals in alphabetical order, fol. 1 *b* A Maṣnavī, fol. 105 *b*. Rubā'is, fol. 108 *a*.

Copyist: شيخ احمد

Add. 25,805.

Foll 172; 12 in. by 8¼; 19 lines, 5¾ in. long; written in a cursive Indian hand in four columns, in the 18th century; much damaged by fire in 1865. [Wm. Cureton.]

صولت صفدري

A poem on the life and warlike deeds of 'Alī.

Author: Ḥikmat, حكمت

Beg. بنام خدا حالس مرتضى
سنايندة موحد 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 Hamlah i Haidarī (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; 10¾ in. by 5¾; 19 lines, 3½ in. long; written in Shikastah-āmīz, in the 18th century. [Cl. J. Rich.]

A poem on the history of Fātimah, according to Shi'ah tradition, by the same Ḥikmat, with a continuation.

Beg. بنام خداوند عرش عظيم
نگارندهٔ لوح امد و بدم

Ḥikmat, who commenced this poem, as stated in the prologue, after completing the Ṣaulat i Ṣafdarī, left it unfinished.

The continuation, entitled فرح نامهٔ فاطمى, foll. 38 *b*—201 *a*, is by Hāzik حازق, who in the prose preface prefixed to the first part calls himself محمد بن المدعو بكاظم الطبيب المخاطب من جناب السلطان بحادق الملك

Beg. خدا را چه نام است نام خدا
كه مرآت دل يافته زو جلا

Ḥāzik 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:

كتاب زبدة البداية من نتيجة افكار محب عليخان راهب مخلص وحاذق مخلص كبراء الهند

Add. 25,831.

Foll. 48; 6½ in. by 4½; 6 lines in a page; written in Nestalik, in the 18th century. [Wm. Cureton.]

طريم القناقيع

A collection of detached distichs describing the charms of the female breast.

Author: Allah Virdī Khān Fayyāz, الله وردیخان فیاض

Beg. دو پستانش دو سركش ماه روها
دو معشوقان بسر پيچيده موها

The author states in a short preface that he wrote these verses in the space of a week, at the request of a Darvish called Shaukmast, 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 رهى سامان عشرت

Add. 19,620.

Foll. 100; 8½ in. by 4½; 15 lines, 3½ in. long; written in Nestalik, in the 18th century. [Samuel Lee]

ديوان مخلص

The Dīvān of Mukhliṣ.

Beg. الٰهی پرتو از نور یقین ده شمع حاسم را
دشوي ار حرف باطل نگفلم لوح نسام را

Mirzā Muhammad, poetically styled Mukhliṣ, was called from his native place, Mashhad, to Isfahan in the reign of Shāh Sulṭān Husain 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 Riyāz ush-Shu'arā, fol. 444. See also Mir'āt Āftābnumā, fol. 154, Naghmah 'Andalīb, fol. 167, and Oude Catalogue, pp. 128, 138.

Contents: Ghazals, in alphabetical order. Kiṭ'ahs, 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.]

حنات الوصال

The second part, حنت 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 Darvīsh 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 Mushtāḳ lost his life. The prologue contains a long panegyric on Ahmad 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 Dīvān of Ṣābit.

Beg. ای کہ واسنہٗ حرف تو بود نطم نسان
حجت باطن دعوي کلام تو زبان

Mīr Muhammad Afzal, poetically styled Ṣābit, was the nephew of Himmat Khān (Mīr 'Īsā), of Badakhshan, who was Mīr Bakhshī under Aurangzib, and died A.H. 1092 (see p. 697 *b*). Sābit, 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 Muhammadī, fol. 289, Mir'āt Āftābnumā, fol. 187, Riyāz ush-Shu'arā, fol. 95, Ātashkadah, fol. 173, and the Oude Catalogue, p 578.

Contents: Ḳasīdahs, mostly in praise of the Imāms, fol. 2 *b*. Maṣnavīs, including Marṣiyahs on the martyrs of Karbalā, fol. 57 *b*. A second series of Kasīdahs, addressed for the most part to contemporaries, fol. 88 *a*. Ghazals, in alphabetical order, fol 96 *b*. Rubā'is, fol. 141 *b*. Ḳiṭ'ahs, fol. 143 *a* Mukhammasāt, fol. 145 *a*.

The first of the above sections includes a long Kaṣīdah entitled شهاب ثاقب, foll. 21—39, in which the poet retorts on his critics. The Dīvān was collected, after Sābit's death, by his pupil, Band i 'Alī who writes at the end: آنچه مسودات حضرت میر و مرشد من حی میر افضل الدین محمد ثابت قدس الله سره العزیز بدست آمدند علام ازلی ببد علی فراهم آورده اسکتاب کدانیده وانن نسخه منتزکه را دواضع فضیلت و کمالات دستگاه مخدوم مهربان[illegible]وي محمد پداه صلده 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 Muhammad Shāh, A.H. 1147 (A.D. 1734). [Geo. Wm. Hamilton.]

دیوان آفرین

The Dīvān of Afarīn.

Beg. حداوندا نکین کن دور نرم قدس نامم را
چو سطر آه عاشق سرور مضمون ده کلامم را

Shāh Fakīr Ullah Afarīn, 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, Mushafi, fol. 11, Tārikh Muhammadi, fol. 294, and the Oude Catalogue, pp. 150, 154, and 317.

Contents: Ghazals, in alphabetical order, fol. 3 *b*. Mukhammasāt, fol 256 *a*. Rubā'is, fol. 266 *a*. Kasīdahs in praise of Muhammad, and a Tarji-band on the martyrdom of Ḥasan and Ḥusain, fol. 267 *b*.

Or. 348.

Foll. 103; 9 in. by 5¾; 11 lines, 3¼ 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

"Hīr and Rānjhan," the tale of two Panjābī lovers, a Maṣnavi by the same poet.

Beg. بنام چمن ساز نار و نیاز
که حار نیارش نود سرو دار

Copyist: شوق محمد ساکن قصبه حلالپور هندال

In the subscription the title is written قصهٔ هیر و رانجها از تصنیف آفرین مسمی بناز و نیاز, but in the text the heroine's name is invariably written رانجهن.

Āzād found Afarīn 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, Ḳissah Rānjhā Hīr, by Maḳbūl, has been translated by Garcin de Tassy, Revue de l'Orient, 1857.

Add. 18,545.

Foll. 235; 9 in. by 5¾; 14 lines, 3½ in. long, in a page; written in fair Nestalik, with gold-ruled margins; dated Jumādā I., A.H. 1162 (A.D. 1749).

[H. Steinschuss.]

ثمرة الفواد و نتیجة الوداد

A Maṣnavī on love and anecdotes of lovers, with a prose preface

Author. Muhammad, known as Kāsim, poetically surnamed Zarāfat, محمد الشهیر بقاسم المتخلص بظرافت

Beg. of the Preface:
الحمد لله الذی ترجمنه الف دسن القلوب

Beg. of the Poem:
بنام آنکه نامش الفت آموحت
رخ عصیان زحام رحمت افروحت

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; 8¼ in. by 5; 15 lines, 2¾ in. long; written in Shikastah-āmīz, in two

columns, dated Zulka'dah, the 7th year of 'Ālamgīr II. (A.H. 1173, A.D 1760).

فلك اعظم

The love-story of Kāmrūp and Kāmlatā, a Maṣnavī.

Author: Anjab, انجب

Beg. ای زلال هوس تشنه لبان
آرزومند تو صاحب طلبان

Badī' ul-'Asr, commonly called Hājī 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 Kulī Beg Zanknah, surnamed Vālā Isfahanī. 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; Mushafī, who saw him some months before his death, mentions, among his works, an imitation of the Khamsah of Nizāmī, a Dīvān of sixty thousand verses, an extensive work on Imāmī tenets, a tale of the four Darvīshes in prose, and a metrical translation of the eighteen Parvas of the Mahābhārat; see 'Iḳd Ṣurayyā, Add. 16,727, fol. 4 *a*. Compare Hamīshah Bahār, Oude Catalogue, p. 118.

Murtazā Kulī Beg, surnamed Vālā, 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 Muhammad Shāh, and upon a Khān, called Mahmūd, 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 کتاده دل ارغم بسنده دلکیر
اکر شکفه کسی دده عنچه نصور

Mirzā Muhammad Rizā, afterwards Kizilbāsh Khān, poetically surnamed Ummīd, was a native of Hamadān and a skilled musician. Mirzā Tāhir Vahīd, and afterwards Mīr 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 Āsafjāh. He died in Dehli on the 9th of Jumāda I, A.H 1159. See Tārīkh i Muhammadī, fol 305, Mushafī, fol. 8, Naghmah 'Andalīb, fol. 43, the Oude Catalogue, pp 153, 300, 581, and G. de Tassy, Litt. Hind, vol. iii., p. 250.

Contents: Kasīdahs in praise of Muhammad and 'Alī, of Muhammad Shāh, Zulfakār Khān, and others, fol 2 *b*. Mukatta'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'is, 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 Sufi allegory in Maṣnavī rhyme.

Author: Āzād, آزاد

Beg. الهی دل بعشقت مایلم کن
دو عالم شوق محمل دلم کن

The prologue contains a eulogy on a holy Sayyid, Mīr 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*:

دیا آزاد ترک ابن و آن کس
سر آمد قصه حتم داستان کس

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 Ẓamīrī, a poet of the reign of Shāh Ṭahmāsp.

A poet called Āzād, whose proper name was Mīrzā Arjumand, is mentioned by Sirāj, and the author of Ḥamīshah Bahār, Oude Catalogue, pp. 154, 117. He was the son of 'Abd ul-Ghanī Beg Kabūl, of Kashmīr, 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'āt Jahānnumā, 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 Dīvān of Iṭmīnān.

Beg. نام خسرو گشت تا بسم الله عنوان ما
نور معنی جلوه کرد از مطلع دیوان ما

This Dīvān, 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, 3½ in. long; written in Nestalik, in the 18th century.

[Geo. Wm. Hamilton.]

دیوان حسرت

The Dīvān of Ḥasrat.

Beg. اکر بعرض دهم دستکاه مستی ها
شکست شیشه 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 Dīvān 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 Barhah by Mu'īn ud-Dīn Muhammad 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 Ḳaṣīdah in praise of Muhammad, fol. 3 *b*. A Maṣnavī containing anecdotes of celebrated Sufis, imperfect, fol. 5 *a*. Ghazals, in alphabetical order, fol. 10 *a*, beginning:

ای مادل در تو رهر سو نیارها
دیر و حرم زشوق تو لبرنز رازها

Ḳit'ahs, fol. 59 *a*. Rubā'īs, fol. 62 *a*.

Or. 247.

Foll. 367; 9½ in. by 5½; 14 lines, 3⅝ 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 Kuddūsī, شیخ سعد الدین احمد المعروف بدیوانه المتخلص بقدوسی

Beg. نور الله تعالی کلام العاشقین بنور جماله

It treats of mystic love and contemplation, in the form of comments on Arabic texts taken from the Kur'ān and the Hadīs, which are inserted as headings.

The author, who uses Kuddūsī, and sometimes Kudsī, as his takhallus, 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 عین الایمان 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 Kuddūsī ul-Munavvarī, جعل تصنیفه من مصنفات شیخ قدوسی المنوری

The following short pieces are subjoined:—

Letter of Kāzī Fuzail to the author, dated Balkh, A H. 1166, with four questions on points of Sufi doctrine, and the answer, in two drafts, foll 322 *b*, and 351 *b*. A letter in verse to Miyān Muhammad 'Umar Pashāvarī, and other poetical pieces on Sufi subjects, by the author, fol. 328 *b*. A letter of the Kāzīs and Muftīs of Balkh to the author, relating to some unguarded utterances of great Sufis, with the answer, fol. 335 *b*. Some Ghazals by Kuddūsī, in alphabetical order, fol. 342 *b*.

Beg. طبیب عشق دوای جمال داد مرا
بعین بشده لدانی زلال داد مرا

Masnavīs by the same, fol. 359 *a*.

Or. 276.

Foll. 308; 11¼ in. by 6; 17 lines, 3⅞ in. long; written in Shikastah-āmīz, with gold-ruled margins; dated Dehli, A.H. 1157 (A.D. 1744). From the royal library of Lucknow. [Geo. Wm. Hamilton.]

دیوان اکسیر

The Dīvān of Iksīr, in the author's handwriting.

Beg. الهی لوح محفوظ سخن کن دار و پودم را
نکی صرف نوشتن چون قلم نود و نودم را

The poet, whose proper name is written in the subscription Muhammad 'Azīm B Muhammad Ja'far, and who was better known as Mirzā 'Azīmāi Iksīr, has been already mentioned p. 376 *a*. See also Mushafī, 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-āmīz, 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 Iksīr, in the same handwriting.

Beg. کهکوندم نخست ارآن درداست
که نه اول نه آخرش پیداست

The author says in the prologue that he had learnt the story, which is here put into verse, from his younger brother Abul-Hasan, 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, 3⅝ in. long; written in Nestalik, in the 19th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

دیوان عشرت

The Dīvān of 'Ishrat.

Beg. کل ترك کند رنك ثنای تو زانرا
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 Nāzim of Oude, A.H. 1167—88). In a long Kasīdah addressed to the Navvāb and appealing to his liberality, he describes himself as a Hindu:

کر چه هندوم نود لرزم عشق او دلم

Contents: Ghazals, in alphabetical order, fol. 2 *b*. Kasīdah, fol 165 *b*, beginning:

کر نکوم عارض آنماه مهر انور است

The same Dīvān is described in the Oude Catalogue, p. 442, where it is attributed to Mīrzā 'Alī Riẓā '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 Dīvān of Mūbad.

Beg. اي ده ملك ار دست طلسمات تو ترپا

From a preface written A.H. 1180 by the poet's son, Tīkā Rām Zafar, we learn that Mūbad, originally called Zindah Rām Pandit, was a native of Kashmīr, and a pupil of Mīrzā Girāmī, son of 'Abd ul-Ghanī Beg Kabūl (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, Sitā-Rām 'Umdah, died in A.H. 1173, and that his father did not long survive him.

Contents: Kaṣīdahs 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 نا 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 Dīvān, 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, 3⅜ in. long; written in cursive Nestalik, apparently in the 18th century. [Cl. J. Rich.]

دیوان املا

The Dīvān of Imlā.

Beg. الهی صبح محشرکن دلم را
مقام عرش اکرکن دلم را

The Dīvān consists entirely of Sufi poems. The author, who is only designated by his takhallus, appears to have been a holy personage and spiritual teacher. Afghān, apparently the author of the next following Dīvān, is described in the subscription as his adopted son and successor. . . . باتمام رسید . . . . نسخهٔ رنکین کلام معجز پیام حضرت داد دا ترکاب مست دادهٔ حقانی دارند ثنای قطب العارفین . . . . حضرت مولانا املا رحمه الله تعالی . . . . از دست کمینه . . . حاجی اورنك حواجه از خدام درکاه فیض آثار حضرت افغان پسر خواند و خاتمش مولانا

Contents: Two Maṣnavis, fol. 2 *b*. Ghazals, in alphabetical order, fol. 3 *b*, beginning:

بیادت عقل کل طفل نو آموز مکتبها
باوصافت زبان کنك عبث کوی مشربها

Rubā'īs, similarly arranged, fol. 194 *a*.

The last two leaves contain invocations to Shaikh Muḥyi ud-Dīn 'Abd ul-Kādir Jīlānī

Or. 275.

Foll. 124; 8 in. by 5⅔; 13 lines, 2⅞ in. long; written in Nestalīk, with 'Unvān and gold-ruled margins, probably in the 19th century. [Geo. Wm Hamilton.]

دیوان افغان

The Dīvān of Afghān.

Beg. اي حسن فصاحت ز ثنای تو زبانرا
صد کرده مباهات 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 Dīvān, a Maṣnavī composed A H. 1174 See the Oude Catalogue, pp. 197, 318, and Garcin de Tassy, Litt. Hind. vol. i. 117.

The Dīvān contains Ghazals, Ḳiṭ'ahs, and detached verses, in one alphabetical series, and a few Rubā'īs at the end, fol. 121 *a*.

Add. 16,805.

Foll. 81; 6¾ 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 نکین
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 Dehli and entered 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 Dehli, especially of Shaikh Ḥazīn (p 372 *b*), and 'Alī Kulī 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 Jahan.

The above poem, which was written shortly after the author's arrival at Shamsābād, is followed by four shorter Maṣnavis, foll. 63 *a*, 67 *a*, 70 *a*, and 73 *a*, the first in Hindustanī, 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; 9¼ in. by 5¼, 14 lines, 3¼ 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 Dīvān of Muhammad, known as 'Alī ul-Jīlānī Ḥazīn, محمد المشتهر بعلی الحسلانی حزین

Beg. افصاح نامهٔ نام آوران کیهان حدیو سخن

Shaikh Muḥammad 'Alī Ḥazīn, who has been already mentioned, p. 372 *b*, died, according to the Tārīkh i Muhammadī, 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 Riyāẓ ush-Shu'arā, foll. 138—150, Muṣḥafī, foll. 32—37, Haft Asmān, foll. 161—4, Naghmah i 'Andalīb, foll. 65—70, and Ātashkadah, fol. 174. His collected works, including his memoirs and the Taẓkirat ul-Mu'āṣirīn, have been lithographed, under the title of كلمات حزين, in Lucknow, A.H 1293.

See also the Oude Catalogue, p 424, Bibliotheca Sprenger., No. 1413, the Munich 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 Divāns contain, according to his account, about thirty thousand lines, and thousand one hundred and seventy pieces.

Contents: Kasīdahs, mostly in praise of Muhammad, and the Imāms, fol. 6 *b*, beginning: غير نفى غيرت نكتاي نى همياستى

Ghazals, in alphabetical order, fol. 62 *b*, beginning:

اى دام دو رنڈت ربابها
حمد دو طراز داستانها

Fragments of Ghazals, مفردات عربات, also in alphabetical order, fol. 340 *b*. Rubā'īs, similarly arranged, fol. 363 *b*. Mukattā'at (Lucknow edition, p. 903), fol. 389 *b*. A Maṣnavī called جمن و انجمن (Lucknow edition, p. 823), fol. 406 *b*, beginning:

بنام آں كه آدر را چمن ساخت

Abridgment of a Maṣnavī called Kharābāt (*ib.* p. 839), fol. 417 *b*, beginning.

ثنا هاست پير خرابات را

The prologue of Maṭmah ul-Anzār, another Maṣnavī (ib. p. 863), fol. 432 *b*, beginning:

اي دل افسرده خروشت كجاست

Prologue and epilogue of a Maṣnavī called Taẓkirat ul-'Ashiḳīn (ib. p. 889), fol. 437 *b*, beginning:

ساقى ز مى موحدانه
ظامت ترشرك ازميانه

Epilogue of the fourth Divān (ib. p. 1026), transcribed from the author's autograph, fol. 444 *b*, ابن خاتمه را بقلم خود در آخر ابن دبوان نوشته بود از حط مبارك اشان نعل شد beginning:

هان اى دانش شكرفان دندهور و ژرف نگاهان معنى پرور

Foll. 2 and 3 contain some lines of poetry in the handwriting of Ḥazin, signed as follows:

نمقه الواثق بعروه الوثقى محمد المشتهر بعلى الجيلانى عفى عنه

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 Ḥazin.

Beg. عير نفى عيرت يكتاي نيهمتاستى

Contents Kaṣīdahs in praise of the Imāms and on various subjects, including Muḳaṭṭa'āt and a Marṣiyah on the death of Ḥusain, fol. 26. Chaman u Anjuman, fol. 161 *b*. Mukhtasar i Kharābāt, fol. 178 *a*. Dībājah i Taẓkirat ul-'Ashikīn, fol. 201 *a*. Dībājah i Maṭmah 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 6½; 18 lines, 3½ in long; written in Shikastah-āmīz, probably early in the 19th century.

The Dīvān of Hazīn, containing Kasīdahs and Ghazals, fol. 61 *b*

The alphabetical series, although breaking off in the letter م, is richer than the corresponding section in the preceding copies

Add. 5608.

Foll. 39; 12 in. by 7¾; 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 'Ālamgīr 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, مسافر

Beg. حداوندا تو فتاح جهانی
فتح بر حمله اعدا مبدهانی

The poet, who designates himself only by the above takhallus, 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; 12¼ in. by 7½; 19 lines, 4⅛ in long; written in Nestalik, about the close of the 18th century. [Wm. Erskine.]

Two Maṣnavis by Nizām ud-Dīn 'Ishrat Siyālkūtī Ḳurashī, نظام الدین عشرت سیالکوتی قرشی

'Ishrat states in the latter part of his second poem that, having gone from Siyalkūt, his native place, to pay homage to Aḥmad Shāh Durrānī, then on his return march from Dehli, 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 Siyalkūt, in order to devote himself to that task.

I. Fol. 1. شهنامهٔ 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 شهنشاه اعلم بخش
ستاننده تاج و دیهنده بخش

The date of composition, A H. 1162, is expressed in the following line:

چو دلدل ز تاریخ او دم مزن
اگر چشم داری نه کس تاع من

II. Fol. 130. شهنامه احمدی, a poetical record of the life of Ahmad Shāh Durrānī, from his rise to power under Nādir Shāh to the defeat of the Belūch chief Nasīr Khān, A.H. 1173.

Beg. بنام شهنشاه معراج بخش
حدیو زتخت افکن 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 Pānīpat, concluding with the Shāh's death and the accession of Tīmūr Shāh (A.H. 1186).

Beg. الهی کن این نامهٔ دل فروز
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; 7¾ in. by 4¼; 16 lines, 2⅞ in long; written in Shikastah-āmīz, apparently in the latter part of the 18th century.

دیوان نیازی

The Dīvān of Niyāzī.

Beg. دلك كرشمه زلیخاوشی دل ما را
چان ربود كه یوسف دل زلیخارا

This poet, whose proper name was Navvāb Aḥmad Mīrzā, was a son of Mīrzā Sayyid Murtazā, 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. Lutf 'Alī Khān, who was personally acquainted with him, composed the following chronogram on his death, Ātashkadah, fol. 189.

چون شمار سال تاریخش ز آذر جواسم
زد رقم مونس بود احمد تاحمد 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 Nisā, and of Shāhbāz Khān.

Add. 7820.

Foll. 205; 8¼ in. by 6; 11 lines, 2⅝ 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 انکه کرد ایجاد عالم
برای آدم و اولاد آدم

The author states, in the conclusion, that he had adopted the above takhallus, because he had found in the composition of this poem a relief (taskīn) to his woes; that his real name was 'Arab-Zādah, and that he was born of a family called Aulād Ya'kūb, in the town of Ḳatīf. He was induced to write the present poem, as he states in the prologue, by his friend Mīrzā 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 5¾; from 12 to 14 lines, 3¼ 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; 8¾ in. by 6¼; 13 lines, 3¼ 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 Ṣāni'.

Beg. فرياد كه دل سينه خون شد
ما اشك ز ددداءم برون شد

Niẓām ud-Dīn Aḥmad Shāmī, of Balgrām, lived in Murshidābād, and afterwards in Calcutta, where he died about A.H. 1195. See Mushafī, fol. 65, Naghmah 'Andalīb, fol. 105, Sprenger, Oude Catalogue, p. 217, and Garcin de Tassy, Litt. Hind. iii. p. 54.

Contents: A Tarji'-band, and three Mukhammas, fol 2 *b*. Ghazals, in alphabetical order, fol. 10 *b*, beginning.

ر تو اي حرد نديدم چو كشاد كار خود را
بحسن حواله كردم همه كار و بار خود را

Rubā'is, fol. 117 *a*.

Or. 321.

Foll 282; 9 in. by 5½; 13 lines, 3⅜ in. long; written in Nestalik, with 'Unvān and ruled margins, in the 19th century

[Geo. Wm. Hamilton.]

دیوان واقف

The Dīvān of Vākif.

Nūr ul-'Ain Vākif, son of Amānat Ullah, Kāzī of Patiyālah, was a pupil of Ārzū (p. 501 *b*). He died in Dehli A.H 1200. See Naghmah 'Andalīb, fol. 191, Mir'āt Āftābnumā, fol. 157, and Sprenger, Oude Catalogue, p. 589.

Beg. ای بسزم شوق تو دالان دهر سو سارها
رمیه در هر كوشه زان سارها آوارها

Contents. Ghazals, in alphabetical order, with a few Kiṭ'ahs, fol. 2 *b*. Rubā'is, fol. 254 *a*. A long Tarji'-band, followed by a few Rubā'is and a Mukhammas, fol. 269 *b*.

Or. 354.

Foll. 232; 10⅛ in. by 6½; 17 lines, 5 in. long; written in Nestalik, in four columns, with 'Unvān and gold-ruled margins, apparently in the 18th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

دلكشا نامه

The history of Mukhtār, the avenger of Ḥusain, a Shi'ah legend, in Maṣnavī rhyme.

Author: Āzād, آزاد

Beg. بنام خداوند ليل و نهار
خداي نهان حالى اشكار

Mīr Ghulām '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, Ẓuhūrī, Firdūsī, Bāzil, 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 Kasīdah addressed to Shāh Ḥusain Ṣafavī, imperfect at the end.

Or. 316.

Foll. 373, 8¼ in. by 5; 15 lines, 3½ in. long; written in fair Nestalik, apparently in the 18th century.

[Geo. Wm. Hamilton.]

دیوان نظام

The Dīvān of Nizām.

Beg. بسم الله المهيمن دى الفضل والعطا
مستلزم العباده مستوجب الثنا

The author, who is only designated by the above takhallus, is the well-known 'Imād ul-

Mulk Ghāzī ud-Dīn Khān Bahādur Fīrūz Jang, grandson of Nizām ul-Mulk Asafjāh, and Vazīr of Ahmad Shāh and 'Alamgīr II. After the latter emperor's death, A H. 1173, he relapsed into obscurity, and died about A.H. 1200, in Kālpī. Mushafī states, fol 101, that he was still alive in A H. 1199. See also Khizānah i 'Āmirah, 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 Kasīdahs, 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 واسوخت, fol. 323 *b*. Mukhammasāt, fol. 330 *b* The last of these is in Oriental Turkish.

Add. 26,172.

Foll. 54, 5 in. by 8¾; 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 Ḳāsim Mihrī, قاضی غلام قاسم مهری

Beg. نیا سانی آن می که هوش آورد
دل مردکانرا بجوش آورد

At the beginning is found this heading:

منظومات فقیر حقیر کوداه تدسر دیوانه نطیر قاضی غلام قاسم مهری ارشده الله فی العظم والکلام و اکرمه من نطر الکرام الی یوم القیام آمین

The author, who uses Kāsim as his takhalluṣ, was affiliated to the Nakshabandi order. From a Kasīdah addressed to Tippu Sultān, shortly after his accession (A.H. 1197), we learn that he was the son of Ḳāzī 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 Zulhijjah, A.H. 1205, on a voyage to Pegu.

The volume, which has the appearance of a scrap-book, contains Ḳaṣīdahs, 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.

Or. 273.

Foll 147; 8¼ in. by 5¼; 11 lines, 3¾ in. long; written in cursive Indian Nestalik, dated Shavvāl, A H. 1209 (A.D. 1795). From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

دیوان آفتاب

The Dīvān of Āftāb.

Beg. خداوندا در افروزان بنور خود چراغم را
لبالب از شرابی معرفت کردان اداغم را

Āftāb is the takhalluṣ of the Emperor Shāh 'Ālam ('Alī Gauhar), who was born A.H. 1140, and died A.H. 1221.

The Dīvan consists of Ghazals, in alphabetical order, with a few Rubā'īs at the end, fol. 145 *b*. See Sprenger, Oude Catalogue, p. 318, the Munich Catalogue, p. 40, and the Ouseley Collection, No. 68.

On fol. 3 is a profile portrait of the author.

Add. 7823.

Foll. 73; 8¼ in. by 4¾; 17 lines, 3 in. long; written in cursive Nestalik, on European paper, early in the 19th century.

[Cl. J. Rich.]

دیوان خاقان

The Dīvān of Khākān.

Khākān is the poetical surname of Fatḥ ʻAlī Shāh.

The Dīvān 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 Munich, p. 41.

Contents: Preface to the Dīvān by Nashāṭ, fol. 1 *b*. This preface, as well as the short prose introductions to the various sections of the Dīvān, and the epilogue, are found collected in the works of Nashāṭ (see p. 722 *a*), foll. 18 *a*—26 *b*. Kasīdahs in praise of ʻAlī and of the Shāh's predecessor, Akā Muhammad, fol. 6 *a*. Ghazals, in alphabetical order, fol 15 *a*, beginning.

از مهر روی گلرخان در سینه دارم خارها
آتش بجان و دل رسد اس آتشین رخسارها

Tarkīb-band, fol. 55 *a* Detached verses, in alphabetical order, fol. 57 *a*. Rubāʻīs, fol. 62 *b*. A Marsiyah on the death of Husain, fol 64 *a*. Maṣnavīs, fol. 66 *b*. Epilogue of Nashāṭ, fol. 71 *a*.

Add. 18,544.

Foll. 74; 10 in. by 6½; 15 lines, 3½ in. long; written in Nestalik, with ʻUnvan and gold-ruled margins, early in the 19th century. [H. Sternschuss.]

The same Dīvān, wanting the Ḳasīdahs and the prose prefaces.

Add. 25,017.

Foll 188; 8¼ in. by 5; 13 lines, 2⅛ in. long, with 26 lines in the margins; written in neat Nestalik, with three ʻUnvāns and gold-ruled margins, early in the 19th century.

Three Maṣnavīs, ascribed, in the label affixed to the back of the MS, to Ḥājī Muḥammad Ḥusain Shīrāzī, حاجی محمد حسین شیرازی

The author, whose name does not appear in the text, addresses Fatḥ ʻAlī 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, "Vāmik and ʻAgrā," a love-story.

Beg ای تمامت افتتاح نامها
وی سادت 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. بار دلم عاشقی ار سر کرمت
تا که دکر پرده ز رخ بر کرمت

The above title, which is taken from one of ʻAṭṭār's poems (p. 578 *b*), is justified by frequent descriptions of the wild longings of the camel, and repeated addresses to the camel-driver شتربان.

III. Fol. 106 *b* A poem without title, beginning:

آلهی برندان دردی کشت
که مسند ار داده دیغشت

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 قسمیه or "adjuratory."

IV. Fol. 114 *b*. مهر و ماه, "Mihr and Māh," a love-story.

Beg. خداوندا دلی‌ده سوز در سوز
بطور عشقباري آتش افروز

The various sections have extensive prose headings, showing the application of the allegory to mystic love.

Add. 19,533.

Foll. 187; 12 in. by 7¼; 15 lines, 4¼ in. long; written in Nestalik, on English paper, with the water-mark 1809.

The collected works of Nashāṭ نشاط, in prose and verse.

Mu'tamad ud-Daulah Mīrzā '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 كتاب كنجينه has been printed in Teheran, A.H. 1266.

Fol. 1 *b*. A Maṣnavī treating of mystic love, with a prose preface beginning:

ابواب مخزن وجود بحكم كنت كنزا مخفا مسدود

Fol. 13 *b*. Two Ḳaṣīdahs in praise of Fatḥ 'Alī Shāh.

Beg. هوا داد و هوس داران طمع حاك و حطر حضرا
درين گلشن زهى دادان كه ندد دل كشادد تا

Fol. 17 *a*. Various compositions in ornate prose mixed with verses.

The most important are two prefaces, the first of which, beginning ناظم العوالم بديع المناظم احتبس الهوا, was written for the Divān of Fatḥ 'Alī Shāh, fol. 18 *a*, and the second for a poetical account of the wars of the same sovereign, entitled شاهنشاه نامهٔ صبا, fol. 39 *a*.

From the latter we learn that the author of the poem, designated by his takhallus Ṣabā, was a native of Kāshān, and a pupil of the three poets called Āzur (Luṭf 'Alī Beg), Ṣabāḥī, and Hātif (see the Ātashkadah, foll. 180, 197), that he recited a Ḳaṣīdah, quoted at full length, on the accession of Fatḥ '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 نزم عيب از شمع ذاتش چون منور داشتند
پرده داران صفاش پرده بر در داشتند

This section contains some Ḳasīdahs imitated from Anvarī by desire of the Shāh. It concludes with a Turkish piece and a few Kit'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 chief (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 Nashāṭ 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. پيداست سر وحدت اراعيان اما برى
العكس فى المرايا والعدس فى القوى

Add. 27,267.

Foll. 250; 8¼ in. by 5¾; 14 lines, 3⅝ 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 واله اصفهانی

The Dīvān of Vālih of Isfahan.

Beg. تا اینکه سر نزده سخنی از زبان ما
ورد زبان خلق داستان ما

Vālih, whose original name Muhammad Kāzim 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*. Mukaṭṭa'āt, mostly chronograms on contemporary events, with dates ranging from A.H. 1164 to 1217, fol. 206 *b*. Kaṣīdahs, addressed to Fath 'Alī Shāh, Nizām 'Alī Khān of Ḥaidarābād, 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 Nestalīk, on European paper, early in the 19th century. [Cl. J. Rich.]

The Dīvān of the same poet, in a shorter recension, containing Kaṣīdahs, 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 5¼; 15 lines, 3⅜ in. long; written in Shikastah-āmīz and in Nestalīk; dated Ṣafar, the eighteenth year of Shāh 'Ālam (A.H. 1191, A.D. 1777). From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

دیوان مبتلا

The Dīvān of Mubtalā, with two prose works by the same author.

Beg. الهی ترك و نار آرزو ده شاخسارم را
بهار شاخسار آرزو کن ترك و بارم را

Shaikh Ghulām Muhyi ud-Dīn Kurashī of Mīrath, who used the poetical surnames of 'Ishk and Mubtalā, was the son of a poet, Shaikh Ni'mat Ullah Ni'amī, and lived in Dehlī as a dependent of Navvāb Najaf Khān, an Amīr of the court of Shāh 'Ālam. He left, besides his poems, a Taẕkirah of Rekhtah 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* Ḳasīdahs, fol 65 *b*. Maṣnavis, fol. 73 *b*.

II. داغ گلهای 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. تارکی گلستان حسن معنی بسحاب فضل

The date of composition, A.H. 1187, is expressed by the title. The work is also called مجموعهٔ عشق. See the Oude Catalogue, p. 187.

III. صاد دفتر اشواق, models of letters, in ornate prose, on various subjects, fol. 99 *a*.

Beg. ثنای عبارت آرائی که مداق 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 نمائشا عبن مردمك and پیماده فکر, 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]

زیب التواریخ

A poetical account of the life of Zīb un-Nisā Begam.

Author. Lālah Gokul Chand, لاله گوکل چند

Beg. تعالی الله رهی عقار حالی
که در وصفش دو عالم هست باطل

Zīb 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 Khan, 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 Zīb 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 عشرین و اثنان
مرتب شد کتاب از فضل یزدان

Or. 459.

Foll. 426; 9¾ in. by 6¼; 17 lines, 3¾ in. long; written in Nestalik, about the beginning of the 19th century.

[Duncan Forbes.]

دیوان خاموش

The Dīvān of Khāmūsh.

Beg. ای دسرتر ازان که کوند ادراك
وصف نو از علم و عقل ما پاك

Ṣāḥib 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 Taḥṣīldār under Mr. Duncan in the district of Benares. The author of the Tārīkh i Muzaffarī, 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: Kaṣīdahs and Ḳiṭ'ahs, including some chronograms with dates ranging from A.H. 1180 to 1205, fol. 2 *b*. Maṣnavīs, fol. 90 *b*. Ghazals, in alphabetical order, fol. 109 *b*, beginning.

اگر باری نماند در ره او همت دلها

Rubā'īs 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; 8¼ in. by 4¾; 13 lines, 3 in. long; written in cursive Indian Nestalik, in the 19th century.

[Geo. Wm. Hamilton.]

دیوان سرور

The Dīvān of Sarvar.

Beg. تحریر اورم کر نامہ بیتابی دلها
بوسد حامہ حای مد دسم الله دسملها

The author was a dependent of Habīb 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 Ḳaṣīdah 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: Ṣafdar 'Alī Shāh, poetically styled Munṣif, صفدر علیشاه تخلص منصف

Beg. بنامی که نامش سر نامه‌ها
ز سر نامها زو زبان حامه‌ها

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 Safder 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 Bājī 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 جدرال 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 صفدر صفدر علی شاه 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 که نام آور نامه هاست
طراز دده لوح زو حامه هاست

The prologue is followed by a short account of the capture of Pondichery by the French, foll. 3 *a*—4 *a*; after which comes this heading:

آغاز داستان نتمه واقعه هولکر که بعد فیصل مقدمه سبذدده مهراج و رُهوجی گهوسله راجه ناگپور و تدبیر

تسخیر هولکر پرداختن انکلیسیان موحب اشارت راجه سرمودت ناحی 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, 8¾ in. by 6½; 14 lines, 3¾ 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
سیه‌کار شد هولکر چیره دست

On the first page is found the following title, with the author's signature:

وقایعه نهرت پور و ناحتن حذرال لیك نهادر ر ظالم سنك راجه سدري جاب درای راجه اسودت راو هولکر نهادر

Or. 295.

Foll. 177; 7¾ in. by 4½; 11 lines, 2⅛ in. long; written in Nestalik; dated A.H. 1226 (A.D. 1811). [Geo. Wm. Hamilton.]

دیوان عبرت

The Dīvān of 'Ibrat.

Beg. مسلك ر حیر بسم الله سوء عالم دلها
که دیتو صد هزاران دل بخون امداد بسملها

This poet, whose proper name was Ḥusain, records the death of his father Muhammad Ṣiddīḳ 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 Dīvān contains chronograms relating to contemporary 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*. Maṣnavīs, fol. 123 *b*. Rubā'īs and Fardiyyāt, fol. 128 *a*. Tazmīn, an amplification of some moral verses of Sa'dī, in Maṣnavī, fol. 132 *a*. Chronograms in prose and verse, with a short preamble by the author, fol. 138 *b*.

Or. 303.

Foll. 74; 8¼ in. by 6; from 13 to 17 lines, 4¼ in. long; written in cursive Nestalik; dated Zulhijjah, A.H. 1232 (A.D. 1817).

[Geo. Wm. Hamilton.]

دیوان قتیل

The Dīvān of Mīrzā Ḳatīl, consisting of Ghazals in alphabetical order.

Beg. دود درق دگر در حلوهها جاناهء مارا
نه هر شمعی بجان آتش زند پروانهء 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 ك ث ع خ لا ح:

ملاحت و سخن و شعر و نثر و فکر و ادب
شدند سی هروبا از وفات ان مرحوم

See the Oude Catalogue, p. 535, and the Munich Catalogue, p. 40.

Add. 18,546.

Foll. 96; 8¾ in. by 5½; 12 lines, 3¼ in. long; written in fair Nestalik, with three 'Unvāns, and interlinear gilding throughout, early in the 19th century.

[H. Sternschuss.]

مثنويات شوكت

Maṣnavīs of Shaukat.

The poet, who designates himself by the above takhallus, held a high rank under Fath '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 Shīrāz 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

Ḥusain 'Alī Mirzā, the eldest son of Fath 'Alī Shāh, held during thirty-six years his court in Shīrāz, 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 Shīrāz, of his amorous passion, and his dangerous illness.

Beg. بنام كردكار هستى آرا
كرو شد جمله هستى آشكارا

It was completed, as stated at the end, fol. 13 *b*, in A.H. 1233:

بروز شنبه از ماه جمادى
بپايان آمد اين دفتر بشادى
زهجرت وفت سالش را قراراست
سه و سى با دوصد بعد از هزاراست

Fol. 13 *b*. Second Maṣnavī. The author is sent from Teheran to Khabūshān, from whence he leads a plundering raid into the hills The pains of absence, and love messages. The author's journey to Mashhad, Nīshāpūr, and Firūzkūh. His return to Teheran and blissful meeting with his beloved.

Beg. الا اى آسمان لاخوردى
چرا پيوسته ماما در نوردى

Fol. 22 *a*. The tale of Humāyūn and Malaknāz, two lovers of Haidarābād

Beg. محبتس كوهر درياى اين زار
بود عشق حوش انجام حوش 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 Shah at a hunting party.

Fol. 37 *b*. The author's message from the palace of Shīrāz 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 پرداز اين محكم حكايت
عبارت سار اين شيرين روايت

Fol. 66 *b*. The story of Prince Humāyūn-Fāl and Gulandām, the Vazīr's daughter.

Beg. بنام مالك الملكى كه 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 Khāḳān, *i.e.*, Fath 'Alī Shāh.

Or. 359.

Foll. 130; 8¼ 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: Zīrak, زیرك

The love-story of Prince Hans, son of the king of Balkh, and the Chinese Princess Javāhir, a Masnavī

Beg. اعار سخن دام والا
سبحان تبارك وتعالى

Jai Sukh Rāi Zīrak, 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 Hasanain, 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: شكر الهى كه نگارستان معنى نلدمس ثانى بخط بى ربط مولف حليه اتمام پوشيد

The poem consists, as stated in the last line, of 2736 distichs.

Or. 297.

Foll. 60; 9⅜ 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 على شاه

Beg. دم تسليم مسبادد دراء عشق اولها
كه تا اسان توان رفتن در وادى ببزلها

The author, who uses the takhallus 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, Kurdistān, 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 Kurdistān, 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. دیدار 'sight, face' (دیدار), زیا 'more' (زیاده), پیا 'on foot' (پیاده), سپی 'white' (سپید), دا 'gave' (داد), دي 'saw' (دید), زو 'quick' (زود).

The aspirates ز, ح, and ع, medial or final, generally disappear, and a preceding vowel, if in a closed syllable, is lengthened. Ex.: شار 'city, empire' (شهر), فام 'understanding' (فهم), ژار 'poison' (زهر), مور 'scal' (مهر), بی رام 'cruel' (بی رحم), صارا 'plain' (صحرا), مینت 'trial' (محنت), موبت 'love' (محبت), وادة 'space of time' (وعدة), شوله 'flame' (شعله), تانه 'taunt' (طعنه), and even زام 'wound' for زخم. بیا 'he laid' (نهاد), نگا 'look' (نگاه), کو 'mountain' (کوه), صلا 'advice' (صلاح), صب 'morning' (صبح), ساب 'hour' (ساعت), رام 'my way' (راهم), اروات 'thy soul' (ارواحت).

Persian غ is often replaced by خ, as in داخ 'burn' (داغ), دماخ 'brain' (دماغ), باخ 'garden' (باغ), حم 'grief' (غم), حرّا 'he roared' (غرّید).

The و stands for ب in وس 'enough' (بس), وهار 'springtide' (بهار), وانه 'pretext' (بهانه), شو 'sleep' (خواب), زوان 'tongue' (زبان), شو 'night' (شب), and many other words.

The same letter is preserved in some words in which Persian has substituted گ for it, as in وده 'fashion, manner' (گونه), وِل 'round' (گرد), وشنه 'become' (گشته), and وِتر 'to pass' (گذر).

Most Persian words beginning with خو have in Guran a و alone. Ex.: وش 'himself' (خویش), وش 'sweet' (خوش), ور 'to eat' (خور), وان 'to call, to read' (خوان), واست 'he desired' (خواست).

In a few words ل appears to have taken the place of Persian ر, as in لو 'to go' (رو), مل 'bird' (مرغ), میل 'love' (مهر), سول 'cypress' (سرو), لا 'quarter, side' (راه), and کیل 'to turn, to wander' (گرد).

NOUNS.—The Guran dialect has still less declension than Persian; for the particle را is absent. The accusative is expressed by position alone, and the dative by prepositions. The plural is in ان for all nouns; ex. سنگان 'stones,' کلان 'flowers.' The Yāe Vahdat assumes before the Izāfat, or enclitics, the form یو; ex.: چزیو لائی 'a suitable object,' شخصیون 'there is a person.'

PRONOUNS.—The detached personal pronouns are من or امن 'I,' تو or اتو 'thou,' وه or اوه 'he, she,' ایمه 'we,' اوان or اوشان 'they.' They are used also for the accusative, instead of مرا ترا etc.

The enclitical forms, which are, as in Persian, ام, ان, مان, ش, ب, 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. ومِ 'myself,' وت 'thyself, وش 'himself' (خویش).

The demonstratives are او 'that' (آن), ایِ, ده, or انده 'this' (این), and اند 'this' (neuter). The interrogatives are کی 'who?', چیش 'what?' (چه), کامیِ and کام 'what?' adjectively (کدام کدامیِ)

VERBS.—The verb 'to be' is represented by ها or ه 'is,' corresponding to هست, and by the enclitic ن.... (است), as in حاطرم رشنن, 'my heart is sore' (رش است) Other enclitical forms are م.... or ان for the first person, and ی... for the second. The past has 'was' ی (بود), 'I was' یم (بودم), 'they were' ین (بودند); the perfect 'has been' یَن (بوده است); the subjunctive بو (بُود), plur. بان (بوند); the optative بای (باد) بام (باشم), and the imperative بر or به.

The present tense takes the prefix م, occasionally written مه. Thus from واچ, which, in striking agreement with Sanskrit, takes the place of گو, we have مواچو 'he says,' and from وِن 'to see' موِنو (می بیند). The personal inflexions will be shown by the following paradigm of the verb کر 'to do':—

میکنم = مکرو or مکرون	
میکنی = مکری	
میکند = مکرو	
میکنیم = مکرمی or مکرم	
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 ء. Ex.: کرِ 'do' (بکن), مکر 'do not' (مکن), بواچه 'say' (بگو), دشنوِ 'hear' (بشنو), دواده 'read' (بخوان). Plural واچدی, کردی etc.

The past adds, as in Persian, د or ب to the root in the case of strong verbs, as آورد 'brought,' کرد 'did,' واب 'said,' شنفت 'heard.' Weak verbs form the same tense in ا, as کشا 'drew' (کشید), پرسا 'asked' (پرسید), فرما 'commanded' (فرمود). The latter formation applies to many verbs which in Persian are strong verbs, as حیزا 'rose' (خاست), شناسا 'knew' (شناخت), رِیزا 'shed' (ریخت), راندا 'drove' (راند), while other verbs occur with either inflexion, as سپرد or سپارا 'entrusted,' نویشت or نوسا 'wrote.'

The personal terminations are as follows:

آمدم = آمام	گفتم = وانی
آمدی = آماي	گفتی = وانی
آمد = آما	گفت = واب
آمدند = آمان	گفتند = وانن

The past with the prefix م forms the imperfect: مواب 'was saying' (می گفت). The perfect is, in form, identical with the infinitive: کردن 'has done' (کرده است), آمان 'is come' (آمده است), گرتن 'has seized' (گرفته است). The pluperfect has گرتبی 'had seized' (گرفته بود), نیا پی 'had laid' (نهاده 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 وانش 'he said' (not گفتش), واتشان 'they said' (گفتند), but واو گفت 'we did' (کردم), فرمات 'thou saidst' (کردمان), کردمان 'I took place' (جاء گرتم), حام کرت (فرمودی), من توم قبول کرد, (رو نهادم براه) 'I set out' روم تا ورا چند تاتم, (من را قبول کردم) 'I adopted thee' شفت 'how many taunts did I hear' (چند طعنه شنودم), منت کرد خلاص 'thou savedst me' (مرا خلاص کردی), نامشان وانا 'they read the letter' (نامه را خواندند), مجنونشان برد 'they took Majnūn (مجنون را بردند), حاوشان نکرد '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 ء), توسهوت, (آرزو کرده ام) 'I have desired' آرزوم کردن تو سهو) 'thou hast made a mistake' کردن من توم کی دین, (کرده ء) 'when have I seen thee?' منت کردن شبت, (من را کی دیده ام) 'thou hast made me mad' موانش, (مرا شیدا کرده ء) 'he was

saying' (می‌گفت), موا دشان 'they were saying' (می‌گفتند), علیش موانا 'he was studying' (علم می‌گفتند), دده بیش 'he had seen' (دده بود).

The infinitive or verbal noun adds ن, as in Persian, to the ground form of the past. Ex.: وردن 'eating' (خوردن), کرتن 'seizing' (گرفتن), آمان 'coming' (آمدن), دیں 'seeing' (دیدن), لوان 'going' (رفتن).

Causative verbs are formed by adding ن to the root, as in لررنا 'caused to tremble, shook' (لرزاندن), مررنو 'causes to flow, sheds' (می ریزاند).

An interesting passive form in ي is found only in the past, as کرنا 'was made' (کرده شد), سوچنا 'was burnt' (سوخته شد), and in the perfect, as کشان 'is killed' (کشته است), نوسیان '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:—

اژنی 'heard' (?شنید).

آما 'came' (آمد), میو or میاو 'comes' (می‌آید); plur. میان 'they come', fut. سو; imper. بیاوه.

ابشا 'wounded, hurt', pres. ابشو.

پکا 'thrust, planted'; pres. مپیکو.

دا 'gave' (داد), مدرو or مدو 'gives' (میدهد); plur. مدان or مدران 'they give'; subj. بدو, first pers. plur. بدریم, بدیم, or بدرمی; imper. بدو, بدر, or در (بده).

دروشا 'shone, sparkled;' pres. مدروشو.

دی or دنا 'saw;' pres. موینو.

رارنا 'prepared' (آراست).

زانا 'knew' (دانست), مرانو 'knows' (می‌داند); imper. برانه.

زیا 'came out, issued.'

سند or ستاست 'took' (ستد), مسانو 'takes.'

شند or شانا 'laid, put down,' pres. مشانو.

شنفت 'heard,' مشنوان 'they hear.

شی 'went' (شد), مشو 'goes'; imper. بشو.

کرت 'seized' (گرفت); pres. مکرو.

کرد 'did', pres. مکرو; subj., 1st pers. بکنم, بکنون, 3rd pers. plur. بکن; imper. بکر, بکرو, or بکی.

کروا 'wept' (گریست).

کیا and کنا (افتاد) 'fell', subj. بکیفو.

کیاسا or کیانا 'sent', مکیانو 'sends.'

گیلا 'turned, wandered' (گردید); pres. مکیلو (می گردد).

لارو 'he does not leave or let alone'

لوا 'went' (رفت); imper. لوه (برو).

مدرا 'stood'; imper. بمدره.

مند 'remained' (ماند); pres. مماتو.

نشت 'sat down' (نشست), pres. مـنـیشو (می نشیند).

نیا 'laid down' (نهاد); subj. بنرو (بنهد); imper. نیه.

وارد or ورد 'ate' (خورد), pres. مورو, or موارو (می خورد).

واست 'asked, desired' (خواست); pres. موارو (می خواهد).

مورشو 'sells' (می فروشد).

وست 'threw, cast down'; subj. (?) بوزو.

وند or وانا 'called, read' (خواند); pres. موانو.

وتّرد 'passed' (گذشت); pres. موترو (می‌گذرد).

هیاو 'arrived, reached' (یافت); pres. میاو (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 ونم 'to me,' ونش 'to him,' etc. پی 'to, for, on account of,' is also used to express the dative; with the pronouns it forms پیم 'to me,' پیت 'to thee'; also پنت, پنم, with the same meaning. The dative is likewise expressed by ل, apparently borrowed from Arabic, which occurs only in connection with pronouns, as لت 'to thee,' لیشان 'to them' پري 'for, towards,' takes also the pronominal suffixes, as ın پرنم 'for me,' پرمان '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 ج, حه, or چه (which, however, is also sometimes used in the sense of 'in'), with the pronouns: چنم 'from me' (ازمن), چنت 'from thee.' چنی 'with'. چیم 'with me' چمان 'like.' دما 'after' (دنبال).

دا and وه are frequently affixed to a noun governed by a preposition; ex و سادادا 'into the desert,' بروی حاکدا 'upon the ground,' بلاي حداوه 'before God.'

The pronominal suffix is sometimes detached from the preposition, and appended to a preceding word. Ex.: دواچم پنه, for ستاده چنم, for سدام چمه, 'tell me'; دواچه پیم, 'take from me.'

There are, besides, several compound prepositions, as نتوي 'into,' ددور 'round,' ددلی 'amid,' ولا 'up to, towards': ولاش 'to him,' چلا 'with, by'. چلاش 'with him, near him' (از پیش او), ودان 'upon,' etc.

ADVERBS.—وزر, وزار, 'out, outside,' بوار 'down,' بیوار 'off, away,' هور 'up, aloft,' as ın هورکرب 'raised' (for هورخیرا), (برگرفت) هوریزا 'rose' (برخاست); هر 'always,' ویسه or ایسه 'now' (ده این ساعت), اوسا 'then' (آن ساعت), اودی 'when,' هاکه 'since' (ازان ساعت), حوصا 'now,' تیدا 'there,' اوند 'so much,' هنی 'longer, further, پوسه 'thus,' آرو 'to-day,' دام خو, (مگر) 'if, perhaps' مر 'to-night,' امشو 'or' (یا خود), چ... 'also' (only ın connection with pronouns, as منچ 'I also,' اوچ 'he also'), etc.

The following are a few other words peculiar to the dialect:—اراکیل 'wandering, distracted', آهر or آیر 'fire' (آذر); اسرن and اسر 'a tear'; آواب 'request,' بابو 'father'; برا 'brother' (برادر); تَرر 'great'; درك 'garments'; پشو 'scattered, distressed' (پرشان); حار 'time'; جسمه 'state, condition'; جحت 'haste' (جهد); چم 'liver' (جگر); حرك 'eye' (چشم); چوار 'desert'; چول 'face' (حسین); حسمن 'four' (چهار); حال 'lock, ringlet'; دایه 'mother'; دنك 'sound, voice'; دوستاح 'captive'; راو 'speech'; راکه 'road', راوار 'wayfarer'; رو and روز 'day' (روز); رابله 'cry, lamentation'; روار 'sad'; رما 'bridegroom' (داماد); ژن 'woman'; شبت 'mad' (شدا); شیوں and شمس 'distress, lament'; فری 'much, many'; کرد and کشت, کردن and کشمیں, 'all, whole'; کداجه 'daughter'; کودا 'cheek'; کونه 'old' (کهن); کیان 'soul, life' (جان); لا 'side, quarter' (سو); لاد 'a moment'; مادك 'moon, month'; وانه 'desire' (خواهش); هژار 'poor'; هذاس 'sigh, breath'; هلمت 'onset' (حملت); هون 'blood' (خون); هور 'sky'; یاکه 'place' (خانه); یانه 'house' (خانه).

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 ار) حمد دات جهان آفرين
ناوام پی (آمدم ده) تعريف شاي حاور زمين
شفقم ـــ (ار) پير داناى هرور
پادشاهى ني (نود) ده (در) ملك حاور

II. Fol 68 *b*. كتاب ليلى و مجنون, the well known story of Laili and Majnūn.

The first line is wanting, the next following are:

واحد بيچون حى نى همتا
رازق رزاق نكاندهٔ سيا (تنها)
آمس و آمس آيه 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 cesure 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:

نكرو حه دقدر وادهٔ تو وهار
(نكرور ار دقدر وعدهٔ [تموسم] دونهار)
حورشيد كرد هواى سوارى شكار
لوا (رفت) و (ده) پاى تخت شاى حاور زمين
سجدش برد و نار مدرا ونمكس
(سجده كرد ده ناز انساد ده نمكين)
شاه وانش (گفت) اى نور جهان دين من
اى چشمهٔ حيات دنيا و دين من
مداب نام پی چى مدرانى ولام
(مداب باشم راى چه ابستادهٔ پيشم)
هر من وسركرد دور ديدت نام
(هميشه من نثار دور ديدهٔ تو باشم)
بشو و (ده) مكتب درست بوانه (بخوان)
علم حاصن پی ودت حرفى نزانه
(علم حوست راي حودت حرفى نه دان)
نا وهبى باواي (نيائى) نه صنع (سن) شاهى
نشفتى و (نه) تخت جهان مطاهى (مطاعى)
حورشد وات (گفت) اي شاه علمم داران (دندارست ؟)
انه (اين) تو نهار وادهٔ شكارن (موسم شكارست)
اكر لطفش تو چندم شهريار
(اكر لطف باشد نا من شهريارا)
رحصت ندو پيم (ندهد مرا) نعزم شكار
نا كورن و كور ناورون وندام (نداورم ندام)
داره كم (كم) آئين كور كيرى نهرام
شاه وات (گفت) اى ورير پرى (راي) شهزاده
آساسهٔ شكار نكر (نكن) آماده
در ساعت وزير صاحب عقل و فام (فهم)
نردم دا (داد) پرنش (نرانش) آساسهٔ تمام
عوعا كفت (افتاد) و (نه) حلى مندان و نازار
شهزادهٔ حاور مشو (مى رود) نه شكار
محلوق حاور پرى (راي) نهاشاه
حم نين (جمع نودند) سحر رو (زود) نه (در) ميدان شاه
مدران انتطار و قابى شاوه
(انسادند مسطر نه درگاه شاه)
كى تو كه حورشد ندو وراوه
(كى داشد كه حورشد نيايد نراه)
ناكاه نر آما (آمد) نه (ار) قصر زركار
صداى هى دور داش حارحيان (منادان) 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 Shīrīn, 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.

گشت سه پشیو حال دل کرانی
پنجه دا ندل دسته زرانی
دشنو حه شیرس او شو تا درو
هی کرد دشودز سیاه یا هو
حه صب تا دشام رانا منادی
طی کرد منزلان وادي ده 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 وگلندام, a poem in the same dialect, treating of the love adventures of Bahrām, 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:—

حه (از) عشق داور مجوشا (می‌خوشید) خون برق
حه (از) دل مکیشا (می‌کشید) نعروه وندد (مثل) برق
صحر که خورشید رخشان مدا (می‌داد) سر
محیرا (می حاست) جه (از) حواب مبستش (می دست) کمر
میوشا (می پوشید) دراق بدن سر تا پا
قدمش منیا (می‌نهاد) بجهان بیما
وندهٔ (مثل) حور منشت (می‌نشست) ده (در) پشت مرکب
رو مکرد (می‌کرد) بدشت منزلکهٔ عرب
مکردش (می‌کرد) شکار دا بفمای (بنماز) شام
شام فارغ مبی (می‌بود) حه (از) یاد گلندام

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:—Firdūsī, 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 العراقی والنعاری وهو ثلاثه فصول الاول فیما ینعلق بالاولاد والصبیان. 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), Rabī' II., A.H. 873 (A.D. 1468); bound in stamped leather.

Select Ghazals from the Dīvāns of twelve poets of the 8th and 9th centuries of the Hijrah. The first heading is انتخاب شیخ کمال خجندی

Beg. افتتاح سخن آن ده که کند اهل کمال
بثنای ملك الملك حدای متعال

There are similar headings to the remaining sections, each of which contains Ghazals extracted from one Dīvān, and arranged in alphabetical order.

The selections are from the Dīvāns of the following poets:

1. Kamāl Khujandī (p. 632 *b*), fol. 1.
2. Hāfiz Shīrāzī (p. 627 *b*), fol. 6.
3. Amīr Khusrau (p. 609 *a*), fol. 13
4. Maulānā Kātibī (p. 637 *b*), fol. 23.
5. Maulānā Ashraf (probably Darvīsh

Ashraf, who lived under Sultan Muhammad B. Baisunghar; see Ilāhī, Oude Catalogue, p. 71, and Bibloth. Sprenger., No. 1379; compare Sir Wm. Ouseley's Catalogue, No. 152), fol. 41.

Beg. ای رخ دلفروز تو طرح نهاده مارا
بندهٔ حوبش ساخته عشق تو پادشاهرا

6. Amīr Shāhī (p. 640 *a*), fol. 50.

7. Nāsir (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 Iklīm, fol. 591, Takī, Oude Catalogue, p. 18, and the Upsala Catalogue, p. 103; it is stated in the Tabaḳāt i Shāhjahānī, fol. 39, that Nāṣir died A.H. 772), fol. 57.

Beg. ای چشم تو درهم زده حال دل مارا
زلف تو بر آشفته من نی سروپا را

8. Maulānā Bisātī (of Samarḳand, a disciple of 'Ismat, and the favourite poet of Sultān Khalīl, A.H. 807—811; see Daulatshāh, vi. 4, Takī, p. 19, Laṭā'if, fol. 9, and the Upsala Catalogue, p. 111. According to the Tabaḳāt i Shāhjahānī, fol. 74, Bisatī 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 مداری رقیب آن مسرو دلجورا
مرا زنجیر می داند که من دیوانه ام اورا

There is a lacune extending from the letter ب in the above section to the letter ب in the next.

9. Khayālī (p. 639 *a*), fol. 68.

10. Jāmī (p. 643 *a*), fol. 74.

11. Tūsī, fol. 80. 'Abd Ullah Tūsī, 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, Takī, Oude Catalogue, p. 19, Laṭā'if, fol. 11, etc.

Beg. ای داده نور شمع رخت مهر و ماهرا
زلفت شکسته روبی مشك سیاهرا

12. Ṭālī'ī (of Samarkand, who died A.H. 858; see Takī, Oude Catalogue, p. 19, the St Petersburg Catalogue, p. 311, Latā'if, fol. 11, and the Munich Catalogue, p. 29), fol. 86.

Beg. تیر تو مرا در طرف دیده بینا
پیدا شده مانندهٔ نی در لب دریا

Copyist: شرف الدین حسن سلطانی

Add. 7824.

Foll. 234; 8¼ in. by 4¼; 14 lines, 2⅜ 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. Kātibī (p. 637 *a*), fol. 109.

6. Amīr Humāyūn (a Sayyid, of Asfarām, who lived chiefly in Tabrīz, at the court of Sultan Ya'kūb. He died near Kum, A.H. 908. See Takī, Oude Catalogue, p. 20, Sām Mirzā, fol. 30, Ātashkadah, fol. 35, Haft Iklīm, fol. 327, and Riyāz ush-Shu'arā, fol. 503), fol. 123

Beg. نسیم حاجی که شود حاك دل چاك انجا
تا اند داله بر آید ز دل حاك انجا

7. Ahlī Shīrāzī (p. 657 *a*), fol. 137.

8. Bābā Fighānī (p. 651 *a*), fol. 170.

9. Shahīdī, fol. 190. Maulānā Shahīdī, of Kum, was Malik ush-Shu'arā in the reign of Sultan Ya'kūb (A.H. 883—896). After that king's death he repaired to India, and settled in Gujrāt, where he died, nearly

a hundred years old, in A H. 935. See Sām Mīrzā, fol. 99, Haft Iklīm, fol. 401, Riyāz ush-Shu'arā, fol 232, and Takī, Oude Catalogue, p. 21.

Beg. بطوف میکدها روز بینوائی ما
صفال حرح نود کاسه کدائی ما

10. Muḥtasham (p. 665 *b*), fol. 207.

Add. 7796.

Foll. 361; 12¾ in. by 8; 15 and 17 lines, 3½ in. long, with 30 lines in the margins; written in neat Nestalik, apparently in the 16th century. [Cl. J. Rich.]

A vast collection of Kaṣīdahs 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 Kaṣīdahs, 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 Dehlī (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 Bisāṭī (p. 735 *a*), foll. 108—113. Ḥaidar (probably Ḥaidar Kulichah-paz, of Herat, who died A.H. 959; see Taḳī, p. 22, and Sām Mīrzā, fol. 106), foll. 211—230, 122—138. Ahī (a Turkish Amīr, who was attached to Gharīb Mīrzā, 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. Ahlī Khurāsānī (p. 657 *a*), foll. 233—244, 253—260, 141—144. Salmān (p. 624 *b*), foll 144—146 'Iṣmat (Khwājah 'Iṣmat Ullah, of Bukhārā, who was the favourite poet of Sulṭān Khalīl and of Mīrzā Ulugh Beg, and died A H 829; see Daulatshāh, vi. 5, Taḳī, Oude Catalogue, p. 19, and Haft Iklīm, fol. 592), foll. 147—163.

Add. 19,494.

Foll. 85; 8½ in. by 5½; 15 lines, 3¼ in. long; written in Nestalik; dated the 28th year (probably of Shāh 'Alām = 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, Ḥāfiẓ, Khusrau, Salmān, Hilālī, Shahī, Āṣafī.

Or. 1228.

Foll. 59; 5¾ in. by 3¾; 11 lines, 2¾ 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: Khwājah Hasan, fol. 1 *b*, Jāmī, fol. 18 *a*, Ḥāfiz, fol. 21 *a*, Shāhī, fol 35 *b*, Ahlī, fol. 46 *a*. Appended are some Rubā'īs and Ḳiṭ'ahs, fol. 51 *a*

Add. 6634.

Foll. 214; 10¾ in. by 6½; 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'-band, by Kashfī (Amīr Ṣāliḥ; see p. 154 *a*, and the Oude Catalogue, p 456), completed, as stated at the end, A.H. 1030, fol. 82—88. فرهاد وشیرین, a poem by Vaḥshī (p. 663 *b*), fol. 160—180. سوز و گداز a poem by Nau'ī (see p. 674 *a*), fol. 180—187. A fragment of a fairy tale in prose, the hero of which is called Tamīm, fol. 46—54.

Add. 6633.

Foll. 242; 8¾ in. by 4¾; 14 lines, 2¾ in. long; written in fair Shikastāh-āmīz, with gold-ruled margin; dated Rabī' I, A.H. 1117 (A.D. 1705). [J. F. Hull.]

رياض العشاق

A collection of choice verses by ancient and modern poets, suitable for quotation in elegant letter-writing.

Author: Muḥammad Ṣādiḳ B. Shams ud-Dīn 'Alī, a native of Kūhkalūyah (a village of Garmsīr, province of Fārs), محمد صادق بن شمس الدين على كوه كيلوئى Beg.

ای رقعه از مرقعات تو سپهر

The author states in the preface that he had made this compilation by desire of his patron, Ẓulfakār 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:

تـارخ نـامـيـت آن مجستم
ار عيب كسى كفت رياض نو كل

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., 8½ in. by 4¾; 15 lines, 3⅛ in. long; written in fair Shikastah-āmīz; dated Lahore, Zulka'dah, A.H. 1152, and Muharram, A.H. 1153 (A.D. 1740). [Wm. Yule.]

بياض ميرزا بيدل

A Persian anthology compiled by Mirzā Bīdil (see p. 706 *b*).

It contains choice pieces by a vast number of poets from the age of Khāḳānī 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 كلام قدسى, and سرير معنى اسير

Contents: Ḳaṣidahs, Add. 16,802, fol. 3 *b*. Ghazals, *ib.* foll. 135—429, and Add. 16,803, foll. 1—136

Mu'ammās, or riddles, Add. 16,803, fol. 136. Rubā'īs, fol. 139. Mustazād, fol 200. Kiṭ'ahs, fol. 212. Short pieces in Maṣnavī rhyme, fol. 224.

Longer Maṣnavīs by the following poets:

1 Salīm (Muhammad Kulī, a native of Teheran, who was first attached to Mīrzā '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, Mirāt Jahānnumā, fol. 356). 2. Ashraf (Muhammad Sa'īd, of Māzandarān, who went to India and became the instructor of Zīb 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 Asmān, p 158, and Mir'āt Jahānnumā, fol. 307). 3. Mīr Yahyā (a native of Kashān, who went to India, wrote a Shāhnāmah 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 Jahannumā, fol 410). 4 Hakim Ruknā (p. 688 *a*) 5. Tālib Āmulī (p. 679 *b*).

Mukhammasāt, fol 293 Masnavīs descriptive of female beauty, by Mirzā Bidil, fol. 388 Masnavīs 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. رباعیات العارفین, a tract in six Bābs, ascribed to the celebrated Sufi, Khwājah 'Abd Ullah Ansārī (see Haj. Khal. vol. iii p. 526), Add. 16,802, foll. 12—23. 2. لطائف, "ingenious observations," by 'Abd ul-Ahad, surnamed Vahdat, *ib.* foll. 23—26. 3. نصائح و مواعظ, "counsels and exhortations," by Nakhshabī, foll. 27—30. 4. معراج جمال, an erotic poem by Tajallī (Mullā 'Alī Rizā, a native of Ardakān, province of Yazd, stayed some time in India during the reign of Shāhjahān, and spent the latter part of his life, under Shah '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 کوکنار و تنباکو, "a contest between poppy and tobacco," a Masnavī by Mujrim (see the Oude Catalogue, p. 183), foll. 393—397. 6. Letter of Ni'mat Khān 'Alī (p. 268 *b*) to Irādat Khān Vāzih, foll. 403—408. 7. بقلیات درکان, "anecdotes of the great," foll. 408—411. 8. Extracts from رساله حشن حسن و عشق, by the same Ni'mat Khān, foll. 411—414. 9 کلشن راز, a Tarji' by 'Urfī (p 667 *a*), and other poems of the same kind, foll. 434—441.

Add. 7822.

Foll. 185; 6¾ in. by 3¾; 10 lines, 1¾ in. long, written in neat Shikastah-āmīz, with 'Unvān and gold-ruled margins; dated Rabī' II., A.H. 1063 (A D. 1653).

[Cl. J. Rich]

A collection of Rubā'īs by the four following poets:

1. Sahābī (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'is 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-Vāsi' Ardabīlī, poetically surnamed Mahvī, fol. 154.

Beg. در داخته بود عقل در داخته بود
روزم حو شب هجر سیه ساخته بود

This poet, who is generally called Mīr Mughīs Mahvī Hamadānī, and is celebrated for his Rubā'is, 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, Aın i Akbari, p. 585, Haft Iḳlīm, fol. 424, Badāonī, p. 343, Ātashkadah, fol. 116, Riyāẓ ush-Shu'arā, fol 420. The last work mentions another Maḥvī Ardabilī, whose proper name was 'Abd ul-'Alī, and who died in Burhānpūr A.H. 1025.

4. Bābā Afzal Kāshī, fol. 170.

Beg. دا رب جو بر ارندہ حاجاب دوی
هم قاصی کافه مهاب توي

Afzal ud-Dīn, of Kāshān, died A H. 707; see Taḳī, Oude Catalogue, p. 17, and Ātash-kadah, fol. 107.

Or. 328.

Foll. 54; 8¾ in. by 4½; 17 lines, 2¾ in long; written in Nestalık, 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 دکو بمحمد رضا که دنکر دار
نمد کردم و روعن زدم چنار ومنار

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 عروضی وکدی و میر وعیره شعراء منقدمین 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; 7¼ in. by 5½; 8 lines, 2½ 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: "Murseeah, 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 كلام كربلائی شیرازی, fol. 2 *b*.

Beg. نمود ار عم آشوب درجهان سحری
دریع نیست در ابن 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 كلام نسیمی, fol 33 *a*.

Beg. چه مادم است که چشم رماده کردان است

3. A Mukhammas, beginning: شد بارہ بار, ماتم سلطان کربلا, fol. 45 *b*.

4. A lamentation, نوحه سنده ربان, beginning حسنم کو حسینم کو حسنم, 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 تشنه لبان, fol 53 *b* The poet's name Akbar اکبر occurs near the end, fol. 74 *a*.

8. The lamentation of Sakīnah نوحه سکینه, preceded by a short narrative in prose, fol. 75 *a*.

Beg. ای اسپ ر ار حون تو چه کردی پدرم‌را

The poet's name, Rafī'ā رفعا 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, حدیقه میدان رفتن امام حسین وشهادت او, fol. 90 *a*, with a short prose narrative.

The verses begin thus:

نیا ای شمر نکدم فرصتم ده

The last couplet contains the author's name, خلیلا Khalīlā, fol. 98 *a*.

11 An elegy on the martyrdom of 'Abd Ullah B. Ḥasan, by Muḳbil, واقعه در بیان شهادت عبد الله بن حسن علیه السلام من کلام مقبل fol. 98 *b*.

Beg. زد ماه محرم نعلك خیمهٔ دنیا

12. Elegy on the departure of the Holy Family from Karbalā for Kūfah, and the story of the mason, by Muḳbil, واقعه حرکت نمودن اهل بیت عصمت از کربلای معلی بکوفه و حکایت بنا من کلام مقبل

Beg. هلال ماه محرم زنو هویدا شد

13. Another Vāḳi'ah by Muḳbil, واقعهٔ مقبل, fol. 120 *a*.

Beg. روایت است که چون کشت عازم میدان

14. Another Vāḳi'ah on the martyrdom of the Christian of Kūfah, without title or author's name, fol. 127 *b*.

Beg. روایت است که در کوفیان نصارائی

15. A Vāḳi'ah, without title, on Żu-l-Janāh ذو الجناح, the horse of Ḥusain, and his return to the tents after his master's death, fol. 134 *a*.

Beg. روایت است که بعد از شهادت شه دین

The author is Khalīlā خلیلا, whose name appears at the end, fol. 143 *b*.

16. A lamentation on Imām Ḥusain, نوحه امام حسین, fol. 145 *a*.

Beg. یاران برادر من عباس زار نومید

It is followed by some other lamentations, without special titles or author's name.

Scribe: سید حیدر علی عرب میر جان

ORNATE PROSE.

Add. 26,300.

Foll. 139; 7¼ in. by 4¾; 16 lines, 3¼ 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. تحمید حمید احد قل هو الله احد الله الصمد حطبه احدیت

Ziyā ud-Dīn Nakhshabī, so called from Nakhshab or Nasaf, the modern Ḳarshī, a town situated between Samarḳand and the Oxus, led a secluded and religious life in Badā'un, and died, as stated by 'Abd ul-Ḥaḳk, Akhbār ul-Akhyār, fol. 91, A.H. 751. He left, according to the same writer, numerous works, among which the سلك سلوك, عشرهٔ مبشرهٔ, کلیات و جزویات (the present work), and طوطی نامه, are alone mentioned by name. He is also the author of Lizzat

un-Nisā (see p. 680 *b*), and the tale of Ma'ṣūm Shāh and Naushābah, entitled Gulrīz. 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 Kuṭb 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.

شبستان نکات و گلستان لغات

"The night-show of ingenuities," a collection of conceits, or "jeux d'esprit," in prose and verse.

Author: Fattāhī, فتاحی

Beg. حمد خدایرا که چشمهٔ میم حمدش دریای است در حد کمال کرم و دائرهٔ میم نعمتش سفرهٔ ایست در نعت نوال فدم

Yaḥyā Sībak, of Nīshāpūr, was one of the most eminent writers in prose and verse of the reign of Shāhrukh. He first adopted the takhallus Tuffāhī, evidently suggested by his surname Sībak, but changed it afterwards to Fattāḥī. He uses also occasionally Khumārī and Asrārī as poetical surnames. His most celebrated works are Shabistān i Khayāl (the present work) and Ḥusn u Dil. He died A.H. 852. See Latā'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 Ḥusn u Dil, and gives the date of composition, A.H. 843, in the following line at the end.

شبستانی چنان زیباست نزد هر سخن دانی
که تاریخ تمام او بود زیبا شبستانی

The work, which is generally called شبستان حیال, is divided into eight Bābs. The contents have been stated by Fleischer in the Leipzig Catalogue, p. 399, and by Hammer, Jahrbucher, vol. 64, Anzeige Blatt, p. 18. See also the Vienna Catalogue, vol. i. p. 587, and the Copenhagen Catalogue, p. 31.

The Ḥusn 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, 2¾ 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. Cureton.]

The prose works of Zuhūrī (see p. 678 *a*).

The first four are in praise of Ibrahīm 'Ādilshāh, and describe the splendours of his court and residence.

I. Zuhūri's preface to Nauras, نورس, a treatise on Indian music composed by Ibrāhīm 'Ādilshāh, fol. 2.

Beg. سرود سرایان عشرتکدهٔ قال که نورس هرابستان حال

II. His preface to Khwān i Khalīl, حوان حلیل, fol. 12.

Beg. اي ار تو بر اهل محبت و اکمل سسل

III. His preface to Gulzār i Ibrāhīm, گلدار ابراهم, fol. 33.

Beg. حرمی چس صخن نطراوت حمد بهار پیرائی است

IV. Mīnā Bāzār, مینا بازار, a description of the Bāzār so called, built by Ibrāhīm 'Ādil-shāh in Bijāpūr.

Beg. عصمتیان روپوش حیا پرور و حلوتیان کوش پاك نظر را

V. Letters, رقعات, of a lover to his beloved, fol. 76 *b*.

Beg. شهید تبسم دست عشوهٔ حون 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 نثر 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 رنج رقعه ظهوری, has been edited with commentaries in Cawnpore, A.H. 1280.

Add. 16,852.

Foll. 330; 7 in. by 4⅛; 13 lines, 2⅛ 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 Mashhadī, 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 Dīvān Mīrzā Abul-Ḳāsim, and spent there the latter part of his life in great seclusion. He died some years after the accession of Aurangzīb.

In the Mir'āt ul-'Ālam, composed A.H. 1078, he is spoken of as dead. See Vāki'āt i Kashmīr, fol. 120, and Riyāẓ 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 رسائل طغرا. See also Stewart's Catalogue, مکاتب طغرای مشهدی, p. 64, the Gotha Catalogue, p. 24, and Mélanges Asiatiques, vol. vi. p. 136.

The contents of the present MS. are—

I. حوش بلدل "the outpouring of the nightingale," also called معیار الادراك "the standard of perception," in praise of the Dīvān of Ḥāfiẓ, fol. 1 (Cawnpore edition, No. 5)

Beg. پیش رو سار صخن تراوهٔ حمد حالقست

II فردوسیه, "the Paradisiacal," a description of Kashmīr, fol. 7. (Cawnpore edition, No. 1.)

Beg. ثنای نهار پیرائی که انکشت سرودرا

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 فلك

IV. مجمع الغرائب, or "collection of wonders," a description of the lake Kamam کمم, fol. 26. (Cawnpore edition, No. 8.)

Beg. چه نویسم از وسعت دریاچه کیم

Itappears from the heading that this was the piece which first called the attention of the King of Golcunda upon the author.

V. مرصّعات, description of a Darbār at the Court of Jahāngīr, fol. 29. (Cawnpore edition, No. 7.)

Beg. نو بهار آمد که مفراض از بر دلدل کند

VI. مرآت الفتوح, "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 ناران میدان تفرّر از دولت ستایش ناصری

VII. الهامیه, "the inspired," a Sufi tract, fol. 42. (Cawnpore edition, No. 2.)

Beg. لله الحمد که بخشش مرادم در پوست نخنبند تجرد

VIII. تذکرة الاتقیا, "memorial of the godly," or eulogies on twelve eminent contemporaries, Shaikhs, Ḳāẓis, physicians and poets, living in Kashmīr [among the latter are Kalīm Hamadānī (p. 686 *a*), and Mīr Ilāhī (p. 687 *b*)], fol. 53. (Cawnpore edition, No. 14.)

Beg. طعرا تا کی تیغ زبان تبرکنی

IX. تجلیات, "manifestations," a description of the beauties of Kashmīr, with a eulogy upon Mīr 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 بکرسی است

XI. تاج المدایح, "the crown of eulogies," in praise of Murādbakhsh, fol. 67. (Cawnpore edition, No. 10.)

Beg. سرحسروی۶ قلم بنکارش ثنای شهنشا هی است

XII. مشابهات ربیعی, comparisons drawn from the spring and other seasons, fol. 77. (Cawnpore edition, No. 9.)

Beg. مشابهات ربعی طعرا نسبت بنعمات عندلیبان گلشن

The author wrote this tract, as appears from the conclusion, while engaged on the revision of the Firdausiyyah.

XIII. خمسهٔ ناقصه, "the defective quintet," a diatribe against five personages of the Court of Golconda, fol. 81.

Beg. آزرده ام از دیدن بیدردی چند

XIV. مراٰت العیوب, "the mirror of blemishes," a satire on Pūlchī Khān, an Amīr of the Court of Golconda, fol. 83.

Beg. پولچی همه وقت دادهٔ عدالی دست

XV. Petition addressed by Mullā Sātī ملا ساطع to Shāh Bahādur for a Jāgīr, fol. 87

XVI. عنبر نامه, "the book of ambergris," an exposure of the plagiaries of Nasīrā i Hamadānī from "the late" Zuhūrī (p. 678 *a*), fol. 89.

Beg. در حالتی که تیغ خان حراشرا قلمراش شمردی

From a versified heading it appears that this tract is not by Tughrā, but by Mukīmā, the same apparently as Muḳīm Kāshī, to whom one of Tughrā's letters is addressed (see fol. 122 *a*).

XVII. Fol. 99 *b*. Ṭughrā's letters رقعات to contemporaries, such as Shāh Shujā', Kāẓī Nizāmā, Mirzā Sanjar, the calligrapher Shamsā, Masiḥ uz-Zamān, Ḳāẓī-Zadah, Khwājah Lālah, Tālibā ı Kalīm, Bazmı, Mirzā Abulfatḥ, and others, fol. 99 (Cawnpore edition, pp. 193—270.)

XVIII. كلمة 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 ستانش مزدی بجا ندادہ

XIX. انوار المشارق, "the lights of the East," on the joys of spring, fol. 182. (Cawnpore edition, No. 12.)

Beg. شب نشستان نزم سخن بشراب حمد حالفی سر حوش اند

XX. حود کاشته, "self sown," on the art of writing, and on some images derived from it, fol. 195.

Beg نقطهٔ ذات مخترع لوح و قلم نعظمت نوری

XXI. آشوب نامه, "Ashūb-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 باطنی که ابیات دروج 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 تیرهٔ زمس هند دلگیر شدم

XXIII. جوش بلبل, the same as No. I., fol. 223.

XXIV. حلوسه, a panegyric addressed to Aurangzīb on his accession, fol. 228. (Cawnpore edition, No. 16.)

Beg. سر زبان از حمد شهنشاهی نواند بتاج رسید

XXV پریخانه, "the fairy-house," in praise of Shāh 'Abbās II. of Persia, fol. 241.

Beg. لفظ قلمی که فطعه نونسان مقال سر مشق

XXVI. ضیافت معنوی, "spiritual banquet," on a famine in the Deccan, fol. 250.

Beg. بدکن سال غم آسایش دلها فحط است

XXVII. گریه قلم, "the weeping of the kalam," a description of the rainy season, fol. 256.

Beg. جودد زتن حلق نشان تیر احل

XXVIII. معراج الفصاحة, "the ascent of eloquence," in praise of Sayyid Bahādur Khān, fol. 259.

Beg. از حق سخن معجزهٔ آنسن خواهم

XXIX. چشمهٔ 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 Muhammad, fol. 263. (Cawnpore edition, No. 17.)

Beg. حمد اکبر پادشاهی که لشکر نور دانش

XXX. ثمرهٔ طبی, "the medical fruit," on images derived from the medical art, fol. 294.

Beg. شکر حکیمی که درد نیدرمان ابوب

XXXI. وجدیه حان, a piece containing metaphors taken from music, fol. 310.

Beg نعمه دلنشین نقریم حمد سازنده مقام پذیرد

XXXII. نمونهٔ انشا, "a sample of composition," in praise of Aurangzīb, fol. 326.

Beg سیمین 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, نعمت حان عالی (see pp. 268 *b*, 703 *a*), with some verses by the same, as follows:—

I. رسالهٔ هجو حکما, a satire on physicians, fol. 2.

Beg. حکیم علی الاطلاق از دار الشفای رحمت

II. رقعات, letters to Mirzā Mubārak Ullah Irādat Khān Vāzih, to Mirzā Muḥammad Sa'īd, steward of the imperial kitchen, and other contemporaries, fol. 5.

III. تاریخات فتوح عالمگیر پادشاه و عیره versified chronograms relating to the victories of Aurangzīb, 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 Bahādur (see p. 272 *a*), brought down in this copy to the 16th of Rabī' I, A.H. 1120.

Add. 16,866.

Foll. 83; 8¼ in. by 4¾; 15 lines, 3½ in. long; written in cursive Nestaliḳ; dated Rabī' I., A.H 1154 (A.D 1741).

[Wm. Yule.]

نکات مرزا بیدل

"Subtle Thoughts," by Mirzā Bādil (see p. 706 *b*).

اکر مکر نبوت دهء با حضرات حر تعظیم Beg. نمش 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 Nestaliḳ, apparently in India, dated Ṣafar, A.H. 1094 (A.D. 1683).

[Geo. Wm. Hamilton.]

کتاب کلیله و دمنه

The Book of Kalīlah and Dimnah, translated from the Arabic version of 'Abd Ullah B. ul-Mukaffa' by Abul-Ma'ālī Nasr 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 Kalīlah and Dimnah, Add. 23,517, fol. 516, and Aḥmad Rāzī says in the Haft Iḳlīm, fol. 88, 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 Vazīrs 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 Riyāẓ 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

until his death, which took place, according to the Guzidah, A.H. 544, or, as stated in the Rauzat us-Ṣafa, 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 ان 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 Tabakāt i Nāṣirī, established his rule in Ghaznīn, would come down to A H. 536. Lastly, when speaking of al-Manṣūr, 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 Nasr 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 Babs, 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:—Naṣr Ullah's preface, wanting the first two leaves, fol. 3 *a*. Ibn ul-Muḳaffa's preface, fol. 15 *a*. I. The introduction of Buzurjmihr, fol. 21 *a*. II. Life of Barzūyah, fol. 24 *b* III. الاسد والثور, the lion and the bull, fol. 33 *a*. IV. التفحص 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 والسلحفات, 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 Fanzah, fol. 134 *b*. XI. الاسد وابن آوى, the lion and the jackal, fol. 142 *a*. XII. الاسد واللبوة, the lion and the lioness, fol. 154 *b*. XIII. الناسك والضيف, the hermit and the guest, fol. 157 *b*. XIV. البلار و البراهمه, Balār and the Brahmines, fol. 160 *b*. XV. الصايغ و السايح, the goldsmith and the traveller, fol 179 *b* XVI. ابن الملك واصحابه, the king's son and his companions, fol. 183 *b*. Nasr Ullah's epilogue, fol. 188 *b*.

Add. 5965.

Foll. 88; 9¼ in. by 6; 13 lines, 3½ in. long; written in fair Naskhī, with 'Unvān and ruled margins; dated Rajab, A.H. 626 (A.D. 1229).

ترجمهٔ ابيات كليله و دمنه

Explanation of the Arabic verses which occur in Nasr Ullah's version of Kalilah and Dimnah. See the Arabic Catalogue, p 478.

Author: Fazl Ullah B. 'Uṣmān B. Muḥammad ul-Asfizārī, فضل الله بن عثمان بن محمد الاسفزارى

Beg. حمد و ثنا خداىرا جلت اسماوه و عمت نعماوه

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 Sindbād كتاب سندباد (see p. 748 *a*).

Add. 7620.

Foll 136; 9 in. by 6, 15 lines, 4½ in. long, written in bold Naskhī with vowel-points, apparently in the 13th century.

[Cl J. Rich]

Makāmāt, 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 حمدى from its author Kāzī 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 Kit'ahs composed by the same poet in praise of the Makāmāt are quoted in the Haft Iḳlim, fol. 242. Ibn ul-Asīr, who calls him القاضى ابو بكر المحمودي states in the Kāmil, vol. xi. p. 207, that he died A.H. 559. Ḥaj Khal. gives his name in full, vol vi p. 57 : القاضى حميد الدين ابو بكر بن عمر بن محمود البلخى

The Makāmāt i Ḥamidī 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 Makāmat of Badī' Hamadānī and Abul-Ḳāsim Ḥarirī, 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. c.

The Maḳamāt, 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 Harirī had brought into fashion. The supposed narrator in each of them is some friend of the author, not named, introduced by the words حكايت كرد مرا دوستى. The text agrees with the lithographed edition, which, however, contains an additional Makāmah, the twenty-fourth. The titles, many of which differ from those of the printed text, are as follows:—I فى الملمعه, fol. 4 *b*. II. فى الشمس والشمال, fol. 8 *a*. III. فى العرو, fol. 13 *a*. IV. فى الرسعده, fol. 17 *a*. V. فى النعر, fol. 23 *a*. VI فى السكباج, fol 29 *a*. VII. فى السماح والمعمى, fol. 39 *a* VIII. فى التصوف, fol 42 *a* IX. فى المداظره, fol. 50 *a*. X. فى الوعظ, fol 58 *b*. XI فى العشق, fol. 62 *a*. XII. فى الفقه, fol. 67 *b* XIII فى الاعسار, fol. 73 *a* XIV. فى رقيه العشق والمرافعه, fol. 82 *a*. XV. فى السفر, fol. 86 *b*. XVI. فى الجمه, fol. 92 *a*. XVII. فى الفضيل, fol. 97 *a*. XVIII فى حكومه الروحيين, fol. 101 *b*. XIX. فى الحجاعه, fol. 106 *a*. XX. فى مناظره الطبيب والمنجم, fol. 110 *b*. XXI. فى صفة الشتا, fol 118 *a*. XXII. فى السعادة, fol. 125 *b*. XXIII. فى العرا, fol. 131 *b*.

In the 13th Makāmah 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 Makāmah 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 كتاب, which in the present copy follows the 21st Makāmah, 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 المقامتين قد زيدتا فكتبته, "When I obtained this book I found these two additional Makāmahs, 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 تالف الامير الامام الاجل السيد الاوحد العالم ادبى المعالى نصر الله بن محمد بن عبد الحميد قدس الله روحه العزيز لخزانة كتب الاجل المنعم عماد الدين وحيه الاسلام ادبى الفضل سعد بن الحسين ادام الله افضاله

Or. 255.

Foll. 132; 9 in. by 4¾; 15 lines, 2½ in. long; written in neat Nestaliḳ, with gold-ruled margins, for the library of Sultān-Muḥammad Kutubshāh; dated Ḥaidarābād, Ramazān, A.H. 1031 (A.D. 1622).

[Geo. Wm. Hamilton.]

كتاب سندباد

The book of Sindbād, or the tale of the king's son and the seven Vazirs; wanting the first page.

Author. Bahā ud-Dīn Muḥammad B. 'Alī B Muḥammad B. 'Umar uz-Zahīrī ul-Kātib us-Samarkandī, بهاء الدين محمد بن على بن محمد بن عمر الظهيرى السمرقندى الكاتب

According to 'Aufī, quoted in Riyāẓ 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 نامه contained in the present MS., 2. اعراض السياسة (Haj. Khal., vol. i. p. 368), and 3. سبع الطهير فى جمع الظهير (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 Tamghāj, a Turkish Khān, who reigned in Turkistan 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 Razī 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 ركن الدين والدنيا غياث الاسلام والمسلمين ظل الله فى العالمين فسلغ دلكا ابو المظفر قلج طمعاج [طمعاج read] خان بن قلج فراخان. 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: ميكويد مقرر ابن كلمات ومحرر ابن مقامات الصدر الاجل الاوحد ملك الادباء والكتاب بهاء الدين سعد الاسلام صاحب النظم والنثر مجمر السياسى مضمر اللساليس بحر الفصاحت والبلاغه مقبل زمان وعلامة جهان فريد الدهر وحيد العصر محمد بن على بن محمد بن عمر الظهيرى الكاتب السمرقندي, 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 Nāsir ud-Dīn Abū Hāmid Nūh B. Mansūr Sāmānī ordered Khwājah 'Amīd Abul-Favāris Ḳanāvarzī قناورزی to turn it into Persian. This was done in the year 539, سبع وثلاثين وحمسمايه (the date is obviously wrong, for Nūh B. Mansūr 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 Kātī, appears to be lost. The present version is noticed under the title of Sindbīd Nāmah, by Haj Khal., vol. iii. p 620, who, however, calls the author Kazvīnī instead of Samarkandī There exist two other translations in Persian prose; one of them, forming part of Nakhshabī's Tūtī Nāmah, has been edited by H. Brockhaus, and another, by Shams ud-Dīn Muḥammad Dakā'ikī, a poet of Marv, is mentioned by Haj Khal., l.c, and in the Haft Iḳlīm, 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 uber das Indische Original der Sieben Weisen Meister, Mélanges Asiatiques, vol. iii. p. 188—203, Comparetti, Ricerche intorno al libro di Sindibad, and Fr. Baethgen, Sindban oder die Sieben Weisen Meister.

Add. 16,862.

Foll. 392; 13¼ in. by 8, 33 lines, 4§ in. long; written in small Naskhi, with 'Unvāns and gold-ruled margins, apparently in the 16th century. [WILLIAM YULE.]

جامع الحكايات ولوامع الروايات

A large collection of anecdotes.

Author: Muhammad 'Aufī, محمد عوفی

ثنا و حمد مدعی‌را که از بدایت صنایع وجود Beg

The author, whose full name was Nūr ud-Dīn Muhammad 'Aufī, as stated in the Ḥabīb-us-Siyar, vol ii. Juz 4, p. 163, the Nigāristān (see Krafft's Catalogue, p 87), and the Tārikh 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 Dehli during the reign of Iltatmish (A.H. 607—633) In the Mir'āt ul-Advār, fol. 36, and Haj Khal, vol. ii. p 510, he is called Jamāl ud-Dīn Muhammad 'Aufī He is known as the author of the earliest Persian Taẓkirah, لباب الالباب, 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 Kāzī Abu Tāhir Yahyā B. Tāhir 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] Tamghāj Khān a history of the Turkish kings (see Jāmi' ul Hikāyāt, 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 Nāsir ud-Dīn Kubāchah, 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 Iltatmish.

The author's exordium is devoted to the praise of the last named sovereign, and of his Vazīr, Nizām ul-Mulk Kivām ud-Dīn Muhammad B. Abi Sa'īd ul-Junaidī. Then follows an account of the siege of Bhakar, in which Sultan Nāsir ud-Dīn Ḳubāchah had sought a refuge from the invading forces of Iltatmish. 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 Nāsir 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. Miracles 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 Vazīrs; (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 Ḳāzīs and 'Ulamās, fol. 167 *b*. Anecdotes of secretaries, fol. 173 *a*. 19. Favourites, fol. 178 *b*. 20. Physicians and philosophers, fol. 180 *a*. 21. Interpreters 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, clemency, 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 Bijāpūr, 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 Jahr-

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 Zulḳa'dah, A.H. 1025 (A D. 1616).

[Cl J. Rich]

Kism III. and Kism 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 ذکر مکرهای حداوندان عقل دردفع حصمان

On the first page is found the title كتاب العجايب والغرايب, with a table of the thirty-five Bābs 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 Kāzis 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 Imām Muhammad '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 'Alī B Muhammad Shirvāni, contains only an abridgment made by him, as appears from the subscription: هذا مما انتخبه الفقير الى الله العنى على بن محمد الشروانى فى بلدة فرص سنة ثلثه وثلثين 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 الشده 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-Muayyadī ud-Dihistānī, حسین بن اسعد بن حسین المؤیدی 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 Ṭāhir B. Zingī ul-Faryūmadi* 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 والضیقة, 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) Ḳāzī 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, Ḳāzī 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-Madāinī, a much earlier writer, appears to be an error of the translator, who probably mistook one of the authorities quoted by Ḳāzī 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 Munich, 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 5⅝; 17 lines, 3⅝ in. long; written in Nestalik; dated Ṣafar, A.H. 1074 (A.D. 1663). [Cl. J. Rich.]

بساتین الانس

King Kishvargīr 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, describes himself as a native of Dehli, an hereditary servant of the Court, and a secretary of the royal chancelry, دیوان الانشا.

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'id See Daulatshāh, v, 6, and Ḥabib us-Siyar, vol iii, Juz 2, p 61

than forty-six pages, begins with panegyrics on the reigning sovereign Muhammad Shāh B. Tughluḳ Shāh (A.H. 725—752) and his predecessor Ghiyāṣ ud-Din Abul-Muzaffar Ṭughluk Shāh. Then follows a detailed account of the latter's expedition to Tirhut (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 Muhammad Shāh, who for a single Kasidah had given him sixty thousand Dīnārs and sixty horses.

The scene of the tale is laid in India. The Rājas of Ujjain and Ḳinnauj are the principal actors.

Royal 16 B. XII.

Foll. 272; 9½ in. by 5½; 15 lines, 3⅛ in. long; written in Nestalik, dated Ardibihisht, in the year 1039 of Yazdajird (A.D. 1670).

[Thо. Hyde]

طوطي نامه

The tales of a parrot, a Persian version by Ẓiyā'i Nakhshabī, ضياي نخشبى (see p. 740 *b*).

Beg. مناجات بحضرت رازق العباب في 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, 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, Khwurshīd B. Isfandiyār, surnamed اردهارو, for Captain Aungier, كپتان انجن.

The Tūtī Nāmah has been translated into English by M. Gerrans, London, 1792, and its abridgment by Kādirī into German by C J. L. Iken, Stuttgart, 1837 The latter version contains an appendix on Nakhshabi's work by Kosegarten See also Pertsch, Ueber Nachschabi's Papagaienbuch, Zeitschrift der D. M. G, vol. xxi p. 505, and Benfey, Gottinger Gelehrte Anzeigen, 1858, p 529. A Turkish imitation of Nakhshabi's Tūtī Nāmah has been translated into German by Georg Rosen, Leipzig, 1858.

Add. 5627.

Foll. 168; 10 in. by 5¼; 17 lines, 3½ in. long; written in Nestalik, apparently in India, early in the 18th century.

[Nath. Brassey Halhed].

The same work, wanting a few lines at the end.

Add. 6638.

Foll. 469, 9½ in. by 5½; 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; 7⅛ in. by 5⅛; 9 lines, 3⅞ in. long; written in Nestalik, apparently in the 18th century

An abridged version of the Ṭūṭī Nāmah, by Abul-Fazl B. Mubārak, ابو الفضل بن مبارك (see p. 247 *b*).

Beg بعد سپاس خداوند زمان و زمیں و ستائش 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; 7¾ in. by 5¼, 12 lines, 3½ in. long; written in Indian Shikastah, apparently in the 18th century.

[J. Crawfurd.]

The abridgment of Nakhshabī's Ṭūṭī Nāmah, by Muhammad Ḳādirī, محمد قادری.

Beg بعد از حمد حمس ثنا وصفت پیداکنندهٔ 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 Ṭūṭī Nāmah has been printed with an English version in Calcutta, and in London, 1801. See Kosegarten, Anhang zu Iken's Ṭūṭī Nāmah, 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 Ṭūṭī Nāmah, 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, 3¾ in. long; written in large Nestalik; dated Ilāhābād Ramaẓān, 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 حوش 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 5¾, 21 lines, 3¾ 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 ارلسش 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 Ḥummū'ī in Sufism, and of Fakhr ud-Dīn Asfarā'inī in sciences. See Ilāhī, Oude Catalogue, p. 85, Taḳī, *ib*, p. 19, and Haft Iḳlīm, fol. 322.

After eulogies on the reigning sovereign, Abu Sa'īd Bahādur Khān, and his Vazīr Ghiyāṣ ud-Dīn Muhammad, son of the celebrated Rashīd ud-Dīn, the author says that, Sa'di'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-Din Yūsuf B. Ibrāhīm B. Muhammad ul-Mu'ayyad ul-Hummū'i, a grandson of the famous Sufi, Sa'd ud-Din Muḥammad B. ul-Mu'ayyad Hummū'i, who died A.H. 650; see Nafahāt, p 492.

The Nigāristān is divided into seven Bābs, with the following headings:—

1. در مکارم اخلاق 2. در صانت و پرهیزکاری
3 در حسن معاشرت 4. در عشق و محبت
5. در وعظ و نصیحت 6. در فضل و رحمت
7. در فواید متفرقه

See Haj. Khal., vol vi. p. 381, Uri, p. 271, and Mélanges Asiatiques, vol. III. p. 732.

Add. 7775.

Foll. 78; 7½ in. by 4¾; 13 lines, 2¾ in. long; written in Nestalik, in the 16th century. [Cl. J. Rich.]

بهارستان

A collection of moral anecdotes, in prose and verse, by Jāmī (see p. 17 *a*).

Beg. چو مرغ امر ذی بالی زآغاز
ده از نیروی حمد آمد به پرواز

The author wrote it, as stated in the preface, while he was reading Sa'dī's Gulistān with his son, Ziyā ud-Din Yūsuf, and in imitation of that work. He divided it into eight Rauẓahs, 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 بهصد 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; 8¼ in. by 4½; 13 lines, 2⅝ 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; 6¼ in. by 4¼; 15 lines, 2¾ 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 5¾; 21 lines, 3⅛ in. long; written in Nestalik, apparently in the 17th century

A Turkish commentary upon the Bahāristān, with the text, by Shami (see p. 607 *a*).

Beg. حمد و سپاس بي عد حدايرا كه عليم وحكيم

The work is dedicated to Muhammad Pāshā, Grand Vazīr of Sultan Murād B. Salim (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; 9¾ in. by 6; 19 lines, 2¾ 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'iẓ Kāshifī (see p. 9 *b*).

Beg. حضرت حكيم على الاطلاق حلت حكمته 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 Ahmad was a Turkish Amīr of the Chaghatāi tribe, and a favourite of Abulghāzī Sultān 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 Ātaskkadah, fol. 8. See also Daulatshāh, viii 3, and Sām Mīrzā, fol 150

The Anvār i Suhailī has been printed in Hertford 1805, in Calcutta 1804, 1816, and repeatedly since. English translations by E. B. Eastwick and A. N. Wollaston have been published in 1854 and 1878. See S. de Sacy, Fables de Bidpai, preface, pp. 42—47.

In a note on the fly-leaf Mīrzā 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.)

[Wm. Erskine.]

The same work.

Add. 26,313.

Foll. 244; 10¾ in. by 6¾; 14 lines, 4¾ in. long; written by different hands, apparently in India, in the 17th century.

[Wm. 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 6½; 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 ديرزارى

Sloane 3248.

Foll. 13; 11½ in. by 8; 20 lines, 5½ in. long; written in Naskhi, by Salomon Negri (see the Arabic 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 Nāmah.

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.]

عيار دانش

A modernized version of Kalilah and Dim-

nah, by Abul-Fazl B. Mubārak, ابو الفضل بن مبارك (see p. 247 *b*).

Beg. سپاس ازل و ابد خداوندیرا 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; 8⅛ in. by 5½; 15 lines, 3½ in. long; written in Nashkī, 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 Nestalīk, with gold-ruled margins, and 38 miniatures in Indian style; dated Ramaẓān, A.H. 1217 (A D. 1803).

[Geo. Wm Hamilton]

The same work.

Add. 25,833.

Foll. 97; 9 in. by 5½; 18 lines, 3⅜ in. long; written in Nestalik, dated Bandar Bharoch (Broach), Jumādā II., A.H. 1195 (A.D. 1781). [Wm. Cureton.]

مفرح القلوب

Mufarriḥ ul-Ḳulūb, the Persian translation of the Hitopadesa.

Beg. حمد سپاس بیقیاس مرحضرت شاهیرا که از جمله بندگان حوش

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 Naṣīr ud-Dīn), fief-holder of Shikk (?) Bihār, ملك الملوك الشرق والعرب نصر الدولة والدين مقطع 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 Hindī has been published in Calcutta, 1803. See Garcin de Tassy, Littérature Hindoui, 2nd edition, vol. i. pp. 188, 609.

Add. 18,408.

Foll. 158; 9½ in. by 5½; 17 lines, 3 in. long; written in fair Nestalik; dated Safar, 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 as-Ṣafi, علی بن الحسین الواعظ الکاشفی المشهر 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-Muhammad, 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. Muhammad. 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, Ḳāzis, 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 Dehlī.

The same work is mentioned under the title of لطايف الطرايف 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 Nestalīk; dated Sha'bān, A.H. 1233 (A.D. 1818).

The same work.

Or. 239.

Foll. 428; $11\frac{1}{4}$ in by $7\frac{3}{4}$; 21 lines, $4\frac{3}{4}$ in. long; written in fair Nestalīk, with 'Unvān and gold-ruled margins; dated Sha'bān, A.H. 1079 (A.D. 1668)

[Geo. Wm. Hamilton.]

زينت المجالس

A vast collection of anecdotes and stories, containing also historical, geographical, and other miscellaneous notices.

Author: Majd ud-Dīn Muḥammad ul-Ḥasani, surnamed Majdī, مجد الدين محمد الحسنى المتخلص بمجدى

Beg. ثناي نا متناهى و حمد نا محصور
بران سراست كه شد هر دو كون ازو معمور

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-Hikāyāt by Muhammad 'Aufī, Nuzhat ul-Kulūb, Habīb us-Siyar, Rauzat us-Ṣafā, Kashb ul-Ghummah by 'Alī B. 'Isā (Haj Khal. vol v. p. 211), Tārīkh Abu Hanīfah Dīnavarī, Ibn Khallikān, Bahjat ul-Mabāhij by Ḥasan B. Husain Sabzavārī, Nigāristān by Ghaffārī, 'Aja'ib ul-Makhlūkāt, al-Faraj ba'dash-Shiddah, Tārīkh i Yāfi'ī, and Tārīkh i Ḥafiz Abrū.

While following the general arrangement of the Jāmi' ul-Hikāyāt (see 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 (Fasl), 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, secresy, 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* Chingīz Khān and his successors, with the Chūpānī, Ilkānī, Muzaffarī, Kurt and Sarbadār dynasties, fol. 388 *a*, Tīmūr and his successors in Irān, the Ḳara Ḳuyunlus, Aḳ-Ḳuyunlus, and the Uzbak Khāns, down to the accession of 'Abdul-Latīf Khān, in A.H. 947, fol. 405 *a*. 10. History of the Safavis, 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, 5½ in. long; written in small Nestalik, apparently in the 18th century. [Geo. Wm. Hamilton]

The same work

This copy wants the latter portion of Fasl 6, Juz i. (Or. 239, foll. 101—4), and Fasls 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: Muhammad Kāzim B Mirak Ḥusain Muzaffarī Sajāvandī, poetically surnamed Ḥubbī, محمد كاظم بن ميرك حسين مظفرى سجاوندى متخلص بحبى

Beg. بنام حالق داناى رزاق
معلى آفرين حرخ نه طاق

The author says in a short preamble that he was seventy years of age when he compiled these rare and wonderful tales, حكايات عجيب و غريب. 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*. Mansūr the jeweller, and Yūsuf the barber, 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 Uriyah, 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 Vazīrs of the king, fol. 140 *b*. Prince Shāhanshāh, who became known as Gul-Bāghbān, 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-Iḥtishām, the king of the Jinns, and the slave Mubārak, 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*. Fazl Ullah of Mausil and his falling in love with the daughter of the Ra'is Muaffak, fol. 226 *a*. Hārūn ur-Rashīd, Fazl Ullāh B. Rabī', and Abul-Kāsim Baṣrī, fol. 235 *a*. Khwājah Affān, the son who was born to him in his absence, and Khwājah 'Ūriyā, fol. 244 *a*. The king of Balkh and his dispute with his Vazīr 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, 3¾ in. long; written in Nestalīk; dated Zulka'dah, the 45th year of the reign (of Aurangzīb, *i. e.* A H. 1112, A.D. 1701). [J. H. Hindley.]

The romance of Amīr Ḥamzah, قصه امير حمزه

Beg. حمد موفور و ثناى نا محصور مر ذوالجلال را كه
بمقدرب كمال حودش

Hamzah, who was a son of 'Abd ul-Muttalib, and consequently an uncle of Muhammad, is here converted into an imaginary hero of romance. The narrative deals at great length with his adventures at the court of Nūshīrvān, his wooing of that king's daughter, Mihrnigār, and his valiant deeds on various expeditions against the giant king of Serendib, the Kaiṣar of Rūm, the 'Aziz 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 Mihrnigār in Tanger.

In the subscription the work is designated as اسمار الحمزه, and ascribed to Shāh-Nāṣir ud-Dīn Muhammad, شاه ناصر الدين 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, Teheran, A.H. 1274.

Ashk, the author of a Hindustani version of the Ḳiṣṣah i Amīr Ḥamzah, attributes the original to Mullā Jalāl Balkhī. See Garcin de Tassy, Hist. de la Litt. Hind., 2nd ed., vol. i. p. 236.

Add. 7054.

Foll. 300; 9¾ 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.

Beg. الحمد لله . . . بدانكه قصه حضرت امير المومنين 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 حملك نامه امير المومنين 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.

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'dī 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, 5½ in. long; written in cursive Nestalik, dated Chināpatan (Madras), Ṣafar, A.H. 1214 (A.D 1799)

Another version of the same romance, divided into eighty-two Dāstāns.

Beg. داستان اول شروع بادشاهی قباد بن پرویز و کشتن افش وزیر خواجه بحت 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 Hamzah is uniformly called Amīr Ṣāḥib Ḳirān, "the Amīr 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,

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, Vazīr of Kaiḳubād, who is finally put to death, and replaced by Buzurjmihr. The next following rubric is: حال تولد یافتن انوشیروان و حواجه بختک و دربست دادن حواجه انوربجهر انوشیروان را و معنی‌های بختک عجب داستانیست

In the last section, Hamzah, having alighted in Chihil Manār, at forty farsangs from Khān-Bāligh, the capital of Khatā, sends Malik Azhdar as ambassador to King Ṣalṣāl. The rubric is partly lost:

فرستادن امیر صاحب قران ..... صلصال و هرها نمودن مالك ازدر دلاور عجب داستان 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; 8¾ 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.

قصهٔ چهار درویش

The Tale of the four Darvīshes.

Beg. راویان احبار و ناقلان آثار و طوطیان شیرین گفتار

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 Darvīsh (the second in Bāgh o Bahār), fol. 159. Story of the fourth Darvīsh, fol. 192.

The work is popularly ascribed to Amīr Khusrau Dihlavī. A Kiṣṣah i Chār Darvīsh in prose is mentioned by Muṣhafī, fol. 5, among the works of Anjab (see p. 711 *a*). Sir Wm. Ouseley in his Catalogue, No. 417, names Muḥammad 'Alī Ma'sūm as the author of the tale.

Add. 7677.

Foll. 107; 9½ in. by 6½; 19 lines, 4¾ 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; 8½ in. by 5½; 13 lines, 3¾ in. long; written in Shīkastah-āmīz, 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 Darvīsh, fol. 22 *a*. Tale of the third Darvīsh, fol. 40 *b*. Tale of the King, fol. 60 *b*. Tale of the fourth Darvīsh, fol. 90 *b*.

Add. 6597.

Foll. 78; 10¾ 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 البتعال و ثنای بارگاه ایرد لا زال

It is stated in the preface that the work had first been translated from the Hindū (هندوی) original into Persian by Chaturbhuj B. Mihirchand Kāyat, of Sonpat, چترپهوج بن مهرچند کایت ساکن در شهر سون پت, in the time of Akbar, and subsequently by Bhārīmal B. Rajmal Khatrī, during the reign of Jahāngīr. 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. بسبرای ابن هرکرداس کایتهه, "Bisbarāi, son of Harigarb-dās Kāyath, of Kinnauj."

A Persian translation in prose and verse was written by 'Abd ul-Kādir Badā'unī by order of Akbar, and with the assistance of a learned Brahman, in A.H. 982, the title حرد افزا conveying the date of composition. A revised edition was prepared by the same writer A.H. 1003. See Muntakhab ut-Tavārīkh, vol. i. p. 67, and Elliot's History of India, vol. v. p. 513. A Persian version by Chand, son of Mādhūrām, is noticed in the Copenhagen Catalogue, p. 29, and another entitled Gul Afshān, is mentioned in the Khulāṣat ut-Tavārīkh (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 Lescallier, 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 باسدو موطن صوبه لاهور

Beg. حمد خداوند سزاسم نخست
تا شود اس نامه نظامش درست

It is a revised edition of the preceding version, written for the editor's patron, Amīr ul-Umarā Jār-Ullah, in the reign of Aurangzīb. At the end is an account of previous translators, in which the first is called چترپهوج 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, Rabī' I., in the 26th year (of Shāh 'Ālam, A.H. 1198, A.D. 1784). [N. Brassey Halhed.]

An abridged version of the same tale, without translator's name.

Beg. درگاه مجیب الدعوات اینست هر که بخواند ارکان 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]

قصهٔ کامروپ

The story of Kāmrūp and Kāmlatā (see p. 697 *a*).

Beg. قصه پرداران غرایب آثار و داستان طراران

In the subscription this version is ascribed to the "talented poet Muhammad Kāzim," شاعر ماهر محمد کاظم. A poet of that name lived at the court of 'Abd Ullah Ḳuṭubshāh. 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 Ramazān, A.H. 1150, with a transcript of Franklin's English translation.

Add. 18,805.

Foll 572; 12¾ in. by 8¾; 11 lines, 3⅛ in. long; written in large Nestalik; dated Calcutta, Rajab, A H. 1185 (A.D. 1771).

The story of Ḥātim Ṭā'i, قصهٔ حاتم طائی, or, as it is called in the subscription, "story of the seven journeys of Ḥātim," قصه هفت سیر حاتم

Beg. راویان احبار و ناقلان دیار چنین روایت اورده 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, 3¾ in. long; written in Nestalik, apparently in India, in the 17th century.

I. Fol. 1. قصهٔ سیف الملوك, the story of Saif ul-Mulūk, and Badī' ut-Jamāl, a tale from the Arabian Nights.

Beg. راویان احبار وناقلان اثار چنین اورده اند که در ایام دولت سلطان عزنوي

This version begins with a fanciful introduction· Hasan Mimandī, 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 Damascus.

See the Vienna Catalogue, vol. ii. p. 27.

II. Fol. 84. قصهٔ گل تا صنوبر, the story of Gul and Ṣanaubar.

Beg. حکایت گل تا صنوبر حه کرد و صنوبر تا کل جه کرد

Hindustani versions of the same tale are mentioned by Garcin de Tassy, Litt. Hind., 2nd ed., vol. i. p. 157.

III. Fol. 112. قصهٔ هزار گیسو و دادشاه مصر, the story of the king of Egypt, his son Āzādbakht, and a maiden called Hazār-Gīsū.

Beg. راویان اخبار و ناقلان اثار جنین روایت می کنند که در شهر مصر

Harl. 502.

Foll. 35; 8 in. by 4½; 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. جنین آورده اند که در شهر مصر دادشاهی 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 Muhammad Shāh (A.H. 1154, A D. 1741). [Wm. Cureton.]

Another version of the same tale.

Beg. چنین حکایت اورده اند که از درگان و حکیمان روزگار

Add. 15,099.

Foll. 174; 10 in. by 6; 10 lines, 4⅛ in long; written in large Nestalik, with 'Unvān, ruled margins, and six miniatures in Indian style, apparently about the close of the 17th century.

قصهٔ مهر و ماه

The story of Mihr, son of Khāvar Shāh, and the princess Māh.

Beg. راویان اخبار و ناقلان آثار و مهندسان داستان کهن

See the analysis of this tale in Garcin de Tassy's Hist. de la Littérature Hindoui, 1st ed., vol. ii p. 550, and the St. Petersburg Catalogue, p 410.

Add. 16,867.

Foll. 115; 10½ in. by 6½; 17 lines, 3⅝ in. long; written in Shikastah-āmīz; dated Pānipat, the 2nd year of Ahmad 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. خداوندی که در بالا و پستی
ازو دارند موجودات هستی

II. Fol. 69. قصه سیف الملوك, the story of Saif ul-Mulūk and Badi' ul-Jamāl, differing from the version above mentioned, p. 764 *b*.

Beg. چنین اورده اند که روزی از روزها سلطان محمود

III. Fol. 103. قصهٔ شاه همایون فال ودلارام, the story of Shāh Humāyūn Fāl and Dilārām.

Beg. راویان اخبار و ناقلان اسپار حدس روایت میکنند که در زمان پیشین

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 Bahravar Bānū, a story which serves as a frame for the insertion of many other tales.

Author: Shaikh 'Ināyat Ullah, شیخ عنایت 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. والحمد کتاب مستطاب افرینش وسراده

The preface is by the author's younger brother and pupil, Ṣālih, 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, 3½ in. long; written in cursive Indian Shikastah-āmīz, apparently in the 17th century. [Wm. Cureton.]

بهار دانش

The same work, slightly imperfect at the end.

Add. 7674.

Foll. 276; 9 in. by 4½; 19 lines, 3⅜ 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, 8¼ in. by 5¾; 15 lines, 4⅛ 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; 8¾ in by 5¼; 13 lines, 3⅜ 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; 9½ in. by 6; 17 lines, 3⅞ in. long; written in Nestalik; dated Khujistah-Bunyād, Rabi' I., in the 13th year of Muḥammad Shāh (A.H. 1143, A.D 1730). [Wm. Erskine.]

The same work.

Copyist: محمد حسن ولد شیخ کمال

Add. 6640.

Foll. 292; 10¼ in. by 6; 17 lines, 3⅝ in. long; written in Nestalik, apparently early in the 18th century. [J. F. Hull.]

The same work.

Add. 5564.

Foll. 144; 11¼ in. by 7½; 23 lines, 5⅜ 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; 11½ in. by 8; 15 lines, 4 in. long; written in cursive Nestalik; dated Zulhijjah, A.H. 1188 (A.D. 1775). [N. Brassey Halhed.]

The same work.

Copyist: عبد النبی بنکالی بردوانی

Add. 6639.

Foll. 238; 10¼ in. by 6¼; 17 lines, 4½ 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, 7¾ in. by 6½, 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; 8¾ in. by 4¾; 11 lines, 3¼ 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 انچه میزاں طابع سنجد همه اسم است

The preface, which is imperfect, contains a eulogy upon Aurangzīb as the reigning sovereign. The author, who calls himself the humble Bahrām, بهرام حاکسار, and claims an Uzbak 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" عاقلا. 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 Hindi 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'āṣir ul-Umarā, fol. 377, and Blochmann, Ain i Akbarī, p. 496.

Add. 25,839.

Foll. 100; 10¾ in. by 5½; 15 lines, 4 in. long; written in cursive Nestalik; dated Bhūpāvar (territory of Gualior), Ramazān, A.H. 1243, A.D. 1828. [Wm. Cureton]

کشایش نامه

Stories of wonderful escapes

Author: Khwājah Rājkarn, خواجه راجکرن

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 Rohtuk, forty-two miles north-west of Dehli).

The MS was written by Mirzā Ḥaidar 'Alī Beg for Doctor J. Gibson.

Add. 7619.

Foll. 342; 12 in. by 7½, 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. Mahmūd Turkmān Farāhi, poetically surnamed Mumtāz, برخوردار ابن محمود ترکمان فراهی متخلص بممتاز

Beg. الهی ترکی و حشمت تراست
سر افرازی ملک و شوکت تراست

The author does not give the date of composition; but he mentions as his contemporaries two Amīrs, Ṣafī Kulī Khān and Aṣlān Khān, who lived in the reign of Shāh Sulṭān Ḥusain, A H. 1105—1135. See Zīnat

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 Hasan Kulī Khān Shāmlū, then filling the office of Kūrchī 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 رعا و رسا. 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 آرا محفل.

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 Minūchihr Khān B. Ḳarchaghāi فرچغای Khān. This Amīr had been appointed governor of the province in order to check the inroads of the Chemishkazak, چمشکزك, 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 introduction, 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 رعا وزسا. 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—342.

The Mahbūb ul-Ḳulūb has been printed in Bombay, A H. 1268.

Or. 1370.

Foll. 450; 12 in by 7¾; 21 lines, 4⅞ 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; 8¼ in. by 5; 14 lines, 3⅜ in. long; written in Nestalik, for Capt. Geo. Burnes; dated Rabi' 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), لچھمی رام منوطن قصبه ابراهیم آباد

شکر وفور بدرگاه رب العفور و حمد نا محصور Beg.

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, foll. 109—220, as told by one of the actors in the main story.

On the Hindī versions of the tale of Padmāvat by Jatmal and Jaisī, see Garcin de Tassy, Littér. Hind., second edition, vol. ii. pp. 67, 86, and Pavie, Journal Asiatique for 1856.

Add. 8916.

Foll 119; 8 in by 4½, 15 lines, 3¼ in. long; written in cursive Indian Nestalik, in the 18th century

دبستان حرد

A collection of moral anecdotes

Author Muhammad Ismā'īl Sāmī, entitled Nu'mān Khān, محمد اسماعیل سامی مخاطب بنعمانخان

Beg حمد مبدعی که آسمانها و زمینها

The work, which is dedicated to Muhammad Shāh, was written in Akbarabād, A.H. 1135, in answer to a challenge to match Sa dī's Gulistān, and was completed in eighty-five days. The author gives his name incidentally, fol. 34 *a*, when stating that he had accompanied Aurangzīb 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 Aurangzīb's reign, and died in the time of Muhammad Shāh.

The work is divided into eleven Bābs, and a Khātimah. Many of the anecdotes relate to incidents of Indian history, especially to Aurangzīb and his time; the verses are the author's own.

On the first page is written, "George Harriott, 1798."

Add. 25,834.

Foll 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. Muzaffar, ابو الفتح بن مظفر

Beg [وظایف] وظایف تحمیدات بیشمار و طایف تحمیداب

The author says that he had compiled this work, at the request of his son Muhammad Nisār 'Alī, chiefly from the following works: Tabarī, Jāmi' ul-Hikāyāt, Tarikh i Banākitī, Ibn Khallikān, Mau'izat-Nāmah, written by Kaika'ūs B. Sikandar B. Kābūs for his son Gīlānshāh (*i.e.* Kābūs Nāmah), Tarikh i Āl i Saljuk, by Muhammad B. Abi 'Abdullah un-Nizām ul-Husamī, 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. Muhammad and his miracles, fol. 4*b*. 2. The first four Khalifs, 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, cup-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 Latīf Khān. The subscription is followed by some additional stories, foll 250 *b*—259 *a*

Egerton 1025.

Foll. 68; 8¾ in by 5¼; 19 lines, 4¼ in long, written in Indian Shikastah-āmīz, in the latter half of the 18th century

رنگین بهار

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, کرپا دیال ولد رای منسارام کهتری قوم منکل

Beg انتدای نامه بر نام خداوند کرم

The author, who calls himself an inhabitant of Siyālkūt, Ṣūbah 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

دل کشدم مخاطب ارپی او
نکصا دوسانی رشك مدو

Add. 10,584.

Foll 168; 7 in. by 4½; 11 lines, 2¾ in long, written in Indian Shikastah-āmīz, in the 18th century,

The tale of Naurūz Shāh, قصهء نوروز شاه, by Uditchand Kāyath, poetically surnamed 'Azīz, اودتچند کائتهه عزیز تخلص

Beg. داره حکایتی عرب و تو ادبی روانی 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 Nīkdukht, 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, مجموعه مسرت حاصلي مقبلان

Foll. 2—4 and 141—167 contain forms of complimentary letters addressed to a sovereign.

Or. 1244.

Foll. 79; 11½ in. by 6¾; 15 lines, 4⅜ in. long; written in Nestalik, with fourteen miniatures in Indian style, apparently in the 18th century.

قصهء هیر و رانجهه

The love-story of Hīr and Rānjhah (see p 710 *a*), in prose and verse, by Mansārām Munshī, منسارام منشی

Beg نخستین کلام را حمد و ثنای صانع بهترین

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, قصهٔ عاشقی تمام

Add. 16,689.

Foll. 253, 13 in by 9¾; 25 lines, 7½ in. long; written in small Nestalik, apparently in India, in the 18th century.

[Wm. Yule.]

بوستان خیال

"The Garden of Fancy," a romance.

Author Muhammad Taḳī ul-Ja'farī ul-Husainī, poetically surnamed Khayāl, محمد تقی الجعفری الحسینی المتخلص بخیال

The author, a pupil of Sābit (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 Ṣāhib Kirān i Akbar, Ṣāḥib Kirān i A'zam, and Ṣāhib Kirān i Aṣghar. Their proper names are Shāhzādah Mu'izz ud-Dīn Abu Tamīm, Shāhzādah Khurshīd Tājbakhsh, and Shāhzādah 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 Satar.

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 Muhammad Ishak Khān, and Navvab Rashīd Khān Sālār Jang (sons of Ja'far Khān, Nāzim 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 دوم از کتاب نوسنان حال که آمرا معربامه کویند

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 Ṣāhib Kirān i A'zam, and is headed آغاز دفتر دوم از کتاب شاهنامه درین که مشتمل است بر احوال طرمال ن صاحب قران اعظم شاهزاده خورشید تاج بخش designated at the end as the second Satar of Jild 2 of Bahār III It occupies foll 1—277.

The second, foll 278—452, treats chiefly of the history of Ṣāhib Kirān i Akbar, but relates, in some parts, also to the adventures of Ṣāḥib Kirān 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 الحلد, intending subsequently to devote an entire volume to the history of Ṣāhib Kirān i A'zam and his companions. But it does not appear to what volume the present Satar belongs.

It is stated at the end, fol 452, that this copy was written for Navvāb Mansūr 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 'Unvans 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 Sahib Kirān i A zam, partly to those of the Sāhib Knān i Asghar, Shāhzādah 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 Ṣahib Kiran i Asghar

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 Sāhib Kirān i Asghar.

On the fly-leaf is written, "Presented by Claud Russell, Esq , Oct 15, 1781."

Add. 26,291.

Foll 319; 9¾ in. by 6¼; 17 lines, 3¾ 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 الجهاد (Add 24,935, foll 278—452)

Add. 7056.

Foll. 64; 10¼ in. by 6; 19 lines, 3¾ in. long, written in Shikastah-āmīz, dated Murshidabād, the 6th year of Shāh 'Ālam (A.H. 1178, A D 1764—5).

[J. Haddon Hindley.]

I. The tale of Malik 'Alī, son of the king of Bukhara, and Mihr-Bānū, daughter of Khwarazmshah, fol. 1.

II The tale of the three Darvishes, constructed on the same plan as the Kissah i Chahār Darvish, and containing —The tale of the first Darvish, or Prince Hafiz of Khorasan The tale of the second Darvish, or Khalīl of Balkh, the merchant's son. The tale of the third Darvish, or Afzal Khān, prince of Marv The tale of the king of Khorasan, Ashraf Khan, fol 16 See Sir Wm. Ouseley's Catalogue, No. 442.

III. The tale of the daughter of the king of Yaman and the two Vazirs, Āṣaf and Kāmgār, fol. 36.

IV. The tale of Bihrūz, 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 Vazir who said that there was no man in the world without sorrow, fol. 59.

Add. 25,838.

Foll. 214; 8¾ in by 5, 14 lines, 3 in. long; written in small Nestalik, apparently in India, about the close of the 18th century.

[Wm. Cureton]

قصهء 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 عاصل وزیر و خوشحال وزیر و ناصل وزیر الم

Mansūr Shāh, king of Khashkhāsh, and his Vazir Khushhāl obtain children through the blessing of a Fakir. The first has a son called La'l Pādishāh, the second a son, Vazir Mahmūd, and a daughter called Agar. The prince having been carried away by the Parī La'l Dīv, Agar is substituted for it, and henceforth designated as Agar Shāhzādah. The Parī princess, Mahparvar, and the king of the Paris, 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 Kissah i Agar Gul has been printed by Navalkishor, Lucknow, A.H. 1263. See Garcin de Tassy, Hist. de la Litt. Hind., 2nd ed., vol. II p. 469, and the Biblioth. Sprenger., No 1757.

Add. 7055.

Foll. 40, 9½ in. by 5¾; 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. داد شاهی ازشخصی پرسید که علم دراداری 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; 8⅝ in. by 4½; 12 lines, 3 in long; written in large Indian Nestalik, dated Zulḳa'dah, A H. 1225 (A.D. 1810).

[Wm Cureton]

قصهٔ عزیز شاه و مسعود شاه

The story of Mas'ūd Shāh, son of 'Azīz Shāh, king of Isfahān, and of his love-adventures with Gīti-Ārā.

Beg. اما راویان احارات رکیکن و دافلان حکایات شیرین روایت کرده‌اند که در ملك اصفهان دادشاهی بود

Many local words and phrases show that this romance was written in India

Add. 7675.

Foll. 91; 9¾ in. by 5¼; 15 lines, 3¾ in. long, written in Nestalik, apparently in India, about the beginning of the 19th century. [Cl. J Rich.]

I. Fol. 1. The tale of Shīrzād, son of Gurgahan, emperor of China, and Gulshād, daughter of the Vazīr Farrukhzād, wanting a few lines at the beginning This tale, which is endorsed حکایت نه مبطر "the story of the nine belvederes," comprises nine tales successively told by Gulshād to Shīrzad, 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, 7¼ in. by 4½; 11 lines, 2¼ in long; written in fair Nestalik, correctly described on the fly-leaf as follows:—

"The Kazy and the Thief, حکایت قاضی و دزد, 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 جنس اورده اند که در شهر بغداد قاضی بود در عهد هارون رشید

PROVERBS.

Or. 1613.

Foll. 269; 10¼ in by 6, 19 lines, 3¾ in. long; written in cursive Nestalik, with ruled margins, apparently in the 17th century

جامع التمثیل

A collection of Persian proverbs

Author: Muhammad 'Alī Jabal-rūdī, محمد علی حبل رودی

Beg سپاس بیحد و ستایش بسعد بی مثلی را سزد

The author states that he had come to Ḥaidarābad A H 1054, in the time of 'Abd Ullah Kutubshāh, and had been admitted to the literary assemblies held by the Vazīr Shaikh Muhammad 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; 8¼ in. by 5½, 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; 11½ in. by 7; 7 lines, 3½ 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. بهرس كلامى كه افصاح مقالات ارباب تعين

The author is designated in a nearly contemporary note on the first page as الامام الفاضل والمرشد الكامل قدوة الطائفه مولانا شيخ سليمان الهروي الانصارى

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 Bhakarī, fol. 8 *a*.

2. مصباح الارواح by Shaikh ʿAlī Tūnī, described as a contemporary of Bāyazīd Basṭāmī, who died A.H 261, fol. 20 *a*.

3. The Book كتاب of Ṣāʾin ud-Dīn ʿAlī Tarikah (see p. 42 *a*), fol. 85 *b*.

4. شرح لمعات, a Commentary by Shāh Nūr ud-Dīn Niʿmat Ullah (see p 631 *b*), upon the Lamaʿāt (see p. 594 *b*), fol. 121 *a*.

5. تذكرة الاولیا by Shaikh ʿAttār (see p. 344 *a*), fol. 128 *b*.

6 كتاب اسرار by Khwājah ʿAbd Ullah Anṣārī (see p. 35 *a*), fol. 133 *a*.

The poetical extracts are taken from the following works:

1. Five poems of ʿAttār, viz. حواهر ذات, الهى نامه, and اسرار نامه, نبى سر نامه, وصلت نامه (see p. 576), fol. 136 *b*.

2 The Divān of Shāh Niʿmat Ullah (p 631 *b*), fol. 376 *b*.

3. The Divān of Shaikh Maghribī (p. 633 *a*), fol 476 *b*.

4. Tarjiʿband of Kāsim ul-Anvār (p. 635 *a*), fol. 543 *b*.

5. Kalandar-Nāmah, by Amīr Ḥusainī (p. 608 *a*), fol. 549 *b*.

6. The Divān of Shaikh ʿIrāki (p. 593 *b*), fol 551 *a*

7. Gulshan i Rāz, by Mahmūd Shabistarī (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; 9¾ in. by 5¼; 21 lines, 2¾ in long, written in Shikastah-āmīz, apparently in India, in the 17th century. [Wm. Yule.]

A volume of miscellaneous extracts by Bahā ud-Dīn Muhammad 'Āmilī, بهاء الدين محمد عاملى (see p. 25 *b*).

Beg اصحاب نفسير قران عظيم وارباب نرجمه 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 'Āmilī 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 Melanges Asiatiques, vol vi p 108.

Egerton 1016.

Foll. 446; 13¼ 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: Ṣādik B. Ṣālih Isfahānī, صادق بن صالح اصفهانى

Beg. الحمد لله تعالى و منه المبتدا والبه المنتهى

Muhammad Ṣādik B. Muhammad Sālih ul-Isfahānī ul-Āzādānī has given a sketch of his own life in the 12th Matla' of the third volume (Mujallad) of his historical compilation entitled Ṣubh i Ṣādik (Or. 1728). He was born, A.H. 1018, in Sūrat, where his father served under the Khānkhānān 'Abd ur-Rahīm. 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, Ṣādik went with his father in the train of Prince Parviz 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 (Vāki'ah Navīs) Having been presented at court, shortly after Shāhjahān's accession, he obtained from that sovereign a Jāgīr in Bengal, proceeded to Jahāngirnagar, then the capital of that province, and took part with the rank of Bakhshī 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 Khān, was kept some time in confinement in Salimābād, A.H 1048, and finally retired into private life

Ṣādik gives in his memoirs copious specimens of his poetical compositions, in which he took the name of Sadikī He quotes also frequently verses of his numerous literary friends, and mentions as his master, fol 230 *a*, Mullā Muhammad Husain Kashmīrī, who died A.H 1037.

The author began to collect his materials, as he states in the preface, in A.H. 1051, 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 (Fasl), and a Khātimah A full table of the contents is given at the end of the preface, foll. 1 *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 Fasls, fol. 7 *a*

II Sovereignty, kingly power, rules and precepts relating to good government, in 77 Fasls, fol. 78 *a*.

III. Reason, knowledge, failings, talents, etc, in 80 Fasls, fol. 135 *b*.

IV. Love, friendship, hatred, poverty, wealth, pleasure, sorrow, play, travel, etc, in 75 Fasls, fol. 212 *b*

V. World, time, stability and decay, death, life, spheres, elements, realms of nature, in 96 Fasls, 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 (Fasls) are of exceptional length, viz. Fasl 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 Fasl 80 of the same Bāb, comprising Persian proverbs alphabetically arranged. Fasl 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 مجموعه of extracts culled from the author's reading on various branches of human knowledge, by Muhammad Ḥusain B. Karam 'Alī Isfahānī (see p. 137 *a*)

Beg. سپاس و ستایش ... . قیاس سزاوار
نگاه وحودی تواند بود

It appears from the preface that the work was written in Mashhad, 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, Muhammad, '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 Fath 'Alī Shāh's reign, in which the events are chronicled year by year down to A.H 1222 Notices on Sayyids, Vazirs, and learned men, fol. 178 *b*. Religions and sects; notices on some Shī'ah 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 6½; 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 والصلواة والسلام على حبيبه

No title is given in the text; but in the table of contents the work is called مآثر نامه در حقيقت كتب تواريخ, 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 Aurangzīb to the "present time," A H. 1162.

At the end is written: رافعه ابو الحسن ولد منشى علام حسن موطن بدر هوگلى

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 Ḥaidarābād 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 Partāb Sahā'ī Ilāhābādī, رام پرتاب سهاى الاهادى

Beg. هر انكسى كه تعداد كتب الهى و شيرازه بندى بعت

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; 4½ in. by 9¼ An album of highly finished miniatures by Indian artists, mostly portraits of princes and amīrs of the reigns of Jahāngīr, Shāhjahān, and Aurangzīb. It was made a Vaḳf, 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, شبیه بنده راقم, "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 Nestaliḳ, 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.

Mīr Muhammad Ashraf, son of Islām Khān Mashhadī (see below, No. 11), received the title of Ashraf Khān in the fourth year of Aurangzīb (A H 1071-2), was subsequently appointed to the office of Mīr Bakhshī, and died A.H. 1097. See Ma'āṣir 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 "Ṣādik Khān," cousin of Āsaf Khān, and father of Ja'far Khān, the Great Vazīr. Sādik Khān was Mīr Bakhshī under Jahāngīr and Shāhjahān. He died A.H 1043. See Ma'āṣir, fol 368.

4 "Ḥakīm Dā'ūd Takarrub 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. "Muhammad '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 Āsaf Khān, now missing.)

8 Fancy portrait of a lady in male attire described as a European princess بادشاهزادی فرنك, 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'āṣir, fol. 50.

10. The emperor Akbar, with Jahāngīr 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'āsir, fol. 39.

12 "Fazl Ullah Khān, son of the donor's paternal uncle." Fazl Ullah Khān, son of Siyādat Khān, a brother of Islām Khān, was raised to the Khanship in the first year of Aurangzīb, and died in the twentieth of the same reign See Taẓkirat ul-Umarā, fol 77.

13. "Bahmanyār I'tiḳād Khān, son of Āsaf Khān" He received the title of I'tikād Khān, with the office of Mīr Bakhshī, in the 25th year of Shāhjahān, and died in the 15th year of Aurangzīb. See Taẓkirat ul-Umarā, fol. 12.

14. "The emperor Jahāngīr, the emperor Akbar, the Khānkhānān, and attendant."

15 "Mahārājah Jasvant Singh," the Za-

mīndār 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 Taẕkirat ul-Umarā, fol. 136.

16. "The emperor Jahāngīr."

17. "The emperor Shāhjahān."

18 "Sa'īd Khān Bahādur Zafar Jang," a Chaghatāi Amīr, son of Ahmad Beg Khān Kābulī. He was made Khān in the 15th year of Jahāngīr, and Sūbahdār of Kābul in the 4th year of Shāhjahān. He died A H 1062 See Ma'āṣir, fol. 302, and Taẕkirat ul-Umarā, fol 51

19. "Ja'far Khān," son of Sādik 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'āṣir, fol. 130.

20 "'Alā ul-Mulk Tūnī, entitled Fāzil Khān." He was Mīr Sāmān, or Lord Steward, under Shāhjahān and Aurangzīb, and died A H. 1073. See Taẕkirat ul-Umarā, fol 75

21. Bākir A'ẓam Khān Sāvajī," Mīr Bakhshī under Jahāngīr and Shāhjahān He died as governor of Jaunpūr A H 1059 See Ma'āṣir, fol. 42

22 A female figure worshipped by angels, endorsed حضرت مريم, 'the Blessed Mary'

23 Amīr Timūr on his throne, with courtiers and attendants

24. "Mirzā Nūr ul-Hasan, son of Mirzā Muhsin B. Āṣaf Khān Ja'far." Mirzā Ja'far Beg, afterwards Āṣaf Khān, Vazīr of Jahāngīr, and governor of Prince Parvīz, died A H. 1021. See Blochmann, Ain i Akbari, p 411.

25. "Ṣafī Mirzā, son of Shāh 'Abbās the elder," with hawk-bearer, hawk, and secretary.

26. "Lashkar Khān, son of Zabardast Khān, ambassador to Persia." He was sent by Shāhjahān to 'Abbās II. to congratulate him on his accession, A.H. 1052. He died as Mīr Bakhshī A H. 1081 See Ma'āṣir, fol. 433.

27 Āsaf Khān, *i e.* Mīrzā Abul-Hasan, son of I'timād ud-Daulah, and Vazīr of Shāhjahān, who died A.H. 1051. See Ma'āṣir, 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'tikād Khān, son of Āsaf Khān" See above, No. 13.

30. "Hakīm Masīh uz-Zamān," *i e* Hakīm Sadrā, son of Ḥakīm Fakhr ud-Dīn Shīrāzī. He came to India in the 46th year of Akbar, obtained the title of Masīh uz-Zamān in the 4th year of Jahāngīr, and died A H. 1061 See Ma'āṣir, fol 112, and Taẕkirat ul-Umarā, fol. 112

31. "Mīr Muhammad Sa'īd Mīr 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 Vazīrate in the 19th year of Shāhjahān, and died A.H. 1066. See Ma'āṣir, fol 303, and Taẕkirat ul-Umarā, fol 55

33. "Khalīl Ullah Khān Shāh-Ni'mat-Ullāhī," son of Mumtān Yazdī. He was elevated to the Khānship in the 2nd year of Shāhjahān, and died A H 1072 See Ma'āṣir, fol. 188, and Taẕkirat, fol. 39.

34. "The emperor 'Alamgīr" (Aurangzīb)

35. "Dāniyāl Shāh," the eldest son of Akbar.

36. "Shā'istah Khān, son of Āsaf Khān" (Abul-Ḥasan), originally called Mirzā Abu Ṭālib. He became Amīr ul-Umarā in the first year of Aurangzīb, and died A.H. 1105. See Ma'āṣir, fol. 360.

37. "Ja'far Khān, son of Ṣādik Khān;" see No. 19.

38. "Mullā Shafi'ā, afterwards Dānishmand Khān," a native of Yazd, who held the office of Mīr Bakhshī under Shāhjahān and

Aurangzīb, and died A.H 1071. See Ma'āsir, fol. 209.

39. "Dārāb Khān, son of 'Abd ur-Rahīm 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 Khan. See Blochmann, Ain i Akbari, p. 339. Afzal Khān died A H. 1048; see Ma'āsir, 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, Ilahvirdī Khān (see No 9), and Shaikh Shīr Muhammad Kavvāl (the singer)."

41 "Mirzā Nauzar, son of Mirzā Haidar, and grandson of Mirzā Muzaffar Husain Kandaharī, a relative of Shāh 'Abbās" This Amīr, a favourite of Shāhjahān, died A H. 1074 See Ma'āsir, fol 512, and Blochmann, p 461

42. The emperor Humāyūn, attended by Mirzā Shāhum, Lashkar Khān, and Khushhāl Beg, with two Hajis who recite the Fātihah (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 Fīrūz Jang." He was made Khān in the 4th year of Shāhjahan, and died A H 1042. See Ma'āsir, fol 378

The miniatures are signed by the following artists —Govardhan (No 3, 31), Hūnhār (No. 6, 9, 11, 19, 24, 29), Chitaraman (No. 20, 36, 37), Muhammad Nādir Samarkandī (No 21, 25, 26, 33, 35, 40, 44), Anūpchitar (No. 28, 32), Mīr Hāshim (No. 30, 41), and Bhāgvatī (No. 42)

Add. 5254.

Foll. 45; 13½ in. by 9½. [Sir H. Sloane]

Portraits of princes and amirs of the courts of Dehli, Golconda, and Bijapūr, 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):—

Shah 'Abbās II, fol 1 *a* "Shāh Sulaimān," fol 1 *b*. "Ahmad Khān," foll. 2, 32 *b*. "Shāh 'Abbās the Great," fol. 3. "Muhammad 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, foll 5, 23 *a*. "Sultān 'Abd Ullah" (Kutubshāh, 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, foll 9, 10 "Mirzā Ahmad," son-in-law of 'Abd Ullah Kutubshāh, foll 11, 20. "The emperor Akbar," fol. 12. "Shāhjahān," fol 13" "Sultān Murādbakhsh," son of Shahjahān, fol. 13. "Dārā Shukūh and Sultān Shujā'," sons of Shāhjahān, fol. 14 *b* "The emperor Aurangzīb," fol. 15 *a*. "Sultān Mu'azzam," afterwards Bahadur 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 "Sultān Mahmūd" (read Muhammad), the eldest son of Aurangzīb, fol. 18 *a*. "Mīr Jumlah" (see p 266 *a*), fol 18 *b* "Muhammad Amīn Khān," son of the preceding, fol 19 *a*. Maulā Rūhā, 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*. "Safshikan 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*. "Mīrzā Ilchi Khān" (probably the same as Mīrza 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 Muhammad Khātūn," Vazīr of 'Abd Ullah Kutubshāh, fol 24 *a* "Sultān Muhammad Kulī" (of Golconda, A H. 988—1020), fol 24 *b*. "Sayyid Muzaffar," chancellor of Golconda, fol 26 *a*. "Shāh Mīrzā," chancellor of Golconda, fol 26 *b* "Sayyid 'Alī, son of Sayyid Muzaffar," fol 27 *a* "Khairāt Khān," fol 27 *b*. "Niknām Khān," a eunuch, general to 'Abd Ullah Kutubshāh, fol 28 *a*. "'Abd ul Jabbār Beg," Vazīr to Abul-Ḥasan Kutubshāh, fol. 28 *b* "Maula 'Abd uṣ-Ṣamad, Dabīr," fol 29 *a* "Sultān 'Abd ul-Ḥasan (Abul-Ḥasan) Kutubshāh" (of Golconda, A H 1083—1098), fol. 29 *b* "Mīrzā Nāṣir," minister to the king of Golconda, fol 30 *a* "Shah Rajū," confessor to the king of Golconda, fol. 30 *b*. "Hasan 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*. "Mahmūd 'Ādilshāh," son of 'Alī 'Ādilshāh, fol 33 *b* "Ikhlās Khān," general of the king of Bījāpūr, fol 34 *a*. "Maulā 'Abd ul-Mālī" (read Abul-Ma'ālī), fol 34 *b* "'Alī 'Ādilshāh," king of Bījāpūr, 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; 11¾ 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 Bījāpūr general, fol 25

Add. 22,282.

Foll 26; 6½ in by 5¼ Twenty-six portraits of princes and amirs of the courts of Dehli, Golconda, and Bījāpūr, in the time of Aurangzīb, with contemporary inscriptions in Dutch The subjects are: Akbar, fol 1 Jahāngīr, fol 2. Shahjahān, fol 3 Dārā Shukūh, fol 4 Shāh Shujā', fol 5. Murād Bakhsh, fol 6. Aurangzīb, fol 7. Sultān Mahmūd, eldest son of Aurangzīb, fol. 8 Mīr Jumlah, fol 9 Muhammad Amīn Khān, son of Mīr Jumlah, fol. 10. Fath Jang Khan, fol 11 Sivajī, 'the late Marattah prince,' fol 12 'Alī 'Ādilshāh, 'late king of Bījāpur,' fol 13 'Alī 'Ādilshah, son of the preceding (called Mahmūd 'Ādilshah in Add 5254, fol 33, *b*, and Add 7964, fol 28), fol 14 Sultān 'Abd Ullah Kutubshāh, 'late king of Golconda,' fol 15. Sayyid Muzaffar, '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 us-Ṣamad, 'late secretary of 'Abd Ullah Kutubshah,' fol. 19 'Abd ul-Jabbar Beg, fol 20 Sultān 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 Muhammad Ibrāhīm, state-chancellor of Golconda, fol 24. 'Abd ur-Razzāk, fol 25 Sharzah Khan, 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.—Mīr Jumlah (see p. 779 *b*, No. 31), fol. 2 "Abd Ullah Kuṭubshāh," fol 3 "Fāiz Ullah Khān," fol. 4. "Sazāvār Khān," who died in the 29th year of the reign of Aurangzīb, fol. 5. "Guru Govind, the Sikh leader," fol. 7 "Miyān 'Abd ud-Hādi," fol 9 "Nādir Shāh," fol 10 "Shujā' ud-Daulah," Navvāb of Oude, fol 11 "Iftikhār ud-Daulah Mīrzā 'Alī Khān Bahādur," fol 12 "Safdar 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 Muhammad Sadah Khān," fol. 18. "Kāmbakhsh, son of Aurangzīb," 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*. Muhammad Husain, fol. 6 *b*. I'jāz-Rakam Khān, fol 9 *b* 'Alī Rizā ul-'Abbāsī, (of Tabrīz, he died some time after Shāh 'Abbās I.; see Tāhir Naṣīrābādī, fol. 155), A.H 1022, fol. 11 *b* Mīr 'Imād (see p. 519 *b*), fol. 12. Muhammad Mūmin ul-Husainī 'Arshī (who died A.H 1091; see Mir'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 Muhammad ul-Ḥusainī (of Kāshān, who went to India in the reign of 'Abbās I., and died there; see Tāhir Nasīrābādī, 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. Shāhjahān, 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 Ṣādik, the Khānsāmān of Muhammad Shāh, fol. 10. Muzaffar Khān, brother of Khāndaurān, who fell in the battle of Karnāl, A.H. 1151, fol. 13. Timūr Shāh, son of Ahmad Shāh Durrānī, fol 17. I'tikād Khān Akbarshāhī, fol. 20 'Aḳlmand Khān (Don Pedro de Silva), fol. 21. 'Azīm ush-Shān, the second son of Bahādur Shāh, fol 23. Shāh Sharaf Bu 'Alī Kalandar, an Indian saint, who died A.H. 724, fol. 25. Ḥazrat Kutb, *i.e.* the celebrated saint, Kutb ud-Dīn Kāki (p. 432 *b*), fol. 26. Rājah Jasvant Singh, fol. 27.

The calligraphic specimens contain the following signatures and dates:—Zarrīn-Rakam (Hidāyat Ullah; see p. 45 *b*), fol. 1 'Alī (Mīr), fol. 2. Sayyid Mūsavī, fol. 4. Gulzār Rakam Khān, A.H. 1175, foll. 6, 21. 'Abd Ullah ul-Ḥusainī, A.H. 1013, fol. 7. Mīr Shaikh ul-Pūranī, fol 8. Sayyid 'Alī ul-Ḥusainī ut-Tabrizi (Javāhir Raḳam; see below, 21,928, fol. 6), A.H 1073, 1075, foll. 10, 12. Muhammad Hāshim ul-Ḥusainī, fol 15. Mīr 'Abd Ullah, fol. 18. Raushan-Rakam, fol 22 Mahdī, A.H. 1114, fol. 26. Mirza 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 Asaf Khān (Mirzā Abul-Ḥasan), fol. 3 *b*, of Akbar, fol. 4 *a*, of Shāh 'Abbās I., fol. 5 *b*, of Muhammad 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.—Mīr 'Alī ul-Kātib, foll 1, 8, 11, 13, etc. Muhammad 'Imād ul-Ḥusainī, A H 1017, foll. 2, 30. Javāhir Rakam Khān (Mīr 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. Muhammad Yār, master of Farkhundah Akhtar, son of Bahādur Shāh, fol. 7 'Abd ur-Rahīm 'Anbarīn Ḳalam, foll. 9, 29 Muḥammad Mūsā, fol. 10. Vahīd, A H 1152, fol. 12. 'Abd Ullah ul-Husainī ut-Tirmizī (surnamed Mushkin Ḳalam, see p. 154 *a*), A.H. 1011, fol. 16 Sultān 'Alī Mashhadī (see p. 573 *a*), fol. 17. Hidāyat Ullah Zarrīn-Raḳam, A.H. 1112, fol. 18 Muhammad Murād ul-Kātib, foll. 22, 32. Mīr Ḥusain ul-Ḥusainī ul-Kātib, foll. 23, 31. Ahmad ul-Ḥusainī, foll 23, 31. Nūr ud-Dīn Muhammad Lāhijī, fol. 25. Muhammad Husain ut-Tabrīzī (in the reign of Shāh Tahmāsp, see 'Ālamārā, 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 Devanagarī and Persian characters.

The rest of the volume contains favourite subjects of Eastern fiction, as Krishna and the Gopīs, Kāmrūp and Kāmlatā, Farhād and Shīrīn, Laili 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 Naskhi character; apparently of the first half of the 18th century. Five of the portraits bear names in the Persian character, viz. Muhammad Mahfūz, Muhammad Ahmad, Akbar Pādishāh, Hasan Ḳuli Khān, and Navvāb Ḥusam Kulī Khan.

The last two are probably meant for Ḥasan 'Alī and Ḥusain 'Alī, the two Sayyids of Bārhah.

The calligraphic specimens are signed by Faiz Ullah, pupil of Yākūt Rakam 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 Aurangzīb 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 Rāginīs, and hunting scenes There are also a few portraits, one of which, fol. 22, bears the name of Muhammad Shāh, fol. 22.

A calligraphic specimen, fol 9 *b*, is signed Muhammad 'Ābid B Muhammad Hāshim Kuraishī, and dated Akbarabād, 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 Rāginīs, and scenes of Hindū life. The last three are portraits. The first of these, a Moghul warrior drinking, is lettered Hulākū Khān The second, a young prince riding, hawk in hand, is inscribed رفیع شاہ زادہ, probably Rafi'ush-Shān, the third son of Shāh 'Ālam Bahādur Shāh. The third, a gentleman in the European costume of last century, has no name. Some specimens of Nestalik writing are signed Mīrzā Ṣāliḥ and Mīr '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 Ḳutubshāh), 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 Shāhī (p. 640 *a*). Two, foll 17, 18, are fragments of the tale of Gopīchand and Mirgāvatī, a scene of which is depicted on fol 6 *a*. Others bear the signatures of Kashfī (p. 154 *a*), fol 9 *a*, 'Abd ul-Khālik B Ḥabīb Ullah ul-Haravī, A.H. 990, fol. 11 *a*, Muhammad Ṣādik, 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 Bībī of Ahmad Nagar, the wife of 'Alī 'Ādil Shāh, fol. 1. Farrukhsiyar, fol. 8. Muhammad Mu'azzam (afterwards Bahādur Shāh), fol 9. 'Alimardān Khān (of Ḥaidarābād, who died in the fiftieth year of Aurangzīb's reign; see Taẓkirat ul-Umarā, fol. 70), fol. 12. Sulaimān Shikūh, son of Dārā Shikūh, fol. 14 Sayyid Muzaffar, chancellor of Golconda, fol. 16. Sulṭān Mahmūd (Muḥammad), the eldest son of Aurangzīb, 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 Tajallī Vilāyat Raḳam Ḥaidarābādī, A H. 1179.

They are Shīrīn Rakam, A.H. 1134, Javāhir Raḳam Ṣānī, A.H. 1134, Muhammad Ismā'īl, Abul-Bakā ul-Mūsavī, 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 Muhammad 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 Ahrār (p 353 *b*), fol. 1, Bairāgī Rāmdās, fol. 11, and Shāh Madār (p. 361 *b*), fol. 14, are probably imaginary.

The specimens of penmanship are signed by Mīr 'Alī, foll 1, 24, 31, Muhammad Murād fol. 2, Muḥammad Ḥusain ut-Tabrizī, foll. 8, 18, 28, Minūchihr, A H. 1075, fol. 12, Khādim 'Alī, A H. 1189, fol 15, Sultān 'Alī Mashhadī, fol 17, Muhammad Ṣāliḥ ul-Husainī, fol 27.

An English note on the fly-leaf states that the MS. had been taken from the library of Ḥāfiz Rahmat (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, 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, foll. 5, 6, Nūr Jahān Begam, fol 7, Muhammad A'zam Shāh, fol. 8, Farrukhsiyar, fol. 9, Akbar Shāh II., foll. 10, 11. Muhammad Bahadur Shāh, fol 12, Nādir Shāh, fol. 13, Ranjīt Singh, fol 14, Amīr Khān, fol. 15, Kamar ud-Dīn Khān, fol. 16, Shāistah Khān, fol 17, Khānkhānān, fol. 18, Ghāzī ud-Dīn Khān, fol. 19, Khan-Daurān Khān, fol. 20, Lālah Hazārā Beg, fol 21, Shāhnavāz Khān, fol 22, Hakīm Muhtadī 'Alī Khān, fol 23, the Mahārājah of Udaipūr, with queen and female attendants, fol 24, Mahārājah Jagat Singh of Jaipūr, fol 25, Rājah Bīrbal, 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 Salīm Chishtī, fol. 32.

Add. 5717.

Foll. 66; 13 in by 7¾ 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, Fakirs, etc.

There are also some portraits. The following have names —Jalāl ud-Dīn Rūmi, foll. 44, 60, Dārā Shikūh, with his son Sulaimān Shikūh, fol. 45, Mīr Muhammad Sa'īd, fol 46, Bābar, fol 52.

Add. 5027 B.

(*Originally numbered Sloane* 2925).

Foll. 44; 8½ in by 12. Album of Engelbert Kaempfer, containing drawings by him-

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, foll. 6, 7; costumes of various classes in Persia and neighbouring countries, with Persian lettering, foll. 8—21; various animals found in Persia and Irak, with their names in Persian, foll. 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; 16¾ 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:—Hakīm 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 Hasan (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 'Abbas I, foll. 4 *b*, 7 *a*, 11 *a*, 34 *b*, Muhammad Kāsim, apparently of the same period, foll. 27 *a*, and Bihzād, a painter of the reign of Sulṭān Husain 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-Kātib (see p. 531 *a*), A.H 939, and Bukhārū, without year, foll. 5—15, 18, 19, 49. Mīr 'Imād ul-Husainī (the first calligrapher of the time of Shāh 'Abbās I.; see p. 519 *b*), Isfahan, A H. 1023, foll. 16, 35. 'Abd ur-Rashīd ud-Dailamī, Isfahan, A.H 1025—1052, foll 16, 17, 20—23, 38—48. Muhammad Ṣāliḥ B Abu Turāb, Isfahan, A.H. 1093—1120, foll. 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'āī, 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 Zīnat ut-Tavārikh), fol 6. Mīr 'Imād, foll. 7, 92. Shafī'ā ul-Ḥusainī, A H. 1148, foll. 16, 75. Mīrzā Zain ul-'Ābidīn (reign of Shāh Sulaimān; see Zīnat ut-Tavārikh), A.H. 1127 and 1105, foll. 19, 52. Mirzā Abul-Kāsim Injū Shīrāzi, A.H. 1180, foll. 23, 53. Ummīdī, foll. 46, 47, Muhammad Muhsin Isfahānī, A H. 1149, fol. 49. Darvish Majīd, foll. 60, 72, 73. Mirzā Ḥasan Kirmānī, fol 61. Mirzā Kūchak, pupil of Darvish 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. Tīmūr, fol. 15. 'Ismat of Bukhārā, with Bisātī of Samarkand (see pp. 736 *b*, 735 *a*), fol 32 Hāfiz, with Abu Ishak Shīrāzī (see p 634 *a*), fol 33. Valī Kalandar, fol. 44. Vais Ḥakīm ul-Mulk (apparently a portrait of Aurangzīb), fol. 50. Khwājah 'Abd Ullāh 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; 11¾ 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 Muhammad Kāzim ul-Vālih ul-Isfahānī (see p. 723 *a*), and dated A H. 1225.

They contain forms of official and complimentary letters, frequently repeated.

Or. 1373.

Foll. 40; 11¾ in. by 7¾, 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 Naskhi, Nestalik, and Shikastah, have the following signatures and dates:—Fazl Ullah ul-'Āmilī, A.H. 1254, foll. 13, 14 'Abd ul-Majīd (Darvīsh), Isfahān, A H. 1173, fol 21. Ibn 'Alā ud-Dīn Muhammad ul-Ḥusainī, A H. 1199, fol. 31. Ahmad un-Nauīzī, A H. 1117, fol 32. Kā'im Makām, 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 'Ālam, the envoy of Jahāngīr, by Shāh 'Abbās I., which took place in Kazvīn, A H. 1027

Add. 4832.

A single leaf, 14 in by 8. A letter endorsed by Alex Dow, "Fine writing of Aga Reshidee Chaun Husseini, first master in this art" The writer, who signs 'Alī, requests a continuance of friendly support for his son Muhammad Bākir At the back is the seal of Rashīd Khan Husainī, 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, 1761"

Four calligraphic specimens, two of which are signed Rahm Ullah ul-Husainī, and Mir Fakhr ud-Dīn Husain Khān Ni'matullahī

Add. 21,474.

Foll. 13, 14½ 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), foll. 1 Muhammad Kulī, of Peshāwar, A D 1854, fol 2, 10. Abuz-Zafar Sirāj ud-Dīn Bahādur Shāh, emperor of Dehli, fol. 3. Mirzā Darābakht Valī 'Ahd, 'the late heir to the throne,' fol. 4. Mirzā Muhammad Sultān Fath ul-Mulk Shāh Valī 'Ahd, 'heir to the throne,' fol. 5 Muhammad Amīr Rizavī, known as Sayyid Amīr, of Dehli, A H. 1270, foll. 6, 7 'Ibad Ullah, fol 8. Mu'jiz-Rakam Khān, of Kandahār, foll. 11—13.

The specimens include verses in Urdu, Pushtū, Panjābī and Kashmīrī.

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. Dehlī gate of the Fort. 6. Rauẓah Munavvarah Mumtāz Maḥall, or Tāj Mahall (see p. 430 *a*), viewed from the Jumna. 7. Enclosure of the tombs of Mumtāz Mahall 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 Dehlī, stating that on the first of Rabī' I., in the year 101 [read 1015], Ṭāhir Muhammad [B] 'Imād ud-Dīn Ḥasan B. 'Alī سرواري [read سدرواری] 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-Dīn Muhammad Jahāngīr Pādishāh Ghāzī in Lahore.

The inscription relates to the author of the Rauẓat ut-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 Muhammad Ṭāhir, dated A.H. 1014, is engraved upon the tomb of Amīr Khusrau. See Āṣār uṣ-Ṣanādīd, Appendix, p. 37, No. 38.

*

MANUSCRIPTS OF MIXED CONTENTS.

Harl. 500.

Foll. 138; 8¼ in. by 5; 17 lines, 2¾ in. long, in a page, written partly in Nestalik, partly in Naskhi; dated from Ṣafar, A.H. 1010, to Zulka'dah, A.H 1012 (A D 1601—1604).

I. Foll. 1—18. The beginning of the Gulistān of Sa'dī (see p. 597 *a*).

II Foll. 20—39. Tuḥfah i Shāhidī (see p. 513 *b*)

III. Foll. 40—73. تحفة الهادية

A Persian manual in ten sections (Kism), and four chapters (Fasl), giving grammatical forms and familiar words, with their Turkish equivalents.

Author: Muhammad B. Ḥājī Ilyās, محمد بن حاجى 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: Vahīd Tabrīzī, وحيد تبريزى

Beg. سپاس نى قياس واجب النعظيم را

The author, whose full name was Vaḥīd 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 (برادرزادة). Copies are mentioned in the Jahrbücher, vol. 62, Anzeigeblatt, 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 Vāhid واحد Tabrīzī, 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, Redekunste, p. 380.

V. Foll. 108—138. A versified Arabic-Turkish vocabulary, without preface or title.

Beg. حمر ايملك فيله اويمى زرع اكمك قول علام

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 لغت ابن فرشته, or كتاب فرشته اوغلى See the Vienna Catalogue, vol. i. p. 116, and Krafft's Catalogue, p. 7.

Harl. 5446.

Foll. 45; 6¼ in. by 4¼; 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 حيوانات

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, بدانكه اين مختصرست 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, بلورى, and the European (Firangī) jewellers are frequently referred to.

Harl. 5464.

Foll. 163; 5½ in by 4; 11 lines, 1¾ in. long; written in Nestalik; dated Rabī' 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 Nāmah of 'Aṭṭār (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 الامثله.

In the subscription it is designated as الصحاح العجميه. This is the title of a Persian dictionary by Muhammad 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 3½; 6 lines, 2½ in long; written in coarse Naskhī; dated Rabī' II, A H. 1069 (A D 1658).

A volume containing Arabic prayers, with Persian rubrics, and a short Shī'ah catechism entitled اصول دس, in Persian, foll. 74—85 See the Arabic Catalogue, p. 382

Harl. 5490.

Foll 371; 8 in. by 5¾; 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:—

1. 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 الاشباه من عدم واعدمها

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-Ankuravī 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 الادبيات and جامع الآداب. 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 کر پی رنگی بود
عشق نبود 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 Muhammad (Ḥadīs), in Arabic, with a paraphrase in Persian quatrains.

Beg. انما الاعمال بالنيات و لكل امرء ما نوى

اصل اعمال دست نكوست دست نيك دارای مهتر
زانكه هر كار نيكو دست نيست هست ان جملكی هبا و هدر

Royal 16, B. xxi.

Foll. 27; 9¾ in. by 10¼. Miscellaneous Oriental papers The following are Persian.—

I. Foll. 6—12 An almanack for the "year of the hen," تخاوی بـبل, 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 Dīvānī. A petition addressed

by three native servants of the East India Company at Sūrat, namely Chauth, Tulsīdās, and Benīdās, 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; 9½ in by 5½; 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: Fath Ullah B. 'Abd ur-Rahmān uz-Zubairī ul-Burujī, فتح الله بن عبد الرحمن الزبيرى البروجى

Beg. حمد منوار وثناء مكاثر مر مبعودي 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 Gharis and 3 Pals of the night before Thursday, the 30th of Rabī' I, A.H. 1000.

II. Foll. 132—146. An almanack for the "year of the hare," بوشقان سبل, corresponding to A.H. 1172-3 (A.D. 1759), written in Bengal for Navvāb Mīr Muhammad Ja'far Khān.

Arundel Or. 8.

Foll. 148; 8 in. by 5½; 14 and 15 lines, 3½ in long; written in Nashkhi, 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 Dīvān of Hafiz. Select pieces, mostly of religious character, from the Divāns of the following poets:—Lisānī (p 656 *b*), Da'ī Shīrāzī (a disciple of Ni'mat Ullah Valī, he collected his Dīvān A.H. 865. See the Oude Catalogue, p. 387, and Mir'āt Jahānnumā, fol. 347), Khusrau (p. 609 *a*), Sa'dī, Hāfiz, Shams i Tabrīz (p 593 *a*), Khākānī, Ahmad i Jām (p 551 *b*), Jāmī, Āsafī (p 651 *b*), Kāsim (p 635 *b*), and Sabūhī (a Sūfī, of Chaghatāi extraction, who lived in Herat, and later in India. He died in Agra, A.H. 972 or 973. See Badāonī, 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, 9¼ in. by 5. [Adam Clarke.]

I. Foll. 1—90, 12 lines, 2½ in. long, written in Nestalik, in the 18th century.

دیوان اثر

The Dīvān of Asar.

Beg. نكش بوادى اعتادكى دن حودرا
چو زر بخاك نهان ساز دشمس حودرا

Shafi'ā, surnamed Asar, a native of Shīrāz, who had lost his sight at the age of nine years, lived in Isfahan in the time of Sultān 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'is, fol. 80 *b*. Matāli', or openings, and fragments of Ghazals, in alphabetical order, foll. 85 *b*—90. Ḳasīdahs, in praise of Muhammad, 'Alī, and the Imāms, foll. 1 *b*—45 *b*, in the margins.

II Foll. 91—192; 15 lines, 3¾ in. long; written in cursive Indian Nestalik.

لطيفه فياضي

Letters of Shaikh Faizī (see p. 450 *a*), edited by Nūr ud-Dīn Muhammad.

Beg. يا ازلى الظهور يا ابدى الخفا

The editor was the son of 'Ain ul-Mulk, a physician of Shīrāz, 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 Akbarī, p. 480). His mother was a sister of Shaikh Faizī and Shaikh Abu'l-Fazl. He says in his preface that, while the poems of Faizī, 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 Latīfahs, three Manṭūkahs, and a Khātimah The first five sections contain Faizī'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*. Faizī's preface to his Dīvān is prefixed.

The remaining sections, which contained invocations مناجات by Shaikh Abulfaẓl, letters of Shaikh Abu'l-Khair (a brother of Faizī), letters addressed to Faizī, and some compositions of the editor, are wanting in this copy.

Egerton 707.

Foll. 181; 7¾ in. by 5, 11 lines, 3¼ in long; written in plain Nestalik; dated Muharram, 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. داستان اصمار و راوتان احیار چنین روایت

II. Foll. 63—137. ذخیرة العواد, a treatise on the religious observances of the Hindūs.

Beg. سپاس بیحد و ثناء بیعد مر حالقی‌را

It is stated to have been written for the use of the Hindūs in A.H. 1210, Faṣlī 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 اس کتاب مضمن 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 علیبیك

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; 10¾ in. by 6¾; 18 lines, 4⅛ in. long; written in cursive Nestalik; dated Ramazān, A.H. 1232 (A D. 1817).

I. Foll. 4—57. Zafar Nāmah i 'Alamgīrī, by 'Aḳil 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 Ṣāliḥ, 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 Kutb ul-Mulk (the king of Golconda), enjoining him to put down offensive Shī'ah practices; the latter's answer, dated Zulḥijjah, A.H. 1045. Letter of 'Ādil Khān, of Bījāpūr, to Shāhjahān, and the latter's letter to 'Ādil Khān, dated the 23rd of Zulḥijjah, A H. 1045 (see 'Amal i Ṣāliḥ, 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 Jāh and his children, Burhān ul-Mulk Sa'ādat Khān, Ṣafdar Jang, Shujā' ud-Daulah and Shāh 'Ālam, Aḥmad Shāh Durrānī, and Isḥāḳ Khān Mutaman ud-Daulah (corresponding to Or. 232, foll. 25—98).

IV. Foll. 115—125 Letter of Nādir Shāh to his son Riẓā Kulī Mīrzā, announcing his victory in India Letter of Shāh 'Abbās I. to Jahāngīr, relating to his capture of Kandahār (A H. 1031, see 'Ālam-ārai, fol 380), and the latter's answer, fol 120 *a* Letter of Aurangzīb, on his march upon Kandahār, 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, بیغ رقعه by Maulānā Zuhūrī (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-Narāyan, Munshī, رقعات لچهمی نراین, منشی, edited by Muhammad Faiẓbakhsh B. Ghulām Sarvar, of Kākūrī (see p. 309 *b*).

Beg. هرچند طوطی شکرین مقال حامه‌را در دراز آئینه دهان

From a memoir of the author's life, prefixed by the editor, we learn that he descended from a Lahore family settled in Dehlī, 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 Dehlī by the invasion of Ahmad Shāh Durrānī, Lachhmī-Narāyan stayed some time in Aurangābād and Barelī, 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 Ahmad 'Alī, employment under Navvāb Muhammad 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 Āsaf ud-Daulah in Lucknow; but subsequently returned to Faiẓabād, 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 Ahmad 'Alī, others are written in the name of Navvāb Javāhir 'Alī, Ākhund Ahmad 'Alī, and Bahū Begam, to the successor of Governor Hastings (Sir John Macpherson), Shāh 'Ālam, Āsaf 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; $8\frac{1}{2}$ in. by $5\frac{3}{4}$; 13 lines, $3\frac{1}{2}$ in. long; written in plain Nestalīḳ, apparently in India, early in the 18th century.

I. Foll. 1—69. حرژه, a treatise on sexual intercourse.

Author: Murtazā Ḳuli Shāmlū, مرتضی قلی شاملو Beg سبحان الله ربك امیزی بساط حمد وسپاس حکیمی

Murtazā Kuli Khān, son of Hasan 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 ردار, and to the government of Kum. He is described as a poet of taste, and an elegant Shikastah-writer See Ṭāhir Nasīrābādī, 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 Khirkah, or "patched cloak," are termed تخیه "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-Zad Khān Firūz Jang B Mahābat Khān Sipahsālār B. Ghayūr Beg, امان الله مخاطب بخانه راد خان فیرور جنک بن مهابتخان سپهسالار بن غیورییک (see p. 509 *b*).

Beg حان داروی که مزاج بحزدی را از فساد بعضاں

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; 8¾ in. by 4¾; 15 lines, 3¼ 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 فرابادین نجب الدین السمرقندی, which leave it uncertain whether Najīb ud-Din us-Samarkandī 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-Din Tabīb 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 7¼; 18 lines, 4¼ in. long; written in cursive Indian Nestalik; dated Zulhijjah, A.H. 1229 (A.D 1814).

Prose works of Mirzā Ḳatīl (see p. 64 *b*), as follows:—

I. Foll. 2—20. Letters written from the court of Fath 'Alī Shāh to the author's patron in India.

Beg صحدمی که سلطاں ارکه رابع افلاك

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 Kandahar, 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 Katīl'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 الفوائد معروف رقعات میرزا قتیل, and reprinted in Cawnpore, A.H. 1264.

II. Foll 21—34. شجرة الامانی, a treatise on the niceties of Persian grammar and idioms.

Beg. فصیح ترین کلامی که از حوض 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" (ثمرة).

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 خوب فروشی زبان فصیح دبانان

Katīl wrote it on his return from Kālpī to Lucknow, after an absence of two years and a half, in A.H. 1217, at the request of Mīr Muḥammad, the younger son of Mīr 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. محمی نماند که هیچ لفظی در عرب کم از سه حرف نداشد

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 Katīl.

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 Panchakrosī, پنچکروشی, by Kishan Singh, poetically surnamed Nashāt, son of Rāi Prān Nāth, Khatrī of the Mangal tribe, an inhabitant of Siyālkūt, کش سکه مخلص نه نشاط ولد رای پران داسه کهتری قوم منکل ساکن سیالکوت

Beg. حمد و ثنای نی پاداں و ستایش و نیایش نیکراں

The Panchakrosa is a portion of the Kāsi-Māhātmya; see Aufrecht, Bodleian Catalogue, p. 28.

III. Foll. 53—57. عرب الانشا, a short narrative in ornate prose, written in imitation of the Shash-Jihat and the Badā'i' ul-Jamāl of Divān Rūp-Narāyan Ṣāḥib.

Author the same Kishan Singh.

Beg. شخص ساری زدان شهرنکار نه تحمید صانعی است

The work was written, as stated at the end, in A H. 1157.

IV. Foll. 58—86. سراج الطريق, the story of Nāskīt ناسكيت, son of the devotee Ūdālik اودالك, and of his visit to the realm of Yama يم پوري, apparently translated from a Sanskrit original.

Beg. ان داستان عرانت نشان را بعبارت فارسی

Add. 5622.

Foll. 285, 8¼ in. by 5½; 14 lines, 3½ 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 Khan 'Ali (see p. 268 *b*)

Beg اورين صخن اورينى را كه در صلاى ثناش

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, حكم حقيقى مرراى دوصال, apparently by the same.

V. Foll. 121—130. Three short prose pieces, entitled مناظرهٔ رلف ,مساظرهٔ چشم و صرمه, and مضموں حيالى ,و شانه, by Akā Abul-Ḳāsim

VI. Foll 130—133. A letter written by Tāhir Naṣīrābādī (see p. 368 *b*), in answer to the Uzbak ambassador.

VII. Foll. 133—137. Short pieces in prose and verse, by Mir Sayyid 'Ali Mihrī, headed بحر طويل مير سيد على مهرى

Mir Sayyid 'Ali, whose father Sayyid Musā'id was a native of Jabal 'Āmil, 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 Kuli Salim (see p. 738 *a*).

Beg. شنيدم روزى از حويلهٔ دوش

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 Rizā 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 Ḳuli Khān, of Sūrat. He lived at the court of Āsafjāh, who died A H. 1161, and survived him but a few years; see the Oude Catalogue, p. 194). 2 Murtazā Kuli Beg Vālā (a native of Īran, who entered the service of Sarbuland Khān, and, after that Amir's death, A.H. 1090, went to Bengal, where he died; see Riyāz ush-Shu'arā, fol. 500). 3. Tughrā (see p. 742 *a*).

X. Foll. 160—164. Letters and short prose pieces by Ni'mat Khān 'Ālī.

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 شكر اورا كه هر چه هست ازوست
دام هستى حلقه دار ار هاي و هوست

Add. 5629.

Foll 297; 9½ in. by 6; about 18 lines, 3¾ in. long; written in cursive Nestalik; dated 'Aẓīmābād, A.H. 1153-8 (A D. 1740-5).

[N. Brassey Halhed.]

I. Foll. 1—14 Arabic verses of the Dīvān of Ḥāfiz, 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 Dīvān Commentary on some difficult verses of the same Dīvān. The title given in the subscription is فرهنك ديوان حواجه حافظ

II. Foll. 18—28. A versified Persian-Hindustani vocabulary, divided, according to subjects, into twenty sections.

Beg بسم الله خداى كا بندو
لا مكان نا نهيں وه ٹهانو

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 صبيان معبول.

III. Foll. 31—33. Khāliḳ Bārī. See p 516 *b*.

IV. Foll. 34—41. A tract on archery, called in the subscription رساله تير و كمان.

Beg. اما بعد ايں رساله انست در بيان تيراندا حتن

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 takhallus is فرشته, in the second محمود.

A Dīvān of Firishtah, called from its first words Mā Mukīmān, 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. آوردن آورد حواهد آفرد می آورند پيدا كردن

VIII. Foll. 64—70. سورهٔ زبور, the Sūrah of David put into Arabic verse by Ibn 'Abbās (see the Arabic Catalogue, p 312, art. 34), with a paraphrase in Persian verse, and a poetical prologue by Nakī, نعتی.

Beg. سپاس نى قياس ان بادشاهرا
كه پيدا كرد ار داود مارا

IX. Foll. 71—101. Jāmi' ul-Ḳavānīn. See p. 414 *b*.

X Foll. 102—143 Inshā Harkarn. See p 530 *a*.

XI. Foll 144—192 فرهنك بدائع الانشا, a glossary to Inshā Yūsufī 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 Muhammad and 'Alī, written so as to form the outline of two horses, fol 27 The words علی شابع عاصان, 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-Ṭāhirīn (see p. 119 *b*), viz, the preface, table of contents, and the first five pages of Ḳism I.

Add. 6587.

Foll. 216; 11¾ in. by 7¼, 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. Malfūẓāt 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 Aurangzīb 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 'Āmirah (see p. 373 *a*), ending with the notice on Ahmad Shāh Durrānī.

V. Foll. 91—96. History of Malabar (from the Tārīkh i Mamālik i Hind, by Ghulām Bāsiṭ; see p. 237 *a*).

VI. Foll. 96—104. Account of Kūch Bahār, and Assam, with a detailed narrative of the campaign of Khānkhānān Muhammad Mu'azzam Khān; see p. 266 *a*.

VII. Foll. 105—108. Account of Gondwānah, and of Tibet, from the Akbar Nāmah.

VIII. Foll. 109, 110. Account of Kashmīr, and of Bījāpūr, from the Iḳbāl-Nāmah of Mu'tamad Khān (see p. 255 *a*).

IX. Foll. 111, 112. Account of Baglānah, from the Ma'āṣir ul-Umarā, and of Mālvah, from the Iḳbāl-Nāmah.

X. Foll. 113—119. History of the kings of Bengal and Jaunpūr (from the work of Ghulām Bāsiṭ; see p. 237 *a*).

XI. Foll. 120—125. Biographical notices on Muhammad Khān Bangash and his sons, on Sayyid Sa'ādat 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, سلسلہ سلاطین ہنود و مسلمین, from Judishtir to the accession of Muhammad 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 Isfahānī, and other authorities, the latest of which are Habīb us-Siyar, Lubb ut-tavārikh, Rauzat ut-Tāhirīn (p. 119 *b*), and Mirāt uṣ-Ṣafā (p. 129 *a*).

XV. Foll. 160—184. History of the Ṣafavis from the Mir'āt us-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 Razī ud-Dīn Tafrishī, رضی الدین تفرشی, Beg. حمد و سپاس مالك 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 Mahmūd Shāh and the proclamation of Shāh Tahmāsp in Kazvīn, in the month of Muharram, 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 Nestalīk, in the latter part of the 18th century. [JAMES GRANT]

I. Foll 1—5. Extracts from the Muntakhab ut-Tavārīkh (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 Shah 'Ālam's accession in Dehlī, 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. مشور الادب شاهشاهی و دستور العمل کاراگاهی

The work was written in the reign of Aurangzib.

IV. Foll. 47—63. Moral sayings of Shāhjahān, recorded by Aurangzib. Last directions of Aurangzib, and some of his familiar letters (shukkah).

V. Foll. 64—94. خلاصة السباق, a treatise on arithmetical notations, and the keeping of public accounts.

Beg. احقر العباد اگر 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 Mīrzā Pāyandah Ḥasan Ghaznavī and Muhammad Kulī Mughūl Ḥisārī.

Beg. در ضبایر ارباب بصایر مخفی و مستور نماند

This translation is earlier than the better known version of Mīrza 'Abd ur-Rahīm (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, Muhammad Kulī, 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. 994, Bihrūz Khān, "now" entitled Naurang Khān, son of "the late" Kutb ud-Dīn Muhammad 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 Mirza 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 Kutb 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'āṣir 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 Shaibānī Khān, in the month of Shavvāl, A.H. 906 (Erskine's translation, pp. 1—94), fol. 102. Preface of Muhammad Kulī, 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 7⅞; 24 lines, 5⅛ 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 Tālib. 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 foll. 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, 2⅛ in. long, written in Nestalik, with seven 'Unvans, and gold ruled margins; dated Ramazān, A H. 884 (A.D. 1480).

[James Grant.]

I Foll 1—18. فال نامه امام جعفر, the book of divination ascribed to Imām Ja'far Ṣādik. Beg الحمد لله ... بدانك ابن صمر بعادت حوب و مجرست

It is stated in the preamble that this Fāl, or Zamīr ضمیر, on which Imām Ja'far had spent fifty years, was kept as a great treasure by the Khalifs, 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 نظام حکمیست که بدن آدم را

The translator, whose name does not appear, dedicates the work to Amīr Jamāl ud-Daulah vad-Dīn Ḥusain Tarkhān.

III. Foll. 91—93. A short extract from the Zakhīrah (see p. 466 *b*), on prognostics or premonitory symptoms, تقدمة المعرفة.

IV. Foll. 94—109. مدحل منظوم, a manual of astrology, in Maṣnavī rhyme.

Beg. مرد دانا سخن ادا نکند
ما بنام حق ابتدا نکند

The author, whose name does not appear, concludes his prologue with a short eulogy on Jamāl ud-Dīn Abū Mahāmid Muḥammad B. Aḥmad.

A versified astrological treatise by Mubārak عوذی, or عوزی, is mentioned by Haj. Khal. under مدحل; see vol. v. p. 472, and Add. 7446, fol. 436.

V. Foll. 110—121. مدحل رمل, a versified manual of geomancy, without preface or author's name.

Beg. فرد و سه زوج شکل اعیاست
دانش بر حکیم انسانست

VI. Foll. 122—125. ضمیر حسروانی, a book of divination in verse, ascribed to Buzurjmihr بوزرجمهر

VII. Foll. 126—136. A short treatise on the good and evil effects of wine, مختصر در منافع و مضار حنس الاحساس, in four Faṣls, without author's name.

Beg. حمد وسپاس وشکر بی قیاس پادشاهی را سزاست.

Add. 6601.

Foll. 116; 8¼ in. by 5; from 13 to 17 lines; written in Nestalik and Shikastah-āmīz. 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 Aurangzīb, رقعات عالم گیری. The collection begins with a preamble in which the designations of the princes and amīrs 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 Āgahī (see p. 402 *a*), are as follows:—Seven letters to prince Mu'azzam Shāh 'Ālam Bahādur Seventy to prince Muhammad A'zam. One to prince Muḥammad Akbar. One to Kāmbakhsh. Two to Mu'izz ud-Dīn. Four to 'Azīm ud-Dīn. Twenty-five to Bīdārbakht. One to Shāyistah Khān. Twenty-two to Asad Khān. Four to Ghāzī ud-Dīn Khān. Four to Ẕulfaḳār Khān. Four to Chīn Kılich Khān. One to 'Āḳıl Khān. Seven to Ṣadr ud-Dīn Muhammad Khān. Five to Muḥammad Amīn Khān One to Luṭf Ullah Khān. Two to Hamīd ud-Dīn Khān Fourteen to 'Ināyat Ullah Khān.

The collection printed in Lucknow, A.H 1260, under the title رقعات عالمگیر, 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. مادهو راو پسر نارائن 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 Mahall, fol 67, and to the Ṣūbahs of India under Akbar and Farrukhsiyar, fol. 109.

Add. 6603.

Foll. 103; 8¼ in. by 5½; from 13 to 16 lines; written by various hands in Shikastah-āmīz 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. مهاراجه راجه ساهو بهونسله در ستاره سکونت داشت

Contents: Notice on the great offices of the court, viz. Pirtī-Nidhī, Pandit Pardhān, Sipahsālār, Pharnavīs, Mantrī, etc., and on the men who held them from the time of Sivāji 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 بهادر, a history of Haidar 'Alī Khān, of Maisūr, from his birth to A H. 1196.

Beg. چو ادن دارد سر نهالبست 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 Kuhīr, کهیر, a town twenty-eight Kos west of Ḥaidarābād, in which his forefathers held the office of Ḳāzī from the time of Sultan 'Abd Ullah His grandsire Dūst Muhammad settled in Kolār, district of Surā, province of Arcot, where he married the daughter of a noble Sayyid, and had a son called Mīr Fath 'Alī, afterwards Fath Nāik, the father of Haidar '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 Zulka'dah, A.H. 1196, the chances of war were still undecided. But the death of Ḥaidar 'Alī on the first of Muharram, 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, حواجه یسین ساکن دها

Beg. حمد بیحد متعبد روزی عباد را سزد

IV. Foll. 85—103. Tables of the revenue of the Ṣūbahs of Irān and Hindūstān, and of the distances between the principal places of India.

Add. 6631.

Foll. 123; 8¾ 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, هاشمی.

Beg. بسم الله الرحمن الرحیم
فاتحه آرای کلام قدیم

Mīr Hāshimī Kirmānī, surnamed Shāh Jahāngīr, who was said to descend from two great saints, viz., on his father's side, from Shāh Ḳāsim Anvār, and, through his mother, from Shāh Ni'mat Ullah Vali, 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 Mīrzā 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, کیچ مکران. See 'Alī Shīr Ḳānī', 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 Iḳlim, fol. 121, Riyāz ush-Shu'arā, fol. 520, Ātashkadah, 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. Firishtah, who calls him Shāh Ḥusain, 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 Tuhfat ul-Ahrār, and says that two generations (ḳarn, *i.e.* sixty years) after the last of them the key of speech had been given to him by divine love:—

بعد دو قرن ار کرم ذو المنن
عشق بمن داد کلید سخن

He concludes with a dedication to Shāh Ḥasan,

شاه حسن خسرو شیرین سخن
استه الله بقا با حسن

and adds that this poem is the first of a Khamsah:

انچه رقم زد قلم سحر سنج
کنج نخستین بود از پنج کنج

It is stated at the end that it was completed in Tattah, A H. 940:

در بلد تته حرم المتال
حرمه الله عن الاحلال
بعصد و چل بود که این نظم پاك
نقش بقا بافت ازین لوح حاك

The poem is divided into three Rauzahs and twenty Mau'izahs. See Haj. Khal., vol. v. p. 606.

II. Foll. 96—107. معراج الخیال, an erotic poem by Mullā 'Alī Riẓā Tajallī. See p. 738 *a*.

Beg. در سرم دیکر هوای عشق دار
ریخت طرح آشیان از رخسار

III. Foll. 108—117. An extract from the Subḥat ul-Abrār (see p. 644 *b*).

IV. Foll. 118—123. قواعد القرآن, a treatise in twelve chapters (باب) on the correct pronunciation of the Coran.

Author: Yār Muḥammad B. Khudādād Samarḳandī, یار محمد بن خداداد سمرقندي

Beg. حمد بي حد و ثناي بي عد حضرت قادري را

The work is dedicated to Abul-Ghāzi '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 Nīk '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 Nestaliḳ; dated Jumadā II., A H. 1192 (A.D. 1778). [J. F. Hull.]

I. Foll. 1—68. قصه کام روپ, the tale of Kāmrūp

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 Madhumālat قصه مدهمالت and Prince Manohar, in Maṣnavī (see p. 700 *a*).

Beg. نوفس حداوند حرد بخش
رصعت های کوداکوں کند نقش

The author of the Hindī original is called in this copy Shaikh Manjhan, هراران امرس ر شیخ منجهن. It is stated at the end that the version was completed in A H. 1059:

هزار و پنجه و ده سال بوده
که این بوداوه نظم وا نبوده

and that it consists of 952 distichs.

For Hindī and Dakhnī versions of the tale of Madhumālat 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

Add. 6641.

Foll. 195; 9½ in. by 5¾; from 12 to 15 lines, about 3¾ in. long; written in Nestalik and Shikastah-āmīz, apparently in India, in the 18th century. [J. F. Hull.]

I. Foll. 1—67. The Līlāvatī, translated by Shaikh Faiẓī; 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 نویسندکی

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 Siyāḳ, 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 Tabaḳāt i Akbarshāhī; see p. 220 *a*.

II. Foll. 66—88. Preface and Bāb 4 of the Ā'īn i Akbarī (see p. 248 *a*), with the English translation of some passages.

III Foll. 89—125. The early kings of Persia, from the Rauẓat 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 Ānandkhan Jī, پنڈت کرشنانند خلف پنڈت آنند کهن جی

Beg. سپاس بیقیاس مران قادر بیچون را

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, Farḥat un-Nāẓirīn, Jahān-ārā, and Burhān Ḳāti'.

II Foll. 112—136. Extracts from the Tabaḳāt i Aulād i Changīzkhānī, relating to the successors of Hulāgū, and, more fully, to the Ilkānī dynasty down to the death of Sultan Aḥmad B. Uvais, A.H. 813.

III. Foll. 136—151. Extracts from the Zafar Nāmah of 'Alī Yazdi, the Ma'āṣir i Raḥīmī (see Elliot, vol. vi. p. 237), the Latin version of Abulfaraj, and Pococke's supplement, relating to Tīmūr and his successors in Persia down to the extinction of the Aḳ-Kuyūnlus, 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 Ḳāṭi', Jahān-ārā, Rauẓat us-Ṣafā, etc.

VII. Foll. 383—387 and 416—518. The Abbasides from Rauẓat uṣ-Ṣafā.

VIII. Foll. 388—415. The Ashkanians from Jahān-ārā.

IX. Foll. 519—533. Tīmūr'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'ūdī, Abu 'l-Faẓl, 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" (Niẓām ut-Tavārikh); Persian and Latin, fol. 153. Account of Shāh Rukh's embassy to China, from the Matla' 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; 12¾ in. by 8; written by J. Haddon 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 Malfūẓāt i Sultānī, by Khwājah Niẓām ud-Dīn (Auliyā), 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 Fawātiḥ of Ḥusam B. Mu'īn ud-Dīn Maibudī (see p. 19 *b*).

IV. Foll. 250—362. The Dīvān 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 us-Safā, with extracts from Jahān-ārā, and Khulāṣat ul-Akhbār; 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:

دگر حزدرة که مشهور است ددو حمل در راهی که از دکی ده میرود دازة پیدا شدة

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 :—Ṭabakāt i Akbarī (see p. 220 *a*), fol. 1. Lubb ut-Tavārīkh Hind (p. 228 *b*), fol. 10. Tārīkh Ilāh 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. Tārīkh i Jauhar Shāhī (see p. 246 *a*), fol. 19. Siyar ul-Mutaakhkhirīn (see p. 280 *b*), fol. 22. Farhat un-Nāzirīn (see p. 131 *a*), fol. 50. Ma'āṣir i Jahāngīrī (see p. 257 *a*), fol 59. Nafahāt ul-Yaman, Calcutta, 1811, fol 62. Mujmal i Tārīkh ba'd-Nādiriyyah, 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 مجملی از احوال اواخر دور شاه نادر و سبب قتل او الخ. Vāki'āt i Kashmīr (p. 300 *a*), fol 78. "Genghiz Khān Nāmah" (*i.e.* Habib us-Siyar, vol III., Juz 1 and 2), fol 81. Rauzat us-Safā, 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 Mahābhārat (from a MS. in four volumes, Chetham Library, Manchester), fol. 186.

Headings and extracts from the following works.—Aḥvāl i Paighambarān (*i e* I'jāz i Muṣṭafavī), by Mīr Muḥammad Ṣāliḥ Kashfī; see p. 154 *a*), fol. 194. Tazkirat ul-Mulūk, an abridgment of Rauzat us-Ṣafā, compiled in Bījāpūr and brought down to A H. 1017, with an extract on Pegu, fol. 234. Ma'āṣir i Rahīmi (see p. 131 *b*), fol. 250. Kachkūl (of Bahā ud-Dīn 'Āmilī; see p. 775 *a*), fol. 261. "Faraj ba'd az Shiddat" (see p. 751 *b*), fol. 305. The Maṣnavī (see p. 584 *b*), fol. 318. Two Arabic Tazkirahs (Yatīmat ud-Dahr and Dumyat ul-Ḳasr), fol. 322.

Three Arabic poems, viz. Yā dāra Mayyah, Lāmiyyat ul-'Arab, and al-Ḳasīdat ut-Tanṭarāniyyah, fol. 342. Tuhfat ul-Irākain (see p. 560 *b*), Persian and English, fol. 353.

Add. 6946.

Foll. 118; 9 in. by 7¼; written by the Rev. J. Haddon Hindley, on paper watermarked 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', Tārīkh i Guzīdah, Rauzat us-Safā, Khulāsat ul-Akhbār, Firishtah, etc., in Persian, English, and Latin.

Add. 6947.

Foll. 286; 9 in. by 7¼; written by the Rev. J. Haddon Hindley, on paper watermarked 1804—1816.

Miscellaneous notes and extracts. The following are Persian:—The tale of Ḥātim Ṭā'ī (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 Dīvān of Ḥakīm Sanā'ī (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'ī (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 watermarked 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 7¼; 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 Dīvāns of Hazīn (see p 715 *b*), and Aḥsan.

Khwājah Aḥsan Ullah, entitled Zafar Khān, and poetically surnamed Ahsan, governor of Kābul, and subsequently of Kashmīr, under Shāhjahān, died A.H 1073. See Ma'āṣir ul-Umarā, fol. 374, and the Oude Catalogue, p. 325.

Add. 7053.

Foll. 210; 9½ in. by 5½; about 15 lines, mostly written diagonally, in Nestalik, with silver-ruled margins, apparently in the 18th century. [J. H. Hindley]

Verses from Sa'dī's Gulistān, and Bustān, fol. 2. Detached verses of Mirzā Ṭāhir Vahīd (see p. 189 *b*), fol. 42, and of Ni'mat Khān 'Alī (see p. 268 *b*), fol. 49. Rubā'is of Ḳudsī (see p. 684 *b*), fol. 55. Detached verses and Ghazals of Ṣā'ib (see p. 693 *a*), fol. 66, and of Kalīm (see p. 686 *b*), fol. 123. Rubā'is of Kudsī, Sahābī (see p. 672 *a*), and some other poets, fol. 155.

Add. 7057.

Foll. 65; 8 in. by 6; 11 lines, 4¾ in long; written in Nestalik and Shikastah-āmīz, 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. بسر لقمان آنوقت که سفر رفتن شوی کرفت

Prefixed is a note relating to the price of shawls in Bombay.

II. Foll. 36—65. A fragment of Sa'dī's Gulistān.

Add. 7608.

Foll. 184, 7½ in by 4¾, 15 or 16 lines, 3⅜ in. long; written in cursive Nestalik, probably in the 17th century.

[Cl. J. Rich.]

I. Foll. 1—34. حلاصة الاسلام, a popular treatise, in twenty-two Bābs, on religious duties and observances, according to the Ḥanafī school, by Ismā'īl B. Lutf Ullah ul-Bākharzī, اسماعیل بن لطف الله الباخرزی

Beg. حمد و سپاس و ثنای بیقیاس خداوندی را که مجموع

II. Foll. 35—38 چهل حدیث, forty Hadīs, with a paraphrase in Persian quatrains, imperfect at the end

Beg. من حفظ من امتی اربعین حدیثا کتب الله له یوم القیامه فقیها عابدا

هر که او حل حدیث یاد کرفت
از احادیث مهتر عالم

III. Foll. 39—45. لوامع الاذکار, forty Ḥadīs, relating to the praise of God, in five Fasls, compiled and translated by Jalāl B. Muhammad B. 'Ubaid Ullah ul-Kā'inī, جلال بن محمد بن عبید الله القائنی

Beg. جمیع محامد 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 Muhammad taken from the Targhīb uṣ-Ṣalāt, (by Muḥammad B. Ahmad 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 ار كتاب ترغيب الصلوة انتخاب شد

Add. 7615.

Foll 80; 8 in. by 5⅝; 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 در راى صافيه ارباب بصيرت و ابقان

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 Vahhābis 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 Tūfān and contemporary poets. Mīrzā Ṭayyib, of Hazār-Jarib, Māzandarān, surnamed Ṭūfān, died in Najaf, according to a chronogram 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-Lārījānī, امير احمد الحسنى اللاريجانى

Heading: كيفيت وقوع محاربه فيمابين اسكندر ودارا

Add. 7621.

Foll. 179; 5⅝ in. by 3¼; 12 lines, 1⅞ 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. Manāzir ul-Inshā by Khwājah Maḥmūd Gāvān (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 Jāmi (see p. 17 *a*) on some verses of the Sufi poem القصيدة الخمريه of Ibn ul-Fāriẓ (see the Arabic Catalogue, p. 401 *a*, and Haj. Khal., vol. iv. p. 537).

Beg. سبحانه من حميل ليس لوجهه 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 Mīrzā, fol. 82. The date of composition, A H. 875, is expressed in a Rubā'ī at the end by the words شهر صفر.

Add. 7654.

Foll. 318; 11 in. by 6½; 19 and 21 lines, 4½ in. long; written in Nestalik and Naskhi, in the 17th and 18th centuries.

[Cl. J. Rich.]

I. Foll. 3—92. The first portion of 'Ālam Arāi 'Abbāsī (see p. 185 *a*), viz, the preface, introduction, and the reigns of Shāh Ismā'il, and Shāh Ṭahmāsp, 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 Tahmāsp, 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. Maksad II. of 'Alam-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, 3⅛ in long; written in Nestalik and Naskhi, 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 Kitāb 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*, 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 Ghaznīn, fol. 368 *b*.

The author speaks of Āzarbā'ijān with a certain predilection, as though it were his native land, and his reference, under Kazvin, fol. 369 *b*, to the pleasantries of 'Ubaid Zākānī and other friends حوش طسعهاي عبيد زاكانى و ياران دكر 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 Zākāni died A.H. 772; see Takī Kāshī, Oude Catalogue, p. 18.

The geographical notices are extremely inaccurate, and deal mostly in mythical legends and childish 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 Kāmi'i for "the most elegant of poets," Auliyā Beg, حية افصح الشعرا جناب حضرت اوليا بك

II. Foll. 79—368; 17 lines, 3 in. long; written in neat Nestalik, probably in the 16th century.

The Taẓkirah of Daulatsh ih (see p. 364 *a*). This copy contains at the end, fol. 363 *a*,

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-āmīz, early in the 19th century. [Cl. J. Rich.]

I. Foll. 1—130. Latā'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, $3\frac{1}{8}$ 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 مادله مذكوره از توريت وانجيل

Add. 7689.

Foll. 209; 8 in. by $5\frac{3}{4}$; written in Naskhi and Shikastah-āmīz, early in the 19th century. [Cl. J. Rich.]

I. Foll. 1—35. Inshā, or forms of letters, in Turkish.

II. Foll. 39—111; dated Zulḳa'dah, A.H. 1218 (A.D. 1804).

Forms of letters to be written by, or addressed to, persons of various classes, as 'Ulamā, Sayyids, Daftardārs, Amīrs, Mustaufīs, Kāzīs, merchants, Sultans, princes, Vazīrs, etc.

Beg. الحمد لله . . . اما بعد بر ضمایر عارفان ادن فن پوشید و مخفی نماناد

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-Fatḥ, and one of Mīrzā 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. منشأت مرزا طاهر وحيد, prose compositions of Mīrzā Ṭāhir Vaḥīd (see p. 189 *b*).

Beg. مكتوبيكه مصحوب كلب علی سلطان بخوندكار

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, amīrs and dignitaries, and of prefaces composed by Ṭāhir for various works, among others, for his own history of Shāh 'Abbās. The royal letters are addressed to the Sultan of Turkey, Shāhjahān, Dārā Shikūh, Murādbakhsh, Aurangzīb, the king of Bijāpūr, Ḳuṭubshāh, '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 رقعات 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, 'Aḳil Khān and Shākir Khān.

Sayyid Shukr Ullah Khān died, as has been stated p. 370 *a*, A.H. 1108. His sons are mentioned in the Taẕkirat ul-Umarā, foll. 69 *a* and 59 *b*. The first, Mīr Karam Ullah, received the title of 'Akil 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 الحسنی

Beg. اما بعد چنین گوید 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 4¾; 17 and 14 lines, about 3 in. long; written in Nestalık 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 Ṭūsi. 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 Manẓūm; 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 الراري

Add. 7707.

Foll. 295; 10 in. by 6¾; 17 lines, 4⅛ 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 Kisms II.—IV.

II. Foll. 240—295. Favātiḥ ul-Maibudī. See p. 19 *b*.

Add. 7712.

Foll 390; 11½ in. by 7¾; 23 lines, 4⅝ in. long; written in Naskhi; Ṣafar, Ramaẓān, A.H. 1113 (A.D. 1701—1702). [Cl. J. Rich]

I. Foll. 1—237. Ikhtiyārāt i Badī'ī. See p. 469 *a*.

II. Foll. 238—319. كتاب المعجم فی آثار ملوك العجم, a history of the early kings of Persia, from Kayūmarṣ to Anūshīrvān.

Author: Faẓl Ullah ul-Ḥusaini, فضل الله الحسينی

Beg ان احق ما يفتح بـه 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 Kazvin. He must therefore be distinguished from his namesake, 'Izz ud-Dīn Fazl Ullah, father of the historian Vaṣṣāf, with whom he has been wrongly identified by Amīn Rāzi, Haft Iḳlīm, fol. 37, and others. The latter,

who was no Sayyid, and was born in Shīrāz, 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 Guzīdah, fol. 156, Jahānārā, Add. 7649, fol. 52, and Mīrkhwānd, History of the Atabeks, pp. 66—68.

Ḥaj Khal., vol. v p. 628, who calls the author Faẓl Ullah B 'Abd Ullah ul-Kazvīnī, 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. Akhlāḳ 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 Nestalīḳ, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—21. A treatise on logic, beginning: دانکه آدمی‌را قوتست دراکه که مدرکش کرده در وی صور اشیا چانکه در آئنه

It is the work known as الرساله الکبری فی المنطق, by Mīr Sayyid Sharīf Jurjānī (see p. 522 *a*), noticed by Ḥaj. Khal, vol. iii. pp. 416, 446, by Sprenger, Zeitschrift, vol 32, p. 9, and printed in the Majmū'ah i Manṭiḳ, Lucknow, 1819, pp. 10—50. It is found with a commentary in Add. 25,869. See p 410 *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 نما, a philosophical treatise, with a Latin translation, written by the same hand as the preceding.

Beg. سپاس حکیمی‌را که افکار حکما وانظار علماء

On the first page is found the following title .—

"Universum, seu, ut Persæ vocant, poculum mundi, opera Georgi Strachani Mernensis Scoti in Latinum idioma traducta (*sic*) 1634."

The work is dedicated to a Shāhzādah not named, described as the ruler of the land (Fārs). It is divided, as stated in the preface, into an introduction (Fātiḥah), thirty Maksads, and a Khātimah. The present copy, however, ends with Maḳsad 27.

An Arabic version has been edited with a a Latin translation, under the title of "Synopsis propositorum sapientiæ Arabum philosophorum," by Abraham Ecchellensis, Paris, 1641. The author, who is called Kāẓī Zādah Ḥusain in a copy noticed in Mélanges Asiatiques, vol. v. p. 262, and Ḳāzī Mīr Ḥusain ul-Maibudī by Ḥaj. 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, Ghiyāṣ ud-Dīn Manṣūr, 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. 403.

IV. Foll. 107—123. A geographical account of the Persian empire, endorsed, انتخاب از کتاب سور [صور] اقالیم

Beg. حمد بیحد و ستایش ببعدد مر خالقی را که از کلم 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'iḥ 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 حلاصه الفاظی که نزد اهل تحریر مصطلح است

III. Foll 17—32. Copies of some letters that passed between Fatḥ '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 'Aẕrā, وامق و عذرا, a Maṣnavī by Nāmī (*i.e.* Mīrzā Muḥammad Ṣādiḳ; see p. 196 *a*). It begins with the following line, which belongs to the early part of the prologue:—

کرده احسانی بقدر پایه اش
داده از هوش و خرد پیرایه اش

Further on the poem is described as the fourth of a Khamsah, بهر چارم کنج درمی ساختم, 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
یار کو ار وامق و عذرا سخن
تا کنون این داستان را کس نگفت
مثنف خامه دری زبان نسفت

It is well known, however, that the same story has been treated by two poets of the fifth century of the Hijrah, 'Unsurī and Faṣīḥī, and by one of the tenth, Zamīrī, who lived at the court of Shāh Tahmāsp. See Hammer, Redekünste, pp. 42, 46, Wamik und Asra, Vienna, 1833, and the Oude Catalogue, p. 27

V. Foll. 52—67. Ghazals by Tūfān (see p. 808 *a*, iii.), Hātif, and Mushtāk.

Sayyid Aḥmad of Isfahan, surnamed Ḥātif, was a friend of Lutf '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, Mines de l'Orient, vol. II p. 307. See also Bland, Century of Ghazals, x, and Defrémery, Journal Asiatique, 5e Série, vol. VII. p. 130.

Mushtāk, whose proper name was Mīr Sayyid 'Alī, was also a native of Isfahan and a friend of Lutf 'Alī Khān, who collected his poems after his death. See Ātashkadah, fol. 194, and Riyāẓ ush-Shu'arā, fol. 442.

VI. Foll. 68, 69. Fragment of Majnūn and Laylā, a Maṣnavī, by Mirzā Ṣādiḳ Nāmī. See art. IV.

VII. Foll. 70—75. Ḳasīdah, by Ṭūfān, and some short pieces.

VIII. Foll. 76—128. Farhād u Shīrīn, by Vaḥshī. See p. 663 *b*.

IX. Foll. 128—146. Tarkīb-band in praise of 'Alī, and some shorter poems.

X. Foll. 147—162. دفع الشك والمين فى تحرير الفنين, an Arabic treatise on the poems called Zajal and Mawāliyā, by Tāj ud-Dīn 'Abd ul-Vahhāb ul-Ḫanvānī.

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. Muhammad, entitled ash-Sharaf, commonly called ar-Rāmī, حسن بن محمد الملقب بالشرف المشهور بالرامى

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-Fath Uvais Bahādur. At that date, however, Āzarbā'ijān, having been wrested from Ḳarā Yūsuf by Mīrzā Bāisunghur in A.H. 823, formed part of the empire of Shāhrukh.

Shaikh Uvais, of the Ilkānī 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 Auḥadi, 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 السحر. Compare Krafft's Catalogue, p. 21.

XII. Foll. 193—212. A treatise on rhyme, without title or author's name.

Beg. حمد بيحد و ثناي بيعد مر خالقى را كه زبان

The author frequently quotes the حدائق المجم of Shams i Ḳais, and, among late poets, Ṣā'ib, who died A.H. 1088.

XIII. Foll. 212—240. مجمع الصنائع, a treatise on poetical figures.

Author: Niẓām ud-Dīn Aḥmad B. Muhammad Ṣāliḥ uṣ-Ṣiddīkī ul-Ḥusainī, نظام الدين احمد بن محمد صالح الصدقى الحسينى

Beg. الحمد لله الذي انعم علينا وهدانا

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 معنوى. 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 الحكمه

XV. Foll. 247—255. An extract relating to some curious combinations of numbers, with diagrams. The heading is, باب سيم در ذكر شطرى از نوادر وغرايب اوضاع اعداد

XVI. Foll. 256—267. Moral sayings of 'Alī in Arabic, نثر اللآلى.

XVII. Foll. 268—277. Ghazals rhyming in Alif, by Mushtāḳ. See p. 813 *b*.

Add. 7722.

Foll. 202; 8¼ in. by 5¾; 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 Iṣfahānī (see p. 137 *a*), in the author's handwriting.

Beg. حمد بیحد عظمت کبریای 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 Fasls and a Khātimah, extracted from the معیار الادویه of Ḥājī Zain ud-Din 'Aṭṭār (see p. 469 *a*).

Beg. فصل اول در امتیاز مباز میان دوا و غذا

III. Foll. 44—62. Two extracts from the Tuhfat 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 Muhammad B. Zakarıyyā ur-Rāzi, by Muḥammad Ḥusain Ibn Karam 'Alī (see art. i.).

Beg. حسب الحاشی جناب سید عزیز القدر

The title of the Arabic work is دستور الطب فی سر الصناعة و ذر الساعة. See Uri, p. 288, xcii., art. 6.

Add. 7723.

Foll. 78; 7½ in. by 4¾; 19 lines, about 8 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 ستایش خداوند زمین 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. رساله فی المعراج, vol. iii. p. 443.

II. Foll. 15—48. A philosophical treatise on crafts and professions, their relative importance and mutual relations, endorsed کتاب معرفة الصنایع

Beg. الحمد لله . . . عرض از ابن رساله بیان حد صناعت است

In another copy, Add. 16,839, xxii, Amīr Abul-Ḳāsim ul-Fandarsakī, امیر 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 Ḳāti'). 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 Āsaf 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 Ṭāhir Nasrābādī, fol. 119 *a*, Amīn, Pādishāh Nāmah, fol. 425, Riyāẓ 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 صناعت, "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 Mahmūd, belonged to a family of Arab extraction settled in Ḥavīzah, a town of Khūzistān, and subsequently in Shīrāz. He went to India under Akbar, and became intimate with the Khānkhānān 'Abd ur-Raḥīm, to whom several of his treatises are dedicated. He died in Sūrat under Jahāngīr (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 Nafaḥāt, Rashaḥāt, and Gulshan i Rāz, and a commentary upon the preface of Tibyān, are mentioned. See Riyāẓ ul-Auliyā, fol. 169, and Riyāẓ ush-Shu'arā, fol. 330. Some of his tracts are noticed in the Jahrbucher, 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 Ẕikr, fol. 42 *b*. 2. Comments on the verse ولا اقسم بمواقع النجوم Coran, lvi 74, fol. 54 *b*. 3. Free-will and predestination, fol. 56 *a*. 4. Defence of Muḥyi ud-Dīn Ibn ul-'Arabī against 'Alā ud-Daulah (see p. 413 *a*), and Gisū Darāz (see p. 347 *b*), fol. 61 *b*. 5. Relation of the ideal man انسان كلى 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 6¾; 18 lines, 4¾ in. long; written in Nestalik; dated Rabī' II., A.H. 1033 (A.D. 1624). [Cl. J. Rich.]

I. Foll. 1—72. اخلاق شمسيه, a treatise on ethics, in prose and verse, by Ḥasan B. Rūzbahān, حسن بن روزبهان

Beg. احمدك يا ذا الجود والفضل و الاحسان

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 Akhlāḳ i Muḥsini (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. Gesellschaft, vol. xiii. p. 540, calls the author Ḥasan B. Rūzbahān Shīrāzī.

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 7¼; 23 lines, 5¼ in. long; written in Nestalik, in four gold-ruled columns, with two 'Unvāns, and 36 miniatures in Persian style; dated Ramaẓān, A.H. 1004 (A.D. 1596). [Cl. J. Rich.]

I. Foll. 1—64. Mihr u Mushtarī. 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, زمحرب رفده حا و میم تا دال

Copyist: نور الدین محمد لاهیجی

II. Foll. 65—121. Duval-Rānī Khiẓr Khān. See p. 612 *a*, xiv.

Copyist: عبد اللطیف 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-āmīz, 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 حرد مرحله پیمای فکر
قدرت باروی دوای فکر

The author, who designates himself only by his poetical surname Āfitāb آفتاب, mentions, as his models, the works of Niẓāmī, Khusrau, Jāmī, and lastly the Markaz i Advār of Faizī (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, چند دل من عم کرمان حورد, 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 Ḳaṣīdahs 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 ار نار عکبوت حطی که حلقه در او کام اژدهاست. One of the Ḳaṣīdahs fixes the period of the poet: it is addressed to the Ḳūrchī Bāshī Murtaẓā Ḳulī 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. سپاس شکربای احدیت بمثابه است که ادب آموزان

The letters are mostly written in the name of Ḥasan Khān, and of 'Abbās Kulī Khān, to whom the author appears to have acted as secretary.

Hasan 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 Ḳulī 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 نظیري نیشاپوري, 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-Rahīm 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, Blochmann, Ain Akbarī, p. 579, Haft Iḳlīm, fol 318, Badāoni, vol. iii. p. 355, Riyāz, fol. 457, and Ouseley's Notices, p. 252.

Contents: Ḳaṣīdahs, Tarkībs, 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'ẓam 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:

ادا ما شئت ان تحیی حیوة الحیی

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 Vahshī (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 Dīvān of Shāpūr. See p. 674 *b*.

Contents Kasīdahs, 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). دیوان شیخ علی نقی کمرهٔ, the Dīvān of Shaikh 'Alī Nakī, of Kamrah.

Beg. آنانکه از سرشك پیما بی حشر کسد

This poet and his brother Ulfatī came of the family of the Shaikhs of Kamrah, a borough situate near Jarbādkān, in Irac. 'Alī Nakī was the panegyrist of Shāh 'Abbās I. (A.H. 995—1038), and of Hātim Beg, who was that king's Vazīr during the early part of his reign. He is mentioned as still alive in the Haft Iklīm, a work written A.H. 1002. He died, according to Ṭāhir Naṣrābādī, 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 Oude Catalogue, pp. 91, 514.

Contents: Ḳaṣīdahs, fol. 30 *a*. Ghazals, in alphabetical order, fol. 64 *a*. Rubā'īs, fol. 117—127.

V. Foll. 128—154. Select Ghazals from the Dīvān of Fighānī (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; writtten 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 (Mīr 'Alī Shīr, p. 366 *a*), by whom are some Tarkīb-bands and a collection of Ghazals entitled عرائب 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 Nazm (see p. 48 *b*), fol. 2. Extracts from Khwānd Amīr on the early kings of Persia, fol. 6, from the Bahāristān and Yūsuf u Zulaikhā of Jāmī, fol. 7, from the Zij i Muhammad-Shāhī (see p. 460 *b*), fol. 16, from the Futūh Ibn A'ṣam (see p. 151 *a*), fol. 21, from the Makāmāt of al-Ḥarīrī, fol. 24, from Sa'dī, Ḥāfiẓ, Firdūsi, etc.

Add. 7938.

Foll. 49; 7¾ in. by 5; written in Dīvānī and Nestalik by different hands, apparently in the 16th and 17th centuries.

[Cl. J. Rich.]

Ghazals by Kātibī, Hilālī, Āhī, Aṣafī, Ahlī, Ḥāfiẓ, Jāmī, Shahīdī, Ḥairānī, Saifī, and Ḥairatī, foll. 23—33.

Ḳasīdahs by Kātibī, 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 5¼; 15 lines, 5½ in. long; written in cursive Nestalik; dated 'Azīmganj, 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. قصهٔ امیر المومنین 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 Ḥanafiyyah, 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; 9½ 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 Ikbāl-Nāmah (see p. 255 *a*), wanting the concluding notices on the Vazīrs and celebrated men of the reign.

Copyist: بختاور سنکه ولد منشی صاحب سنکه ملازم مهاراجه راندر کرهست بهادر

Add. 8919.

Foll. 86; 9¾ in. by 6¼; 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 Hātifī. See p. 652 *b*.

Add. 8991.

Foll. 161; 9½ in. by 5; 14 and 16 lines, 2½ and 4 in. long; written in Nestalik, apparently in the 17th century.

I. Foll. 2—126. The Shāhnāmah of Mirzā Kāsim Gūnābādī (see p. 660 *a*), wanting four leaves after fol. 97, three single leaves after foll. 113, 117, and 121, and about four at the end.

II. Foll. 127—140. An alphabetical series of Ghazals, by Ṭāhir, طاهر.

Beg. می طپم زیبی بالی تا پری کنم پیدا
در بدر همی گردم تا دری کم پیدا

The series is imperfect at the beginning, and has some other lacunes. The author names in one passage, fol. 135, Sāib Tabrizi, 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 Yūsufī. See p. 529 *a*.

Add. 9697.

Foll. 95; 8¾ in. by 6¼; 15 lines, 4 in. long; written in Shikastah-āmīz, about the close of the 18th century.

1. Foll. 1—16 Forms of official documents and civil contracts.

II. Foll 17—54. دستور الصبیان, the Munshi's manual, containing models of letters and official papers.

Author: Shaikh Anīs ud-Dīn, son of Kāẓī Na'īm ud-Dīn, of the town of Chanwah, Bardwān, شیخ انیس الدین ولد قاضی نعیم الدین ساکن قصبه چنوه

Beg. چون حمد و ثنای حضرت اوردگار بیچونه

The author was, in A.H. 1175, Munshī to Gandarbh-Dās, Nāib Zamindār of Hijlī. 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 6½; 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 Ḳaṣīdahs from the Dīvān of Sa'dī.

III Foll. 24—27. A fragment of Haft Paikar See p. 567 *a*.

Add. 10,579.

Foll. 271; 7¾ in. by 4¾; from 15 to 25 lines; written in Nestalik and Shikastah-āmīz, in India.

I. Foll. 1—48; dated Muharram, A.H. 1096 (A.D. 1684).

A commentary on some difficult verses of the first part of Iskandar Nāmah (see p. 568 *a*).

Author: Ḥāmid B. Jamāl Bukhārī ul-Ḥasanī ul-Jaunfūrī, حامد بن جمال بخاری الحسنی الجونفوری

Beg. حمد بی نهایت و سپاس بغایت مرحضرت

The work is dedicated to Farīd ud-Dīn Abul-Muzaffar Shīr Shāh (A H 946—952). It is mentioned in the St. Petersburg Catalogue, p. 439, under the title of کشف الدقائق.

II. Foll. 49—271; dated Sha'bān, A.H. 1149 (A D. 1736).

A commentary on some poems of Khāḳānī by Muhammad Shādiyābādī. See p. 561 *b*. This copy contains only 34 Ḳaṣīdahs.

Add. 10,587.

Foll. 34; 8½ in. by 4½; 13 lines, 2⅛ in. long; written in Nestalik and Shikastah-āmīz, dated A.H 1175 (A.D. 1761-2).

I. Foll. 1—9. Mi'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; 8¾ in. by 5; 19 lines, 3¾ in. long; written in cursive Nestalik, apparently in the 17th century.

I. Foll. 2—81. واقعات مشتاقی "Memorable events of Mushtāḳī," a collection of detached narratives and anecdotes relating to the sovereigns of the Lodi, Timuride, and Sūr dynasties.

Author: Mushtāḳī, commonly called Rizḳ Ullah, مشتاقی عرب رزق الله

Beg. حمد و ثنای مر پادشاهی را که خطبه احدیت

Shaikh Rizḳ Ullah, of Dehli, the eldest son of a well-known devotee, Shaikh Sa'd Ullah (the grandfather of Shaikh 'Abd ul-Ḥaḳḳ Dihlavī; 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 Ḳinnauj), who died A.H. 906. Rizḳ Ullah led the wandering life of a Fakīr, 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 Mushtāḳī. See notices of his life by his nephew 'Abd ul-Ḥaḳḳ, in Akhbār ul-Akhyār, foll. 142, 215, and in his memoirs, Or. 1696, fol. 84. Compare Riyāẓ ul-Aulyā, fol. 121, Tārīkh i Khānjahānī, 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*. Ibrahīm 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-Tavārīkh (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' us-Ṣanā'i'. See p. 814 *b*, xiii.

II Foll. 84, 85. Reply of Mullā Muhammad Ṭāhir Ghanī (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 Badāonī (see p. 222 *b*).

III. Foll. 85—103. Firdausiyyah, by Tughrā. See p. 742 *b*, ii.

IV. Foll. 104—121. Panj Ruk'ah and Minā Bāzār, by Zuhūrī. See p 742 *a*, v iv.

V. Foll. 122—134. كل كشتى, a Maṣnavī on the art of wrestling, by Mīr Najāt.

Beg. در كب عشق هر آن نامه كه دلخواه بود

Mīr 'Abd ul-'Āl Najāt, son of Mīr Muhammad Mūmin, a Ḥusainī Sayyid of Isfahan, is described as a skilled accountant and consummate wit. He began life as Mustaufī of the Ṣadr Mirzā Ḥabīb Ullah, discharged the same office in Astrābād, and was employed as secretary by Shāh Sulaimān and Shāh Sultān Ḥusain. He was about thirty years of age in A.H. 1076 (see Kisaṣ ul-Khākānī, 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 Zulālī (p. 677 *a*), Jalāl Asīr (p. 681 *b*), and Shaukat of Bukhārā (who lived in Khorasan and afterwards in Isfahan, and died A.H. 1107; see Mir'āt Jahānnumā, 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 بارخست

The poem has been elucidated in India by two commentators, Ārzū 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. سیرده بند, a satire by Hakim Sharaf ud-Dīn Shifā'ī, imperfect at the end.

Beg. ای صدر نشین کشنه در ایوان

Iskandar Beg, who calls the author Ḥakīm Timūr Shifā'ī, of Isfahan, speaks of him, 'Ālam-ārā, 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 Tahir, fol. 158, Mir'āt i Jahānnumā, fol. 362, Riyāẓ ush-Shu'arā, fol. 237, Ātashkadah, fol. 100, the Oude Catalogue, p. 570, and Haft Āsmān, p. 134.

Shifā'ī's Dīvān is described in the Vienna Catalogue, vol. i. p. 600.

VII. Foll. 141—168. Extracts from Nizāmī's poems and Firdūsī's Shāhnāmah.

VIII. Foll. 169—177. Love-letters of Duvalrānī and Khiẓr Khān, from the poem of Amīr Khusrau. See p. 612 *a*, xiv.

IX. Foll. 177—185. Extract from Vīs u Rāmīn, a Maṣnavī by Fakhrī Jurjānī.

Beg. حو رامین دبد 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-Fatḥ Muzaffar, of Nishāpur, who governed Isfahan for Sultan Tughrul, the founder of the Saljūḳ empire. See Guzīdah, fol. 242, Ḥabīb us-Siyar, vol. ii., Juz 4, p. 85, Haj. Khal. vol. vi. p. 468, and Haft Iḳlīm, 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 Niẓāmī'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 7¾; 15 lines, 4½ in. long; written in Nestalik, late in the 18th century.

I. Foll. 2—11. Life of Bībī Juliana, endorsed احوال بی بی حلیانا

Beg. ستایش و بیایش احدی را که صانع حز و کل

The author, گستن بروبت (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, Bībī 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 Muhammad 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 Muhammadī, fol. 277, in Rabī' I., A H. 1147), when a relative, Bībī Pasquale پسکوله, 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 Ḥazīn. See p. 381 *a*.

Add. 16,701.

Foll. 126; 8 in. by 5; 15 lines, 3 in. long; written in Nestaliḳ; dated Ẕulka'dah, the sixth year of Farrukhsiyar (A.H. 1129, A D. 1717). [Wm. Yule.]

I. Foll. 1—91. Ẕikr ul-Mulūk, by 'Abd ul-Ḥaḳḳ Dihlavī. See p. 223 *b*.

Copyist: عبد الحلیم حیرانادی

II. Foll. 92—126. Account of Aurangzīb's victories over Jasvant Singh and Dārā Shikūh, from the 'Alamgir Nāmah (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 السوارخ, a general history of Persia from Adam to A H 674

Author: Kāzi'l-kuzāt Nāsir ud-Dīn Abu Sa'id 'Abd Ullah B. Kāzi'l-kuzāt Imām ud-Dīn Abul-Kāsim 'Umar B. Fakhr ud-Dīn Abil-Ḥasan 'Ali ul-Baiẓāvī, قاضی القضاة ناصر الدین ابو سعد عبد الله بن قاضی القضاة امام الدین ابی القاسم عمر بن فخر الدین ابی الحسن علی البیضاوی

Beg. حمد بی نهایت و شکر بی غایت مبدعی را

The author, whose well known commentary upon the Coran (see the Arabic Catalogue, p. 64), has made the name familar 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 الممالک 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 Vafī bil-Wafayāt, fol. 99, A.H. 685 A later date, however, A.H. 692, is assigned to his death by al-Yāfi'ī (see Ḥabīb us-Siyar, vol. III, Juz 1, p. 77), and Ḥamd Ullah Mustaufī

who mentions the Niẓām ut-Tavārīkh as one of his sources, states that the author died after A.H. 710.

In a short preface written on the 21st of Muharram, A.H. 674, Baiẓāvī 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. Saffāris, 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'īlis, fol. 64 *b* Khwārazmis, 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 Ṣāḥib Dīvān 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 Baiẓāvī. 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 Niẓām ut-Tavārīkh 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 Krafft'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 Muhammadan conquest to A.H. 1133, by 'Abd ullah Yaḳīn, عبد الله يقين

Beg. لحمد الله الذي سلطانه فى الدهر دام
بفعل ما شاء فى 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 Chākui Purlās چاكوى پرلاس, the grandson of Ḳarāchār, and gives A.H. 1133 as the date of composition.

Shāh Yaḳīn is mentioned in Hamīshah 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. مراة المراتب واسباب المعفرة, a treatise on the attributes of God as expressed by His names.

Author: Bāyazīd [B.] Ibrāhīm, بايزيد ابراهيم.

Beg. حمد بى قياس وسپاس بى انتها مر حضرت

The work is divided into several sections called مردبة. The present copy appears to be of the 16th century.

Add. 16,779.

Foll. 583; 10¼ in. by 6½; 17 lines, 3½ 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. Dīvān i Ṣhams i Tabrīz. See p. 593 *a*.

Beg. اي طاران قدس را عشمت فزودهٔ بالها
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'is, fol. 578 *b*.

The margins, which form a consecutive text, contain:—

II. Foll 3—151. The Dīvān of Sanā'ī (see p. 551 *a*), with a prose preface beginning: سپاس و ستایش مدعی را که بسخن پاك سخن دان

The author states that he had been induced to collect his poem by the instances of his friend, Ra'īs Aḥmad B. Mas'ūd.

The Dīvān begins on fol. 12 *a*, with a long Ḳaṣīdah, the first line of which is

طلب ای عاشقان خوش رفتار
طرب اي دلكوان شرين كار

This poem is quoted by Daulatshāh, fol. 50 *a*, and in the Haft Iḳlim, fol. 132.

III. Foll. 155—166. Some Ghazals by Amīr Sayyid 'Alī Hamadānī, who uses both 'Alī and 'Alā'ī 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 Muhammad Nūrbakhsh, who has been already mentioned, p. 650.

Beg. زتاب عکس رویت شد حور سرکشته هر جای

At the end are some Rubā'is, fol. 175 *b*, and Maṣnavis, fol. 176 *b*.

V. Foll. 187—319. The Dīvān of Ḳāsim i Anvār. See p. 635 *b*.

Add. 16,800.

Foll. 63; 5¾ in. by 3; 11 lines, 1¼ 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 Silsilat uz-Zahab. See p. 644 *b*.

II. Foll. 56—63. جميليه, "Jamīliyyah," a tract, in Maṣnavī rhyme, on the filiation of the Nakshabandi order.

Beg. بعد حمد حدا و نعت نبی
كوش كن در رهٔ حدا طلبی

The author, whose name does not appear, enumerates five successive heads of the order from Khwājah Aḥrār, 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: بكتابت چو آمد ابن منظوم بجميليه كردمش موسوم

Sir Gore Ouseley's name is written on the first page of the MS.

Add. 16,806.

Foll. 89; 9½ in. by 5¾; written by various hands, apparently in India, in the 17th and 18th centuries. [Wm. Yule.]

I. Foll. 1—18. نصاب الصبيان, an Arabic-Persian vocabulary. See p. 504 *a*.

II. Foll. 19—69. A portion of the Dīvān of Ḥāfiz, extending from letter ش to ي.

III. Foll. 70—77. An extract headed فصليست در رواياب و دعلها و نصايح, and beginning with an anecdote relating to Anīsī Shāmlū, a poet who lived at the court of 'Alī Ḳulī Khān, governor of Herat, and died in Burhānpūr, A.H. 1014 (see Blochmann, Ain i Akbari, p. 578) It consists chiefly of Muḳaṭṭa'at by Ibn Yamīn (Amīr Fakhr ud-Dīn Maḥmūd of Faryūmad, who died A.H. 745; see Takī, Oude Catalogue, p. 18),

and of miscellaneous anecdotes classed under the headings of modesty, meekness, justice, beneficence, patience, and love.

IV. Foll. 78—89. Ṭarīk 5 of Kism I. of the Tuhfat ul-Mūminīn (see p. 476 *b*).

The volume bears the stamp of General Claud Martin (see p. 2 *a*).

Add. 16,819.

Foll. 217; 9½ in by 6¼; from 21 to 24 lines, 4¾ in. long; written in Shikastah-āmīz, about A.H 1152 (A.D. 1739). [Wm. Yule]

I. Foll. 1—4. Extracts from Akhlāk i Mansūrī اخلاق منصورى, by Mīr Ghiyāṣ ud-Dīn Manṣūr.

The author was the son of the celebrated philosopher Mīr Ṣadr ud-Dīn Muhammad of Shīrāz. He held for some time the office of Sadr under Shāh Tahmāsp, but resigned it in consequence of his orthodoxy having been impugned by the Mujtahid Shaikh 'Alī B. 'Abd ul-'Āl, and retired to Shīrāz, where he died A.H. 948, leaving numerous philosophical and scientific works enumerated in the Majāhs ul-Mūminīn, 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-Jīnān, ابواب الجنان, an ethical work based on the Coran and the moral precepts of the Imāms, by Mīrzā Muhammad Rafī' Vā'iz Kazvinī, who died about A.H. 1105; see p. 698 *a*

The work, which is divided into a Mukaddimah 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 Mīrzā Bīdil; see p. 745 *b*.

IV. Foll. 81—86. Lavā'ih by Jāmī; see p. 44 *a*.

V. Foll. 89—95. میرزا نامه, the book of the Mīrzā, or perfect gentleman, containing rules of good manners.

Beg. فلمی سرکنم بنام حدا میرزا نامه 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 Khalīl 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 (lakab) مخلص. Several letters addressed by him to Zīb un-Nisā Begam, the eldest daughter of Aurangzīb, seem to show that he was attached to that princess's service. There is also one written to her brother, Shāhzādah Muhammad A'ẓam, fol. 142 *a*, and another to Aurangzīb's head secretary, Mullā Makhdūm Fāẓil Khān, fol. 147 *a*. That amīr received the title of Khān in A.H. 1095, and died in 1099. See Māaṣir 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 Jahāngīr 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 حدا 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 فوايد احيار.

The rest of the volume is occupied by short poetical pieces, Persian and Hindustanī, and miscellaneous notices relating to medicine, the interpretation of dreams, and astrology.

Add. 16,821.

Foll. 131; 7 in. by 4⅝; 15 lines, 2⅝ 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 الرباعيات, a commentary by Jāmī on Sufi Rubā'is

Beg. حمدا لاله هو بالحمد حقين
در بحر دوائش همه ذرات غرقين

The author, who gives his name at the end, states in the preface that in his Rubā'is 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; 9½ in by 6; 15 lines, 3⅞ in. long; written in Nestalik; dated Zulḥijjah, A.H. 1215 (A.D. 1801). [Wm. Yule.]

I. Foll. 1—92. تكميل الايمان و تقوية الايقان
An exposition of the Sunnī creed.

Author: 'Abd ul-Ḥakk B. Saif ud-Dīn ut-Turk ud-Dihlavī ul-Bukhārī, عبد الحق بن سيف الدين الترك الدهلوى البخاري (see p. 14 *a*).

Beg. الحمد لله الذى هدانا 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 اعتمال ربع مجيب

Author: Nūr (B.) Sirāj, نور سراج

Beg. حمد بي نهايت علمي‌را و ثناي بي غايت

It is divided into an introduction, nineteen Bābs, and a Khātimah.

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 حنس حمد واهب حالق دره را سزد

A doxology of four lines is followed by this heading:

طبقه سيوم در ذكر احوال سلطنت شير شاه سور از قوم لودى 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 Fatḥ Chand, son of Udit Rāi, a Kāyath of Balgrām.

Beg. بعد از حمد بيعد 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 Ṣāḥib.

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 انکه او نامی ندارد
نهر نامی که خوانی سر نرآرد

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 Fakirs 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 Ansārī (see p. 35 *a*); dated Zulḥijjah, 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. تسمك القدوس قدّسنی منّی الهی این چه فضل است

It is endorsed رسالهٔ سبد علی همدانی. See p. 447 *b*.

Add. 16,832.

Foll. 442; 11 in. by 6½; 19 lines, 3¾ in. long, written in Naskhi, Nestalik, and Shikastah-āmīz, from A.H. 1165 to 1174 (A.D. 1751—1761). [Wm. Yule.]

Sufi and Shi'ah tracts, in Arabic and Persian, collected and transcribed by Sayyid 'Alī Nakī Khān B. Sayyid Abu Ṭālib ul-Ḥusainī ul-Mashhadī, who dates successively from Radaulī, Lucknow, Faiẓābād, Ilāhābād, Aḥmadnagar, Fatḥpūr, 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 العلیه.

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 الیقین فی معرفة رب العالمین, a treatise, in eight Bābs, on God and His attributes, man's free will, and future life, by Maḥmūd Shabistarī (see p. 608 *b*, and Haj. Khal., vol. iii. p. 79).

Beg. اي پیدا تر از هر پیدائی و ای اشکارتر

II. Foll. 22—24. رقعات نازند بسطامی, letters on Sufi subjects, ascribed to Bāyazīd Basṭāmī (Abu Yazīd Ṭaifūr, who died A.H. 261; see Ibn Khallikān's translation, vol. i. p. 662, Nafaḥāt ul-Uns, p. 62, and Majālis ul-Mūminin, 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 معان نیست چو من شیدائی

IV. Foll. 34—62. Commentary of Jāmī on the mystic poem of Ibn Fāriẓ. See p. 808, Add. 7649, ii.

V. Foll. 62—73. Jāmī's Lavā'iḥ. 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 Valī (see p. 634 *b*).

Beg. الحمد لله الذى عيّن اعيان العالم تعيين وجوده

VII. Foll. 77—81. مجمع الاسرار, a Sufi tract in thirteen sections called 'Asrār,' by the same author.

Beg. از صداء و از معاد بشنو حبرى

VIII. Foll. 81—86. شرح فاتحة الكتاب, a commentary upon the Fātiḥah, by the same.

Beg. الحمد لله الذى نوّر 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. سپاس وستائش مى ايزدها روزدكارى را سزاست

Mullā Ṣadr ud-Dīn Muḥammad B. Ibrāhīm Shīrāzī, commonly called Mullā Ṣadrā, a pupil of Mīr Bāḳir 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 Zīnat ut-Tavārīkh, fol. 554, and Gobineau, Religions de l'Asie, p. 84. He is often confounded with Mīr Ṣadr ud-Dīn Muḥammad B. Mīr 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. الوارداب القلبية, an Arabic tract by the same writer; see the Arabic Catalogue, p. 401.

XI. Foll. 133—137. ده قاعده, the ten rules of contemplative life, by Amīr Sayyid 'Alī Hamadānī (see p. 447 *b*).

Beg. حمد و ثناى نا متناهى پروردكارى را كه استحكام

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 Afẓal ud-Dīn Kāshī.

Beg. الحمد لله رب الارباب و مسبب الاسباب

Afẓal ud-Dīn Muḥammad, of Kāshān, a renowned Sufi and poet, is mentioned in the Ātashkadah, fol. 107, as a contemporary of Naṣīr ud-Dīn Ṭūsī, who composed verses in his praise, and who was, according to the Riyāẓ ush-Shu'arā, fol. 13, his sister's son. He died, as stated by Takī Kāshī, Oude Catalogue, p. 17, A.H. 707. The following works are ascribed to him in the Haft Iḳlīm, fol 384: جاودان نامه, روء انجام نامه, مدارج الكمال, 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'is of Afẓal Kāshī are mentioned in Ouseley's Catalogue, No 90.

The present tract is avowedly derived from the Kīmiyāi Sa'ādat 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. سپاس بيقياس دارحدائى را سبب انكه هيچ عقل را

The author wrote it, as stated in the preface, some time after his Akhlāḳ i Nāṣirī (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. كلمات مكنونه, one hundred sayings of Imāms and Sufis, in Arabic, with comments in Persian prose and verse.

Author: Muhammad B. Murtaẓā, called Muhsin, محمد بن مرتضى المدعو بمحسن

Beg. الحمد لله الاول فى احرنته الاحر فى اوليده

Muhsin, of Kāshān, whose original name was Muhammad 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 tracts on theological subjects, besides a Dīvān of ten thousand lines. He died in Kāshān after A.H. 1090. See Zīnat ut-Tavārīkh, fol. 554, Kisas 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-Ni'matullāhī, سيد جعفر الروحى النعمت اللهى

Beg. الله لا اله الا هو الحى القيوم 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 Nasīr ud-Dīn Ṭūsī (see art. xiii.).

Beg. ربنا لا تزغ قلوبنا بعد اذ هديتنا

This work, which is designated in the preface as تذكرة, is headed آثار و الهام. It is divided into twenty chapters (Faṣl).

XVII. Foll. 322—330. Refutation of a work entitled كشف العطا, 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 Muhyu-d-Dīn B. Ghulām Ashraf, poetically surnamed Rif'at, علام محيى الدين بن غلام اشرف المخلص برفعت

Beg. الحمد لله رب العالمين ... اما بعد فقير حقير علام محيى الدين

In the table the work is called رفع شبهه عبد العزيز

XVIII. Foll. 330—344. Three Arabic tracts; see the Arabic Catalogue, p. 401, articles vi.—viii.

XIX. Foll. 344—360. مدارج الكمال, a Sufi work in eight sections called كشاش.

Author: Bābā Afẓal Kāshī.

Beg. اما كشاش در اول كه كوهر 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 الذى نوّر 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 روانجام نامه, in three chapters, by Bābū Afzal Kāshī (see above, art. xii.).

Beg. الحمد لله اصله الحمد و ولبه و منتهاه

XXIV. Foll. 391—415. See the Arabic Catalogue, p. 401, art. ix.

XXV. Foll. 415—442. حاودان نامه, a metaphysical tract on self-knowledge and on the beginning and end of being, in four chapters, by Bābā Afẓal Kāshī (see above, art. xii.).

Beg. لحمد لله رب العالمين ... ندانكه ان نامه انست ارما

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-Dīn ul-'Āmilī; see p. 679 *a*.

XXIX. Foll. 95—100. شير و شكر, "Milk and Sugar," a Ṣufi poem by the same, with a short prose preface.

Beg. اي مركز دايرهٔ امكان
اي زبدهٔ عالم كون و مكان

It is mentioned among Bahā ud-Dīn'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'āt of Fakhr ud-Dīn 'Irāḳī (see p. 594 *b*).

Beg. سپاس و ستايش پرورد كاري را كه پرتوى از لمعات

The commentary is called in the subscription ضو اللمعات. In another copy, Add. 16,839, fol. 56, the author's name is given. It is Ṣā'in ud-Dīn 'Alī Tarikah (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 Ni'mat Ullah Valī (see p. 631 *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'āt of Fakhr ud-Dīn 'Irāḳī (see p. 594 *b*).

Beg. الحمد لله ادي نور وحه حبيبه تجليات الجمال

Passages of the text marked with the letter ع (*i.e.* عراقی) alternate with comments distinguished by the letter ن (*i. e.* نعمه الله).

III. Foll. 61—100. A commentary on a portion of the Fusūṣ ul-Ḥikam of Muḥyi ud-Dīn Ibn ul-'Arabī (see Haj. Khal., vol. iv. p. 424).

Beg. بدان اي سالك مسالك طريقه كه بربدان اهل حقيقه

IV. Foll. 101—118. Explanation of some difficult verses in the same work.

Beg. الحمد لله والصلوة ... يا اخي ايدك الله بروح الارواح اعلم

V. Foll. 119—128. Another commentary upon the same work, endorsed حواهر درجمه نقوش فصوص الحكم

Beg. الحمد لله . . . حمدی که سزای او بود او کوید

VI. Foll. 129—168. A Persian paraphrase of the Iṣṭilāḥāt us-Ṣūfiyyah of Kamāl ud-Dīn 'Abd ur-Razzāḳ Kāshī, endorsed شرح اصطلاحات وسیط شیخ کمال الدین عبد الرزاق کاشی, see the Arabic Catalogue, p. 400 *a*.

Beg. سپاس بی قیاس حضرت واحب الوجودی 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 تحقیق 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 سنريهم آياتنا فى الآفاق

IX. Foll. 181—189. A metrical paraphrase of the Sufi aphorisms, واردات, of Imām 'Abd Ullah Yāfi'ī, by his disciple Ni'mat Ullah Valī, with the heading ترجمات واردات امام عبد الله يافعى

Beg. الحمد لله . . . ادن عنايت بين كه باما كرد الطاف حدا

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. Maṣnavīs of Shāh Ni'mat Ullah. The first has the heading تراش نامه, and begins:

ای نهانی طالب فقر و ادب
کرطلبکاری سیا از خود طلب

XII. Foll. 198—206. Short tracts endorsed: بشارب نامه در میان ذوی, 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 'Irāḳī (see p. 594 *b*), مصطلحات صوفیه شیخ عراقی

Beg. شکر و سپاس موجودرا که اعیان اشیارا

XIV. Foll. 212—246. Tracts endorsed: رساله, رساله در تطبیق انفس و آفاق, جامع لطائف, رساله تسویه آدم و نفخ روح, اصول عشره در طریق سلوك, اعتقادات, سوال مکمل و جواب امام, رساله درزجیه لوایح, کنج العارفین, رساله در تحقیق مناقب.

XV. Fol. 247. Filiation of the Fakir's cloak of Aḥmad Shāh, نسب خرقه احمد شاه. Aḥmad Shāh Bahmanī, who reigned A.H. 825—838, had sent a deputation to Ni'mat Ullah Valī with the request to be admitted as one of his disciples. See Firishtah, vol. i. p. 433.

XVI. Foll 248—256. A tract entitled رساله تحقیقات

Beg. لحمد 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 Tirmizī, جواب سوالهای امام على حكيم ترمذي, translated from the Arabic.

XVIII. Foll. 270—276. رسالة البيان, an exposition of the Sufi doctrine, by Ni'mat Ullah.

Beg. لحمد لله . . . ابتداء سخن دنام 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 نزلات خمس

Beg. لحمد لله الذى تجلى لذاته باحديته

XXI. Foll. 332–335. Answers to the questions of Sulṭān Sikandar, رساله در جواب سوالهاي سلطان سكندر.

Mīrzā 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 Valī, مناقب حضرت شاه نعمه الله ولى

Author: 'Abd ul-'Azīz B. Shīr Mulk B. Muḥammad Vā'iẓī, عبد العزيز بن شير ملك بن محمد واعظى

Beg. سپاس و ستايش بيحد و قياس مر حضرت

It is dedicated to 'Alā ud-Dīn Aḥmad Shāh B. Aḥmad Shāh Valī Bahmanī (see art. xv.), who reigned from A.H. 838 to 862.

XXIII. Foll. 463–473. A tract entitled "Revelations," رساله مكاشفات

Beg. يا حبيبى من انت و من هو لست انا

XXIV. Foll. 475–486. A tract on the degrees of spiritual ecstasy, مراتب الرديه

Beg. لحمد لله . . . سخن ار ذوى رد ميكوم

XXV. Foll. 487–510. The conventional terms of the Sufis اصطلاحات صوفيه, by Kamāl ud-Dīn 'Abd ur-Razzāḳ 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 Ramazān, 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 داور

Author: Muḥammad Ḳāsim B. 'Abd ul-Ḳādir Tūnī, محمد قاسم بن عبد القادر تونى

Beg. اسم سامى اختر تابغ نطر اوج تقدس داب

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. كتاب مناظرات خمس ار تاليف محقق كامل خواجه صادن الدس على تركه اصفهانى اول مناظرة عقل با عشق دوم مناظرة وهم با عقل سوم مناظرة وهم با خيال چهارم مناظرة سمع با نصر بنجم مناظرة عاشق با معشوق

Five contests, or allegorical debates, by Ṣā'in ud-Dīn 'Alī Tarikah (see p 42 *a*), viz. between reason and love, opinion and reason, opinion and fancy, hearing and sight, lover and beloved.

Beg. لحمد لله الدي رنب نظام دره 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 قابليه. 5. On three schools of Sufism, رساله اطوار ثلثه. 6. On the end, رساله انجام. 7. On the splitting of the moon, رساله شق قمر. 8. Commentary upon the Lama'āt (see p 831 *b*, art. xxxi.).

IV. Foll. 62–66. مخمس, a tract in praise of Muhammad and 'Alī, and a Kasīdah in praise of Imām Riẓā, both by Mirzā Kāsim Tūnī (see art. i.).

V. Foll. 66–69. صحت ومرض, "Health and Disease," a Sufi tract by Fuzūlī.

VI. Foll. 70–71. The fourth Faṣl of Kanz ul-'Ulūm, treating of Sīmiyā, in Arabic. See the Arabic Catalogue, p. 463 *b*.

VII. Foll. 72–78. رساله افسام موجودات a

metaphysical tract on the categories of beings, by Naṣīr ud-Dīn Tūsī (see p. 525 *b*).

Beg. قال مولانا سلطان الحكما ... 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 اردو نوع حالی نبود تا دانستی

IX. Foll. 84—90. حق الیقین, by Shaikh Mahmūd Chabistarī. See p. 828 *a*, Add. 16832, i.

X. Foll. 90—96. شرح رباعیات, a commentary by Jāmī on his Sufi Rubā'īs. See p. 827 *a*.

Beg. حمدا لاله هو بالحمد حقیق

XI. Foll. 96—112. شرح رباعیات, a commentary by Jalāl ud-Dīn Muhammad Davānī (see p. 442 *b*), on his Sufi Rubā'īs.

Beg. حمدا لاله شمل الخلق الاله
لا معبود سواه بل لیس سواه

XII. Foll. 112—119. Arabic tracts. See the Arabic Catalogue, p. 454 *a*, iii., iv.

XIII. Foll. 119—121. Sufi Rubā'īs by Salmān, Mīr Husaini, Jāmī, and Muhammad Dihdār (see p. 816 *a*).

XIV. Foll. 121—132. Arabic tracts; see the Arabic Catalogue, p. 454, artt. v.—vii.

XV. Foll. 132—145. A treatise on crafts by Mīr Abul-Kasim Fandarsakī. 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. طرح الحكما, a short account of ancient sages and philosophers.

Beg. سپاس و ستایش حکیمی راکه اول نبی اولست

XX. Foll. 170—194. Forty Hadīṣ (see the Arabic Catalogue, p. 455, xiv.), and miscellaneous extracts.

XXI. Foll. 194—201. Ausāf ul-Ashrāf by Nasīr 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. كتاب نفس, the Book of the Soul, in three Makālahs, purporting to be translated from Aristotle.

Beg. چنین گوید دانای یونان که دانش ار چیزهای خوب و گرامی است

XXIV. Foll. 226—234. Madārij ul-Kamāl. See p. 831 *a*, xix.

Beg. الحمد لله رب العالمین ... خداوند نفرونی خود و فروع وجودت

XXV. Foll. 234—238. مقصد الاقصی, a treatise on Sufism, in eight chapters (Fasl).

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 شخن اهل تصوف در معرفت باب حداى تعالى

XXVII. Foll. 249—297. Miscellaneous extracts, with short Sufi and cabalistic treatises.

XXVIII. Foll. 297—344. حدواب, a treatise on the mystic meanings of the detached letters in the Coran.

Author. Muhammad Bākir Dāmad, محمد باقر داماد

Beg عمان عمان لم تكنهما قلم

Mīr Muḥammad Bākir, a native of Astrābād, received the surname of Dāmād from his father Mīr 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 علم دس را مرده داماد He left numerous works, such as صدرة, شرح كليني, اهى المسن, صراط المستقيم, انفاطات, المستهى, نسمات, the present work, and others, besides some poetical compositions in which he assumed the name of Ishrāḳ. See 'Ālam-ārā, 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 حدود, and a large number of sections termed ميعات.

XXIX. Foll. 344—360. Arabic tracts. 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. [Wm. 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 دورة. It consists chiefly of extracts from the writings of Sayyid 'Alī Hamadanī.

III. Foll. 157—161 A notice on Sayyid Muhammad Tālakānī and his spiritual pedigree, by his disciple 'Alī Muhibbī, علی المخلص محمی

The subject of the notice was a disciple of Muhammad Nūrbakhsh, 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 مكتوبات

Beg. با مهدسان كاركاه بعدر نوش صور

V. Foll. 169—171 Spiritual pedigree of Sharaf ud-Dīn Maḥmūd Mazdakānī, the Shaikh of Sayyid 'Alī Hamadānī

VI. Foll 172—178 A tract on the Ziḳr, with the heading اصناد اوراد فتحيه عن احد من المرددين

VII. Foll 179—187. On the bodily and moral features of man, در معرفت صورت و سيرت انسان

Beg. حمد و سپاس و ثناي نى مناس حضرت صانع حكيمرا

VIII Foll 188—199. Ghazals by Sayyid 'Alī Hamadānī.

IX. Foll 200—207. Rules to be observed by disciples and devotees, در بيان اداب مبتدى و طالبان حضرت صمدي

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 امیرده, fol. 218. رساله دائوده, fol. 223. ده قاعده, fol. 225. مکارم اخلاق, fol. 228. کشف الحقائق, fol. 230. مشارب الاذواق, fol 235. رساله اعتقادده, fol. 243. رساله کتاب درویشیه, fol. 248 رساله فتوحیه, fol. 254 رساله مسامده, fol 262. شرح مشکل حل مشیده, fol. 270.

XI. Foll. 276—279. صفه الآداب, rules of Sufi life, in seven Bābs, by Najm ud-Dīn Kubrā

This celebrated saint, a native of Khīvah, died, according to the Nafaḥāt ul-Uns, p. 480, A.H. 618.

XII. Foll. 279—299. Seven tracts by Sayyid 'Alī Hamadānī, five of which have the following headings: رسالت حضرت اسماء حلیه, fol. 291. رساله خطبه امیرده, fol. 292. رساله حواطرده, fol. 292. رساله صادات دامه, fol. 296. رساله مناجات, fol. 298.

XIII Foll. 299—325. Three collections of Hadīṣ, 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 توبة, in four Bābs.

Beg. حمد و ثنای نا متناهی حضرت حکیمی‌را که حقائق 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 اشرح لي صدری و یسر لی 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 متناهی آن فاطر حکیم را که اشعهٔ 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 نزورق ورق اصداق نصابر اولی الابصار

XIX. Foll. 399—405. Three tracts, headed رساله دائوده, ده 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-Faẓl. See p. 396 *a*.

Author: Shaikh Muḥammad 'Alī Fārūkī, شیخ محمد علی فاروقی

Beg. الحمد لله علی کل حال والصلوة و السلام

The work, which is dedicated to Jahāngīr, was completed, as stated in the preface, in A.H. 1035.

II. Foll. 95—126. مفتاح الاحلاق, an alphabetical glossary of Arabic words and phrases in the Akhlāḳ i Nāṣirī (see p. 441 *b*).

Author: 'Abd ur-Raḥmān B. 'Abd ul-Karīm 'Abbāsī Burhānpūrī, عبد الرحمن بن عبد الكريم عباسي برهانپوري

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. شكر حدا كز كرم و لطف ان
چند لغت چون درر بنظم 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 در اندازي, a treatise on archery, in Maṣnavī rhyme.

Beg. چو از دور حامه كمانرا كشى

According to a short preamble the tract had been originally written in prose by a man called Shahbāz شهباز, for the Shāhzādah, son of the sovereign of Irac, شاهزاده والا نژاد والى 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. بظر فيض اثر بر دارندهٔ سند جاه وجلال

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. ذكر احوال نادر شاه راوي ان اخبار چنين نقل ميكند

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 Muzaffar Khān.

Beg. عرضداشت پسر علام ندوى زميں عبوديت

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 Muzaffar Khān, of Bārhah, 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 Zamindār 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 محملى از احوال و اوضاع حكت سكه پنهايه

The author, who had been attached to the expedition of Khānjahān as official newswriter (see fol. 130 *b*), states at the end that Jagat Singh was then in the districts of Kandahār 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 جوجهار سنگه بوندیله, an account of Jhojhār Singh Bondelah, Rājah of Ūnchah, by Shaikh Jalāl Hisārī

Beg ار جمله وقایع و سوانحه کاله که در عهد دولت

This notice begins with a sketch of Jhojhār's predecessors, and in particular of his father Barsingh Deo, the murderer of Abulfaẓl, and of the early career of Jhojhār. It dwells chiefly on the expedition sent against him by Shāhjahān under command of Sayyid Khānjahān, 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 Jhojhar Singh in Maāṣir ul-Umarā, fol 251, and Taẓkirat ul-Umarā, fol. 136. Compare Thornton, East India Gazetteer, under 'Oorcha and Bundelcund'

IV Foll 146—166. کوالیار نامه, a history of Gwahyor from its origin to A.H. 1055, by the same author

Beg حمد صانعی حداوند شوکت که طلعه مس

The author states at the end, fol. 160 *a*, that he had spent his life as secretary in the service of Sayyid Muẓaffar Khān, entitled Khānjahān, who had been in command of Gwahyor 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 Shahjahan began in Jumāda II, A H. 1052).

In the preface, foll. 146 *b*—148 *a*, the author, after mentioning the most remarkable buildings erected at various times in Gwahyor, and the holy men who dwelt there, states that he had taken the present account from a Hindi work, in which an old Brahman called Siyām had written down the local traditions.

At the end is found a subsequent addition, foll. 160—166, in which the author records the death of Khānjahān in A.H. 1055, and the appointment of his successors Sayyid Sālār and Sayyid 'Ālim. This is followed by an account of the assassination of Ṣalābat Khān by Amar Singh, a Rathor Rājpūt, in A H 1054.

It has been already noticed, p. 304 *a*, that a later history of Gwahyor, by Hirāman, has been almost entirely transcribed from the present work.

Add. 16,863.

Foll. 430; $6\frac{1}{2}$ in. by $4\frac{1}{2}$; 18 lines, $2\frac{3}{4}$ in. long; written in small Nestalik, dated Hūgli, Rabī' I., A H 1123 (A D. 1711).

[Wm. Yule.]

I. Foll 1—83 چهارچمن نرهمن, "The four parterres of Barahman (Chandarbhān)," or memoirs of the author's life and time, with specimens of his poetical compositions See p. 397 *b*.

Beg. چمن اول مشتمل بر سیرانی و شادانی همیشه بهار

The work was written shortly after A.H. 1057; the restitution of Balkh to Naẓr Muhammad, 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 Ṣūbahs 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. رقعات ابو الفضل, familiar letters of Abul-Faẓl 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 العطایات

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—429 Anvār i Suhailī. See p. 756 *a*.

Copyist: دشاتهه درهس كشميرى

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'īl Razzāz Khūzī, شيخ ابو العز بن اسماعيل رزاز خوزى

Beg. تفحص كردم اركتابها مقدمان وعلماء ماهران

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-Fath Maḥmūd B. Muḥammad Kizil Arslān, ابوالفتح محمد بن محمد قزل ارسلان زعيم ديار (Kizil Arslān B. Ildiguz, Atābak of Āẕarbāijān, 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, Nāṣir Abul-'Abbās Aḥmad, Amīr ul-Mūminīn (A.H. 575—622).

The work is divided into six sections نوع, comprising altogether fifty figures شكل. They treat of the following subjects:—1. Hour-glasses, فكان (Arabic سكام; 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, اباريقها 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. حوان نعمت, an Indian cookery book, consisting of detached receipes, without preface or author's name.

Beg الحمد لله ... اما بعد حق حل جلاله و عم نواله درس ابن حوان 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 Muhammad Ja'far Shāmlū, محمد جعفر شاملو

Beg. حمد و سپاس نعمد و عد حالقى را سراست

It was written by desire of the Safavi prince, Abul-Fath Sultān Muhammad 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 Muhammad Beg Khān Hamadānī in India, but that for twenty-five years in middle life he had followed Ahmad Sultān 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. Muhammad Beg Khān Hamadānī, afterwards Iftikhār ud-Daulah Fīrūz 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 Ḳandahār 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; 8¼ in by 4½; 14 and 16 lines, 4½ in. long; written in Shikastah-āmīz; dated A.H. 1169 (A.D. 1755).

I. Foll. 17—55 مختصر شافی, a manual of medicine and astrology.

Author: Fakhr ul-Islām (?) B. Ḳuṭb ud-Dīn un-Nassābah ul-Ḥusainī ul-'Ubaidī ul-Arghandī ul-Khurāsānī, [الاسلام] فخر الاسام بن قطب الدين النسابه الحسينى العبيدى الارغندى الخراسانى

Beg. حمدو سپاس بی قیاس محمده بارگاه بادشاهی سرد

The work is dedicated to a sovereign designated as Shāh Ḥasan, described as conqueror of the realms of Cæsar and Khāḳān, فاتح ملك قيصر و خاقان (probably Shaikh Ḥasan Īlkānī, who reigned A.H. 737—757).

It is divided into a Mukaddimah, two Maḳṣads, and a Khatimah, as follows:—Mukaddimah treating of the pulse, hygiene, humours of the body, etc., in twelve Faṣls, fol. 25 *a*. Maḳṣad I. Treatment of diseases, in ten Bābs, fol. 28 *a*. Maḳṣad 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'ī (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 حلى لكل داء دواء

We learn from a Kit'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 مدافع of natural substances, foll. 196—211, described at the end as abridged from the Ṭibb Dawā'iyah of Ḥakīm Ismā'īl, physician of Timūr, انتخاب طب دوائه حكيم اسمعيل تيمور شاهى

Add. 17,958.

Foll. 63; 8¼ in. by 5¼; 15 lines, 3¼ 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 Manṣūr B. Nizār al-Ḥākim Billah (more correctly al-Ḥākim Bi Amr-illah) ابو علی منصور بن نزار الحاکم بامر الله

Beg. الحمد لله . . . اما بعد بدانکه در ملك نشست وبوزده سال

It is stated in a short preamble that al-Ḥākim, 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 تعوید الحاکم 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 ملوع وترکیب

Add. 17,967.

Foll. 78; 9 in. by 6½; 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 Munshī Ghulām Muhammad, 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 6¾; from 17 to 21 lines, about 4 in. long, written in Nestalik; dated Rabī' I., the 5th year of 'Ālamgīr 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 Lā'ldās and Dārā Shikūh on the life and doctrine of Hindū Fakīrs, انتخاب حوالت و سوال دارا لعلداس وبادشاه رادة حی پروة دارا شکوه

Beg اول انکهار ورود کلمه معطمه ادم در بهشت مردود

A copy is mentioned by Prof Palmer in his Catalogue of King's College Library, No. 14.

Add. 18,417.

Foll. 23, 7½ in. by 4½, 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, 7¼ 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 Lucnow, 1798."

Add. 18,870.

Foll. 411; 9½ in. by 5¾

I. Foll. 2—143; 15 lines, 3¾ in. long; written in Nestalik; dated Ḥaidarābād, 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: Ḥakīm Muḥammad Sharīf Khān, son of Ḥāzik ul-Mulk Hakīm Muhammad Akmal Khān, حکیم محمد شریف خان ولد حاذق الملک حکیم محمد اکمل خان

Beg. ترك درختان سبز در بطر 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 الامراض expresses by its title the date of its composition, A H. 1177.

The Tālīf 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-Javāhir by the same author, also dedicated to Shāh 'Ālam, and some other medical tracts by the author's grandson, Ghulām Muhammad B. Ḥakīm Muhammad Sādik 'Alī Khān B. Hakīm Muhammad 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).

حواص الحیوان

A work on the medicinal properties of animals, extracted from Damīrī's Arabic work called حیوة الحیوان (see the Arabic Catalogue, p. 215)

Author. Muhammad Taḳī Tabrīzī, son of Khwājah Muhammad, ابن خواجه محمد محمد نقی تبریزی

Beg. حمد بیحد و ثنای بیعد خداوندیرا که مشکوة بنیان حسوادرا

The work of Damīrī having been mentioned in an assembly of learned men in the house of the author's patron, Navvāb Mīrzā Muḥammad Ibrāhīm, son of Ṣadr ud-Dīn Muhammad, during the reign of Shāh 'Abbās 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 Ḳazvīn, Rajab, A.H. 999 (A.D. 1591).

I. Foll. 1—88. The first portion of the sixth volume of the Rauẓat us-Ṣafā, 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 watermarked 1809.

I. Foll. 1—152. Letters and other prose compositions of Mirzā Ṭāhir Vahīd.

Beg. الحمد لله . . . نامهٔ که مصحوب شاهقلی سلث
در طلب قندهار سادشاه هندوستان نوشته شد

The contents agree substantially with those of Add. 7690, 1 See p 810 *b*.

II. Foll. 153—214. The first half of Daftar II. of Inshā i Abul-Fazl. See p. 396 *a*.

Add. 18,882.

Foll. 85; 9 in. by 5; 17 lines, 3¾ 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 اکبر و شفیع روز محشر

The dates of the letters range from A.H. 1025 to 1037. Some are written from Jahāngīrnagar, Bengal, others from Lahore. The collection includes a dedication of the لطیفهٔ نیاصی (see p. 792 *a*) to the author's patron, Khānahzād Khān Fīrūzjang (see p. 509 *a*).

II. Foll. 15—85. The memoirs of Tīmūr (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. 1 p 104)
2. Vazīr 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 Khan, 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 Kit'ah 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, 3¼ 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; 8½ in. by 4½; 15 lines, 2⅜ in

long; written in Nestalik, with gold-ruled margins; dated Jumāda II., A H. 1103 (A D. 1692). [SAMUEL LEE.]

I. Foll 3—128 حام حهان نهای عداسی, a treatise on wine, its beneficial properties, and legitimate use

Author: Kāzī B Kāshif ud-Dīn Muhammad, قاضی بن کاشف الدس محمد

Beg صافترس صهاڈکه ار پرتو اشعه انوار آن

Mīrzā 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 Ardabīl A H 1075 See Ḳisaṣ ul-Khākānī, fol 159

This work was written, as stated in the preface, by order of Shāh 'Abbas I. It is divided into a Muḳaddimah, 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. رساله چوب چینی, a tract on the medicinal properties of the Chūb i Chini, or China root, coffee, and tea, by the same author.

Beg الحمد لله . . چون دوحه حاطر افتاب مآثر اشرف امدس

This work was also written in the reign of 'Abbās I.

The Chūb i Chīnī, also called چوب 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'il

An earlier but insufficient account of it, by "the late" 'Imād ud-Dīn Mahmūd (see p. 474 *a*), is mentioned in the preface

The work is divided into the following three Bābs:—1. China root, in fourteen Fasls, fol. 130 *a*. 2. Coffee, fol 154 *a*. 3. Tea, fol. 155 *b*.

III. Foll. 157—162. رساله افیون, a treatise on the beneficial and injurious properties of opium, by Maḥmūd B. Mas'ūd uṭ-Ṭabīb ('Imād ud-Dīn; see p. 474 *a*).

Beg. الحمد لله المحمود فی کل افعاله والصلوه والسلام

The treatise is divided into a Mukaddimah, an Asl, 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. رساله چوب چینی, a treatise on China root, by 'Imād ud-Dīn Mahmūd.

Beg پوشیده نماند که این بیخ چنی که دراین 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 گوید محرر این رساله ومقرر این مقاله

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 Pāzahr or bezoar-stone, by 'Imād ud-Dīn 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 Atashak, or venereal disease, by 'Imād ud-Dīn Mahmūd.

Beg. و بعد چون مرضی که معروفست بآتشك در زمان سابق

That disorder, formerly unknown, had lately been treated of by Mīr Bahā ud-Daulah Nūrbakhshī. 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 Nestalīk; dated Jumāda II., A H 1139 (A.D 1726) [Samuel Lee]

I. Foll. 3—121 The Dīvān of Kāsim Dīvānah. See p 707 *b*

II. Foll 1, 2, and margins of foll 3—150 Mahmūd 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 Bābavaih See the Arabic Catalogue, p. 385

II. Foll 33—72. ترجمهٔ العقائد, a popular exposition of Shī'ah tenets, by Muhsin B Murtazā (see p 830 *a*)

Beg. حمد نیجد و ثنای بسعد حداوند جهان آرای

It is also called هشت در on account of its division into eight chapters called "gates" These chapters treat of God's existence, unity, holiness, of prophetship, Imāmat, resurrection, the terrors of death, heaven and hell.

III. Foll. 73—162. ترجمهٔ توحید مفصل, a discourse of the Imām Ja'far Ṣadik on the proofs which the scheme of creation affords of the existence, unity, and attributes of the Creator; translated from the Arabic by Muḥammad Takī B. Muhammad Bakir, محمد تقی بن محمد باقر

Beg. الحمد لله الذی هدانا الی توحیده بصفوده

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 Abū-'Aujā, and how his master Imam 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 $4\frac{1}{4}$; 12 lines, $2\frac{1}{2}$ in long; written in fair Nestalīk, with 'Unvān and gold-ruled margins, apparently in the 16th century.

I. Foll 1—50 Khulāsat ul-Khamsah See p. 575 *a*

Copyist: یوسف کشمری

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 Nestalīk; dated Aurangābād, Safar, A H. 1090 (A D 1679).

I Foll. 5—30 Gulshan i Rāz See p 608 *b*.

II. Foll. 31—53. کنز الرموز, a Sufi poem, by Amir Husainī (see p 608 *a*).

Beg دار طعم را هوائی دیگراست
دلبل حاذرا نوائی دیگراست

See Sprenger, Oude Catalogue, p. 431, Haj. Khal., vol. v. p. 254, Krafft, p. 66, Ouseley'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; 13¾ in. by 9¼; 25 lines, 6 in. long, written in small Nestalik, with 'Unvān and gold-ruled margins; 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 · Mīr 'Alī Shīr Kānī Tattavī, مير عشر تتوى

Beg. بعد حمد حالقی که آثارات 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 Shirāz, 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 takhallus of Mazharī, which he afterwards changed to that of Kānī'. He composed a poem of about 3000 distichs on the story of Kāmrūp and Kāmlatā in A H. 1169, another Masnavī, Ḳaza u Ḳadar in A H. 1157, a poem entitled شمه ارقدرت حق in A.H. 1165, a Dīvān in A H. 1171, and several prose works, one of which is called تاريخ عباسيه (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 Mukaddimah and three Daftars, viz. Mukaddimah. Creation and Genii, 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 Muhammad, 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 II, in three Tabakahs 1. Umayyades, fol. 116 *b*. Amīrs of the Umayyades, fol 120 *b*. Men 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 Ḳarmaṭites, fol. 158 *b*. 3. Dynasties contemporary with the Abbasides.

This last Ṭabakah is subdivided into nine sections (Asās), as follows: 1 Tāhirīs, Ṣaffārīs, Sāmānis, Ghaznavis, Ghūrīs, Al i Buvaih, Saljūkīs, Khwārazmshāhīs, Atābaks, Ismā'ilis of Egypt, Ayyūbis, Ismā'ilis of Ḳuhistān, Al i 'Abd ul-Mūmin, Ḳarākhitā'īs of Kirmān, fol. 160 *b*.—2. Cæsars, Saljūḳs of Rūm, Dānishmandīs Salīkīs, Mangūchakīs, Ḳaramān, Ẓulḳadr, fol. 169 *a*.—3. Sharīfs of Mecca and Medina, fol. 169 *b*.—4. Chingiz Khān and his descendants in Ulugh Yūrt, Dasht Ḳipchāḳ, Īrān, and Tūrān; the Shaibānīs, and the Khāns of Kāshghar, fol. 169 *b*.—5 Local dynasties of Īrān after the Moghuls, namely, the Chaupānīs, Īlkānīs, Al i Muẓaffar, Kurts, and Sarbadārs, fol. 179 *b*.—6. The

Karā Kūyunlus, fol. 183 *a*—7. The Āk Kūyunlus, fol. 183 *b*.—8. The Safavīs, *ib*—9 Tīmūr and his successors in Irān and Tūrān, foll. 183—186.

Volume II. contains an Introduction (Mukaddimah) on the inhabited quarter of the globe, and seven sections (Makālah), 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 —Mukaddimah, 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 Mahmūd Ghaznavī to 'Ālamgīr II, fol 231. Princes and Amīrs of the Dehlī 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 Samarkand, Kash, Nasaf, Nakhshab, Karshī, 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 Uchh, translated from the Arabic, A.H. 613 (see p 290 *b*), then the histories of Mīr Ma'sūm Bhakarī (p. 291 *a*), and Mīr Muhammad Tāhir Nisyānī (p 292 *b*), the Arghūn Nāmah, Tarkhān Nāmah, and Beglar Nāmah (see Elliot, vol. i. pp. 289 and 300).

Contents: Muḳaddimah. Description of Sind, fol. 254 *b*. Ṭabaḳah i Rāyān, or Hindū Rājahs, fol. 255 *b*. Tabakah i Barāhumah, rule of the Brahmans, fol. 256 *a* Conquest by Muḥammad B Kāsim, 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 Dehlī, fol. 261 *b* Tabakah i Sūmarah, fol 263 *b* Jāms of the Sammah tribe, fol 267 *a* Tabakah i Arghūn, fol 269 *a* Tabakah 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 Tīmūrides, 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—447. معيار سالكان طريقت, lives of celebrated Shaikhs, and heads of religious orders, from the time of Muhammad to the close of the twelfth century of the Hijrah, by the same author.

Beg. منت حمد را عز وجل كه بداي هدايت انسا

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 شجرهٔ اهلبيت سند and طومار سلاسل كردده

It contains an introduction treating of the Vilāyat, or saintship, fol. 340 *a*, and twelve sections termed Mi'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 Khānavads, or religious families, fol. 350 *a*

The remaining Mi'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, Mīr 'Alishīr Kani'.

Beg. محمد من حص دالقوه البطفية الانسان

The author states that, having found that the two Taẓkirahs most frequently quoted in his day, namely كلمات الشعراء by Muḥammad Afzal Sarkhush (see p. 369 *a*), and يد بيضا by Mīr Ghulām 'Alī Āzād (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 Kāmrūp 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 Ḥusainī for an amīr of Sind named Mīr Murād 'Alī Khān Tālpar

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 سکندر با روسیان روز دیگر

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.

عرافه فی الحکاة السلجوقیه

A history of the Saljukis, from their origin to their extinction in A H. 590.

Author Muhammad B Muhammad B. Muhammad B. 'Abd ullah B un-Nizām ul-Ḥusaini, محمد بن محمد بن محمد بن عبد الله بن النظام الحسینی

Beg حمد بی حد و شکر بی عد سپاس 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 Mahmūd B Muhammad 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 'Irākiyyah is derived from the Vazīr's surname "'Irāḳī."

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 Uljāitū 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 Saljūk Nāmah of Ẓahīr ud-Dīn Nishāpūrī mentioned as one of the sources of the Guzīdah. See Haj. Khal., vol. iii. p. 606

II Foll. 40—159; 15 lines, 3½ in. long; written in Nestalik, apparently in the 16th century.

سمط العلى للحضرة العليا

A history of the Karā-Khitā'is of Kirmān from their rise to their downfall.

Beg. حمد و سپاس و شکر و ستایش پی قیاس مر درگاه 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:

حلاصهٔ حرکات سپهر ناصر دین
که ملك را بمکان 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 Ḳutb ud-Dīn Muhammad, 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 chancelry, دیوان رسائل وانشا (see fol. 129).

The author states in the preface that a partial account of the Ḳarā-Khitā'is had been written under the title of Tārīkh i Shāhī by Khwājah Shihāb ud-Dīn Abu Sa'īd; but the events which followed the death of Pādishah 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 Īlkhanī Court to Kirmān, Īsan Kutlugh Nūyān ایسن قتلغ نویان 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) Nusrat ud-Dīn Kutlugh Sulṭān Burāk Ḥājib, the founder of the dynasty, who died A.H. 632, after a reign of fifteen years, fol. 67 *a*. Kutb ud-Dīn Abul-Fath Muhammad B. Jamtimur, nephew and successor of the preceding, fol. 72 *b*. Rukn ud-Dīn B. Burāk, who succeeds A.H. 633, fol. 75 *a* Second reign of Kuṭb ud-Dīn, A.H. 650—655. Regency of 'Ismat ud-Dīn Kutlugh Turkān, the widow of the preceding, fol. 86 *b*. Muzaffar ud-Dīn Ḥajjāj Sulṭān, son of Ḳutb 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 Muhammad 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 Ḳutb ud-Dīn Shāh Khātūn (read Shāh Jahān) by Ghāzān (A.H.

703), fol. 155 *b*, and of Nāṣir ud-Dīn Muhammad B. Burhān by Uljāitū (A.H. 707), who was still on the throne at the time of composition, fol 157 *b*

Ḥaj Khal., who calls the author Nāsir ud-Dīn Munshī Kirmānī, speaks of an appendix coming down to the reign of Abu Sa'īd. See vol. iii p. 618. Accounts of the Ḳara-Khitā'is will be found in Tārikh 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 us-Safā, vol iv. p. 128, and Ḥabīb us-Siyar, vol. iii., Juz 2, p. 10

Add. 22,789.

Foll. 340; 9¼ in. by 5¾; 14 lines, 3¾ in. long; written in Nestalik; dated Shabān, A.H 1250 (A.D. 1835).

I. Foll. 1—202 گلشن خسروی, a copious collection of select pieces in verse and in prose, compiled by Baḳa for Mīrzā Khusrau Beg. According to a versified chronogram at the end, fol 202 *a*, the work was completed in A.H. 1246:

این مژده رسانند مرا هاتف غیب
از گلشن خسروی بر دامن کل

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 Ḥijrah, as Sulaimān Ṣabāhī (see Ātashkadah, fol. 180), Sayyid Muḥammad Hātif (see p. 813 *b*), Luṭf 'Alī Beg Āzur (see p. 375 *a*), Fath 'Alī Khān Kāshī, surnamed Ṣabā (see p. 722 *a*), 'Abd ul-Vahhāb Nashāṭ (see *ib.*), etc. It contains the following divisions:—Kaṣīdahs, fol. 5 *a*. Ghazals, without alphabetical arrangement, fol. 57 *b*. Detached verses in alphabetical order, fol. 85 *b*. Rubā'is alphabetically arranged, fol. 114 *b*. Mukhammasāt, fol. 125 *a*. Kiṭ'ahs, fol. 131 *b*. Maṣnavīs, fol. 141 *b*.

The last section includes two longer poems of the kind called سراپا, by Mihrī 'Arab, and Mīrzā 'Abd ullah, surnamed 'Ishk.

The prose portion, which is taken from some elegant writers who lived in India under Shāhjahān and Aurangzīb, contains:—Journal of the siege of Ḥaidarābād by Ni'mat Khān 'Alī (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 Ṭughrā. Bahāriyyah بهاریه, and Murtafi'āt مرتفعات, by the same (see p. 742), fol. 231 *a*. شهر آشوب, by Mīrzā Muhammad Shafi' Munshī, fol 241 *b*. This last piece is a statement addressed to the lawyers of Iran, respecting the estate of the late Shahzādah (Muhammad Akbar, the eldest son of Aurangzīb), 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 Sa'ādat-ābād, at Isfahan (see Ouseley's Travels, vol. iii. p. 19).

Author: Ramzī, رمزی

Beg. بشهد شکر شکر خداوند
زبان چون مغز بادامست در قند

The author, whose proper name was Mīrzā Hādī, son of Mīrzā Ḥabīb, was a native of Kāshān. He is mentioned in the Ḳiṣaṣ ul-Khāḳānī, 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 'Abbās 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 Sultān 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 Mīrzā 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 Shīrāz, Muharram, A.H. 847 (A.D. 1443).

[Robert Taylor.]

I. Foll. 2—246 *a*. The first volume of the Persian Tabarī (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 و افرین وستایش خدای کامکار کامران وآفریندهٔ زمین وزمان 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-Aṣīm (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 Shīrāz, 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 نعمر صلی الله علیه وسلم, "the testament of the Prophet," consisting of moral precepts addressed by Muḥammad to 'Alī, and handed down by the latter.

Beg. روایت است از امیر المومنین علی علیه التحیة والثنا وکرم الله وجهه که گفت 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, 4⅝ in. long; written in Shikastah-amīz; dated Safar, A.H. 1100 (A.D. 1688).

[Robert Taylor.]

I. Foll. 2—243. Ikhtiyārāt i Badī'ī. See p. 469 *a*.

In the subscription of the first Makālat, the work is designated as Miftāh ul-Khazā'in, commonly called Ikhtiyārāt i Badī'ī But the former title belongs to another treatise by the same author. See *ib*.

II. Foll. 243—276. حواص الاشا, a treatise on the medicinal properties of natural substances, without author's name

Beg. اما بعد این کتاب را خواص الاشا می نامند مشتمل 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 منافع 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 وناصیر و ریح نواسر و شقاق

Author: Muḥammad B. Jamāl, called 'Alā ut-Ṭabīb, محمد بن جمال المدعو بعلاء الطبیب

Beg. الحمد لله الذي ابدع بفضله فى الانسان عجايب 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 بتوان دانست وقياس ان بار بموسط طبعها

The rubrics have not been inserted.

V. Foll. 306—361. قرابادين لحكيم 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 Nasīr ud-Dīn Tūsī 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-Faẓl Ḥubaish B. Ibrāhīm ut-Tiflisī, ابو الفضل حبيش بن ابراهيم التفليسى

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 ملحمه, one of which is ascribed to Daniel, and the other to Ja'far Sādik. The author says that he had written it after completing another 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 Ḳilij Arslān Rūmī, while he composed another, كفاية الطب, for Abul-Ḥāriṣ Malakshāh (see the Gotha Catalogue, p 64). The former of these princes was apparently Kılij 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 Ḳūniyah by his son Kuṭb ud-Dīn 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: Nāsir ud-Dīn Ḥaidar B. Muḥammad ush-Shīrāzī.

Beg. شكر و سپاس خدايرا كه مبرء 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 المنجمين, with the heading مقالت مسائل فى 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. این کتابست که تلیف کرده‌اند در کشف حقیقت نوروز

Add. 23,580.

Foll. 378; 10 in. by 7; 23 lines, 4½ in. long; written in Nestalik, with 'Unvān, gilt headings, and gold-ruled margins; dated Ramaẓān, A.H. 891 (A.D. 1486)

[Robert Taylor]

I. Foll. 2—155. رشف الصادی الاحادیث, وکشف الغضائی الیوذانیه, a collection of Ḥadīṯ, or sayings of Muhammad, with Sufi comments, translated from the Arabic of Shihāb ud-Dīn 'Umar B. Muhammad us-Suhravardī, شهاب الدین عمر بن محمد السهروردی

This celebrated Sufi was born, A.H. 539, in Suhravard, 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 الصادی, in the last two of the sources above quoted. Compare Haj. Khal., vol. iii. p. 465, who notices a Persian translation by Mu'in ud-Dīn Yazdī (see p. 168 *a*).

The translation is divided into fifteen Bābs and two Khātimahs. 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 البحرین, a Sufi allegory, in which man is represented as a kingdom, the Khalifah or sovereign of which is the spirit.

Author: Shams ud-Dīn Ibrāhīm, Muḥtasib of Abarḳūh, شمس الدین ابراهیم المحتسب بابرقوه

Beg. شکر و سپاس بی قیاس 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-'Ābidīn (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 Kisms, 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, 7¾ in. by 3½; 18 lines, 1⅞ in. long; written in Naskhi, 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. Tashrīh ul-Aflāk, by Bahā ud-Dīn 'Āmilī, 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; 8¾ in. by 6; from 11 to 15

lines; written in Nestalik, early in the 19th century. [H. H. Wilson.]

I Foll. 1—96. دبستان مذاهب, an account of the mythology, castes, and sects of the Hindūs.

Beg. بنام آنکه او مقصود هر 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, Nānakshāhis, 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 Sital 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-Basar and Munīr ul-Mulk, in Hindustani.

III Foll 181—198. Chronological account of the kings of Dehli from Firūz Shāh, A.H 633, to Aurangzīb, with the legends of their coins; written in January, A.D. 1809, for Mr. Foster.

IV. Foll. 199—355. A Maṣnavī 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 در معرفت حقیقت سرزمین که ابن دنب 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 Ramaẓān, A.H. 1248 (A D. 1832).

I. Foll. 1—108. The Journal of the siege of Ḥaidarābād, by Ni'mat Khān 'Ālī. See p. 268 *a*.

II. Foll. 109—132. Ḥusn u 'Ishḳ, by the same. See p. 703 *b*.

The last two folios contain a eulogy on the author by the editor, Mīrzā 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. Rauẓat ul-Anvār, by Khwājū Kirmānī. 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 Makālah, and corresponds to foll. 156—161 of Add. 7758. The last page is also wanting.

II. Foll. 59—132. Maẓhar ul-Āṣār, by Hāshimī. See p. 802 *b*.

Add. 25,791.

Foll. 111; 7¾ in. by 4¼; 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 Tīmūr (Jos. White's edition, pp. 156—408), with the continuation.

II. Foll. 38—77. Two extracts from the Tārikh 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. راحاولی, an account of the kings of Dehli from Judhishtir to Shāhjahān, giving the name and length of reign of each.

Beg. شنو ز ولی وفای دنیا اي شاه

The author, who designates himself by the poetical surname Valī, is called in the subscription Banvālī Dās, Munshī of Dārā Shikūh, بنوالیداس المتخلص 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; 9¼ in by 5¼; 12 lines, 3½ in. long; written in cursive Nestalik; dated Fatḥābād, Ṣafar, A.H. 1066 (A D. 1656).

[Wm. Cureton]

I. Foll. 1—107. Ẕikr ul-Mulūk, by 'Abd ul-Ḥaḳk Dihlavī. See p. 223 *b*.

II. Foll. 109—130. An extract relating to 'Alī, from the Manāḳib Murtaẓavī of Mīr Ṣālih (see p. 154 *a*). Rules for bloodletting. 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, 'Aẓud ud-Daulah, Māmūn, Shāh Shujā', Rashid and the Barmakides. An account of the embassy sent by Mīrzā Shāh Rukh to China, A.H. 822, from Maāṣir ul-Buldān, and other extracts.

III. Foll 131—199. The Institutes of Ṭimūr, 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, 3½ 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 5¼; from 15 to 17

lines, about 4 in. long; written in Nestalīk; apparently in India, about the close of the 18th century. [Wm. Cureton.]

I. Foll. 4—60. انیس احسن, the tale of 'Ākil, the carpenter's son, Prince Ḳais, and Princess Gīti-Afrūz.

Author: Ahsan 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 Aurangzīb. The date is enigmatically conveyed by the following line:

تا انیس احسن و حوش دلب 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 انس احسن وحوش, *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 Shīr Mardān 'Alī Murtazā.

Beg. الحمد لله . . . اما راویان احبار وناقلان دلاعت آثار کداردکان اسرار

It comprises a series of fabulous narratives relating to the favourite hero of a Shī'ah legend, as follows.—'Alī's expedition against Zumrah the fire-worshipper, king of the Barbars, fol. 61. The story of Ḥanafiyyah Bānū, a daughter of the Ḳaisar of Rūm, captured by 'Alī, and of the son she bore him, Shāhzādah Muḥammad i Ḥanafiyyah, fol. 71. 'Alī's encounter with a dragon in the Maghrib, fol. 89. 'Alī's expedition against the infidels, in revenge of Amīr Hamzah'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 Nestalīk; dated Akbarābād (Agra), A.H. 1082 (A.D. 1671).

[Wm. Cureton.]

I. Foll. 2—72. Akhlāḳ i Nāṣirī, the ethics of Naṣīr 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 حوب اورا

III. Foll. 181—215. Theological tracts by Manṣūr (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 5⅝; 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. برق لامع, a Hindustani Maṣnavī, composed in refutation of سبعه ناطع, a Sunni poem, A.H. 1231.

II. Foll. 54—109. صراط النجاة, a Shī'ah manual on the laws relating to ablution, prayer, and fasting, in nine Bābs.

Author: Muḥammad Ḥusain Ṭihrānī, محمد حسین طهرانی

Beg. شکر بیحد و ثناي بي عدد مر خدائرا سزد که فنی نوع انسان را

The author, a Shī'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. صحیفه الابرار در بیان احادیث و اخبار. A work treating of Shī'ah traditions relating to 'Alī, and of some nice points of Shī'ah law.

Author: Aḥmad B. Muḥammad Rizā B. Muḥammad Bāḳir ul-Māzandarānī, احمد بن محمد رضا بن محمد باقر المازندرانی

Beg. الحمد لله الذی اکرمنا بالدین المشهور والعلم المأثور.

The work, which consists of an introduction and eight chapters (Fasl), 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 حر و نفوض ملا محمد باقر. Comments on a saying of Imām Rizā relating to free will and predestination, by Mullā Muḥammad Bāḳir (see p. 20 *a*).

Beg. الحمد لله . . اما بعد شخ صدوق محمد بن بابویه قمی

V. Foll. 194—308. در بحر المناقب, a work treating of the merits and prerogatives of 'Alī.

Author: 'Alī B. Ibrāhīm, surnamed Darvīsh Burhān, علی بن ابراهیم الملقب بدرویش برهان

Beg. سپاس بی قیاس و ثنای بی متها 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; 8¾ in. by 6½; 16 lines, 4½ in. long; written in a cursive character; dated Mednīpūr, Orissa, A.H. 1224 (A.D 1809).

[Wm. 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, امیر حیدر حسینی بلکرامی

Beg حمد فاعل اشیا حی جل و علا را کدام 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 بدیع محاورات السنهء مخدلفه هوبداست

III. Foll. 90—111. قواعد فارسی, a Persian grammar.

Author: Raushan 'Alī Ansārī Jaunpūrī, روشن علی انصاری جونپوری

Beg بعد حمد حضرت افریدگار و نعت رسول

Raushan 'Alī, known as the author of several treatises on arithmetic and grammar, and of an imitation of Ḥarīrī's Makāmāt, died as professor in the College of Fort William, Calcutta, about A.D. 1810. See Tārikh 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 Ruḳa'āt.

Add. 25,866.

Foll. 111; 10¾ in. by 7; 18 lines, 4¼ in. long; written in Nestaḥlik, with four 'Unvāns; dated Jumāda I., A H. 1229 (A D. 1814).

[Wm Cureton.]

Four prose works by Mīrzā Ḳatīl, viz.: Letters from Persia, fol. 1 Shajarat ul-Amānī, fol. 19. Nahr ul-Faṣāḥat, fol. 31. Chār Sharbat, fol 62 See p. 794 *b*, artt. i—iv.

Add. 25,871*.

Foll. 177, 8¼ in. by 5¾; 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 میزان عربی. See p. 523 *b*, Add. 5566.

III. Foll. 55—107, dated Shavvāl, A.H. 1231 (A.D 1816) رسالهٔ دیلی, a treatise on Arabic flexion, translated from the English of (John) Baillie, Professor of Arabic in the College of Fort William

Beg. الحمد لله رب العالمين . . . اما بعد اين رساله
است در صرف انگلیس شامله وفصول اکبری

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 'Alī 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, 8¼ in. by 3¾; 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 Muhammad, 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. رسالهٔ صالار جنگ, an account of Dehlī, by Navvāb Dargāh Ḳulī Khān Bahādur Sālār Jang Mūtaman ud-Daulah.

Beg. وقتی که نواب درگاه قلیخان . . . دریافت نواب
نظام الملك

It was written, as stated in a short preamble, during the author's stay in the capital, whither he had followed Nizām ul-Mulk Āsafjāh. This probably happened in A.H. 1150, when the latter Amīr was called by Muḥammad Shāh to Dehlī, and stayed there two months (see Ma'āṣir ul-Umarā, fol 567). Shaikh Ḥazīn, who came to India A H 1147, is mentioned by the author as one of the poets of Dehlī; but there is no reference to the invasion of Nādir Shāh which took place in A.H. 1151.

Dargāh Ḳulī Khān, son of Khānadān Ḳulī Khān, traced his origin to the Būrbūr, a Turkish tribe fixed near Mashhad, but his forefathers had settled in India under Shāhjahān. Born in Sangmīr, Deccan, A.H. 1122, he rose in the service of Niẓām ul-Mulk 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 Ḥadīkat 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 Bākir Mūsavī, poetically surnamed Vālih, سید محمد بن محمد باقر موسوی متخلص بواله

Beg. ترحسته مصرعی که از رنکینی 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 Mukaddimah, 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. نسخهء آتشبازی, a treatise on pyrotechny.

Beg. حمد و سپاس نیحد مر خدائرا که دارا تر حلیل

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 ı 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 'Ālī. See p. 268 *a*.

II. Foll. 12—68. فواند علیشیری, a commentary on some difficult verses in the first part of the Iskandar Nāmah of Niẓāmī, by Muḥyī ud-Dīn B. Niẓām ud-Dīn; imperfect at the end.

Beg. سپاس 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 Muḥaddiṣ, and from other sources, by desire of his patron, Nasīr ud-Dīn Miyān 'Alī Shīr.

See Sprenger, Oude Catalogue, p. 522

Add. 26,267.

Foll. 41; 9¼ in by 7, 15 lines, 4⅝ in. long; written in Nestalık, 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 Muhammad B. Burhān ud-Dīn, was a native of Samarḳand, and became a disciple and Khalīfah of the well-known chief of the Naḳshabandi order, Khwājah 'Ubaid Ullah Aḥrār (see p 353 *b*). He is the author of the Silsilat ul-'Ārifīn (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 ı Rashīdī (*supra*, p. 167 *b*), and Ṭabakāt 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. برصمایر آگاه دلان بیدار معز 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 Bisāt 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 تنمیق شکرف (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 Rāmrāj, in A.H. 972, fol. 6 *a*. The 'Ādilshāhīs 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, Fathullah 'Imād ul-Mulk in Berār, Amīr Kāsim Barīd in Bedar, fol. 67 *a*. Āṣafjah Nizām ul-Mulk, and his successors, the Nizāms of Ḥaidarābād, down to the peace made by Nizām 'Alī with Nānā Pharnavīs, 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 Jankojī being the last event recorded.

II. Foll. 110—136. رسالهٔ دانش شاه, an account of the Sikhs from their origin to A.H. 1178.

Author: Budh Singh, of the Khatrī caste, surnamed Arūrah, بده سنگه قوم کهتري عرف ارورة Beg. کار پردازان ایجاد و تکوین که عبارت از قضا

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 الملك میجر جمس مردانصاحب انکریز بهادر صلابت جنك, 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 سنگه 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 شاه‌جهان‌آباد 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 'Ārif 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 Sivaji to the death of Narāyan (A.H. 1188)

Author: Munshī Ḥusām ud-Dīn, منشی حسام الدین

Beg. اول کسی که در سر قوم مرهٹه نامور و مشهور

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 Matla' 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. بعده الباحث عن حمل الوارث, a versified treatise on the law of inheritance, in Arabic.

IV. Foll. 33—35. An account of the incursions of the Vahhābīs into Ḥijāz and Yaman, A.H. 1217 and 1218, by Munshī Ḥājī 'Abd Ullah Makkī.

V. Foll. 35—44. Preface of the Dīvān of Ḥāfiẓ, with some Kaṣīdahs.

VI. Foll. 45—49. A fragment of Favā'id Ziyā'iyyah. 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-Arvāh. 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'iḥ 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 کردمی را که حلیه حلیش زورنست زیبندهٔ

The author describes in a fanciful prologue, evidently imitated from Sa'dī'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 Muhammad 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 Sharīf 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-Khāliḳ Ghujdavānī, عبد الخالق غجدوانی

Beg. ایزان شیخ ربانی و ایزان مرشد همدانی شیخ ابو یوسف

This celebrated saint, son of Shaikh 'Abd ul-Jamīl of Malāṭiyah, 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-Auliyā, fol 62, A H. 575, leaving a book of precepts, Vasiyyat Nāmah, to his disciples (Haj. Khal., vol vi p. 444). See Nafaḥāt ul-Uns, p. 431, Rashaḥāt, foll. 6 and 12, and Haft Iklīm, fol. 582.

II. Foll. 19—50. Sayings of Khwājah Bahā ud-Dīn Nakshaband, collected by Muḥammad B. Muḥammad Hāfizī Bukhārī.

Beg. حمد و ثناء بی حد و منتها و شکر و سپاس

The subject of the notice, the founder of the order called after him Naḳshabandī, 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 Muhammad 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 Muhammad Pārsā, an eminent follower of the same master, died in Medina, A.H. 822. See Nafahāt, p. 448, Rashahāt, fol. 33, and Ḥabīb us-Siyar, vol. iii., Juz 3, p. 142.

The work, which is endorsed مقامات حواجه بهاء الدین, is described in Krafft's Catalogue, p. 113, under the title رساله القدسیه النقشبندیه. 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. دقل کردند خواجه علاء الحق 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 بطارم کارم صف زد, and supposed to possess a healing virtue.

Beg. الحمد لله خاص الحکم و المواهب

V. Foll 77—78. Observations of Jāmī on the hidden meanings of the Kalimah, or Creed.

Beg. لا اله الا الله انست از باغ هدایت

VI. Foll. 79—86. Teachings of Khwājah 'Abd ush-Shahīd فواید حضرت خواجه عبد الشهید on the rules and observances of religious life.

Beg. ای درویش اگر همت و قوت زادت هست

VII. Foll. 87—93. Comments on this Hadīṣ, لا یسعنی ارضی ولا سمائی ولکن یسعنی قلب عبدی المومن, by Farīd Mas'ūd Abu Bakr 'Umar Ṣalāḥ Bukhārī.

Beg. الحمد لله رب العالمین .... میکوید درویش ضعف فرید مسعود

VIII. Foll. 94—96. Explanation of Mu-

ḥammad's answer to the question, ایمن کان ربنا قبل ان یخلق

Beg. اي پاك زحين ومبرا ز مكان

IX. Foll. 97—100. Jāmī's comments on a mystic couplet of Amīr Khusrau, beginning:

زدریای شهادت حون نهنك لا بر آردش

X. Foll. 102—104. Another recension of art. v.

XI Foll. 105—112. Sufi notes of Khwājah Muhammad Pārsā (see art ii.) found in the margins of some of his books.

Beg نعد ار كشايش مقال ستايش حجسته مال

The title الحاشيه القدسيه is found in the subscription.

XII. Foll. 113—116. A tract on the road leading to communion with God, رساله طرق توحه, by Jāmī.

Beg سر رشته دولت اى برادر بكف آر

XIII. Foll. 117—124. A tract in prose and verse, by Jāmi, on the mystic meaning of the plaintive flute mentioned in the first line of the Maṣnavī.

Beg. عشق حز داى وما جزبى ده ادم

Add. 26,295.

Foll. 128; 7 in. by 4¼; 17 lines, 2¾ in. long; written in Naskhī, with two 'Unvāns and gold-ruled margins, apparently in the 18th century. [Wm. Erskine.]

I. Foll. 2—51. مرج البحرين و جامع الطريقين, a treatise showing that Sufism may be brought into harmony with orthodoxy.

Author 'Abd ul-Ḥaḳḳ B. Saif ud-Dīn Dihlavī (see p. 14 *a*).

Beg. الحمد لله رب . . . اما بعد ميكويد فقير حقير عبد لطيف

II. Foll. 52—86. تفسير آية النور, comments of the same upon the Coranic verse الله نور السموات والارض الخ (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 Muhammad with regard to dress, رساله مختصر در بيان آداب لباس حضرت سيد البشر

Beg. بعد حمد و ستايش الهى و پس نعت و تحيت

The author refers occasionally to his Persian translation of the مشكوة المصابيح (see p. 14 *a*).

IV. Foll. 97—128. A description of the personal appearance of Muhammad حليه حضرت سيد المرسلين, by the same.

Beg بسم الله والحمد لله على حوده ونواله والصلوه

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 4½; 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 النبى, a tract on the character of Muhammad, without author's name

Beg الحمد لله . . . اس رساله ايست در بيان شمه اخلاق حضرت رسالت

II. Foll. 19—99. A new recension of the Fasl ul-Khiṭāb, in which the Arabic texts are translated into Persian.

Beg. سپاس بي اندازه آفريد كارى را كه محمدرا صلى الله عليه بهترين پيغامبران

The author of the original work, who is not named by the translator, is Khwājah Muhammad Pārsā, who has been already mentioned, p. 862 *b*. The Fasl ul-Khitāb contains an account of the lives of the twelve Imāms, based upon the most authentic Sunni records, to the exclusion of Shī'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:

رفي كر ز تارمج اين دامه دم
بر آر ار دم حاندان كرم

Add. 26,297.

Foll. 19; 6¾ in. by 4¼; 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, بيان مراتب موجودات در موجودات, ascribed in the endorsement to Mīr Sayyid Sharif (see p. 522 *a*).

Beg. بدان وفقك الله تعالى وايانا كه اصحاب بحث و نظر

II. Foll. 15—19. A short treatise on Physiognomy, قيافة

Author: Muhazzib ud-Dīn Ahmad B 'Abd ur-Riẓā, مهذب الدين احمد بن عبد الرضا

Beg وبعد فيقول الجاني الراجي عفو ربه العفور

Add. 26,299.

Foll. 116; 8½ in. by 5¾; 17 lines, 3¾ 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 كلام سيد الانام كر ما على اذا تقرب الناس الى حالفهم

The author, whose name does not appear, states the opinions of various schools, such as the Ash'arīs, 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-Hamīd 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; 8½ in by 7; 11 lines, about 4¼ 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 مكه سيد عبد الوهاب داشنده دار عرب ام

It is stated that 'Abd ul-Vahhāb had written it at the request of his friend, Ḥāj Muhammad Ibrāhīm Parkār. The translator says at the end that he had received it from the author.

It is endorsed نسخه احبارات 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 احبار كوبان بلاد روم چنان بظهور پيوسته

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 نسخهء احوالات عجیبهء 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 Muhuree 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 طهیریه, a treatise on ethics and politics.

Beg. سپاس و ستایش مر خدایرا کر بعدرت

The author is named in the present MS. Fath Ullah B Aḥmad B Muḥammad Shīrāzī, and in another copy noticed in Mélanges Asiatiques, vol. iii. p. 493, Fath Ullah B. Ahmad B. Maḥmūd Shahristānī, called Sabzavārī He says in his preface that the two best works on ethics, viz. the Akhlāḳ i Nāṣiri (see p. 441 *b*), and the Akhlāḳ i Sulṭānī, written in India for Sultan Muhammad 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 Ẓahīr ud-Dīn Amīr Ibrāhīm 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 Akhlāk i Jalālī and the Akhlāḳ i Muhsinī (see pp. 442, 443), both written at the close of the ninth century of the Hijrah.

Contents:—Muḳaddimah. Classification of the sciences, translated from Abū 'Alī Ibn Sīnā, fol. 2 *b* Maḳālah I. Ethics proper, fol. 7 *a*. Makālah 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 Ansārī. See p. 35 *a*.

III. Foll. 38—49. The moral poem known as Pand Nāmah i Sa'dī.

Beg. کرنبا ده 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 Tārikh i Muhammadī (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 8¼, with flowery designs in gold and silver. Application of a

musician called Pirt'hāshankar پرتهاشنکر to the governor of Sūrat for permission to perform in his presence.

D. A single leaf, 13 in. by 8¼. Letter of a Persian official to a Turkish Vazīr, acknowledging the receipt of a letter through Aḥmad 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 5¾. [Wm. Erskine.]

I. Foll. 1—4. A vocabulary of familiar words and phrases in Laki لکی, a Kurdish dialect, with the Persian equivalents.

Beg. هات آمد هانکه آمده‌است بی‌آیت می‌آید

II. Foll. 5—7. A similar vocabulary of the Kurdish dialect of Ardalān, کردي سده اردلانی

Beg. دره آمد هانوه آمده‌است دنکی می‌آند

It appears from a short preamble, dated Bushire ابوشهر, April 12, 1811, that both the above vocabularies were compiled by Muhammad 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. حام حهان نمای, a metaphysical tract on the various degrees of existence or self-consciousness مراتب وحود, with two circular diagrams; without author's name.

Beg. حمد نیحد و شکر نسیعد سرای ذاتی که وحدش

This copy is dated Rajab, A.H. 1141 (A.D. 1729).

Add. 26,320.

Foll. 22; 11½ in. by 4½; about 12 lines; written in rude Naskhi and Nestalik, apparently in India, in the 18th century.

[Wm Erskine.]

A scrap-book containing invocations to Muhammad, 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 Ḳaṣīdah 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 Zulḥijjah, A.H. 821 (A.D. 1419).

[Sir John Malcolm.]

I. The Khamsah, or five poems, of Niẓāmī (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 ازان

The first page has been supplied by a later hand.

2. Khusrau u Shīrīn, fol. 46. Dated A H. 576 (see fol. 160 *a*), as noticed above, p. 566 *b*.

3. Laila 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 کر

5. Iskandar Nāmah. First part with the heading شرف نامهٔ اسکندری, fol. 345. Second part with the heading اقبال نامهٔ اسکندری, fol. 476. In the latter both prologue and epilogue are addressed to Nusrat ud-Dīn, and the date of composition, A.H. 592, is found in the following lines, fol. 544 *b*:

جهان سر دهم روز بود از اذار
بود دو کذشته ز پانصد شمار

The record of Niẓāmī'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*. Shīrīn u Khusrau, fol. 66 *b*. Majnūn u Lailā, fol. 165 *b*. Hasht Bihisht, fol. 228 *b*. Ā'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 حور ان حضرت پاك
نیاید در وجود از درؤء حاك

Jalāl ud-Dīn Aḥmad, commonly called Jalāl Tabīb, 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-Arvāḥ, and an extensive Dīvān. He was much in favour with the princes of the Muẓaffar dynasty, Shāh Mahmūd and Shāh Shujā', and died, according to Taki, Oude Catalogue, p. 18, A.H. 795 See Daulatshāh, V. 11, Haft Iḳlim, fol. 315, and Riyāẓ 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 Ghiyās 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 سه و چهارست

Ghiyāṣ ud-Dīn Kaikhusrau, son of Sharaf ud-Dīn Mahmūd Shah Injū, held some provincial government under his father. He established himself in Shīrāz A.H 735, but was overpowered and thrown into prison by his brother Jalāl ud-Dīn Mas'ūd Shāh A.H. 738. See Shīrāz Nāmah, 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 Ḳachār family, Muḥammad Ḥasan Khān, Ishik-Aḳāsī-Bāshī.

Add. 27,261.

Foll. 546; 7¼ in. by 5; 25 lines, 3 in. long, and about 60 in the margins; 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 Sulsī and Kūfī characters, and enclosed in a rich border, at the beginning of the volume, contains the name and titles of its princely owner: اللهم ايد دولة السلطان الاعظم والخاقان الاعدل الاكرم سلطان سلاطين العرب والعجم ظل الله فى الارضين فهرمان الماء والطين المواثق بالملك الاكبر جلال الدنيا والدين اسكندر خلد الله ملكه اللهم اعز الاسلام بدوام دولته وارفع اعلامه بخلود ملكه واد على رؤس الانام طل رأفته وعلى صفحات الايام رسوم معدلته

The first portion of the volume was written by Muḥammad ul-Ḥalvā'ī, who calls himself, from the name of his royal patron, al-Jalālī ul-Iskandarī, and the latter portion, foll. 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 Palæographical Society, No. 49.

The contents are as follows:

I. The Khamsah, or five poems, of Nizāmī, viz., 1. Makhzan ul-Asrār, fol. 3.—2. Khusrau u Shīrīn, fol. 28.—3. Laila 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 كير
ده ارارب ارسلان نتاج وسرير
. . . . . .
نسل افسدقرى موبد ازو
اب و حد دا كمال انجد ارو

5. Iskandar Nāmah. Part I, headed شرف نامه اسكندرى, fol. 190. Part II., with the heading, اقبال نامه اسكندرى, fol. 259. The prologue of the latter contains the dedication to the king of Mausil, 'Izz ud-Dīn Abul-Fath 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 Shāhnāmah of Firdūsī. They relate to Siyāvush and Sūdābah, Bīzhan and Manīzhah, and Bīzhan'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, foll. 16, 17.

III. Foll. 301 *b*—309. Kaṣīdahs 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'ī (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'ī (he was born in Marv, A.H 391, and addressed a poem to Sultan Mah-

mūd Ghaznavī; see Riyāz ush-Shu'arā, fol. 374, Haft Iḳlim, fol. 221, and the Oude Catalogue, p. 3). Ḥamzah Kūchak. Futūḥī (of Marv, a contemporary of Adīb Ṣābir and Anvarī; see Haft Iḳlim, fol. 224, and the Oude Catalogue, p. 4).

Ḳasīdahs displaying artifices of composition, by Rashīd ud-Dīn Vaṭvāṭ (see p. 553 *a*) and Shihāb ud-Dīn. Tarjī's by Fakhr ud-Dīn 'Irākī (see p. 593 *b*).

IV. Foll. 309 *b*—313. مفاتيح الكلام فى مدائح الكرام. A Ḳasīdah ingeniously contrived so as to offer examples of all the Persian metres

Author: Kivām ud-Dīn Ẓul-Fakār, قوام الدين ذو الفقار

Beg چمن شد ازگل صد برگ تازه دلدوار

This poet, whose proper name was Sayyid Ḳivām ud-Dīn Ḥusain B. Ṣadr ud-Dīn 'Alī, left his native country Shīrvān for Irak, and, having been recommended by the Vazīr Muḥammad Māsarī 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 Takī, 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 Ẓul-Fakār by Daulatshāh, iii. 2, and by the author of the Haft Iklīm, fol. 538, according to whom he lived under Sultan Muhammad B. Tukush Khwārazmshāh (A.H. 596—617), and wrote a poetical history of his reign in the measure of the Shāhnāmah.

The Ḳasīdah is addressed to the Vazīr Fakhr ud-Dīn Muḥammad ul-Māsarī, 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-Dīn 'Irākī (see p. 593 *b*) Nāsir Bukhārī (p. 735 *a*). Nizārī Kuhistānī (died, according to Takī, Oude Catalogue, p. 18, A.H. 720. He is stated in the Riyāẓ, fol. 452, to have been a friend of Sa'dī; see also Daulatshāh, iv. 14, and Haft Iḳlīm, fol. 335. His Kulliyāt are noticed in the St. Petersburg Catalogue, p. 365) Salmān (p. 624 *b*). 'Imād Fakīh (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 takhallus (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 Takī, Oude Catalogue, p. 18, A.H. 793). Ḥāfiz. 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 هيأت

Author: Jamshīd B. Mas'ūd B. Mahmūd, surnamed Ghiyāṣ, جمشيد بن مسعود بن محمود الملقب بغياث

Beg. الحمد لله الذى خلق السموات والارضين

The author states in a short preamble that he had written this treatise by order of Sultan Jalāl ud-Dunyā 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 اقليدس, elements of geometry, consisting of a few

theorems from the first book of Euclid, with diagrams.

Beg. اما بعد این رساله مشتمل است بر حد شکل

VIII. Foll. 344, 345. رساله کیمیت احمر an alchemical treatise, written for Sultan Jalāl ud-Dīn Iskandar.

Beg سپاس بی قیاس صانعی‌را که حاك درگاه او

IX. Foll. 345 *b*—348. فقه درمذهب شیعه, a manual of Shī'ah law, according to Imām 'Alī B. Mūsā ar-Riẓā.

Beg. اما بعد این کلمه چند است درشرح کلمات مرتضوی

X. Foll. 348—364. فقه ابو حنیفه, a treatise on the law of religious observances according to Abu Hanīfah.

Beg کتاب الطهارة قال الله تعالی یا ایها الذین 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 المنجمین, an extensive treatise on astrology, in fifteen Makālahs.

Beg. سپاس خدایرا که ابر دد کار جهانست و روزی دهنده

The author, who does not give his name, states in the preface that, although astrology was not his profession هر چند که ده صناعت مستست, 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-Hasan '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-Kavākib of 'Abd ur-Rahmān 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 والاحیارات * ۳ اعیاد الملل و التواریخ * ۴ المدخل الی علم النجوم * ۵ مسایل فی العلل و الاسباب * ۶ معرفت الاسطرلاب * ۷ الاحتیارات * ۸ الصمیر والغبی * ۹ زیج النجوم * ۱۰ احکام سنی العالم * ۱۱ اعمال موالید و تحاویل سالها * ۱۲ التمودارات * 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 Farīd ud-Dīn 'Aṭṭār. See p. 576 *a*, art. ii.

XIV. Foll. 111—142. Manṭiḳ ut-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, تسبیات. Retirement and virtues, عزلت و مکارم اخلاق. Complaints of fortune and the world. Descriptions of the four seasons. Bacchic poems, خمریات. Petitions,

and various descriptions, ملمعات و اوصاف. Laudatory poems. Artifices of versification, صنعت. Miscellaneous subjects. Ghazals. Tarjī's. Muḳaṭṭa'āt. Mutafarriḳāt. Rubā'is.

In some of the first of the above divisions are found select verses ascribed to poets of the earliest period, as Firdūsī, Kisā'ī, fol. 144 *b*, Asadī, 146 *a*, Farrukhī, 147 *b*, 'Asjadī, 150 *a*, Minūchihrī, 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 Dīvāns of the following poets:—Salmān (see p. 624 *b*). Kamāl Khujandī (p. 632 *b*). Auḥadī (p. 619 *b*). Sayyid Jalāl ud-Dīn 'Azud (see art. v.). Jalāl ud-Dīn 'Atīḳī (who died A.H. 744; see Taḳī, Oude Catalogue, p. 18). Maulānā Jalāl ud-Dīn Khwāfī. Jalāl Ṭabīb (see p. 867 *b*) Ḥāfiẓ. Nizārī Kuhistānī (see art. v.). 'Imād Fakīh (*ib.*). Khusrau Dihlavī (p. 609 *a*). Fakhr ud-Dīn 'Irāḳī (p. 593 *b*). Nāṣir Bukhārī (p. 735 *a*). Ibn Yamīn (p. 825 *b*). Bisāṭī (p. 735 *a*).

XVI. Foll. 294—302. An abridgment of the Nizām ut-Tavārīkh (see p. 823 *b*), brought down to the reign of Abu Sa'īd, son of Uljā'ītū.

XVII. Foll. 302 *b*—332. تحفة العرائب, an anonymous compilation, in twenty-eight Bābs, treating of the properties and hidden 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 سپاس بادشاهي را كه عجايب صنع او

XVIII. Foll. 332 *b*—338. Madkhal Manẓūm. See p. 801 *a*.

XIX. Foll. 345—396. Khafī 'Alā'ī. See p. 475 *a*.

XX. Foll. 396 *b*—398. An anonymous treatise, in nine chapters (aṣl), on the diseases of the horse.

Beg. اين مختصريست در علم بيطره يعنى علم بيمارپاي چهارپايان

XXI. Foll. 398 *a*—403 آئينهٔ سكندري, a treatise on alchemy, compiled by order of Sultan Jalāl ud-Dīn Iskandar, by Ghiyās Kirmānī, غياث كرماني

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 Sunnī creed, with Sufī comments and a refutation of heretical doctrines.

Beg. حمد و فضل حداي عز وجل
هست بر بندهٔ 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 Gulshan i Rāz, Mahmūd Ibn 'Abd ul-Karīm Shabistarī. See p. 608 *b*, and Ḥaj. 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 Bābs, subdivided into Faṣls. The latter comprise sections (aṣl) alternately headed علم اليقين عين, حق اليقين علم, or صلال مبين, 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 Bābs, 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 Dīvān of Shikūh, شکوه.

Beg. اکر نه عشق نودي هادي مقصد نبانهارا

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 ابن غزلست انکه صابیا کوید
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*,

با وارهم ار طعن مخالف چو شکوه
راهی نبما سوی حجازم ز عراق

it appears that the poet lived in Irak.

Contents: — Ghazals alphabetically arranged, fol. 2 *b*. Rubā'is 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 Dīvān of Ghanī. 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. حمر افلاطون و اداب او معنی افلاطون بزبان یونان باشد بسیار علم پر منفعت است

It breaks off in the section headed, آداب رسطاطلس

II. Foll. 10—77. حدیقة 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 یك 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:—Mukaddimah. Belief of the Hindus; war of the Kauravas and Pandavas—Early Rajas.—Fā'idah. First appearance of Islamism.—Rauẓah I. Sultans of Lahore, or Ghaznavis.—Rauẓah 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).—Rauẓah III. Sultans of Deccan, in six dynasties.—Rauẓah IV. Sultans of Gujrāt, and so on, as with Firishtah, down to Rauẓah 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 Mukaddimah, fol. 10 *b*, the author refers to A.H. 1173 as the current year at the time of writing.

The Ḥadīkat us-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 بر تعریف حکمه ودیان مجملی از اقسام آن مشتمل بر سه باب

It consists of the first and second Fasls 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 فضلت علم و حکمت و تواریخ حکما مشتملبر دو حرف

The author, whose name is written, fol. 108 *b*, حا حمد [*sic*] بن علی بن الحاج جمال الدین حسینی الانصاری, probably for Ḥājī Aḥmad B. 'Alī B. ul-Ḥāj Jamāl ud-Dīn Husain ul-Anṣārī, was a son of Zain ud-Dīn 'Alī, the author of the Ikhtiyārāt i Badī'ī (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 Kism, the only complete portion of the work, is divided into two parts, called Harf, 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 Muhammad and 'Alī, ends, according to the list given at the beginning, with Maulānā 'Alā ud-Dīn Mansūr, a physician who lived about A.H. 800. A brother of the above, 'Izz ud-Dīn Mas'ūd, 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, apparently 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; 8¾ in. by 4¾; 13 lines, 3 in. long; written in Nestalīk and Shikastahāmīz, before A.H. 1182 (A.D. 1768). From the royal library of Lucknow.

[Geo Wm. Hamilton]

I. Foll. 3—69. Tazkirat ul-Mu'āsirīn, by Shaikh 'Alī Ḥazīn. See p. 372 *b*.

II. Foll. 70—106. A treatise on the chase, designated in the endorsement as صیدیه بذکره, by the same author.

Beg. سپاس بیقیاس که مدارك اوهام از استقصای

It is divided into two Mukaddimahs, 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 Ṣibghat Ullah Khān, with the date A H. 1182

Or. 248.

Foll 316; 8¾ in by 5; 19 lines, 3 in. long; written in small Naskhī; dated Muharram, A.H. 1130 (A.D. 1717).

[Geo Wm. Hamilton]

I. Foll. 2—72. Takmil ul-Īmān, by 'Abd ul-Ḥakk Dihlavī. See p. 827 *b*, i.

II Foll. 72—77. معرفة الدنیا, a tract on the love of worldly goods, by 'Alī B. Ḥusām

ud-Dīn, known as al-Muttaḳī (see p. 356 *a*).

Beg. للحمد لله الذى حعل الدنيا قنطرة الآخرة

III. Foll 77—81. A Maṣnavī, in ten Fasls, on ascetic life, headed مرغوب القلوب

Beg. بكويم حمد رب العالميس را
عطا كو كرد در من عقل و دين را

In the last line the author, who calls himself Shams, gives to the tract the title of مرغوب رساله, 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 Tabrizī, who died A.H. 645. See p 585 *a*, and Nafaḥāt ul-Uns, p. 535.

IV. Foll. 81—87. The story of Shaikh Mansūr 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 Ghauṣ ul-A'ẓam, *i.e.* 'Abd ul-Kādir ul-Jīlānī, with a metrical paraphrase in Persian.

Beg سقاني الحب كاساب الوصال

At the end is a short fragment of the Vaslat Nāmah of 'Aṭṭār. See p. 579 *a*.

VI. Foll. 91—114 An Arabic Kasīdah entitled العنيه القادرات, by the same 'Abd ul-Kadir, with a paraphrase in Persian verse.

Beg. فواد ده شمس المحمة ساطع

VII. Foll. 114—121. Miscellaneous verses on religious subjects, including pieces ascribed to 'Abd ul-Kādir Jīlānī, or addressed to him, and a Kasīdah in praise of Sayyid Shāh Muhammad Mukīm.

VIII. Foll. 121—316 مخازن القادريه, a defence of 'Abd ul-Kadir Jīlānī and of the practices introduced by him

Author: Shaikh Shams ud-Dīn B. Vali Ullah Shaikh Isḥāḳ B. Kuṭb ul-Anām Abil-Fath Shams ud-Dīn Muḥammad ul-Ḳādirī ul-Multānī, شيخ شمس الدين بن ولى الله الشيخ اسحق بن قطب الانام ابي الفتح شمس الدين محمد القادرى الملتانى

An attack upon the Ḳādirī order having been brought under the notice of Shaikh Badr ud-Dīn B. Kuṭb 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 Maḳāms, and treating of the following subjects: 1. Superiority of 'Abdul-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 Ẓikrs. 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; 8¾ in. by 5¼; 15 lines, 3 in. long; written in Nestalīk and Shikastah-āmīz, apparently in India, in the 18th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton]

I. Foll. 2—81. The Dīvān of Ḥairatī, ديوان حيرتى.

Beg. ای بجان بنده ات سفيد و سياه ما
در حداوندی تو خلس كواه 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 شفاعت علی, due to his contemporary Muhtashim. See Sām Mirzā, fol. 98, Haft Iḳlīm, fol. 333, Riyāẓ 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 نازی

Beg. دیوانه ایم و شور انا الحق صفیر ما
در دار و گیر 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*).

پیر داد 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 ب, 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-āmīz, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1222 (A.D. 1807).

[Geo. Wm. Hamilton.]

I. Foll. 2—101. لیلی مجنون, Laylā and Majnūn, a Maṣnavī by Hilālī (see p. 656 *a*).

Beg. ای حسن تو ار صفات دیرون
در عشق تو کائنات مجنون

The epilogue contains a reference to the author's former poems, Shāh u Darvīsh and Ṣifāt i 'Ashiḳīn, and eulogies upon his great predecessors and models, Niẓāmī, Khusrau, and Jāmī.

II. Foll. 2—57, margins. The following prose pieces by Tughrā:—Tāj ul-Madā'iḥ (see p. 743 *a*, xi.). Firdausiyyah (p. 742 *b*, ii), fol. 16 *b*. Taẓkirat ul-Aṭḳiyā (p. 743 *a*, viii), fol. 39 *a*. Mushābahāt i Rabi'i (p. 743 *b*, xii.), fol. 43 *a*. Mi'rāj ul-Faṣāhat (p. 744 *b*, xxviii.), fol. 49 *b*.

The margins of foll. 57—79 contain miscellaneous short pieces and letters by Mirzā Muḥammad Sharīf 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: Ahl i Baiti, اهل بیتی.

Beg. بهکام سحر مرغ خوش اواز
نرم میکند در پردهٔ راز

The poet says in the prologue that he had written in his youth many Ghazals and Kasīdahs, 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 Ahmad, "whose presence filled Dehli with joy," and in another passage, fol. 40 *b*, referring to Aurangzīb as the reigning sovereign, he declares his intention of devoting a poem to his praise.

The present copy was written during the reign of Aurangzīb, 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 Dīvān 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. رسالهٔ معمیات, a treatise in verse on riddles, by Jāmī.

Beg. [read کام] چو از حمد و تحمیت دامنی کلام
بدان ای در معما طالب دام

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'iḥ. 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. رساله فی معرفة المخضرات, 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 Ḥadīs, من عرف نفسه فقد عرف ربه

Beg. ای طالب علم توحید و ای راغب من تجرد

VI. Foll. 85 *a*, 86 *a* رسالة فی طرق حواجه بهاء الدین نقشبند, a tract on the rule of Bahā ud-Dīn Naḳshaband, by Jāmī.

Beg. سر رشتهٔ دولت ای برادر نکف آر

Or. 1226.

Foll. 107; 6¼ in. by 3⅞; 12 lines, 2⅛ 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 Shabistarī; 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 6½; 17 lines, 4 in. long; written in Nestalik, in the latter part of the 18th century.

I. Foll. 1—309. Taẓkirat 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. دامی کل و حال حاصل تمام ممالك محروسه

It is stated to have been taken from the note-book of Rae Nūndah, رای نوندة, ار روی نساص. Historical notices of each Ṣūbah are prefixed to tabulated accounts. The work was written after the death of Aurangzīb, who is designated by his posthumous title, Khuld-Makān.

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 نثر که مبنی است ار احبار و اثار کردد

In a contemporary endorsement it is called Ruḳa'āt 'Ināyat Khānī, رقعات 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 Lutf Ullah Khān Ṣādiḳ, whom he calls, fol. 40 *b*, پیر 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 Ṣādik died, according to Maāṣir ul-Umarā, fol. 435, under Ahmad Shāh. Two of his sons are mentioned, viz. 'Ināyat Khān Rāsikh, apparently the author of the present work, and Shākir 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 Rakā'im Karā'im and Kalimāt Ṭayyibāt. See pp. 400 *b*, 401 *a*.

II. Foll. 52—102. انشای حامد راد حان, letters and other prose pieces of Amān Ullah Khānah-zād Khān Firūz Jang, son of Mahābat Khān Sipahsālār, collected by himself. See p. 509 *b*.

Beg. سرنوشت خامه عنبرس شمامه که در حوبار چشمه حیوان

The work is divided into the following four Fasls:—1. Letters to superiors and equals, عرایض و مکاتاب, fol. 53 *a*. 2. Familiar notes, رقعات, fol. 94 *a*. 3. Marginal notes, حواشی, fol. 99 *a*. 4. Prefaces and miscellaneous pieces, مصدرات, fol. 101 *a*.

The Ruka'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 5¼, 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. 615 *a*.

II. Foll. 203—253. بهرام و گل اندام, the story of Bahrām and Gul-andām, in Maṣnavī rhyme

Beg. بنام نخل بند روضهٔ جان
که وصفش کرد مکرم را کاسان

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 Dīvs, and Gul-andām is not, as in the usual version, a Chinese princess, but a Perī.

In the concluding lines the poet addresses himself by the poetical surname of Amīn.

امین بکدر ز چوح خود که تا کی
دلب کف آوری و در حبیبی حوی

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 Sharīf Jurjānī. See p. 812 *a*.

P. 441 *b*, l. 12, *read*: Nāṣir ud-Dīn Tūsī was born A.H. 597, and died A.H. 672.

P. 551 *b*, l. 35, *read*: A poem entitled Sūz u Gudāz, by Nau'ī. See p. 671 *a*.

P. 722 *a*, l. 34, *add*: Ṣabā's proper name was Fath 'Alī Khan Kāshī. See p 850 *b*.

P. 768 *a*, l 28, *add*: Minūchihr Khān succeeded his father Ḳarchaghāi Khan in the government of Mashhad, A.H 1034. See the 'Ālam-ārāi, fol. 570. The Mahbūb ul-Ḳulūb cannot have been written very much later.

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