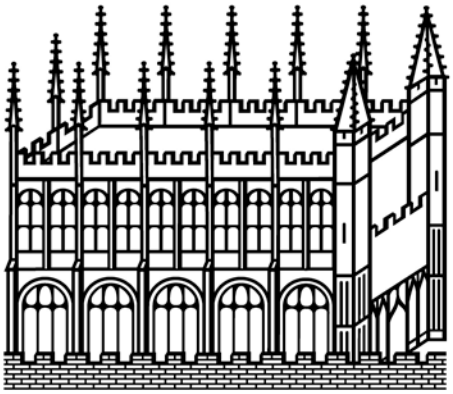


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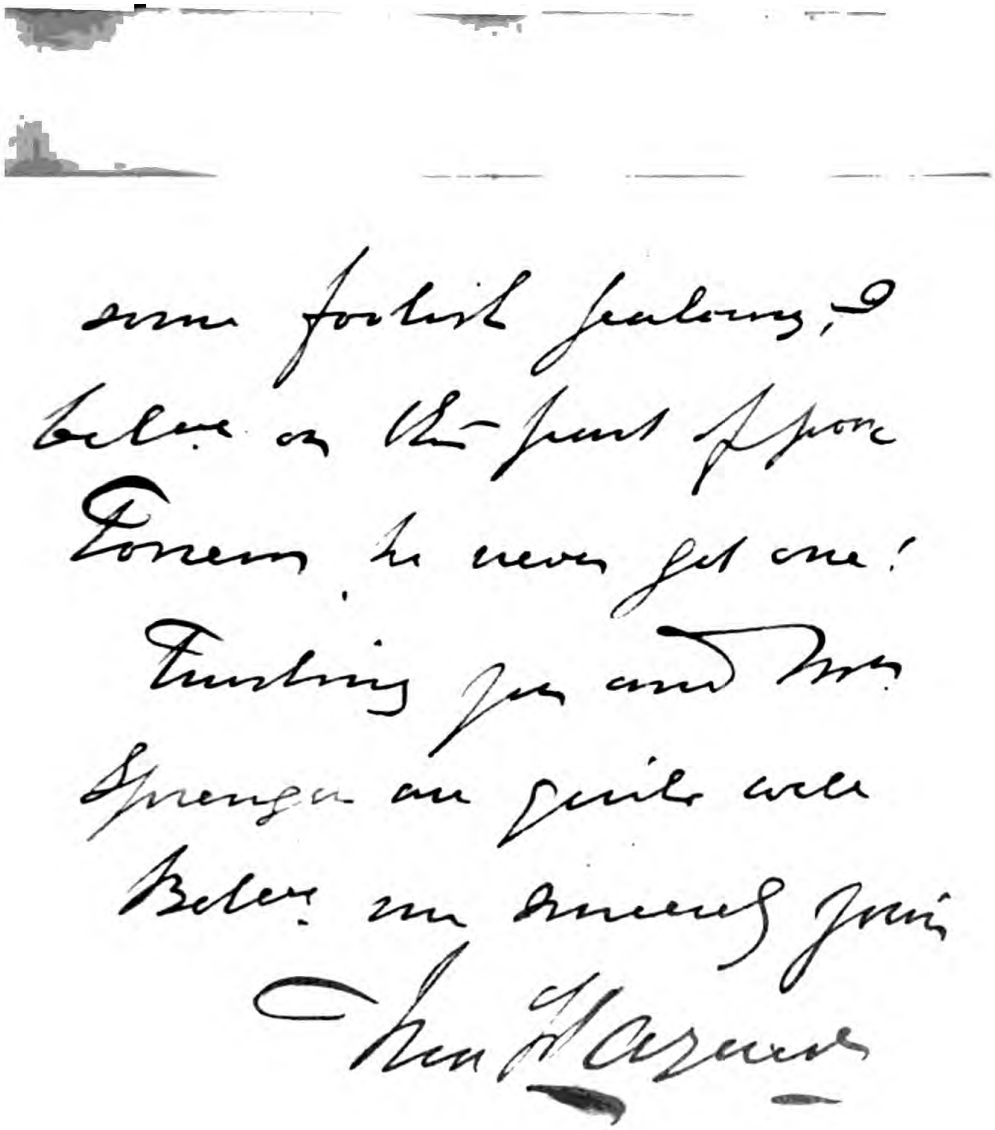
59 e 6

Berkampen 9th Jan
1855

My dear Spurgen

I heard for one ex-
-pres a wish for a list
of the Persian & Arabic
books in H. H. the Imaums
Zaynin Library, it was
only a few days ago, that
I had an opportunity of
personally asking His
Highness for permission
to make a List, I now

send for a Copy. H. H
has lately had rather an
extensive collection of old
M. S. S & Books left him
by some respectable old
Inhabitant, & seen them
in some valuable unk
amongst them, I am
trying to get a List for
him and hope to succeed.
You can ascertain that Elliot-
tuck & get a list of the
Howards Library, but this



A

CATALOGUE

OF THE

ARABIC, PERSIAN AND HINDU'STA'NY

MANUSCRIPTS,

OF THE

LIBRARIES OF THE KING OF OUDH,

COMPILED

UNDER THE ORDERS OF THE GOVERNMENT OF INDIA

BY

A. SPRENGER, M. D.

OF THE BENGAL MEDICAL ESTABLISHMENT, TRANSLATOR TO THE GOVERNMENT OF INDIA, ETC.

VOL. I.

CONTAINING PERSIAN AND HINDU'STA'NY POETRY.

CALCUTTA:

PRINTED BY J. THOMAS, AT THE BAPTIST MISSION PRESS.

1854.

LIBRARY OF THE TAYLOR INSTITUTION
UNIVERSITY
MAR 1944
OF OXFORD

PREFACE.

On the 6th December, 1847, I was honored with the orders of the Government of India appointing me an Extra Assistant to the Resident at Lucnow, as a temporary measure, for the purpose of cataloguing the extensive collection of works in Arabic and Persian literature in the king of Oudh's libraries.

Among my instructions was the following, "you need not confine yourself exclusively to the king's libraries, but you can undertake, as opportunity offers, the examination of some of the best private collections in that city, which are supposed to contain many rare and valuable works."

I arrived at Lucnow on the 3rd of March, 1848, and I left it on the 1st January, 1850. One month I had other duties to perform and near three months I was sick. The time which I devoted to cataloguing was about eighteen months. During this time I examined about 10,000 volumes. Very many of them were duplicates; but as no kind of arrangement exists, particularly in the Tópkhánah library, and as it is impossible to recollect whether or not a note has been taken of a book, duplicates took just as much time as new works. There are also many defective volumes which after much search for a name, date, or title, I was obliged to throw away. Supposing then that I had worked every day ten hours (and to do this day after day in a tropical climate is a physical impossibility) I could have devoted only half an hour to the examination of each volume.

I was assisted in my labour by 'alyy Akbar of Pánypat. He was a pupil of the Dilly College, and had not yet completed his course of study when I took him to Lucnow. I did not expect more of him than that he would copy for me such passages as I might mark; but he soon entered into the spirit of the work and was of very great service. Some time after my return from

Lucnow I recommended him to the late Lieut. Governor of the North Western Provinces and he appointed him first Professor of Arabic of the Agra College. He died in that post in 1852, about thirty years of age. I take this opportunity publicly to record my sense of gratitude and esteem to this talented industrious and conscientious young man.

The Royal Library at Lucnow was originally kept in the old Palace (Puráná Dawlat-khánah), which stands on an eminence between the Rúmy Darwázah and the iron bridge over the Gumpty and is now nearly in ruins. It contained the whole of the literary treasures of *H*áfitz Ra*h*mat Khán, and was subsequently much enriched more particularly by Gháziy aldyn *H*aydar.

At present it is divided into three collections. The valuable literary works upwards of three thousand volumes are preserved in a garden house of the Móty Ma*h*all Palace, and elegant books are kept close to the Fara*h*-bakhsh Palace in which the late king used to reside. This collection contains about one thousand volumes or less, and formed the private library of His late Majesty. The Dáróghah thereof superintends the other librarians. Books, in these two collections were kept in shelves, when I was at Lucnow, and were in tolerably good order, but lately, I hear, they have been given up to pillage.

The third collection is in the Tópkhánah or arsenal, which is close to the house of the British Resident. The arsenal is an extensive building including a large square which is filled with guns. Three sides of the building are devoted to military stores, and in the northern wing up-stairs is the library. The books are kept in about forty dilapidated boxes—camel trunks—which are at the same time tenanted by prolific families of rats; and any admirer of oriental lore who may have an opportunity to visit this collection will do well to poke with a stick into the boxes, before he puts his hand into them, unless he be a zoologist as well as an orientalist. At the end of the hall there are bags full of books completely destroyed by white ants. Even new books have not been spared by these destructive insects, nearly the whole edition of the Táj alloghát has been destroyed, and most of the remaining copies of the Haft Qulzum have had the same fate. The number of volumes in this collection is very great, and among

them are some Pashtú works written with great care for the brave and learned Rohilla chief.

It is unfortunately the habit of the king's people merely to count the volumes, and to make the librarian responsible for the numbers not diminishing. The consequence is that many good books have been abstracted and bad ones put in their place. There are at least one hundred copies of the Gulistán and as many of Yúsof ú Zalykhá in the Tópkhánah, which apparently fill the places of more valuable works. I have heard that a late librarian sold in one week eleven hundred Rupees worth of books to provide funds for the marriage of his daughter.

In making this statement I beg to say that I have every reason to speak highly of the present Dáróghahs or librarians, and that I consider them perfectly honest. They are very civil men, more particularly one of the two librarians in the Tópkhánah, and it is much to be regretted that men like him had not charge of the library from the commencement.

Though not strictly connected with the subject, the reader will perhaps be glad to obtain some information regarding the Lucnow printing offices.

Gháziy aldyn *H*aydar founded a typography at great expense, and one of the works—the Haft Qulzum—which issued from it has attained a greater celebrity in Europe than it enjoys in India.

Besides this Dictionary, the following books have been printed in types at Lucnow:

المناقب الحيدرية, The praise of Gháziy aldyn *H*aydar, in Arabic, by A*h*mad Shirwány, 1235, small folio, 200 pp.

محامد حيدري, a similar work in Persian prose and verse, by Akhtar (see page 599 *infrà*), 1238, small folio, 288 pp.

گلدسنه محبت. An account in Persian prose and verse of the meeting of Lord Hastings and Gháziy aldyn *H*aydar, by Akhtar, 1239, 8vo. 131 pp.

Panjsúrah or the five Súrahs of the Qorân usually repeated in prayers, s. a. 4to. printed in the form of a Toghrá.

Táj alloghát, an Arabic Dictionary explained in Persian, in seven volumes, large folio, only four volumes have been printed in types, s. a. the remaining three have been lithographed, Vol. I. 725 pp.; Vol. II. 624 pp.; Vol. III. 252 pp.; Vol. IV. 176 pp.; Vol. V. 594 pp.; Vol. VI. 408 pp.; Vol. VII. 138 pp.

About the year 1830, Mr. Archer who had established a lithographic printing office at Cawnpore came at the request of Naçyr aldyn *H*aydar to Lucnow with his press and entered his service.

The first book lithographed at Lucnow is the البهجة المرضية being a commentary on the Alfyyah, by Soyú*t*y, 1247, 8vo. 247 pp.

When I was at Lucnow there were twelve private lithographic presses in that city. Those of *H*ájy Mo*h*ammad *H*osayn and Moçtafà Khán were by far the best. Some editions of the former are particularly correct. In 1849, Kamál aldyn *H*aydar, Munshiy to the observatory, wishing to ingratiate himself at court, wrote a history of the Royal family of Oudh. Two passages happened to displease His Majesty, and instantly the observatory was abolished and printing was forbidden at Lucnow, lest this objectionable production might be published. The proprietor of the Masy*h*áy press went on the suggestion of the author of these pages to Cawnpore, and most other printers followed him. Some however, among them Moç*t*afà Khán, managed to keep at the same time an establishment at Lucnow. As they usually put, on the title page only, the name of the press and not of the place, it is not always possible to determine whether a book was printed at Lucnow or Cawnpore if it has been published after the Exodus.

The number of works lithographed at Lucnow and Cawnpore may amount to about seven hundred. Some of them have gone through more than ten editions. The books most in request are of course school books and such other dialectical and religious tracts as every Mawlawy reads or pretends to read. But we already observe symptoms that the press is enlarging the narrow cycle of learning, and, what is more important, that it extends education to all classes and even to ladies. Twenty years ago verses of the Qorân were repeated as prayers and charms, and even the whole book was learned by heart, but without being understood, and the Sunnah was almost unknown; in our days people are gradually beginning to study the book, and I shall have to describe several commentaries on it in Arabic, Persian and Hindústány which have lately been published. The study of the traditions or Sunnah is making even more rapid progress than that of the Qorân. Not only have the principal collections been published in Arabic but we have Persian and Hindústány trans-

lations of the Mishkàt and Mashàriq alanwár which have gone through more than one edition. After the Musalmáns had, several centuries ago, entirely lost sight of the original idea of their religion, they are now beginning to make their sacred books intelligible to all. This must lead to results, analogous to those which the translation and study of the Bible produced in Europe.

One of the most remarkable results of the progress of printing is the rapid increase of periodical and light literature. India is the only country in the old continent in which the press is entirely free, and there is hardly a town in the upper provinces in which there are not several newspapers published. Of late, several tales and religious works written expressly for ladies have been printed, and seem to meet with a rapid sale. Though the new literature which is rising has not much intrinsic value, things are progressing as rapidly and as healthily as they did in Europe, when the art of printing came first into vogue. The tendency is oriental and Mo*h*ammadan, but already a spirit of liberality is manifesting itself, which is the natural result of progress from school-learning and court refinement to a general civilization.

It was originally intended that this volume should comprise eight chapters, the fourth of which was to contain Persian grammars, dictionaries, letters and letter-forms and works in elegant prose, the fifth, the corresponding Hindústány books, and the last three, translations from the Sanskrit and Hindy into Persian or Hindústány, and Turky (Chaghatáy) and Pushtú books. It was further intended to add an appendix containing omissions and a table of the contents of Wálih, Khóshgú, the A'tishkadah, &c. and to conclude the volume with three indexes, one of proper names, one of book-titles, and one of initial lines. But before the third chapter had been put to press the compiler was obliged to apply for leave of absence on sick certificate for two years, and to content himself with publishing the book in its present form. Should it be continued, what is wanting in this volume will be added to the second; which in addition will contain the biographies and writings of Arabic lexicographers, grammarians, poets and elegant prose writers. The remaining volumes will be devoted to the sciences of the Musalmáns: in the third, for instance, will be described the biographies and works of Çúfies or mystical philosophers and theologists.

In transcribing oriental names and words into English, I have adopted the principle which is followed in transcribing from one European language into another. A Frenchman spells Brougham, Peel and Goethe, and not Broum, Pile and Gueuté and his readers, however erroneously they may pronounce these names, know what persons are meant. This is the object. Writing is a symbol for the eye, aud pronunciation must be acquired by the ear. I have substituted for every Arabic and Persian letter a Roman letter, in some instances however, as I did not choose to have new types cast, it was unfortunately necessary to employ two Roman representatives for one oriental symbol, as ch= چ ; sh= ش ; zh= ژ ; dh= ض ; th= ث ; dz= ذ ; tz= ظ. The hamzah is rendered by a diæresis, alif where it is of any use at all, and the quiescent w, if preceded by an u, are represented by an accent; ی is always expressed by y and if it is a long vowel, the i which precedes it is omitted as "fy." For expressing the 'ayn an apostrophe (') is used, and with a view to impress upon the reader that in words like 'amr or 'ysà, 'ayn is the first and the vowel the second letter, I do not use a capital a or y.

A. SPRENGER.

THE FIRST CHAPTER.

BIOGRAPHIES OF PERSIAN AND URDU' POETS.

(1) لباب الالباب تصنيف محمد عوفي (P.)

THE marrow of the productions of intellect by Mo*h*ammad 'awfy. He tells us in folio 155 that he was in 600 at Nasá and met Majd aldyn the author of a Sháhansháh-námah, and we have from him besides this work, a collection of historical anecdotes جامع الحكايات which, it is stated in the preface thereto, he compiled in 625. It is therefore clear that he flourished towards the end of the sixth and in the beginning of the seventh century of the Hijrah, and wrote this book after the year 600. It would appear that he was a native of Marw which under the Seljúq Princes was the capital of Persia. In the seventh chapter is an account of his grandfather and of one of his maternal uncles, both of whom were according to Mr. B. Elliott's copy of Marw, but according to mine of Má-warán-lnahr. The book is dedicated to the Wazyr 'ayn almulk Abú-l-Makárim *H*osayn b. Radhyy aldawlah Abú Bakr Ash'ary. *H*ájy Khalyfah No. 2821, calls the author erroneously Mo*h*ammad *H*awfy.

This is the most ancient Tadzkirah that I have seen, and, if we believe the author, the first that has been compiled. As the title indicates, it is rather an anthology than a biographical work. It is divided into 12 chapters. The first four chapters treat on the meaning and origin of poetry and fill only 8 pages. The fifth and sixth chapters contain notices of Kings, Princes and Wazyrs who have written poetry, the former fills 32 and the latter 60 pages.

7th Chapter: Imáms and other eminent men who distinguished themselves by their poetical talents but were not poets by profession, 70 pages.

8th Chapter: (twelve) Poets of the courts of the *T*áhir, Layth and Samán families, 8 pages.

9th: Poets of the court of the Náçir family, (28 poets; 28 pages.)

10th: Poets who were patronized by the Seljúq princes to the end of the reign of Sul*t*án Sa'yd, (39 poets; 92 pages.)

11th Chapter: Poets from the time of Sanjar (who died in A. H. 552) to the present reign.

12th Chapter: Poets at the court of the present sovereign.

A very full and learned notice of this work has been given by Mr. N. Bland, *Journ. Royal As. Soc. London*, Vol. IX. p. 112.

Beginning of the first chapter; بر عقلا عالم کون و فساد

The only copy which I have seen of this book is in a private collection. It is a 4to of 336 pp. 23 lines in a page. It is old, written in an elegant hand and tolerably correct; but of the preface two or three and at the end many pages are wanting. It ends with the first line of the biography of Nitzámy and is probably the same copy

which has been used by the author of the *Khizánah 'ámirah*. Besides this only one copy is known to exist, it belongs to Mr. B. Elliott and has been described by Mr. Bland, *loco cit.*

Contents of the 8th, 9th and 10th Chapters.

Eighth Chapter.—Poets of the Táhir, Layth and Sámán Dynasties.

1. *H*akym *H*antzalah Bádaghysy.
2. *H*akym Fayrúz Mostawfiy, flourished under 'amr b. Layth.

Poets of the Sámán Dynasty.

3. Shaykh Abú-l-*H*asan Shahyd Balkhy.
4. Abú Sho'ayb Çáli*h* b. Mo*h*ammad Herawy.
5. Ustád Abú 'abd Allah Mo*h*ammad Rúdegy.
6. Shaykh Abú-l-'abbás al-Fadhl b. 'abbás الرازنجني
7. Shaykh Abú Zarrá'at Mo'izzy Jorjány.
8. Abú-l-Motzaffar Naçr b. Mo*h*ammad الاسعدانی Nayshápúry.
9. Abú 'abd Allah Mo*h*ammad b. 'abd Allah Jonaydy.
10. Abú Mançúr 'omárah b. Mo*h*ammad Marwazy.
11. Abú Mowayyad Balkhy.
12. Abú Mowayyad Bokháry.

Ninth Chapter.—Poets of the Náçir Dynasty.

13. Abú-l- Qásim *H*asan b. A*h*mad 'onçory.
14. Abú-l-Qásim Firdawsy *T*úsy.
15. *H*akym Kasáyiy Marwazy.
16. Zynaty 'alawy Ma*h*múdy, a lady.
17. Kisby Radyny Adyby.
18. Abú Soráqah 'abd al-Ra*h*mán b. A*h*mad Balkhy Amyny Najjár.
19. Abú Sa'yd A*h*mad b. Mo*h*ammad Manshúry Samarqandy.
20. Abú-l-Motzaffar Makky b. Ibráhym 'alyy al-Najhyr.
21. Abú Mo*h*ammad 'abd Allah b. Mo*h*ammad called Rúzdih Balkhy.
22. Ustád Abú-l-*H*asan 'alyy b. Júlú' جولوغ Farrokhy Sanjary.
23. Abú Natzar 'abd al'azyz b. Mançúr 'asjady Marwazy.
24. Abú-lnajm A*h*mad b. قوي b. A*h*mad Manúchihry.
25. Ustád Abú-l-*H*asan 'alyy Bihrámy Sarakhsy.

26. Imám 'abd al-Raḥmán b. Moḥammad 'uṭáridy.
27. Abú 'abd Allah Rúziyah (Ruzbeh ?) b. 'abd Allah النكتي of Láhór.
28. Abú Zayd b. Moḥammad 'alyy 'açáyiry (Ghadháyiry).
29. Al-*H*árith Júb جوب b. Maḥqid *H*aqúry Herawy.
30. Abú Mançúr 'abd al-Rashyd b. Aḥmad b. Abú Yúsof Herawy.
31. The daughter of Ka'b Fardáry.
32. Mas'úd Rázy.
33. Motzaffar Byḥaddy.
34. Kawkaby Barúzy بروزي
35. Holaylah Fániy.
36. Náçir Laghwy.
37. Abú-l-Layth *T*ayry.
38. Moḥsin Qazwyny.
39. Ibn Aḥmad Badry Ghaznawy.
40. Bihrúz *T*ayry.

Tenth Chapter.—Poets of the Seljúqians.

I.—*Poets of Khorásán.*

41. Mo'izzy.
42. *H*akym Abú-l-Maḥásin Azraqy Herawy.
43. 'abd al-Wási' Jabaly al-Adyb.
44. Fakhr aldyn Khálid b. al-Raby' Makky.
45. *H*akym Maḥmúd b. 'alyy Samány (or Samáyiy) Marwazy.
46. Fotúḥy Marwazy Athyr aldyn.
47. Shiháb aldyn Abú-l-*H*asan *T*alḥah.
48. Táj aldyn Ismá'yl of Bákharz.
49. Hakym 'alyy b. Aḥmad Sayfy Nayshápúry.
50. Rafyqy Marwazy.
51. Abú *H*anyfah Iskáf of Marw.

II.—*Poets of Má-warà-lnahr.*

52. Ustád Abú Moḥammad Arshady Samarqandy.
53. Shiháb aldyn 'am'aq عمعق Bokháry.
54. Moḥammad b. 'alyy Súzany.
55. Dihqán 'alyy Shoraṭy.
56. Najm aldyn Nitzámy 'arúdhy Samarqandy.
57. *H*amyd aldyn Jawhary Mostawfiy.

III.—*Poets of the 'iráq.*

58. Tzafar Hamadány.
59. Qa*t*arún 'adhodhy Tabryzy.
60. The *H*assán of the Persians Kháqány *H*aqáyiqy.
61. Athyr Akhsykaty.
62. Badr aldyn Qiwámy Rázy.
63. Abú-l-Fara*h* (Faraj ?) Rúmy.
64. Sa'yd *T*áyiy.
65. Fakhr aldyn As'ad Jorjány.
66. Kúhbáry *T*abary.

IV.—*Poets of Ghaznah.*

67. Abú-l-Faraj b. Mas'úd Rúny الروني was born and educated at Láhór.
68. Sa'd aldawlah Mas'úd (b.) Sa'd (b.) Solaymán.
69. Májd aldyn *A*dam Nasáyiy Ghaznawy.
70. Ustád 'imád aldyn Ghaznawy 'imády.
71. Sayyid Jamál aldyn Mo*h*ammad b. Náçir 'alawy.
72. Sayyid Ashráf aldyn *H*asan b. Náçir 'alawy.
73. Shiháb aldyn 'alyy Ghaznawy.
74. Abú Bakr b. Mo*h*ammad b. 'alyy Rú*h*ány.
75. Mo*h*ammad b. 'othmán الكاتب الني
76. Sa'd aldyn Mas'úd Nawky النوكي
77. 'abd al-Majyd 'abhary.
78. Ismá'yl b. Ibráhym Ghaznawy called زرريص اسمعيل
79. Jamál aldyn Náçir Shamsah called Káfirake Ghaznyn.

Tenth Chapter.

I.—*Poets of Khorásán.*

80. Tzahyr aldyn Faryáby.
81. Shams aldyn Mo*h*ammad b. 'abd al-Karym *T*abyby.
82. *H*akym Mo*h*ammad b. 'omar Farqady.
83. Majd aldyn Abú-l-Barakát.
84. Mo'yn aldyn Sirájy Balkhy.
85. Jamál aldyn Mo*h*ammad b. 'alyy Sirájy.
86. Dhiyâ aldyn 'abd al-Ráfi' b. al-Fat*h* Herawy.
87. Majd aldyn Abú-l-Sanjary ابو السحرى (*Sic*) Çandaly.

88. Faryd aldyn 'a*tt*ár Nayshápúry.
89. Sayyid Bú 'alyy, i. e. Abú 'alyy b. *H*osayn Marwazy.
90. Majd aldyn النسري الداوي
91. Abú-l-Fadhl 'othmán b. A*h*mad Herawy.
92. Faryd aldyn Jasús alafláh 'alyy Sanjary the Astrologer.
93. Shams aldyn Mobárak-sháh b. al-A'azz Sanjary.
94. Bady' aldyn Turkú ترکو Sanjary.
95. 'ajyby Júzjány.
96. Majd aldyn Ghayraty.
97. Shams Dihistány.
98. *H*amyd aldyn Dihistány.
99. *H*akym Abú Bakr b. Mo*h*ammad Balkhy Wá'itzy.

II.—*Poets of Má-warà-lnahr.*

100. Mowayyad aldyn Mowayyad.
101. Shiháb aldyn A*h*mad b. al-Mowayyad Samarqandy.
102. Bahâ aldyn Karymy Samarqandy.
103. La*t*yf aldyn Zakyy of Marághah.
104. Sa'd aldyn Kány Bokháry.
105. Shams aldyn Mo*h*ammad b. Mowayyad *H*addády called حالهگه هاله this is explained by خرمن ماه
106. *H*akym Shams ala'raj Bokháry *H*akym Shamsy.
107. Majd aldyn Fahymy Bokháry, though an illiterate man was a good poet.
108. 'ajyby Khojandy.
109. Sayyid Ashrafy Samarqandy.
110. Açyl aldyn Najyb.

III.—*Poets of the 'iráq.*

111. *H*akym Nitzámy of Ganjah.

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(2) بهارستان تصنیف جامی (P.)

The spring garden of Jámy, who died in A. H. 898, (for a notice on his life see the next chapter).

It is divided into eight chapters روضه each of which contains eight Ayyns or rules: 1. Anecdotes of Saints—

2. Anecdotes and sayings of Sages—3. Advice to rulers and anecdotes of them—4. On liberality and generosity —5. On love—6. On kindness and amiability—7. Short biographies of twenty-eight poets—8. Fables.

Beginning چومرغ امرذي بالی زاغاز نه‌ازنیروي حمدآید به پرواز

As. Soc. B. No. 500, 8vo. 158 pp. of 17 lines, an old copy. Extracts from the last two chapters are contained in the *Anthologia Persica*, Vienna, 1778. The whole of the text with a German translation has been published by Baron Schlechta Wssehrd, Vienna, 1846.

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(3) تذکرهٔ شعرا تصنیف دولتشاه (P)

Tadzkirah, i. e. Memoranda of poets by Dawlat-sháh b. 'alá aldawlah Bakhty-sháh. He completed this book in A. H. 892, and dedicated it to the poet and wazyr Myr 'alyy Shyr. It appears from the preface that Dawlat-sháh was fifty years of age when he commenced this labour.

The book is divided into a preface مقدمه which contains notices of nine Arabic poets and seven chapters, طبقات answering to the spheres of the seven planets, and a conclusion. Each chapter contains about twenty poets and the conclusion contains the lives of six contemporaries, among them are Jámy, 'alyy Shyr, A'çafy and Sohayly.

This is one of the best known and most useful Tadzkirahs. It contains valuable historical details besides the biography of poets. Ilahy p. 121, says on this book and its author "Dawlat-sháh: his tadzkirah contains 180 biographies and is very celebrated. Though he does not quote many good verses, the historical and biographical portion of his work is done in a masterly manner and shows much research, 'alyy Shyr informs us in his Tadzkirah that he is the cousin of

Amyr Fayrúz Isfaráyiny, who was a distinguished man. The Takhalluç of Dawlat-sháh is 'aláyiy."

Initial line تحمیدی که شاهباز بلند-پرواز اندیشه بساحت

Copies are not frequent, yet there are five in the Moty Mahall. The best is written in Naskhy, and has 626 pages of 17 lines. A beautifully written but incorrect copy is inscribed در طبقات هفتگانه تذکرهٔ شعراء عجم The preface differs from that of other copies and the book is defective, but in other respects it is a copy of Dawlat-sháh under a different title. There is also a copy in the As. Soc. B. No. 537. Hammer's *Geschichte der schönen Redekünste Persiens* may be considered a free translation of Dawlat-sháh. De Sacy has given a notice of this Tadzkirah in the *Notices et Extraits*. IV. pp. 220—272. Vullers has published the life of Háfitz from it, Giessen 1839, and J. H. Harington the Life of Sa'dy in his edition of the works of that poet, Calcutta, 1791.

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(4) سجنجل الارواح تصنیف حسین میبذي (P.)

The mirror of souls or spirits, probably by *H*osayn Mo'yn aldyn Maybodzy who flourished in the tenth century of the Hijrah. His name does not occur in the preface but it is found towards the end of the book.

These are selections from Persian and Turky poets without biographical notices except in a very few instances. The Persian poets are Firdawsy with a short vocabulary, 'aççár, Nitzámy, Kamál Khojandy, Sa'dy, Salmán Sáwajy, *H*asan Dihlawy, Amyr Khosraw, Anwary, Shaykh-zádah Láhijy (Commentator of the Gulshane Ráz), Faryd aldyn 'a*tt*ár, Kháqány, Tzahyr aldyn Faryáby, Ismá'yl Ispahány, Jalál aldyn Rúmy, Ma*h*múd Shabishtery, Jámy, &c.

The Turky Poets are; Myr 'alyy Shyr Nawáyiy, Yúsof Bég, Wáçily, Fodhúly Baghdády, Nasymy, &c.

Beginning این نسخه که از آراستگي چون چمن است

As. Soc. Beng. No. 577, 8vo., 824 pp. 17 lines. An old correct copy.

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(5) جواهر العجائب تصنيف فخري بن اميري (P.)

Gems of curiosities being a Tadzkirah of poetesses by Fakhry b. Amyry of Herát. The author informs us that with the intention to perform the pilgrimage to Makkah, he came during the reign of Sháh *T*ahmásb *H*osayny (reigned from 930 to 984) to Sind, the ruler of that country was then Mo*h*ammad 'ysà Tarkhán (died in 974,) and it would appear that he wrote this book at his Court. Ilahy who frequently quotes this book under the title of تذكرة النساء or "Biography of Ladies" gives the following notice of Fakhry: "Fakhry Herawy was a friend of Myr 'alyy Shyr. Some say this is the same Fakhry who has been mentioned in the preceding article." In the preceding article he says, "Sul*t*an Mo*h*ammad Amyry, whose takhalluç is Fakhry, was a distinguished man and lived to the time of Sháh *T*ahmásb. He praised this sovereign in his poems and he is the Translator of Amyr 'alyy Shyr's Tadzkirah called *Majális alnafáyis** from Turky into Persian. He added notices of some

* Myr 'alyy Shyr the author of the *Majális* completed it in 903 according to Hammer, and in 896 according to *H*ájy Khalyfah, and died in 906. The Chagatáy text is divided into eight parts *Majális* and contains 441 biographies. Baron von Hammer-Purgstall, who possesses a copy of it, has given a notice of the work and a list of the biographies in the catalogue of his library. *W. Jahrb.* Vol. 74, Anzbl. p. 11, 1836.

poets of the second period. He is also the author of the Bostán alkhayál بستان الخيال which contains the maṫla's of the ghazals of various poets of his age."

It will be observed that Fakhry and Amyry are one and the same person according to this passage, whereas according to the Tadzkirah under notice, Fakhry was the son of Amyry. In a note to p. 263 Ilahy says equally, that Fakhry Sultán Mo*h*ammad was *a son* of Amyry, that he translated the *Majális alnafáyis* and that he gave to the translation the title *Latáyif námah.* The author of the Kholáçah says of this work, "Among the works of Myr 'alyy Shyr is the *Majális alnafáyis* which he wrote in the Turky language. Mawláná Sulṫán Mo*h*ammad Amyry has translated it into Persian and has added at the end one Majlis. This book contains an account of many poets and learned men who flourished from the reign of Sa'yd Sháhrokh to the time of Sháh Ismá'yl." It will be observed that according to this author the translator of the Majális was Amyry. This is probably correct, Amyry is the translator of the Majális, and a contemporary of Myr 'alyy Shyr, and his son Fakhry is the author of this Tadzkirah.

In the preface is the following chronogram خود را چو ز خود بهر تو غائب دیدم تاریخ زهمه غم و مصائب دیدم I suspect there is a mistake in it and would propose to read the second miçra' تاریخ همه غم ز مصائب دیدم "As I saw myself absent from myself on account of you, in like manner I saw the date of *all sorrow* without *misfortunes.*" This would make 1090—143=947.

Beginning سخن جانست و دیگر گفتگو جانان زمن بشنو
اگر هر لحظه جانی تازه میخواهي سخن بشنو

Tópkhánah, 8vo. 143 pp. of 17 lines, a neat but incorrect MSS.

It contains the names of the following ladies, most of whom are of Tatar origin, and some of them have written Turky poetry:

1. Byby *H*ayát بي‌بي حيات the wife of Qiwám aldyn *H*asan, she was witty and initiated in ma'rifat (theosophy).

2. Mihry مهري a favourite wife of Sháhrokh Myrzá. See *Kholáç*. N. 634.

3. Moghúl Khátym مغول خاتيم wife of Mo*h*ammad Khán Shaybány and mother of Mo*h*ammad Ra*h*ym Sul*t*án. Only Turky verses are quoted of her in the Tadzkirah.

4. Abáq Bygah Jaláyr اباق بيكه جلاير daughter of the Amyr 'alyy Jaláyr and sister of *H*asan 'alyy Jaláyr, was married to Darwysh 'alyy, a brother of 'alyy Shyr.

5. Nihány نهاني a sister of the poet Khwájah Afdhal, whose takhalluç is Dywán.

6. Byby Pycha (? in one instance the name is spelled پيچه and in another حهٔ,) was acquainted with Jámy and knew astrology.

7. 'içmaty عصمتي was of Kháf, of which place her brother, who was equally a poet and whose takhalluç is *H*ákimy, was governor.

8. Bydily بيدلي the wife Shaykh 'abd Allah Dywánah of Herát.

9. The daughter of the Qádhiy دختر قاضي of Samarqand.

10. The daughter of the Amyr Yádgár, who resided at Dúghábád دوغاباد. Her name was Fakhr alnisá and her Takhalluç Nisáy نسای

11. Partawy پرتوي of Tabryz.

12. Sayyid Bégam سيد بيگم a daughter of Sayyid *H*asan Kárih کارهٔ of Astrábád. She was married to Sháh-Malik whose takhalluç is Malik.

13. A daughter of Ghazzály Yazdy (who was equally a poet).

14. A'rzúy آرزوي of Samarqand.

15. Dha'yfy ضعيفي a contemporary of Byby A'rzúy.

16. A'tún آتون wife of the poet Baqáyiy.

17. *H*ijáby حجابي a daughter of Badr aldyn Hilály.

18. 'iffaty عفتي of Isfaráyin a slave woman of A'dzory.

19. Fá*t*imah Khátún, a daughter of Darwysh-zádah, who was a brother of Qiyám aldyn Sabzwáry and whose takhalluç was Dústy.

20. Nizdy نزدي a relation of Mawláná A'hy (or Ahly ?) wrote in Turky.

(6) تحفة الحبيب تصنيف فخري بن اميري (P.)

A present for *H*abyb (friend) being a collection of ghazals from the best authors by Fakhry b. Amyry who has been mentioned in the preceding notice dedicated to the Wazyr *H*abyb Allah who had the title of Açaf.

The poems are chosen with great taste and alphabetically arranged.

Beginning ای نام تو دیباچه مجموعه را ز نازند بنام تو همه اهل نیاز

Moty Mahall a splendid copy 8vo. 640 pp. 14 lines; Tópkhánah about 700 pp. 17 lines.

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(7) تحفهٔ سامي (P.)

The present of Sám being a biography of the contemporaneous poets of Persia, compiled by the Prince Sám Myrzá b. Sháh Ismá'yl in 957—Sháh Ismá'yl the father of the author was the founder of the Çafawy Dynasty. This book has been described by de Sacy, in the *Notices et Extraits des MSS.* Vol. IV. pp. 273—308.

It is divided into seven chapters صحیفه. The first four contain notices of Princes, Nobles, Wazyrs and learned men who have occasionally written poetry, beginning with Sháh Ismá'yl, 184 pages.

5th Chapter. On professional poets and men distinguished by eloquence. It begins with Jámy, 162 pages.

6th. Tatars who have written Persian poetry.

7th. Appendix. This and the preceding chapters together have only 34 pages.

The book is valuable for containing contemporaneous accounts, and may be considered as a continuation of Dawlat-sháh's Tadzkirah; it contains in all 664 poets.

Beginning الله الحمد قبل كل كلام بصفات الجلال و الاكرام

In the Fara*h*-bakhsh library is an elegant copy small 8vo. 350 pages of 15 lines. Another good copy is in the Moty Ma*h*all.

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(8) خلاصة الاشعار وزبدة الافكار تصنيف تقي الدين كاشاني (P.)

The butter of poems and the cream of conceits being a Tadzkirah of Persian poets by Taqyy aldyn Mo*h*ammad b. Sharaf aldyn 'alyy *H*osayny ***Dzikry***. He was born at Káshán about A. H. 946. He is very particular in giving us the dates on which he completed various portions of his work. In 985 be completed in four volumes notices of the poets who had lived before his time and in 993 he added a volume containing biographies of contemporaneous poets after he had spent fourteen years on the completion of his work. A friend of his embodied this date in the following chronogram :

چون پنج كتاب تقي تذكره-سنج در مخزن جلد جا گرفت چون گنج
تا هر يكرا درست باشد تاريخ بر پنج كتاب تقي افزودم پنج

"When the five books of the Biographer Taqyy were deposited in volumes like a treasury I added to fix the date five to the *five books of Taqyy*." The letters of the Persian words for *five books of Taqyy* have the numerical value 988 and if you add five, you have the above date. After the completion of the work he made many additions and in 1016, he informs us, he found it necessary to publish a new edition in six volumes and the words ست مجلدات لازم i. e. *six volumes are required* give precisely the date of this new edition.

The book is divided into an introduction four chapters ركن and a conclusion خاتمة.

The introduction treats on the utility of the work and on mystical love. The author enters on the latter subject at great length.

1st Chapter. Fifty-four ancient poets beginning from the time of Sabaktegyn. They composed chiefly qaçydahs. The latest of them flourished in the eighth century.

2nd. Poets who excelled in the ghazal (Lyric poetry) and some of the later of that class of poets who composed chiefly qaçydahs. Forty-two poets, most of whom flourished in the eighth century but some at the beginning of the ninth.

3rd. Forty-nine modern poets most of whom wrote ghazals and were of the ninth century; some few of them are of the tenth century of the Hijrah.

4th. One hundred and one poets who flourished from the time of Sultán *H*osayn Mirzá to the time of the author.

The appendix خاتمه contains notices of contemporaneous poets, many of whom the author knew personally. They are divided into twelve chapters, according to the towns or provinces in which they were born. In the Second Edition an alphabetical list of poets is added, who sent to him specimens of their compositions after the book had been completed.

This work contains the fullest biographical details, the most copious and best chosen extracts, (seldom less than a thousand verses and in all 350,000 couplets,) the soundest critical and most exact and complete bibliographical remarks on the Persian poets; the author seems, in all instances, to have consulted their Dywans, and to have collected all the information respecting them he could, the only fault is that he dwells at too great a length on

the love adventures of the subjects of his biography which are generally most disgusting. A very full account of this work has been given by Mr. Bland, *Journ. As. Soc.* London, Vol. IX. p. 126.

Beginning جواهر حمد و ثنای که مفرح قلوب

In the Moty Mahall library, two volumes, (the third and the last,) of the first edition are preserved. They were executed in A. H. 1004, and therefore before the second edition was made. They are in 4to., have 25 lines in a page, the writing is small but very correct, and there are two distiches in a line. The third volume, which contains the second chapter, has 860 pages, and the last, which contains the whole of the conclusion, has 750 pages. Mr. Hall of Benares possesses a copy of the first edition of the appendix, which was copied A. H. 993. It is a splendid MS. folio 622 pp. of 24 lines, two bayts in a line.

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(9) (P.)

An abridgment of the second edition of the preceding work apparently made by the author himself. This abridgment differs only so far from the original work that the specimens of poetry are omitted. The biographical details, introduction, &c. are literally the same.

Beginning of the first volume جواهر حمد و ثنای که مفرح قلوب اصحاب دین مبین و مفتاح ابواب صدور

Beginning of Appendix حمد و سپاس بیعدد افریدگاري را سزد که نفس ناطقه را معدن جواهر اسرار

Moty Mahall, small folio, 868 pages, 25 lines in a page, good hand and correct, copied in 1040.

Table of contents.

First Rokn.

1. Abú-l-Qásim *H*osayn *H*akym *'onçory* died in 441.
2. *H*akym Abú-lnajm *Manúchihry* died in 483.
3. Abú-l-*H*asan 'alyy b. Qúlú' قولوع *Farrokhy* Sanjary Systány died in 470.

4. *H*akym *Asady T*úsy.

5. Abú-l-Mo'yn *Náçir b. Khosraw* b. *H*árith b. 'alyy (in the *A*tishk. p. 265 is 'ysà instead of 'alyy, see also Bland, *Journ. As. Soc.* L. VII. p. 360) b. *H*asan b. Mo*h*ammad b. 'alyy b. Músà Ridhá, (according to Khúshgú his takhalluç was H*ojjat*).

6. Abú-l-Faraj Rúny.

7. Abú-l-Fadhl Mas'úd b. Sa'd *Salmán* d. 525.

8. Abú-l-*H*asan *Lom'y* Jorjány.

9. *H*akym Zayn aldyn *Azraqy* d. 527.

10. Abú Mançúr Qatarán Ajaly Amúry (Ormawy ?) d. 485.

11. Shihàb aldyn Adyb *Çábir* d. 540.

12. Amyr *Mo'izzy* Samarqandy, his name was Abú Bakr Mo*h*ammad b. 'abd Malik *Mo'izzy* d. 542.

13. Bádzil aldyn 'am'aq عمعق Bokhàry d. 543.

14. Shaykh Abú Majd Majdúd Mo*h*ammad *Sanáyiy*.

15. Siráj aldyn 'othmán *Mokhtáry* Ghaznawy d. 554 (his takhalluç was first 'othmán and subsequently Mokhtáry).

16. Shams aldyn Mo*h*ammad *Súzany* Samarqandy d. 569.

17. 'abd al Wási' b. 'abd al-*H*ámiy b. 'omar b. al-Raby' Jabaly *Sultány* d. 555.

18. Sayyid Ashraf aldyn *Hasan* Ghaznawy d. 565.

19. Amyr '*imády* Ghaznawy Shahriyáry d. 573.

20. Rashyd aldyn 'abd al-Jalyl W*a*tw*á*t 'omary d. 578.

21. Abú-l-nitzám Jalál aldyn *Falaky* Sharwány d. 577.

22. Aw*h*ad aldyn 'alyy *Anwary* d. 587.

23. Afdhal aldyn *Kháqány*.

24. Qiwám aldyn A*h*mad *Qiwámy* of Ganjah.

Second Volume.

(Containing chiefly Qaçydah writers.)

25. Abú-l-Fadhl *T*áhir b. Mo*h*ammad *Tzahyr* aldyn Fáryábỵ d. 598.

26. Rádhyy aldyn Mo*h*ammad Nayshápúry d. 598.

27. *Athyr* aldyn Mo*h*ammad Akhsykaty d. 608.

28. Abú-l-Makárim Mojyr aldyn Baylaqány d. 594.

29. *Jamál aldyn* Mo*h*ammad b. 'abd al-Razzáq Ispahány d. 588.

30. Sharaf aldyn *Ashrafy* Samarqandy d. 595.

31. Dhiyá aldyn Khojandy d. 622.

32. Çafyy aldyn Zakyy Marághy his name was 'omar b. Abú Bakr b. Abú-l-Wafá but he was simply called *Zakyy*. He died 607.

33. *Nitzámy* of Ganjah usually called *Nitzámy* Motarrizy, his name is Abú Mo*h*ammad Nitzám aldyn A*h*mad b. Yúsof d. 606.

34. Káfiy aldawlat Haybat Allah Ibráhym *Káfiy altzafar* Hamadány.

35. Sharaf aldyn 'abd al-Múmin Shufurdah (in the very correct copy of Maybodzy's Tadzkirah and in the preface to the Kholáçah this name is spelt شفروه).

36. Abú-l-Makárim Shams aldyn Darkány d. 600.

37. Sayf aldyn A'raj Isfarangy born in 581 d. 666.

38. Rafy' aldyn 'abd al-'azyz Labnány d. 603.

39. Faryd aldyn '*attár* of Nayshápúr.

40. Siráj aldyn *Qomry* d. 625.

41. Kamál aldyn Ismá'yl Ispahány.

42. Najyb aldyn Churbádqány d. 665.

43. Qádhiy Shams aldyn Ma*h*múd *T*absy d. 626.

44. Faryd aldyn A*h*wal Isfaráyiny.

45. Kamál aldyn Zanjány d. 687.

46. Abú Mo*h*ammad 'abd Allah b. Abú Bakr *Imámy* Herawy d. 686.

47. Khwájah Majd aldyn Hibat Allah *Ibn Hamkar* d. 686.

48. Badr aldyn Jájarmy d. 686.

49. Jamál aldyn *Munshiy* d. 702.

50. Qádhiy Rokn aldyn *Da'wy* Dár-Qommy.

51. Athyr aldyn 'abd Allah Awmány d. 665.

52. Dzú-lfiqár Sharwány Qiwám aldyn *H*osayn b. Çadr aldyn 'alyy.

53. Mawláná Jalál aldyn Rúmy d. 661.

54. Afdhal aldyn Káshány d. 707.

Second Rokn. Third Volume.

55. *Sa'dy* of Shyráz d. 691.

56. Shaykh Rokn aldyn *Awhady* Marághy d. 697

57. Fakhr aldyn Ibráhym 'iráqy d. 709.

58. Khwájah Homám aldyn Tabryzy d. 714.

59. Naçyr aldyn *Bachayiy* بچئي d. 715.

60. Táj aldyn b. Bahâ aldyn *Jámy* d. 732.

61. Radhyy aldyn *Bábá* Qazwyny d. 909.

62. Sayyid *H*osayny.
63. *H*asan Káshy d. 710.
64. Na'ym aldyn b. Jamyl aldyn *Nizáry* Qohistány d. 720
65. Sayyid Jalál aldyn Ja'far Faráhány d. 736.
66. Amyr *Khosraw* of Dilly d. 725.
67. Sa'yd aldyn Herawy d. 741.
68. Sirájy Sikzy سكزي d. 652.
69. Sayyid Shams aldyn 'adhod Yazdy d. 740.
70. Najm aldyn *Hasan* Sanjary of Dilly d. 745.
71. Jalál aldyn b. 'adhod aldyn Yazdy d. 793.
72. Jalál aldyn *'atyqy* d. 744.
73. Kamál aldyn Abú-al'a*t*â Mo*h*ammad b. 'alyy b. Ma*h*múd Murshidy Khwájah Kirmány d. 745.
74. Nitzám aldyn b. Jalál aldyn b. 'áhhod aldyn *H*osayny Shyrázy d. 763.
75. Myr Mo*h*ammad Kirmány.
76. Fakhr aldyn Ma*h*múd *Ibn Yamyn* aldyn Mo*h*ammad Faryúmady d. 745.
77. Khwájah Náçir aldyn Bokháry.
78. Khwájah Jamál aldyn Mo*h*ammad *Salmán* Sáwajy d. 799 (?)
79. Khwájah 'obayd Zakány d. 772.
80. 'izz aldyn Karjy (Karkhy ?) d. 788.
81. Amyn aldyn *H*ájy Dádá Tabryzy d. 758.
82. Khwájah 'imád aldyn (Ibn ?) Faqyh Kirmány d. 793, (according to Iláhy he died in 773.)
83. Jalál aldyn *T*abyb Shyrázy d. 795.
84. Ghiyáth aldyn Mo*h*ammad called Shaykh *Kajajy* كججي d. 778.
85. Shams aldyn Mo*h*ammad *'aççár* d. 784.
86. Khwájah Fadhl Allah Ibn Naçú*h* Tabryzy d. 793.
87. Rokn aldyn Bekrány.
88. Najm aldyn b. Ma*h*múd b. Zangy d. 806.
89. Motzaffar Herawy d. 728 (probably 782).
90. Ustád *H*asan Motakallim d. 741.
91. Rokn aldyn Çá*y*in d. 785.
92. Shams aldyn Mo*h*ammad Káfiy d. 750.
93. Sharaf aldyn Fadhl Allah Shyrázy.
94. Rokn aldyn Herawy d. 764.

95. Jamál aldyn Abú Is*h*áq Shyrázy d. 758.
96. Jalál aldyn Sháh Shujá' Kirmány d. 786.

Third Rokn. Fourth Volume.

97. Khwájah Shams aldyn Mo*h*ammad *Háfitz* d. 791.
98. Shaykh Kamál aldyn Khojandy d. 792 or 803 or 808.
99. Mo'yn aldyn Jowyny جويني.
100. Shams aldyn Mo*h*ammad *Maghriby* d. 809.
101. Sayyid 'imád aldyn *Nasymy* d. 807.
102. Sayyid Núr aldyn Ni'mat Allah Walyy d. 827.
103. Shaykh Mo*h*iy aldyn *H*osayn Ráfi'y d. 825 or 830.
104. Abú Is*h*áq *H*alláj Shyrázy.
105. Sayyid *Qásim Anwár*.
106. Khwájah Fakhr aldyn 'içmat Allah Bokháry d. 829.
107. Siráj aldyn *Bisáty* Samarqandy flourished under Sul*t*án Khalyl.
108. *H*áfitz Sa'd called *Sa'de Gul* d. 868.
109. Burhán aldyn *Á*dzory d. 866.
110. Kamále Giyáth Shyrázy d. 848.
111. Khayály Bokháry.
112. Shams aldyn Mo*h*ammad *Kátiby* Nayshápúry d. 838.
113. *Fattáhy* Nayshápúry d. 852.
114. Badr aldyn Sháshy Sharwány d. 754 (854?)
115. Sharaf aldyn 'alyy Makhdúm d. 858.
116. Lu*t*f Allah Nayshápúry d. 816.
117. Khwájah Nitzám aldyn Rostam Bostámy d. 834.
118. Táj aldyn *H*asan *Salymy* Sabzwáry.
119. Shams aldyn Mo*h*ammad called *Ibn Hosám* d. 875.
120. Bahá aldyn Baronduq.
121. Çafyy aldyn (b.) Masy*h* aldyn Qúshanjy d. 853.
122. Nitzám aldyn A*h*mad Shyrynkár.
123. Á*q*á Malik Amyr-sháhy Sabzwáry.
124. *Táli'y* Samarqandy d. 858.
125. Çá*h*ib Balkhy *Sharyfy* d. 860.
126. Shiháb aldyn H*akymy* d. 881.
127. 'abd Allah T*úsy* d. 869.
128. Shaykh-zádah *T*áhir Bokhárayiy d. 869.
129. Fakhr aldyn Aw*h*ad Mostawfiy Sabzwáry d. 868.

130. Amyr Yád-Bég *Sayfy* d. 870.
131. Khwájah Ma*h*múd Borsah d. 878.
132. Shiyúny Qalandar.
133. *Rúhy* Nádiry (or Yádory.)
134. *Khosrawy* Herawy d. 879.
135. *Zayny* Sabzwáry.
136. *Kawthary* Bokháry d. 880.
137. Ma*h*múd *Mushky* Tabryzy.
138. Khwájah Rokn aldyn *Mas'úd Turk.*
139. Sayyid Ashraf d. 884 or 854.
140. *Riyádhy* Samarqandy d. 884.
141. *Çafáyiy* Samarqandy d. 940 (?)
142. *Kháky.*
143. Shams aldyn Mo*h*ammad *Asyry.*
144. 'alâ aldyn 'alyy *Çáni'y.*
145. Amyr Kamál aldyn *H*osayn *Fatáyiy* d. 893.

Fourth Rokn.

146. 'abd al-Ra*h*mán *Jámy* d. 898.
147. Amyr Nitzám aldyn 'alyy Shyr *Fániy* d. 906.
148. Amyr *H*osayn Shafy'y Mo'ammáyiy d. 904.
149. Nitzám aldyn A*h*mad Sohayly d. 907.
150. *Sayfy* 'arúdhy Bokháry.
151. Darwysh Deheky.
152. Masy*h* aldyn 'ysà Sáwajy d. 896.
153. Amyr Humáyún Isfaráyiny d. 902.
154. *H*asan Sháh *Hazzál* d. 905.
155. *Ilahy H*osayn d. 933.
156. Façy*h* aldyn Çá*h*ib Dárá d. 906.
157. Shiháb aldyn 'abd Allah Marwáryd *Bayány* d. 922,
158. Shaykh Najm *Ya'qúby.*
159. Gulkhany Qommy d. 913.
160. Amyr *Naçyby* Núr-bakhshy d. 914.
161. Bábá *Juzwy* d. 915.
162. *Dhiyáyiy* Urdú-bághy d. 927.
163. *Partawy* d. 928.
164. *Shohúdy* d. 927.
165. *Çadáyiy.*

166. *Dá'iy* d. 915.
167. *Mithály* Káshány d. 924.
168. Abú-l-Barakat *Firáqy* d. 913.
169. *Bannáyiy*.
170. Khwájah *Áçafy* d. 920.
171. *Kámy* d. 921.
172. Darwysh *Hosámy* Qárá-Kúly d. 922.
173. Bábá *Humáyiy* d. 923.
174. Amyr Jáh *Unsy* d. 923.
175. Nitzám aldyn Mo'ammáyiy Astrábády d. 925.
176. Bábá *Fighány* d. 925.
177. *'atáyiy* d. 925.
178. *Amány* Shyrázy.
179. Shaykh-zádah Láhijy *Fidáyiy* d. 927.
180. *Nidáyiy* Nayshápúry.
181. *Áhy* d. 927.
182. Myr Shams aldyn Mohammad *Majlisy* d. 927.
183. *Ummydy* Teherány.
184. *Mahwy* Herawy d. 928.
185. T*áyiry* Astrábády d. 929.
186. *Farúghy* d. 949 or 959.
187. *Arshad* Kázarúny d. 920.
188. *Rashyd* Kázarúny d. 920.
189. Mohiy Láry d. 933.
190. H*ayrány* Hamadány d. 930.
191. *Wafáyiy* Shyrázy.
192. *Zulály* Shyrázy d. 948.
193. Myr *Maqbúl* Qommy d. 934.
194. Sayyid *Máyily* d. 931.
195. *Kishwary* of Rúdbár or of Qomm.
196. *Ahly* Khorásány d. 934.
197. *Mahdiy* d. 931.
198. *Hádiy*.
199. *Fakhry* Mashhady d. 932.
200. *Shahydy* Qommy d. 935.
201. *Hilál* Qazwyny d. 934.
202. *Nádiry* Marwy (or Herawy) d. 936.
203. *Açly* (or Açyly) Qommy.

204. *Nargisy* d. 937.
205. Myr Háshimy Bokháry d. 908 (?)
206. Dúst-Mo*h*ammad H*ály* d. 939.
207. Badr aldyn *Hilály*.
208. *Námy* d. 940.
209. Myr Mo*h*ammad Çáli*h* d. 941.
210. *Ahly* Shyrázy d. 942.
211. 'abd Allah *Lisány*.
212. *Rázy*.
213. Bábá *Naçyby* Gylány d. 944.
214. *Ilahy* d. 945.
215. *Dhiyáyiy* Nayshápúry.
216. *Tzáhiry* (*Táhiry?*) d. 946.
217. *Fadhly* Herawy d. 947.
218. 'alyy *Faydhy* d. 947.
219. Qazwyny *Torbaty* d. 949.
220. *Sáyil* Hamadány d. 950.
221. Sayyid *H*osayn *Qodsy* d. 951.
222. *Mazáry*.
223. Sul*t*án Mo*h*ammad *Çidqy* d. 952.
224. Qádhiy Ya*h*yà Gylány d. 953.
225. *Shawqy* was of Tabryz but is usually called Herawy d. 954.
226. *Façyh*y Tabryzy d. 956.
227. *Qáyily* (or Qábily) of Sabzwár is the author of a Tadzkirah of Poets d. 955.
228. Sháh Mo'izz aldyn T*áhir* d. 996.
229. *H*osayn Káshy d. 951.
230. *H*aydar Kolúj (Kolú*h*?) d. 959.
231. Sharyf Tabryzy d. 957.
232. '*ishqy* Káshy d. 960.
233. Sayyid 'alyy Açghar Mashhady d. 960.
234. H*ayraty*.
235. Sayf aldyn Ma*h*múd *Rijáyiy* d. 966.
236. Motzaffar *Shifáyiy* Káshy d. 963.
237. Mirzá Sharaf Jehán d. 968.
238. Malik Qazwyny d. 968.
239. *Fodhúly* Baghdády d. 970.
240. *Nithâry* Túny d. 971.

241. Ya*h*yà Ján Gylány d. 970.
242. *Çon'y* Nayshápúry d. 972.
243. *Dhamyry* Hamadány d. 973.
244. Sharaf aldyn 'alyy Báfiqy d. 974.
245. Sayyid 'azyz Qalandar d. 972.
246. *Ghazzály* Mashhády.

Appendix containing contemporary poets.

I.—*Poets of Káshán.*

1. Living poets, that is to say, poets whose biography the author took down during their life time. Many of them were dead in 993 when he first published this book, and he consequently mentions the date of their death.

247. Mawláná Mo*h*tasham teacher of the author, wrote three dywans the first is called صبائية the second جلالية and the third شبابية. Besides he wrote a dywan of Qaçydahs, in praise of the Imáms and princes of about 8000 bayts. and a Risálah of Mo'ammás and chronograms. There is a qaçydah quoted on the succession of Sháh Ismá'yl to the throne, it consists of 66 Miçra's, and every Miçra', contains a chronogram for 984.

248. Amyr Rafy' aldyn *H*aydar *Rafy'áyiy* Mo'ammáyiy composed more than 12,000 bayts of chronograms, Mo'ammás, &c. but did not collect them.

249. Myr Mo'izz aldyn Mo*h*ammad was so exquisite a caligrapher that a thousand verses written by him sold for 10,000 dynars.

250. Khwájah Amyr aldyn Mo*h*ammad writes occasionally Ghazals.

251. Áqá Salmán called *Myrzá* H*isáby* is the author of a commentary on the Preface of the Gulistán of about 3000 lines. He devoted himself to Çúfism and wrote a treatise thereon. He is also said to have compiled an Arabic commentary on Qúshchy's Persian treatise on astronomy; another work of his is called اوصاف البلاد. It treats on geography, on the wonders of the creation, the lives of poets, learned men, &c.

252. Mawláná Dhiyâ aldyn Mo*h*ammad.

253. Myrzá Jalál aldyn Mo*h*ammad *H*akym died in 970.

254. Mawláná Rokn aldyn Mas'úd Masy*h*y is the author of ضابطة العلاج which is an Arabic work on the practice of medicine. He seems also to have been a good poet.

255. Myrzá Abú *T*álib *Masy*h*y* died at the age of thirty.

256. Myr Rafy' aldyn *H*osayn a Sayyid of the *T*abá*t*abá caste, used his name as takhalluç. The author met him in 1010.

257. Myr Mo*h*ammad Háshim *Sih*r went to India and was very well received by Akbar.

258. Abú Toráb Bég.

259. Myr Burhán aldyn Mo*h*ammad Báqir Qádhiy of Káshán wrote a dywán of near 5000 verses.

260. Myr Rokn aldyn Mas'úd *Rokny* went to India in 987.

261. Myr Ya'qúby a native of Qomm, was settled at Káshán, d. in 988.

262. Mawláná Jamál aldyn Mo*h*ammad was a friend of *H*ayraty.

263. Myr Nitzám aldyn *Háshimy* went from Káshán to Ispahán.

264. Mawláná Mo*h*ammad *Fahmy* left a Mathnawy called صورت و معني and Qaçydahs, Ghazals, Satyres, &c.

265. Amyr Akbar 'alyy *Tashbyhy* was the son of a washerman. He went to India, and turned a Faqyr, but as he is an infidel his ascetic exercises cannot be of much use to his soul. He left a dywán of about 8000 verses and a Mathnawy called ذره وخوشيد

266. Mawláná Dhiyâ aldyn Ghadhanfar was born at Qomm but educated at Káshán. Besides many Qaçydahs, Ghazals, &c. he left a Mathnawy called پير وجوان of about 3000 verses in the measure of Yúsof ó Zalykhá.

267. Mawláná Kamál aldyn H*átim*, his original name was Haybat Allah and his first takhalluç *Haybat*. He had great poetical talents and a corresponding opinion of himself.

268. Mawláná Motzaffar aldyn H*asraty* a pupil of Mo*h*tasham in whose praise he composed some Qaçydahs.

269. Mawláná *Ridháyiy* was in 990 in Kirmán.

270. Mawláná *Nadzry*, his father was a Shámlú Turk, and his mother of the Olús tribe. He was born in Káshán, but went to Khorásán, thence he came to Qazwyn and returned to Káshán.

271. Faryd aldyn Sho'ayb.

272. Mawláná Afdhal *Dútáry* was put to death for infidelity in 904.

273. Mawláná Sharaf, a native of Ardestán, which is near Ispahán, came to Káshán as a tailor, but became one of the most distinguished poets of his age. He wrote chiefly Ghazals.

274. *Haydar Dzihny* wrote chiefly Ghazals and some humoristic pieces of poetry in the dialect of Káshán.

275. *Maqçud* went in 971 from Káshán to Shyráz, and subsequently he performed the pilgrimage to Makkah.

276. *Hayáty* was originally a water-carrier, subsequently owing to some disgusting adventures he was obliged to take flight to Qazwyn, where he joined some devotees. They were apprehended on the charge of infidelity, their books were examined, and they were imprisoned. After two years' confinement he returned in 986 to Káshán. He composed a dywan of about 2000 verses.

277. *Mardumy*, his original name was *Hájy*. His father being a tradesman, he was brought up for the profession of book-binding, nevertheless he received a good education and was for some time Qádhiy at Niyásir, a place near Káshán, but subsequently he returned to his original profession.

278. 'abd al-Ghaffár a brother of 'abd al-Fattáh and an accomplished calligraph and musician.

279. Qádhiy Mohammad a descendant of 'abd al-Razzáq the author of the Tawylát. According to the new edition he was called 'oçfúr.

280. Khwájah 'ináyat Saltaq *Khwájagy*, his forefathers were Saltaqyyah Turks. He had landed property in Niyásir and spent most of his time there. He imitates the style of Açafy. He was alive in 975.

281. *Fakhry* wrote a dywan of 10,000 verses in which he imitates most of the ancient masters, but as he has not much education he is not acknowledged by other poets. He dug a grave for himself outside the Ispahán gate and made himself a tombstone. He visited his grave every Friday.

282. *Samáyiy* was a distinguished oculist and chess-player.

283. *Hosayn Khiçály* a pupil of Mohtasham had first the takhalluç of Wiçály.

284. *Sho'úry* was one of the most talented poets of Káshán at that period.

285. Khwájah Jalál aldyn Mas'úd a son of Sayyid Shams aldyn Mohammad Báqir. His father was a merchant, and died in Turkey,

leaving a considerable property. Jalál aldyn went to Constantinople with a view of recovering it, and died of the plague in 982 or 988.

286. Ghadhanfar a son of Fahm (Fahmy ?) a talented man who gave himself up to profligacy and died in 993.

287. *Wahshy* Khwájah *H*osayn imitates 'orfy and Ghayraty.

288. Kisrá كسري a grandson of Ahly (Khorásany). Went to Yazd in 999.

289. Sharyf was originally a tailor, he possessed considerable poetical talents. Went in 994 to India and was well received by the Khán-Khánán.

289. Mo*h*ammad Qásim Sarwary (or Sorúry) the son of a shoemaker, had so excellent a memory, that he knew more than thirty thousand verses by heart. He composed a dictionary called مجمع الفرس and a book in which he explains the difficult words of Nitzámy and other poets.

2. Poets of Káshán who are dead but with some of whom the author was acquainted when young.

290. Shujá', called Kúr, was a great drunkard and was imprisoned for it. He died in consequence of his intemperance in 981 and left a dywán of about 5000 verses.

291. *Hamdamy* Myrzá 'alyy Dabbágh (i. e. the tanner) was a dissolute character. He visited India and on his return to Persia collected his poems into a dywán. He died in 982.

292. Myr Mas'úd a *T*abá*t*abá Sayyid. He imitated *A*çafy and spoke depreciatingly of other poets; and this compliment was returned to him.

293. *Mushfiqy* a brother of Jamály Kirbás-ferúsh died in 972.

294. *Gulshany* imitated *T*úsy and Sayfy. He visited India when aged and was there imprisoned by the Portuguese (در قید فرنگ افتاد) when he obtained his liberty he returned to Persia and died in 974.

295. H*aydar* called *T*ahmásy died 970, or in 971. His poetry was much esteemed.

296. Adham ادهم though a native of Káshán resided mostly at Baghdád and Tabryz. He was a bigotted Shy'ah and died in 969 (according to the other copy in 999.)

297. Ni'maty Maddá*h* died 966.

298. *Nigáhy* of Arán near Káshán died 979, and left a Mathnawy

called مختار نامه of about 30,000 verses, in the metre of the Sháhnámah and one called and مهرو مشتري in imitation of 'aççár's Mathnawy.

299. Mo*h*ammad Romúzy of Naslaj near Káshán put books on law and other sciences in Persian verses. A labour of this kind is his كتاب الشرايع. He was eminently skilled in the superstition called Ramal and invented some new methods. He was generally a very eccentric character and for some time perfectly mad. He died in 972.

300. Myr *H*amyyat Allah *Qáni'y* was an accomplished archer and caligrapher but not much of a poet. He died in 958.

II.—*Poets of Ispahán.*

301. Kamál aldyn *H*osayn *Dhamyry* was alive, when Taqyy Káshány wrote and had composed upwards of 70,000 bayts of Ghazals, and near 30,000 bayts of Mathnawies and Qáçydahs. He left the following six Mathnawies. 1. ناز و نیاز 2. بهار و خزان 3. واصق وعذرا 4. جنة الاخيار 5. ليلي و مجنون 6. سكندر نامه And one dywán of Qáçydahs in praise of the Imáms, which has the title صحائف اعمال and another which is called اصداف لآل.

302. Zayn aldyn ályy *Nyky* was a very holy man and upwards of seventy years of age in 993. He is the author of a dywán of Ghazals of about 10,000 verses; of a Mathnawy called زبدة الافكار in the metre of the Makhzan alasrár; and of a dywán of Qáçydahs containing about 4000 verses.

303. H*ayraty* was the greatest poet of his time. He had studied at Ispahán and was alive when Taqyy Káshány wrote his Tadzkirah. Though he received a liberal allowance from the Persian Government, owing to his extravagance, it was quite insufficient for his support, and in 989 he went to India, being attracted by the prodigality of the Qo*t*obsháhians of Golconda.

304. Amyr Rúzbahán *Çabry* had first the Takhalluç of Fáris. He was a descendant of the celebrated Qádhiy Rúzbahán.

305. Qádhiy Núr aldyn Mo*h*ammad was born in Ispahán and brought up in Qazwyn.

306. Khwájah Afdhal aldyn Mo*h*ammad Turkah, the Qádhiy, a son of *H*abyb Allah Turkah, and a descendant of Khwájah Çáyin aldyn Turkah, who had been a great Çúfy under Sháhrokh and had written a commentary on the Foçúç and on a qáçydah of Ibn Fáridh. Afdhal aldyn after having completed his studies at Ispahán repaired

to the 'iráq and Syria to perfect himself in the traditions and other sciences and then he made the pilgrimage to Makkah. In 967 he returned home from his travels and went to Qazwyn to Sháh *T*áhmásb and eventually the high office of Court Qádhiy was conferred upon him; after some time however he was obliged to resign it. He was very learned, and pupils flocked to him from all parts of Persia.

307. Amyr Shujá' aldyn Mo*h*ammad Khalyfah, a man of great learning, was alive in 1010 and had written a dywán of 3000 bayts.

308. Amyr Jalál aldyn *H*asan (according to one copy *H*osayn), a nephew of a Wazyr of Sháh *T*ahmásb had first the takhalluç of H*ozny*, and subsequently that of *Çaláyiy*.

309. Myr Burhán aldyn Mo*h*ammad Báqir *Ishráq* a son of Shams aldyn Mo*h*ammad Astrábády who is called Dámád. He is the author of glosses (*h*áshiyah) on various treatises on Philosophy and other school-books. He also wrote Mathnawies in the style and metre of Nitzámy and several Qaçydah. He was alive in 993.

310. Myrzá Táj aldyn *H*osayn *Çáyidy* a descendant of Khwájah Rokn aldyn Çáyid was born at Ispahán, and brought up at Shyráz. He wrote a Persian treatise to prove that Sháh *T*ahmásb would reign until the time of Mahdiy. He died in 1000.

311. Myr Mortadhà *Rafyqy* of Kaz near Ispahán, died in 990 at an age of fifty years.

312. Á'qá Sháhaky *Fanáyiy* Ránány, that is to say a native of Ránán which is near Ispahán. He was a rich man and well versed in music and left a dywán of about 5000 verses.

313. Á'qá Malik, he held the office of Mo'arrif.

314. Khwájah Mo*h*ammad Ridhá *Fikry* wrote about 1000 bayts of Qaçydahs, Ghazals, &c.

315. Mawláná *Kalámy*.

316. Mawláná Myrak *Dá'iy* a son of Dhamyry had first the takhaluç of Ma*h*rúmy.

317. Darwysh *Gházi*y was born at Ispahán and brought up at Samnán. He was a wandering cynic and spent rarely more than one month in the same town. He was alive in 993.

318. Mawláná Bábá-sháh H*ály* was a distinguished calligraph, but not much of a poet.

319. *H*akym Sharaf aldyn *H*asan *Shifáyiy*.

320. Mawláná *Shikyby* a relation of Myr Çabry Rúzbahán.

III.—*Poets of Ispahán who are dead.*

321. *Hirfy* though born at Ispahán, he is usually called *H*irfy Mashhády, because he resided mostly at *T*ús. He died in 971. He did not arrange his dywán, it consists of about 6000 verses.

322. Mawláná *T*álib was of Ispahán. He went to India and died in Gujrát in 984.

323. Mawláná *Adáyiy* of Ispahán d. 955.

324. *Baháry* a brother of the preceding. The date of his death is not known.

325. Khalyfah Sháh Ma*h*múd.

326. Myrzá Ibráhym a son of Myrzá Sháh *H*osayn Ispahány died in 989. He is the author of a Persian Dictionary.

327. Amyr Taqyy aldyn called Sháh Myr *Taqyy* went to India and Qotobsháh conferred a high office upon him. He died in 991.

328. Mawláná *Ç*ádiq d. 944.

329. Mawláná *Mazáqy* was in his younger years a humoristic poet. Died in 987.

330. *Mofli*h.

331. Khwájah Fadhl Allah *'ámiy*.

332. *Sálik*.

333. Sháh *H*osayn *Sáqiy* wrote good satyres. Died in 941.

334. Sháh *H*osayn *Yaqyny*.

335. *Pyry* a friend of Dhamyry and author of a dywán which he called سفينه

336. Khwájah Jalál aldyn Mo*h*ammad *Ç*á'*idy* died in 942.

337. *Áyaty* was alive in 993.

338. *Wáhid* died in 971.

339. *Moqymy* died in 963 at the early age of forty. His dywán has about 3000 verses.

340. Mo*h*ammad Qásim *Rázy* was murdered in 979.

341. Khwájah Ghiyáth aldyn 'alyy *Firáqy*.

342. *Khawfy*.

343. H*ilmy*.

344. *Waçly*.

345. Allah Quly *Qasamy*.

346. *Law*hy died in 989 at an age of 80 years.

347. Myr *Ramzy* gave himself during his youth up to profligacy, but when older he led a pious life. He died in 978 and left a dywán.

IV.—*Poets of Qomm and its neighbourhood.*

348. Myr 'azyz Allah H*odhúry* resided at Mashhad. He was a man of great learning. He travelled much and made three times the pilgrimage to Makkah.

349. Myr *Ashky* a brother of *H*odhúry came to India and died at Dilly in 972. He left according to some more than 12,000 verses but Taqyy thinks only 2000.

350. Mawláná *Hijry* a sword manufacturer lived for some time at Káshán. He left more than 10,000 verses.

351. *H*akym *Roshdy* a distinguished physician, was much patronized by Sháh Ismá'yl.

352. Mawláná *Malik* was distinguished in the Ghazal. He visited Qazwyn, and in 985 he proceeded to India and resided at A*h*madnagar.

353. Myr Yúsof *Wálihy* was alive in 1003.

354. Sul*t*án Mo*h*ammad a son of Shiháb aldyn Qommy.

355. Mawláná *'áridhy* was alive in 1000.

356. Myr *Háshimy*.

357. *Shikyby* of Qomm has lately (1016) come to celebrity for the great facility with which he makes verses.

358. *Khorramy*.

359. Myr H*isáby*.

360. Myr Jalál aldyn Ma*h*múd *Açly*.

361. *Ançáry* travelled much, and made the acquaintance of most poets of his age.

362. Wa*h*ydy a contemporary of Ançáry, died in 938. He left treatises on Metre and Rhyme.

V.—*Poets of Sáwah.*

363. H*aryfy* had first the takhalluç of Miçra'y. He was an ascetic and died in 971. His dywán contains chiefly mystical poems, and is very celebrated.

364. *Maqçady*.

365. *'ahdy* a brother of the preceding, left a mathnawy in the style of Yúsof ó Zalykhá called آدم و پری and many Ghazals.

366. *Çob*hy a travelling darwysh died at Qazwyn in 973.

367. *Súzy* a native of Sáwah resided mostly at Ispahán. He had first the takhalluç of Jifákash. He composed two dywáns, one of

Ghazals and one of Qaçydahs in all about 20,000 verses. He wrote a beautiful hand and most of the copies of dywáns of the ancient poets used by learned men at Ispahán are written by him.

368. Çaláh aldyn *Çarfy* came to Káshán in order to profit by the instruction of Mohtasham. Went twice to Golconda the second time in 988.

369. *Judáyiy* a son of Hidáyat Allah who was called Árúkh and held a very high post at the court of Persia, and was put to death in 936. Judáyiy died at Qazwyn in 984.

370. *Tzaryfy* of Sáwah a mystical poet was a pupil of *H*aryfy came with a nobleman of the name of Walyy Sultan Turkmán to Káshán.

371. *Payrawy* a native of Sáwah lived many years in India.

372. Myr *Qodsy* his name is 'abd al-Qoddús, he died in 992.

373. *Bádzily* known for his wit.

374. *Kamály*, his name is Kamál aldyn *H*osayn, he studied for some time in Káshán.

375. *Myraky* the father of Çarfy was a tailor by profession died at Sáwah in 991.

376. *Mançúry* a merchant by profession, wrote a Dywán of about 5000 verses.

VI.—*Poets of Qazwyn which was then the capital of Persia.*

377. Sultán Ibráhym Myrzá a son of Tzahyr aldyn Bahrám Myrzá Çafawy died in 989.

378. Sultán Moçtafà Myrzá was put to death by Sháh Ismá'yl in 984.

379. Bady' alzamán Myrzá a son of Bahrám Myrzá was a long time governor of Systán. He was put to death by Sháh Ismá'yl in 985.

380. Sultán *H*asán Myrzá a son of the Pádsháh Abú-l-Motzaffar Sultán Mohammad was put to death by Sháh Ismá'yl in 985.

381. Myrzá Salmán was of a noble family of Ispahán and rose to the dignity of Wazyr. He was put to death in 991.

382. Myrzá Ja'far a son of Myrzá Bady' alzamán left Persia during the tyrannical reign of Sháh Ismá'yl and came to India. Akbar conferred an important post upon him.

383. Qádhiy *H*asan 'abd al-Razzáq his takhulluç is *Qádhiy* he is a learned man and a fertile poet.

384. *Hájy* Ismá'yl *Bahthy* a man of wonderful memory. In 985 he left Qazwyn with the intention of going to India, but at Mashhad he saw Imám Ridhá in a dream, he was prevailed upon to stay in that holy place and died shortly after.

385. *Farúghy* of Qazwyn kept an apothecary's shop.

386. Qádhiy Myrak H*amdy* is alive.

387. T*abkhy* a relation of Farúghy and Káká is alive.

388. Shaykh Mo*h*ammad Amyn is alive.

389. Pádsháh Quly *Jadzby* a son of Quly Sul*t*án Náranjy.

390. Myr *Fárighy* died in 969.

391. Mawláná A*h*mad *Sharafy* resided in 1003 at Qazwyn.

392. Darwysh Káká was of Shyráz, though an illiterate man he was a good poet. He died at Qazwyn in 980.

393. Mo*h*ammad Bég Káchár *Badyhy*.

394. *Qadry* was originally a tailor at Qazwyn. Set up as a poet and came to Káshán and subsequently to Ispahán. He changed his takhalluç into *Ghadry*.

395. *Sáhiry* of Turky origin, spent his life in travelling.

396. *Hájy* Bég known by the name of Khwájagy a native of Qazwyn, spent the greater part of his life at Káshán. He was a very good musician.

397. Myr *Faydhy* a Sayyid of Mar'ash مرعش died long ago.

398. H*ayraty* of Qazwyn was a saddler by profession, flourished some time ago, and is mentioned in the Tadzkirah of Sámy.

399. *Hátify* a contemporary of *H*ayraty, died in 921 and left a Dywán.

400. 'azyz Allah a contemporary of *H*ayraty.

VII.—*Poets of Gylán.*

401. Khán *Ah*mad Myrzá, Ruler of Gylán resided in 992 at Láhiján his capital.

402. Myrzá *Qaráry* Núr aldyn Mo*h*ammad a son of 'abd al-Razzáq Gylány was in 992 in India.

403. Amyr H*ály* a Sayyid of Láhiján.

404. Qádhiy 'abd Allah *Yaqyny* son-in-law of Shaykh-zádah Láhijy *Fidáyiy*, left a Dywán, died previous to 992.

405. Mawláná 'árif of Láhiján resides at Shyráz.

406. 'ináyat Allah *Fikry* d. in 973.

407. *Majázy* of Láhiján wrote more than 5000 verses.

408. *Káfiy* of Gylán a pious man.

409. *Thanáyiy* was a pious man, and inclined to mysticism.

410. *Awjy* a mystical poet.

411. *'izzy* of Rusht.

412. *Máyily* of Rusht.

413. *Hayáty* of Rusht was a merchant and visited India.

414. *Masyhy* Gylány a clever physician, after travelling over all Persia he settled at Rustamdár in Mázanderán.

415. *Dawáyiy* of Láhiján came in 990 to Káshán with the intention of going to India.

416. *Nijáty* of Rusht was a merchant who made many travels.

417. *Qáyimy* of Mázanderán visited India.

418. Mohammad *Çúfy* of Ámol a mystical poet who enjoyed great celebrity during his life time, he travelled much in Persia and also visited India. He was accused of being a free-thinker by men learned in law. He was alive in 1010, and had written, besides many other poems, a Sáqiy-námah.

VIII.—*Poets of Tabryz and Ádzarbáyján.*

419. *Haqyry* the most celebrated of the poets of Ádzarbáyján in his days, died in 992. His Dywán contains about 6000 bayts.

420. *Nithâry* of Tabryz spent nearly twenty years at Qazwyn imitated the Dywán of Myr Sháhy.

421. *Khwáry* was of Herát and his father was of Marw, but he was settled at Tabryz and is usually called Tabryzy, his style resembles that of Lisány, he died in 974.

422. *Shikyby* is of Tabryz died in 971 and is buried at Surkháb.

423. Khwájah Maḥmúd Bég *Sálim* is of a noble family and distinguished in the Mathnawy, he has written a Yúsof ó Zalykhá.

424. *Tawfy* (*T*awqy ?) of Tabryz is the author of a Tadzkirah which contains a great number of poets.

425. *Wiçály* of Tabryz died in India.

426. *Haydary* of Tabryz was originally a saddler and turned subsequently merchant, spent much of his time in India, completed seven years ago a Dywán of Ghazals containing 7000 verses.

427. Mohammad *H*osayn *Çabúry*, it is said that he is of Tabryz.

428. Mohammad Sharyf *Woqú'y*.

429. *H*asan Bég *'ajzy* of Tabryz a contemporary of the preceding.

430. Ma*h*múd Bég *Fosúny* of Tabryz was alive in 998.

431. Myr *Ja'fary* a Sayyid of Tabryz.

432. H*ály* a poet of Ádzarbáyján was in 1001 at Káshán.

433. Sul*t*án Mo*h*ammad *'azmy* of Tabryz died at Ispahán in 1010 at the age of forty.

434. Mawláná *T*álib (according to the new copy *H*akym Abú *T*álib) of Tabryz was a good physician. He collected his poems (chiefly Ghazals) in 994.

435. Qádhiy *Wáfiy* of a great family of Tabryz was killed in 992.

436. *H*ájy Bég of Tabryz studied at Shyráz under Myrzá Ján.

437. Myr *H*osayn *Sare-múy (Sarmady ?)* of Tabryz, was in 990 at Káshán.

438. *Fániy* of Tabryz had the same takhalluç as Myr 'alyy Shyr and therefore most of the poems of the former are ascribed to the latter. He was a rich and very liberal man, he was dead in 993.

439. Mawláná *Çayrafy* of Ádzarbáyján imitated Áçafy.

440. Mawláná *Ma'rúf* was given to the superstition called Ramal.

441. *Jániby* Tabryzy.

442. T*ofayly*.

443. *Qawsy* an uneducated man.

444. Khwájah Amyr Bég *Mihr* obtained an important office from Sháh *T*ahmásb, perished in prison in 983 into which he had been cast on the suspicion of his being versed in the occult sciences, of which the Sháh was in very great dread.

445. Myrzá *Káfiy* of Ardúbád in Ádzarbáyján a distinguished Inshá writer.

446. Myrzá *Çádiq* of Ardúbád went in 980 to India, in 988 he was in the Deccan.

447. *Thabáty* of Ardúbád.

448. *Baraky* of Tabryz was dead in 993.

449. *Fardy* of Ardebyl was in 989 at Káshán on his way to Shyráz.

450. *Bazmy* of Ardebyl a merchant spent some time in India. He was much given to eating opium, and died in 987.

451. *Wárithy* of Ardebyl lived in 989 at Astrábád.

452. *'abdy* of Sharwán a mystical poet, died in 985 at Tabryz

IX.—*Poets of Yazd and Kirmán.*

453. Mawláná *Wahshy* was born at Báfiq and is a pupil of Sharaf aldyn Báfiqy; he wrote, besides many other poems (particularly Qaçydahs), a Mathnawy called فرهاد وشيرين in the metre of Nitzámy's Khosraw ó Shyryn. He died in 992 or 991.

454. Qásim Bég *Qasmy* a son of 'abbás Bég Afshár a pupil of Wahshy was killed in 989.

455. *T*ahmásb Quly Bég *'arshy* of Turky origin, had first the takhalluç of *'ahdy*.

456. Myr 'abd al-Wahháb *Najdy* a Sayyid of Yazd is a merchant by profession. He visited India.

457. Múmin *H*osayn a pupil of Myrzá Ján was in his youth given to profligacy, when he became older he changed his course of life. He was alive in 1007.

458. *Zamány* of Yazd went in 1001 to Qazwyn composed Qaçydahs and a Mathnawy in the metre and style of the Makhzán alasrár.

459. *'abdy* of Aberqúh was uneducated but witty and strong in the satyre and humorous poetry.

460. *Kásib* of Yazd flourished a long time ago.

461. Myr Sháh *H*osayn *Sáqiy* (according to the new copy *Kámy*) of Yazd died in 954.

462. Myr *Zubány* a Sayyid of Yazd.

463. Sháh 'izz aldyn *Ghawwáçy* of Herát was settled at Yazd, he composed nearly 100,000 verses. About A. H. 950, this fertile poet wrote in a work, in which he says

زشعرم انچه حالا در حسابست هزار و نهصد و پلچه کتابست

"The poetry which I have written amounts to 1950 books." He made 500 verses a day, and it would appear that he put the Rawdhat alshohadá, the History of *T*abary, the Legends of the Prophets, Kalylah wa Damnah, and the medical work called Dzakhyrah Khwárezmsháhy and many other works into verse. He died in 960 at an age of more than one hundred years.

464. Mawláná Shams aldyn of Yazd died in 988.

465. *Fosúny* of Yazd spent the greater part of his life in India, came in 981 to Káshán.

466. *Qásimy* of Ardestán a place between Yazd and Ispahán and Káshán, he lived for some time at Ispahán, where he died in 976 or 986.

467. Jalál *Sipihry* of Azwárah lived mostly at Ispahán. He is a mystical poet and imitates Mawlawy Jalál aldyn Rúmy.

468. Mo*h*ammad *Murshidy* a brother of Sipihry is equally a mystical poet.

469. Mawláná *'atáyiy* of Ardestán.

470. Çúfy of Ardestán.

471. Myr Sháms aldyn Mo*h*ammad Çadr obtained in 986 the post of Çadárat. He had first the takhalluç of *Fahmy* and subsequently of *Faqry*.

472. Sháh Abú-l-Qásim known by the name of Çáfiy is of Bomm in Kirmán. He was alive in 1016.

473. Myr *Fadhly* (or *Façly)* of Bomm was alive in 1016.

474. *'ayyáry* was alive in 999.

475. Shaykh 'abd al-Salám *Payámy* b. Shams aldyn Mo*h*ammad Maqtúl (i. e. the man who has been executed) b. Shaykh Thahyr aldyn Ibráhym Najrány. Was alive in 998.

476. *Fidáyiy* of Kirmán was a good poet and Inshá writer, died at Yazd.

477. 'alyy *Nawydy* a pupil of Sháh *T*áhir Anjedány went to India, where he was patronized by Abú-l-Fat*h* Nitzám Sháh. For some time he was in disgrace with his patron and changed his takhalluç into *Nawmmydy*. He died in 975 at A*h*madnagar.

478. *'áshiqy* is originally of a village between Systán and Khorásán, he left a Dywán of Ghazals and was in his native town in 988. Another poet of this takhalluç is of the town of Systán, and came under Sháh Ismá'yl II. to Qazwyn.

479. Qádhiy A*h*mad *Lághiry* of Zábulistán, flourished under Sháh *T*ahmásb.

480. Myr *Jonúny* of Qandahár.

481. Sayyid Abú-l-Qásim called Gáhy of Ispahán, though it is usually said that he was of Kábul, died at Agra in 988 at the age of one hundred and ten. Left a Mathnawy in which he imitates Sady's Bostán.

482. *Dakhly* of Kábul.

483. Yádgár Bég H*úlaty* of Kábul. About 970 he lived some times at Láhór and some times at Agra.

484. Mo*h*ammad *H*osayn *Baqáyiy* a son of the preceding, imitates Ghayraty.

485. *Faydhy* of Agra, the poet of Akbar.

486. Amyr Mo*h*ammad Ma'çúm *Námy* of Bakkar was one of the nobles of Akbar, and wrote five Mathnawies containing 10,000 verses, one is in the measure of the Haft Paykar, one in the measure of the Sekandar-námah, one is called پري صورت and is in the measure of Laylà Majnún, one is called حسن و ناز and is in the metre of Yúsof ó Zalykhá, and one is in the measure of the Makhzan alasrár. He also wrote two Dywáns of Ghazal and two Sáqiy-námahs. He paid a visit to Sháh 'abbás, bringing no less than one thousand followers with him.

487. Bayram Khán (see Badáwny N. 16).

488. Myr *Niyázy* is of Bokhárá, but he will not allow it, and alleges that he was born in the Hijáz. He is well versed in metric, poetic, music, &c. and compiled forty-two works.

489. *Matzhary* of Kashmyr, some say his name is Bute Khandán (i. e. the smiling idol) he visited Persia, and in 984 he went to India.

490. Mo*h*ammad Zamán *Cáni'y* of Badakhshán.

X.—*Poets of Shyráz.*

491. Sharáf aldyn *Ghayraty* after visiting Qazwyn, he went to India and lived at Láhór, but returned to Persia. His Dywán contains about 5000 verses.

492. *Qaydy* of Shyráz came under Sháh Ismá'yl to Qazwyn, thence he went to Makkah and stayed there one or two years, subsequently he went to India where he died in 990 (see Badáwny. No. 112).

493. *Qadry* of Shyráz a contemporary of Qaydy.

494. *'orfy* went in 994 by water to India and settled first in A*h*madnagar. He died in 1002.

495. *'álimy* (*'átiy ?*) of Dárábjard resided at Shyráz d. 975.

496. *Lutfy* of the province of Fáris composed chiefly Ghazals, and was, it would appear alive in 1016. He seems not to be identic with Lu*t*fy Monajjim.

497. Myr Ma*h*múd T*a*rh*y* of Shyráz a modern poet.

498. *Nutqy* resides at Shyráz and is a jolly companion.

499. Khwájah Zayn al'ábidyn 'alyy *'abdy* Bég *Nawydy* of Shyráz was for many years Mostawfiy. He was particularly distinguished in the Mathnawy, and composed two Khamsahs in imitation of Nitzámy, he is also the author of other works, one is called جام جمشيد

and he left three Dywáns, the first is called غرة غرا in this he uses takhalluç of *Nawydy* in the second he uses the takhalluç of *'abdy*. He died at Ardebyl in 988.

500. Amyr Mo'yn aldyn A*h*mad called Myrzá Makhdúm *Sharyfy* a descendant of Sayyid Sharyf Jorjány resided in 990 in Qorà *H*amyd, and some times at Baghdád. He was distinguished by his learning.

501. Shaykh Abú-l-Qásim of Kázerún b. Abú *H*ámid came in 992 to Káshán. He was very learned more particularly in Tafsyr.

502. *H*áfitz 'imád aldyn Ma*h*múd *Námy* Shyrázy was alive in 1016.

503. *Çahyfy* of Turky origin, was born at Shyráz, the author met him at Ispahán in 987.

504. *Anysy*.

505. *Panáhy* of Dárábjard died in 966.

506. *Maktaby* of Shyráz a contemporary of Ahly. He left a ليلى و مجنون

507. Mawláná *Ah*mad of Shyráz, during a year of dearth he left his home and was devoured by cannibals in the neighbourhood of Ispahán.

508. *Forúghy* of Shyráz died in 963.

509. H*ámdy* of Fáris was as distinguished for his liberality as for his poetical talents.

510. *'ayshy* of Shyráz d. 967.

511. *Ruswáyiy* of Shyráz.

512. *Çabúhy* a tradesman of Shyráz.

513. *Çáfiy* a celebrated poet of Shyráz, some say he is of Tabryz.

514. Sayyid Haybat Allah Myr *Gharyby* of Kázerún.

515. Nawrúz-Sháh *Baháry*, was for some years governor of Hormúz. Died in 952.

516. H*ámidy* of a village in the ulkah (province) of Garmsyr, Kúh Kylú, was a well educated man and distinguished poet. He travelled in Khorásán, Qazwyn, &c.

517. *Máyily* of Ámol a contemporary of Sháh *T*ahmásb.

518. *Rásty* it is said he was of Shyráz, he composed Qaçydahs in praise of the Imáms, flourished in 987.

519. *By-Kasy* of Shúshtar resided at Shyráz, d. in 961.

520. *'ájizy* of Lár.

521. Kamál aldyn *H*osayn of Lár a pupil of Jalál aldyn Dawwány.

522. *Kátib* of Shyráz a pupil of the preceding.

XI.—*Poets of Hamadán and the adjacent countries.*

523. *Haláky* of Hamadán a great poet, he went to Qandahár and was well received by the Sul*t*án *H*osayn Myrzá.

524. *Rashky* of Hamadán lived for some time at Qazwyn, but in 988 he returned to his native town.

525. *Rúhy* of Hamadán is a very witty poet and not without learning, wrote Persian and Turky poems.

526. Áqá Mollá *Zakyy* of Hamadán lives at the Court at Qazwyn visited Káshán in 1005.

527. *H*ájy Áqá Bábá *Midargar* (*Madadgar?*) was Wazyr of Hamadán under Sháh *T*ahmásb, d. in 1000.

528. Khwájah 'abd al-Báqiy son of the preceding.

529. 'abd al-Báqiy *Shiqúhy* a son of Wa*h*yd aldyn Wá*h*idy, the author saw him in 1001.

530. Músawy Ridhá of Hamadán.

531. Asad Allah H*ály* of Hamadán d. 1005.

532. Khwájah Maliky Bég of Sarkán which belongs to Hamadán, spent the evening of his life at Najaf and died in 1004.

533. Khwájah Áqá Myr of Hamadán obtained the post of Wazyr under Sháh *T*ahmásb.

534. Sayyid Mortadhà *Fániy* of Artimán which is not far from Tawy and Sarkán, a mystical poet, was Shaykh Alislám of Dynawar under the late king.

535. Myr Moghyth aldyn *Bazmy* of Asadábád, some say he is of Nayshápúr, but he is usually called Hamadány because he resided at Hamadán. He visited India. He was alive in 1005.

536. *Monyry* of Noháwand in the province of Hamadán.

537. *Çayqaly* of Barújard in the district of Hamadán came in 991 from Ispahán to Káshán.

Appendix: Poets of Baghdád.

538. *Shamsy* a contemporary of Fodhúly was originally a bootmaker, died 964.

539. *'ahdy* wrote many Turkish and Persian verses.

540. *Wajhy* is a licentious poet, and suspected of infidelity. He wrote a رساله در مباشرت خران وحیوانات غیرها

541. 'abbás T*arzy* of Shúshtar resides at Baghdád, is the best poet of that part of the world.

542. 'ayn alzamán of *H*illah.

543. Sayyid *Shams aldyn Mohammad* went to India many years ago, lived first in the Dakhan and subsequently at Agra, where he was patronized by Akbar, but as he dared to contradict his majesty when speaking of the metre of verses, he was sent to prison at Gwályár where he was in 994. He uses sometimes *Ghanáyiy* as his takhalluç and sometimes his own name.

544. Khwájah Siráj aldyn Ya'qúb *Áçaf* of Najaf resides now in 998 at Qomm.

545. *Taqyy* of Shúshtar.

Second Appendix: Poets of Churbádqán.

546. 'alyy Naqyy of Kamarah was brought up at Káshán, has written about 2000 verses.

547. *Lutfy* of Khwánsár a brother of Waçly is distinguished for his facility of composing verses. Visited India and remained for some time at Agra.

548. H*ijáby* of Churbádqán was killed in 988.

549. 'alyy *Wáçily* a mystical poet of Churbádqán, is alive.

550. *Fikry* of the village of Ma*h*allát was an infidel and belonged to the school of Ma*h*múd Pasá Khwány. He stabbed a man of the name of Birky and was long imprisoned for it. When released he went to Gylán where he died.

551. Qádhiy Myrak Ján of Karahrúd which is near Qomm, a very learned man particularly in metaphysics. Was in 982 at Baçrah.

552. Qádhiy '*aláyiy* a talented but profligate man died in 936.

553. 'abd al-Ghanyy *Dá'y* of Anjedán was educated at Qazwyn, he is a good Arabic scholar. He studied at Káshán in 978, and again visited that city in 995.

554. Malik *T*ayfúr elder brother of the preceding, had for some time the takhalluç of *Kisrà, (Kasry ?)* when he went to Qazwyn he used *Malik* as his takhalluç.

555. *Waçly* of Khwánsár educated at Káshán was first a banker.

Visited India and lived for some time at the court of Qo*t*ob-sháh at Golconda, Qo*t*ob-sháh, being displeased with him, forced him to eat a very large quantity of Anjeers (Indian figs) and he died of them.

Third Appendix: Poets of Khwánsár.

556. Qádhiy Kamál aldyn *H*osayn of Khwánsár was distinguished in the Mathnawy and Rubá'y.

557. T*a'ty* of Khwánsár is a fertile poet.

558. *Tábi'y* of Khwánsár resided for some time at Yazd and in 990 he went to Qazwyn.

559. *Fardy* of Khwánsár a darwysh has collected his poems into a Dywán some years ago. Was dead in 992.

560. Shúkhy was in 993 more than eighty years of age. He was a farmer and a most ingenious mechanic, he made all kinds of curiosities as a pair of wooden scissars of the size of a Pistachio nut. He wrote mystical verses under the takhalluç of *Pyr Dihqán*.

561. *Tájiry* of Khwánsár was a merchant, visited India where he now is, unable to return to his home.

562. *Khidhry* a son of the preceding.

563. H*ashmaty* of Khwánsár a contemporary of Tábi'y.

564. *H*áfitz Murád of Khwánsár, in the science of music he is second only to the Khwájah Çábir Adwáry, in 996 he came to Káshán.

565. *Sorúdy* was equally well versed in musical composition. He had first the takhalluç of *Amyny*.

566. *Zulály* of Khwánsár is one of the most distinguished poets alive and author of Maykhánah and other Mathnawies.

567. Ghiyáth aldyn Mançúr *Munçif* the son of a Qádhiy of Hirand in the district of Zakúrah, Ispahán. Was at Káshán in 1010 on his way from India to his home.

XII.—*Poets of Ray and Astrábád and the neighbouring towns.*

1.—*Poets of Ray.*

568. Kásim Bég H*álaty* was of Turkish origin and born at Teherán.

569. Sháh Çafyy a Núr-bakhshy Sayyid was first a man in power. Subsequently his brother was put to death and he went to Makkah and led the life of an ascetic. He died in 968.

570. Sháh Ridhá a son of Bahá aldawlah and a descendant of Qásim Núr-bakhsh. He was born at Ray where he died in 980 (according to the old copy in 978).

571. Qádhiy Mo*h*ammad of Derámyn he was a courtier and died in 978.

572. Qádhiy 'a*t*á Allah a brother of the preceding.

573. Khwájah Mo*h*ammad Sharyf *Hijry* was for some time Wazyr of Ispahán died in 984 and left a Dywán.

574. Qádhiy 'abd Allah a son of Qádhiy Mo*h*ammad is alive.

575. Amyr Qádhiy *Asyry* a son of Qádhiy Mas'úd of *T*eherán visited India when young and died soon after his return to Persia in 982.

576. Khwájah Sharaf aldyn Shápúr *Qaryby* a relation of Ummyd and of Hijry was in 996 engaged in imitating the Dywán of *Fighány*.

577. *Mohimmy* of Durusht visited India as a merchant in 973.

578. Mosayyib Khán a son of Nawáb Mo*h*ammad Khán.

579. Nafys aldyn *Shány* a Taklú Turk born at *T*eherán, one of the best poets of the time. Was in 1002 going to Makkah.

580. Afdhal *Námy* of *T*eherán a pupil of Ummydy, flourished some time ago, left a Dywán.

581. 'alyy Bég Dadah *Zohdy*, a Shámlú Turk, lived for some time at the court. In 991 he was at Káshán.

582. *Yamyny*, he is called Samnány, but he said himself that he is of Shyráz. He composed nearly 10,000 verses and is strongest in the Ghazal. He died in 981.

2.—*Poets of Astrábád.*

583. Myr Mo*h*ammad Múmin of Astrábád is a good Arabic scholar, was at Káshán in 987, subsequently he went to India.

584. Myr *Murády* of Astrábád resided chiefly at Yazd, died in 976 (or 979).

585. *Rawghany* was born at Dámaghán but is considered as a poet of Astrábád.

586. *Fárighy* of Astrábád.

587. *Saháby* of Astrábád is settled at Najaf, composed about 12,000 verses of Rubá'ys.

588. *Nátiqy* of Astrábád went twice on commerce to India.

589. Dúst Mo*h*ammad a tailor.

590. *Ghiyáthy* of Astrábád visited Káshán in 991.

591. *Niyázy* of Astrábád went to India and was shot by the Franks.

592. Myr Mo*h*ammad Yúsof of Astrábád went on pilgrimage to Makkah and thence by water to India and perished at sea in 967.

593. *Bayány* of Astrábád flourished long time ago and was well versed in the superstition called Ramal.

594. *Fidáyiy* of Astrábád.

595. Myr *Wálihy* a Sayyid of Astrábád.

596. Myr *Sayry* called Myr Náqah on account of his tall figure and long neck, died 972.

597. *Dáyimy* in the 'iráq he is called Dáyimye-lang, he died before *H*ayraty.

598. Myr Háshimy of Astrábád was well versed in history.

XIII.—*Poets of Khorásán.*

599. Myrzá Quly *Mayly* of Herát went in 983 to India but died on the road. He was one of the best poets of his age and left a Dywán.

600. Walyy Dasht *Bayádhy* was a friend of Nitháry Túny.

601. Khwájah *H*osayn *Thanáyiy* of Mashhad. He and his father were protégés of Sulṭán Ibráhym Myrzá, left Qacydahs and a Mathnawy called سد اسکندر

602. Khwájah Mo*h*ammad Myrak *Çálihy* of Mashhad is a descendant of Khwájah 'abd Allah Marwáryd (see No. 157). Khwájah 'abd Allah was called Marwáryd, i. e. pearls, because a Tymúrian prince sent his father Khwájah Mo*h*ammad Kirmány to Bo*h*ayrah and al-Qaṭyf to plunder the inhabitants and he brought back some very splendid pearls.

603. Khwájah A*h*mad Myrak *Çúfy* a brother of the preceding.

604. Qádhiy A*h*mad *Figáry* of Jowayn visited in 984 Káshán and died at Mashhad in 994.

605. Myr Mo*h*ammad Háshim *Mardumy* of Mashhad was killed by an Uzbek in 995 or 996.

606. *Nisbaty of* Mashhad died at Ardebyl in 1005.

607. *Çabúhy* of Herát, some say he is of Badakhshán, went to India where he died in 970.

608. *'abdy* of the Janábid of Tún had a predilection for Mathnawies

and is the author of the گوهر شاهوار which is in the style of Nitzámy's Makhzan alasrár. He came to celebrity in Khorásán about 950.

609. Myrzá Qásim a Sayyid of one of the Janábid of Khorásán is the author of a شاهنشاه نامه and of a Mathnawy in the measure of Makhzan alasrár and of one in the measure of Majnún ó Laylà.

610. Mohammad Amyn *Dzawqy* of Tún died in 969 (or 977) at Láhiján.

611. Sayyid Mohammad Jámah-báf *Fikry* of Mashhad, a celebrated Çúfy, is distinguished in the Rubá'y, visited India where he is at present in 985.

612. Shaykh Maqçúd *Shawqy* of Herát is usually called Mashhady because he resided at Mashhad a friend of the preceding and like him a Çúfy and distinguished in the Rubá'y he is therefore generally called Shaykh Rubá'y. He was an arrow maker by profession and died in 977 at an age of near 90 years.

613. *Háfitz Hasàn* (or *Hosayn*) *Himmaty* of Mashhad.

614. Sharaf *Rashky* of Sabzwár a profligate man and a protégé of Sháh Ismá'yl. Died at Rusht and left a Dywán.

615. *Hájy Hosayn Mokhliçy* of Sabzwár a son of *Hájy Yahyà* Ta'ál died at the early age of 25 in 996 and left about 1000 bayts.

616. Jamál aldyn Mohammad *Wáqi'y* composed good Ghazals.

617. Myr Mohammad *Táhir Hazyny* is a Sayyid of Mashhad.

618. *Kamály* is a native of Sabzwár wrote in 1005 the history of the victories تاریخ فتوحات of Sháh 'abbás in verse.

619.—Núr aldyn Mohammad *Tzohúry* of Tarshyz went at an early age from Khorásán to Yazd and in 988 he proceeded to India and resided at Byjápúr.

620. *Natzyry* of Jowayn was a merchant, he visited India and sent in 1013 his Dywán to the author containing about 4000 verses.

621. *Ghobáry* of Jowayn visited Káshán in 984.

622. *Aqdasy* of Mashhad came in the beginning of the reign of Sháh 'abbás to Qazwyn and died in 1002.

923. *Shohúdy* of Sabzwár a mystic poet is the author of a book on ethics. Visited Káshán in 1000

624. Mohammad 'alyy *Çábir* of Mashhad. There was an oilman who was a contemporary of Çábir and wrote poetry under the takhalluç of *Çábiry*.

625. Myr Mo*h*ammad Akbar *Badyhy* a Sayyid of Mashhad was a learned man and a good Inshá writer and calligraph.

626. Yúl Quly Bég *Anysy* a Shámlú Turk resided for some time at Herát and went subsequently to India where he was in 1002.

627. *Malály* resided at Mashhad.

628. Khwájah 'alyy *Wáqify* of Mashhad.

629. H*aydary* of Khorásán resided at Sabzwár and was called *H*aydar Byny on account of his large nose.

630. *Nikúyiy* of Herát left a Dywán of Ghazals of 3000 bayts.

631. *Bykasy* of Sabzwár.

632. *Rawnaqy*, some say he is of Mashhad, others say of Nayshápúr, visited India and was received into the service of Qo*t*ob Sháh, died 979.

633. Mawláná 'ysà of Herát.

634. *Sho'úry* of Nayshápúr.

635. *Ablahy* of Tarbyt d. 972.

636. *Asyry* of Tarbyt; the author met him in 987.

637. *Myr* of Sabzwár.

638. Myr Mo*h*ammad Kaskany is of Sabzwár.

639. *'ahdy* is of Nayistán.

640. *Hamdamy* is of Mashhad.

641. *Wiçály* was of Bostám.

642. Khwájah Mo*h*ammad Khawáfy is of Khawáf.

643. *Qásimy* Khawáfy, a convert to the Islám, came during the end of the late reign to Qazwyn but returned to Khorásán.

644. *Humáy* of Nasá some say he was of Herát, lived mostly in Má-wará-lnahr.

645. *Shaykhy* of Herát was given to pleasure and died in 968 at Yazd.

646. *Mihry* the daughter of a Qádhiy of Herát fell in love with Mo*h*ammad Mas'úd Myrzá a son of Bady' alzamán Myrzá who took her into his zanánah (see p. 11 *supra.)*

647. *Dhiyáyiy* of Bokhárá an old poet and a contemporary of *H*ayraty and Lisány and Qábily. (or Qáyily ?)

648. *Ghazzály* Junbak جنبك of Herát, a pupil of *H*aydar Kalú*h* (Kaluj ?) died in 967 at Mashhad.

649. *Mowáliy* Túny a man of good birth died in 949 or 959 and left a Dywán.

650. *Wirdy* of Samarqand died at Herát.

651. H*arymy* of Nayshápúr flourished a long time ago.

652. Myr Karym aldyn Háshimy a Sayyid of Nayshápúr composed a Dywán of 3000 bayts. Died in 968.

653. Mo*h*ammad Ridhá called *H*akym Mashhady a clever physician and fair poet was alive in 991.

654. Abú-lwajd *Fárighy* visited India.

655. Ridháyiy of Mashhad.

656. *Çon'aty* is of Mashhad.

657. Kamál aldyn *H*osayn *Zynaty* of Mashhad resided for several years at Káshán.

It will be observed from the preceding list that many of the poets whom it contains were freethinkers. It would therefore appear, disregard for the doctrine of Mo*h*ammad was not the invention of the genius of Akbar but that it imigrated into India from Persia.

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(10) نفایس المآثر تصنیف کامي مسمی بتذکرهٔ ءلائي (P.)

Gems of distinguished actions being a biographical Dictionary of Persian poets by Mirzá 'alâ aldawlah Qazwyny whose Takhalluç is Kámy. Badáwny mentions him among the poets who flourished during Akbar's reign but gives no details of his life. It would however appear that he was alive when Badáwny wrote, in 1004. The title is a chronogram for the date when this compilation was begun, viz. 973; it was completed according to a Postscript in 979, but there occur much later dates in it.

It contains notices of about 350 poets in alphabetical order. Most of them flourished in India during the reign of Akbar, to whom the book is dedicated, or of his predecessors. The author used besides the tadzkirahs of Dawlat-sháh, 'alyy Shyr, &c. several historical and geographical works which enabled him in many instances to

state the date, and he made it a point to give details on the geography of places which he mentions.

Beginning بسم الله الرحمن الرحيم مطلع انوار كلام قديم
زينت ديباجه ام الكتاب زيب-ده نامه فضل الخطاب

Moty Mahall 4to. 232 pages of 27 lines Naskhy, the copy is old but it bears no date, a former owner wrote his name in it in 1071. Correct though not without errors.

I allowed the opportunity to escape for making an abstract of the work; I can therefore insert here merely an index to it and the most important dates. It appears that the author of the Átishkadah has used it and I therefore some times refer to this work for farther details.

Áshúby Natanzy نطنزي (Khúshgú calls him Natzary and says that he was of the Wiláyati Natzar.)
Áçafy, Khwájah-zádah (see Dawlat-sháh). Abú-l-Barakah Qádhiy.
Abú-Hasan b. Ahmad. Abú 'alyy b. Hakym Khabbáz Ispahány.
Ajal, Myr Zayn al'ábidyn.
Ahmád, Qádhiy Ahmad Lághir Systány d. 958 (Átishk p. 114).
Ahmad, Qádhiy Ahmad ghaffáry d. 975. Ahmad, Ahmad-Khán.
Ahmad, Abywardy. Adáyiy ادائي Ispahány.
Adham Káshy (see Átishk, p. 321).
Adham, Adham Bég b. Khwájah Murád Bég (see Átishk. p. 299).
Arslán, Qásim Arslán Túsy (Átishk. p. 29).
Asad, Asad Allah (Átishk. p. 43). Myr Asyry.
Ashraf, Mohammad Açghar Ashraf Khán. Ashky Qommy.
Ashky. Afsary. Afdhal. Afdhaly, Khwájah Mohammad.
Ulfaty, Mohammad Qulyj Khán. Ulfaty Yazdy.
Ummydy (Átishk. p. 278.)
Amyr, Amyr Sultán Mohammad Rashy رشي (Rushty ?)
Amány, Amyr Sharyf. Myr Amány d. 981.
Amyr, Amyr Kalang كلنگ died in 953.
Amyry, Myrzá Myrak Radhawy.
Amyny, Hasan Sanjar died in 485. Unsy, Mohammad-Sháh.

Anys, *H*aydar Bég of Tabryz died 964.

Shaykh Aw*h*ady Kirmány d. 697. Báqiy Kúlâby كولابي

Báqiy, Myr 'abd al-Báqiy (see Hamyshah Behár).

Báqiy Qazwyny. Báqiy, Myr 'abd al-Báqiy of Ispahán.

Báqiy, Mo*h*ammad Báqir of Balkh.

Bakhty (or Ba*h*thy بحثي ?), Mollá Ismá'yl Qazwyny (see Kalimát).

Bady'y (see A'tishkadah, p. 44).

Bady'y, Bady' al-zamán Mirzá governor of Systán (A'tishk. p. 20.)

Partawy Shyrázy. Bazmy Qazwyny (see Hamyshah B.)

Bazmy a friend of Humáyún.

Bismilly Kallah-paz i. e. the man who cooks goats' heads, of Sabzwár.

Baçyr Qádhiy of Systán. Bannáy (see A'tishk. p. 200.)

Shaykh Bú-l'ajab of Kábul. Bihrúz, Mo*h*ammad Khán.

Bayány Túny.

Bayány, Khwájah 'abd Allah Marwáryd (A'tishk. 164 and suprà pp. 20 and 43.)

By-Khúdy Balkhy (A'tishk. 21.) By-Dily Qazwyny.

Bayram Khán. Pyrah پيرة, Mollá Pyrah of Qomm.

By-qaydy died in 950. By-Kasy Ghaznawy.

Tarkhán, Núr aldyn Mo*h*ammad Khán d. 975.

Turdy Rúdah. Túryqy Torbaty توريقي تربتي

Túryqy Dámaghány died 963. Thábit, Thábit Khán.

Jákir جاكر 'alyy-Khán Kúlâby.

Jámy, 'abd al-Ra*h*mán (see Dawlatsh, &c.)

Jány, Yatmyán يتميان Another Jány.

Judáyiy, Myr Sayyid 'alyy was alive in 956.

Jadzby, Bádsháh Quly. Myr Ja'far.

Ja'fary Ispahány (see A'tishk. 44.) Shaykh Jalál.

Shaykh Jamály died in 976.

Jamyly, Jamyl aldyn b. Shaykh Jalál.

Shaykh Jonayd Khalkhály خلخالي

Jinny جني Qazwyny. *H*ájaty.

*H*áçily Tabryzy, is alive. *H*áfitz, Mo*h*ammad *H*osayn d. 991.

*H*áfitzy, *W*á'itz Kirmány d. 635. *H*álaty, Láhijy.

*H*álaty, Qásim Bég is alive (A'tishk. p. 22.)

*H*álaty, Yádkár Mo*h*ammad is alive. *H*irfy Ispahány.

*H*aryfy, 'alyy Farrásh Sáwajy (A'tishk. p. 292.)

*H*aryfy, Khwájah Yádgár Mo*h*ammad is alive. *H*ozny Ispahány.

*H*azyny, 'abd al-*H*ayy Kátib. *H*azyny Yazdy is alive.

*H*isáby Natzary is alive. Khwájah *H*asan Qandaháry.

Mollá *H*osayn. Qádhiy Myr *H*osayn d. 956.

Amyr Sayyid *H*osayny (Dawlatsh.)

*H*adhraty Kirmány. *H*odhúry.

*H*aqyry Tabryzy (A'tishk. p. 45.) *H*alláwy Shyrázy.

*H*amdy, Qádhiy Qo*t*ob aldyn Abú Sa'yd Khálidy d. 969.

*H*amdy Astrábády is alive.

*H*aydar Túnyány was a good musician. He was alive in 966. Túnyán is a village near Herát.

*H*aydary was alive in 962 (A'tishk. 25).

*H*aydary Sabzwáry (A'tishk. p. 111.) *H*ayraty Qazwyny.

*H*aywány Qommy. Kháne A'tzam Ghaznawy d. 975.

Khánamy is alive. Myr Khirad (Khord?)

Myr Khosraw Dihlawy (Dawlatsh.)

Khiçály Kashmyry. Khidhry Astrábády.

Kholqy. Kholqy, Myr Mo*h*ammad Yúsof (A'tishk. p. 285).

Khanjar Bég. Khwájah-zádah Kábuly is alive. Dámy.

Dánahy دانهی Dardy (A'tishk. p. 24.) Du'áyiy Mashhády.

Dawáyiy, *H*akym Shams aldyn 'alyy Shyrázy is alive.

Dawry, Myr Sul*t*án Báyazyd Herawy is alive. Dywánah.

Dzawqy, Myr (Pyr?) Búdáq is alive.

Dzawqy, Mo*h*ammad Amyn Ispahány. Dzawqy Túny is alive.

Rijáyiy, Sayf aldyn Ma*h*múd d. 962 (according to the Kholáçah, he died in 966.)

Rijáyiy, *H*asan 'alyy Kharrás خراس was a good composer of music and left a didactic poem on music. He was alive in 960. (A'tishk. 202.)

Ra*h*ymy. Rusváyiy Sirkány.

Ridháyiy Núr-bakhshy (A'tishk. p. 286.)

Rafyqy, two poets of this takhalluç are mentioned.

Rú*h*y, three poets of this name are mentioned in the Naváyis, one of them, Qádhiy Rú*h* Allah Qazwyny, died in 948.

Rawshany Mashhady. Rawnaqy Bokháry d. 964.

Riháyiy, Sa'd aldyn Khawáfy d. 980.

Rázy, Mo*h*ammad Qásim is alive.

Záry, Mo*h*ammad Qásim is alive. Zulály, Herawy d. 931.

Zayn, Áqá Zayn aldyn b. Áqá Kamál.
Zayny Mashhady a son of Darwysh Rawghangar.
Sáqiy b. Ibráhym Jazáyiry.
Sálim Maḥmúd Bég (see Átishk. p. 25.)
Sámiy 'azyz aldyn Jabaly d. 956. Sáyil d. 940.
Sipihry, Myrzá Bég d. 979.
Saḥáby Astrábády (Átishk. p. 206.) Sa'ydy Badakhshy.
Sulṭan, 'alyy Quly Khán b. Ḥaydar Sulṭán Uzbek Shaybány had the title of Khánzamán d. 951. Saqqá Chaghatáyiy.
Khwájah Salmán Sáwajy d. 799. Sam'y Láry. Sangy.
Soháyiy سهائي Sahl, 'alyy Qazwyny.
Siyáhy Khodá-dúst b. Khwájah Kalán Bég d. 978.
Sayyidy, Sayyid Jalál d. 597.
Sayry Teherány (distinct from Siyary or Sayry Ghaznawy).
Myr Sayry Náqah. Myr Shády Júybáry.
Sháhy Bég Khán a son of Búdáq Sulṭán was born in 844.
Shujá'y, Sayf almulk of Domáwand is alive.
Sharaf Yáfiqy (*sic*, Báfiqy? see Kholáç. No. 244).
Sharaf, Myrzá Sharafe Jahán d. 971 (according to the Kholáç. No. 237, he died 968).
Sharyf Mahdiy d. 951. Sharyf Bokháry d. 950.
Sharyf Tabryzy d. 950 (according to the Kholáç. No. 231, he d. 957).
Sho'úry, Abú-l-Qásim Torbaty is alive.
Shukry, Myr Shukr Allah is alive.
Shikyby Tabryzy. Shawqy Yazdy d. 963.
Shiháby, Mollá 'abd Allah is alive.
Shahdy, Sháh Abú-l-Ma'áliy. Shaydá.
Shyry b. 'abd al-Ḥayy Hindústány is alive. Mollá Çubḥy.
Çabry in all three poets of this takhalluç are enumerated, one of them is Çabry Moḥammad Qásim Gúh-paz گوه پز
Çabúḥy. Çádiqy Qandaháry. Çáliḥy, Moḥammad Myr Bég.
Çadre Jahán Qannawjy. Çidqy, Sulṭán Moḥammad Astrábády.
Çarfy, Shaykh Ya'qúb Kashmyry. Çafyy, Shaykh Moḥammad.
Myr Ço'ny Nayshápúry. Çayrafy Tabryzy.
Çayfy b. Sháh Qásim Núr-bakhsh. Dhamyry Ispahány.
Dhamyry Hamadány. Dhiyáyiy, Qásim d. 954.
Ṭárimy, Myr Dúst. Ṭárimy, 'alyy d. 981.
Ṭálib Gylány d. 977. Ṭáli'y. Qádhiy Ṭáhir.

Sháh *T*áhir. *T*abkhy Qazwyny.

*T*ab'y, Darwysh Mo*h*ammad. *T*aryqy. *T*ofayly Ispahány.

Another *T*ofayly d. 952. *T*awqy Tabryzy b. Sirájy.

Sháh *T*ahmásb d. 956. Sháh *T*ayyib. Tzahyr Faryáby.

'ábid Ispahány Wá'itzy is alive.

'ádil, Ismá'yl Myrzá b. Sháh *T*ahmásb d. 943.

'ádil, Pádsháhe Lár was alive in 952.

'árif Shaykh Báyazyd b. Sul*t*án Abú Sa'yd Búrány.

'álim 'árif Kábuly. 'áshiqy Systány.

'áshiqy, Abú-l-Khayr d. 957. 'ákify Láhijy.

'álimy Dárábjardy d. 973. 'abd al-Ghaffár is alive.

Khwájah 'abd Allah Farankhúdy فرنخودي

'abdy of Bákú d. 965.

'obaydy, 'obayd Allah Khán b. Ma*h*múd Sul*t*án b. Sháh Badágh Sul*t*án b. Abú-l-Kháyr Khán d. 947. 'itáby, *H*abyb Allah.

'itáby, Sayyid Mo*h*ammad Najafy is alive. 'izzaty Hamadány.

'izzy Láhijy d. 962. 'azyz, Myrzá Kókah.

'azyzy, 'abd al'azyz Khán b. 'obayd Allah Khán d. 959.

'azyzy Ghaznawy.

'azyzy, Myr azyz Allah. In the Nafáyis are two poets of this name and takhalluç, one was alive when the book was compiled and is probably identic with the one mentioned by Badáwny, and the other died in 999. (979 ?)

Mirzá 'askary. 'ishraty Yazdy. 'ishqy Sáwajy.

'ishqy, Khwájah Ma'çúm. 'ishqy Khán. Sayyid 'alâ aldyn.

'aláyiy Qádhiy Kahrúdy کهرودي d. 936.

'ilmy ('alamy ?), Myr Mortadhà.

'ilmy ('alamy ?), Mo*h*ammad b. *H*asan Láry.

'alyy Bég. Myr 'alyy Açghar Mashhady. 'ahdy Nayistány.

'ahdy, Khwájah Mo*h*ammad Ra*h*ym is alive.

Qádhiy Çafyy aldyn 'ysà d. 980. Qádhiy 'ysà Tabryzy d. 981.

Gháyiby. Ghazzály Junbak. Ghazzály Mashhady d. 981.

Ghaznawy, Myr Mo*h*ammad Kalán is alive. Ghanáyiy Láry.

Ghayraty. Fárighy Shyrázy.

Fárighy Qazwyny Sayfy b. Myr Sa'd almulk *H*osayny.

Fárighy, Shaykh Abú-l-Wajd b. Shaykh Wajyh aldyn d. 940.

Fádhil Andejány اندجاني

Fáyidhy Mo*h*ammad Múmin b. Myr Dúst *T*árimy is alive.

Fath*h*y Qará a contemporary of Humáyún.

Fatyáyiy فتيائي Myrzá Açghar of Mashhad.

Fakhry called Mollá-zádah, his name is Fakhr aldyn b. *H*osayn Wá'itz Káshify, sometimes he used the takhalluç of Çafyy.

Fidáy Shaykh-zádah a son of Shaykh Mo*h*ammad Láhijy.

Forúghy Samarqandy. Forúghy Qazwyny.

Firyby Bokháry d. 944. Fosúny Yazdy.

Faryd Kátib Shyrázy is alive.

Façy*h*y Tabryzy a pupil of Lisány. Fadhly Sabzwáry.

Fodhúly Baghdády. Fadhyl Khalkhály. Figáry is alive.

Faqyry Bokháry. Fikry, Myr 'alyy 'arab d. 964.

Fikry, Núr-bakhshy.

Fikry, Sayyid Mo*h*ammad Jámah-báf called Myr Rubá'y came in 969 to India.

Fikry Domáwandy is now in India.

Fanáyiy, A*h*mad Khalkhály is alive. Fanáyiy Chaghatáyiy.

Fahmy Herawy d. 963.

Fahmy Astrábády a brother of Myr *H*amdy.

Fahmy Káshy the carbasus seller, is alive.

Fahmy, Shams aldyn Khabyçy is alive.

Fahmy b. Myr Nádiry is in India.

Fahmy Qazwyny was called Amyr Mo*h*ammad Wazyr-zádah.

Fahmy, Sháh Qásim Qazwyny. Fahmy *T*eherány.

Faydhy, Myr Mo'izz aldyn Mo*h*ammad d. 942.

Faydhy Qazwyny Mar'ashy. Faydhy Fayyádhy is alive.

Qábily Sabzwáry d. 954. Mirzá Qásim Myraky d. 932.

Qásimy, Mirzá Qásim Junábády. Qáni'y Qazwyny.

Qodsy of Farghánah. Qodsy Má-wará-lnahry.

Qadymy Mázanderány lives in the Deccan.

Qaráry, Núr aldyn Mo*h*ammad b. 'abd al-Razzáq Gylány is alive.

Qorádhah is alive. Myr Qorby Gylány.

Myr Káfiy Ardúbány d. 969. Káká Urdú-bázáry.

Káhy (Gáhy ?), Qásim. Gadáyiy Kábuly.

Kasby Qazwyny. Kashyry (?) Bokháry.

Kalámy, Çadr aldyn Mo*h*ammad, had the title of Afdhal Khán d. 977.

Kalán, Khwájah Kalán Bég Andejány. Gul-bábá Balkhy.

Gul-Báqiy Bániy Samarqandy.

Kamál, Khwájah Kamál aldyn *H*osayn Shyrázy d. 975.

Kamteryn Shyrázy. Kawkaby of Má-warà-lnahr.

Kúhkan, Abú-Fath Sultán b. Abú Sa'yd Sultán b. Kúnjy-Khán b. Abú-l-Khayr Khán d. 937.

Lisány Shyrázy. Liqáyiy Astrábády.

Lawwámy, Pyr-zádah Qiyám Sabzwáry d. 975.

Mány Shyrázy. Motayyamy.

Máyily Ibn Khwájah Mohammad Zaryn-kamar Teherány.

Majázy Majnún Láhijy. Mojriy (Mojrayiy?) Systány.

Majnún, 'alyy Dúst Tárimy. Mohtasham Káshy.

Mohsiby Ardebyly.

Mohammad Yúsof b. Myr Mohammad Báqiy d. 970.

Myr Mohammad Yúsof b. Qádhiy Astrábády d. 977.

Myr Mohammad Kaskany. Mohammad Záhid Jámy d. 979.

Qádhiy Mohammad Rázy b. Qádhiy Shukr Allah Hosayny.

Mihnaty Hiçáry. Mihnaty Systány.

Mahwy, Myr Mahmúd Munshiy d. 980.

Mohyiy, Solaymán I. Turkish Emperor called Khwandaká خوندکا born in 900 d. 974.

Modámy Badakhshy is alive. Madzáqy Ispahány.

Madzáqy Nayshápúry, Nitzáme Badr. Murád Qazwyny d. 943.

Murády Astrábády died in India in 972. Mortadhà is alive.

Mardumy, Mohammad Háshim.

Marwy Khwájah Hosayn was alive in 978.

Myrzá Mas'úd b. Myr Shams aldyn 'alyy Sabzwáry.

Masyty Tabryzy. Masyhy a Christian merchant of Tabryz.

Moshfiqy. Ma'çúmy Káshy is alive.

Khwájah Mo'atztzam d. 971. Mo'yn Astrábády.

Mollá Moflih Ispahány. Moqbily Qazwyny Çábúny.

Maqçúd the arrow-maker. Maqçúd Qazwyny b. Fadhl Allah.

Maqçúd Káshy. Mollá Maqçúd died 977.

Moqymy, Mohammad Moqym.

Makárim, Qádhiy Abú-l-Makárim Ispahány.

Malik, Mahmúd Khán Daylamy Qazwyny.

Malaky Serkány. Mantzary Samarqandy. Munshiy, Adham.

Munyry Hamadány is alive.

Mawáliy Láry called Khorásán-Khán. Mawáliy Túny.

Myrak Daylamy, Myr 'abd Allah d. 962, his Dywán has 6000 verses.

Mawjy, Moḥammad Qásim-Khán Badakhshány, author of a Yúsof ó Zalykhá in 6000 verses; died at Agra in 979.
Mawzún, Mollá Bihkáry.
Mahjúry b. Ḥasan d. 967. Mayly Qazwyny.
Mayly, Myrzá Quly Herawy came in 979 to India.
Nádiry Samarqandy. Náçiry. Náṫiqy.
Nitháry Bokháry, Bahâ aldyn Ḥasan. Nitháry Astrábády.
Nitháry Qazwyny. Nitháry Tabryzy.
Nitháry Túny d. 962 (according the Kholáç N. 240 he died 971).
Najáty. Nasym. Nishány Hindústány, 'alyy Aḥmad.
Khwájah Naçyr b. Khwájah Maḥmúd Hamadány.
Nuṫqy, Moḥammad Çáliḥ b. Khwájah Gháziy.
Natzmy Tabryzy, Nitzám aldyn 'alyy is alive. Naf'y.
Nafys Ibn Qásim Júsaqy. Naqqáby Ṫeherány. Núr aldyn.
Núry Dandány Herawy. Núry, Myr Moḥammad Sharyf.
Núry. Naw'y, Moḥammad Sa'yd Herawy. Nawydy.
Nawydy Rázy. Nihány Samarqandy. Niyázy Tabryzy.
'alyy Niyázy. Niyázy, 'abd al-Ḥaqq Fárisḥyny فارسحيني
Niyázy Bokháry Ibn Qádhiy Sayyid 'alyy (see Badáwny.)
Nyky, Zayn aldyn. Wáḥid, Sháh Mirzá Taqyy. Wáḥidy.
Wadá'y Herawy came to India. Wáçify Kamál aldyn.
Wáçily of Marw. d. 968.
Wáfiy a son of Qádhiy Shukr Allah Tabryzy.
Wiçály Moḥammad Amyn d. 967.
Waçly, different from the one mentioned in Badáwny.
Mollá Waçly d. 977.
Wafáyiy, Shaykh Núr aldyn the Wazyr of Humáyún.
Wafáyiy Astrábády. Wafáyiy, Mirzá Ibrahym born in 941.
Woqú'y Tabryzy. Woqú'y, Myr Wá'itzy.
Woqú'y, Moḥammad Sharyf d. 977. Walyy Dasht Bayádhy.
Hátify Qazwyny. Hádiy, Abú-l-Hádiy d. 996.
Hádiy, Shaykh Hádiy Astrábády is alive.
Háshim, Sháh Háshim b. 'azyz aldyn Jabaly Qazwyny.
Háshim, Amyr Khwájagy Qazwyny d. 947.
Háshim, Myr 'alyy Kamál Herawy.
Moḥammad Háshim was at Láhór in 969.
Háshimy a son of Khwájah 'içmat Shaykh alislám d. 945.
Háshimy, Myrak Háshimy b. Khwájah Háshimy.

Háshimy Kirmány called Sháh Jahángyr d. 948.
Khwájah Hijry. Hijry Samshyr-gar Qommy.
Hijry Andejány. Hijry Rázy, Khwájah Mo*h*ammad Sharyf.
Mollá Hidáyat Qazwyny, a physician d. 960.
Khwájah Hidáyat. Haláky Hamadány. Mollá Hilál.
Hilály. Myr Humáyún Isfaráyiny. Humáyún Samarqandy.
Hamdam Bég. Hamdamy.
Hindál Mirzá Mo*h*ammad b. Bár Pádsháh.
Yárak Qazwyny a physician. Yár Mo*h*ammad Sowalah سوله
Yáry Tabryzy. Ya*h*yà Qádhiy Núr-bakhshy, a brother of 'abd Allah Yaqyny.
Myr Ya*h*yà *H*osayny Sayfy a son of the author of the Nafáyis.
Yaqyny, Qádhiy 'abd Allah.
Yaqyny, Qádhiy 'abd Allah Hasany Rádhiy b. Qádhiy Mo*h*ammad.
Yamyny Samnány Shamshyr-gar.
Yúsof Bég Cháwishlú. Yúsofy Narsábády.

In order to complete the list of poets who flourished under Akbar I add here an abstract from the appendix to Badáwny's History which was compiled in 1004 (see Sir H. Elliot's *Indian Hist.*) Badáwny says that he has greatly used the Nafáyis in drawing up that Appendix, and that he knew most of the poets personally whom he mentions.

Átishy of Qandahár came to India with Bábor and became his historiographer. He died in 973 at Lahór.

Ashraf-Khán, Myr Munshiy *H*osayny of Mashhad was a great calligraph but a bad poet.

Amyr Qádhiy *Asyry* of Ray. As the climate of India did not agree with him he returned to his native town where he died.

Myr Amány, called Mykhchah (?) was a Sayyid of Kábul, died in 981 and left a Dywán.

Amány, Myrzá Sharyf Ispahány lived twenty years in India.

Qádhiy *Ah*mad Ghaffáry Qazwyny was a descendant of Najm aldyn 'abd al-Ghaffár the author of the *H*awy on Sháfi' law. A*h*mad came to India and died in 975. He is the author of the Nigáristán نگارستان and of the نسخ جهان-ارا a general history which is usually

called Jehán árâ, but as the title is a chronogram (for 971) the word نسخ ought not to be omitted.

Myr Ashky Qommy died at Agra.

Anysy Lawlaqy was a Shámlú Turkman left a Mathnawy.

Amyny was a young man when Badáwny wrote. He had first the takhalluç of *Khawfy* but his patron Nitzám aldyn A*h*mad with whom he lived at Gujrát changed it into Amyny (Amny ?) When Badáwny wrote he was attached to the service of a royal prince.

Abtary Badakhshy is also called *Wakyle Fir'awn.*

Ulfaty, Qalyj Khán a noble resided at Qábul when Badáwny wrote.

Ulfaty Yazdy was dead when Badáwny wrote.

Ulfaty 'iráqy has several times been at Kashmyr with Mirzá Yúsof Khán.

Bayram-Khán, the Khán-Khánán was originally in the service of Bábor. He was a great patron of learning and left a Persian and a Turky Dywán. He died in 968 in Gujrát whence his body was agreeably to his will carried to Mashhad for interment.

By-kasy Ghaznawy went to Makkah and studied there several books on tradition. In his old age he returned from India to Afghánistán and died there in 973.

Báqiy Kúlâby was killed during the rebellion of Ma'çúm Kábuly.

Bayádhy بياضي resided at Agra.

Payrawy Sáwy was a painter as well as a poet, he died in India and left a Dywán. He imitates A'çafy.

Baqáyiy came from Qomm to Gujrát where he was attached to the service of Nitzám aldyn A*h*mád. Thence he went to Agra and when Badáwny wrote he had the intention to go to Láhór. His takhalluç was first *Maftúny.*

Tarkhán, his name is Mollá Núr aldyn Sufaydany and his takhalluç *Núry.* Sufaydan is the name of a place in Sirhind which was his Jagyr. He was a good Mathematician and stood high in favour with the emperor Humáyún who conferred upon him the title of a Tarkhán, but towards the end of his life he fell into great poverty. He was alive in 979. He is the author of a Dywán.

Turdy a native of Má-warâ-lnahr.

Tawsany his name is Manóhar and though he was a Hindú he is also called Mo*h*ammad Manóhar and Mirzá Manóhar. The name of his father is Lón-karn (salt manufacturer), he was Rájah of Sámbhar

Tadzrawy تذروي Abhary a nephew of Nargisy came from Rúm to India. He is the author of a memoir رساله (or Mathnawy?) called حسن و يوسف محمد خان the first verse of which is بنام آنکه روی دشمن و دوست. He died in 975 and is buried at Agra.

Tashbyhy Káshy came twice or three times to India and returned again to Persia, when Badáwny wrote he was in India. He was of doubtful orthodoxy, has written a Risálah which he dedicated to Abú-l-Fadhl and which contains irreligious theories; he also left a Dywán.

Taqyy aldyn Shúshtary was skilled in almost all sciences and had just come to the court when Badáwny wrote, he put the Sháhnámah into prose.

Thániy Khán Herawy his name was 'alyy Akbar, he put the Káfiyah into Persian verse and left a treatise in verse on Arabic grammar صرف and a prose treatise on pantheism. He was alive in 990.

Thanáyiy Mashhady, Khwájah *H*osayn. His poetry was much esteemed in India before he came to this country and it was thought nothing of after he had come to India, he left a Dywán and a very good Mathnawy.

Jidály, Myr Sayyid 'alyy was a most distinguished painter. He painted the history of *H*amzah. It is in sixteen volumes. Every volume is in a box and every leaf is a cubit long. He was alive in A. H. 956 and had written a Dywán.

Jadzby his name is Pádsháh Quly son of Sháh Quly-Khán Tárykhy.

Jamyly Kálpy-wál, i. e. of Calpee, a son of Jalál Wáçil. He and his brother Fadhyl were both poets of some repute. The latter also wrote Arabic poetry and left a commentary on Faydhy's sentences without diacritical points. They were both alive when Badáwny wrote.

Chishty, Shaykh *H*osayn Çúfy Dihlawy was in mysticism a disciple of Shaykh Islém اسلیم Chishty. He was in the Khánqáh of Fat*h*púr Sykry. He left a Dywán and several other works among them one in verse called Heart and Soul دل و جان which is an imitation of the حسن و دل of Tofá*h*y the teacher of Myr 'alyy Shyr.

Ja'far a Sayyid of Herát.

Ja'far-Bég was called Áçaf Khán Qazwyny he was a nephew of the late Paymaster of the forces, says Badáwny, who speaks in high praises of him.

Haydary Tabryzy was a *Hájy* and came twice to India but left it again. His Dywán in which there are but few good poems has about 14,000 verses. He was a pupil of Lisány.

Hozny of the 'iráq intended to come from Hérat to India but died before he could carry out his plan.

Hayáty Gylány a friend of Dardmand wrote a Dywán.

Hály was at Gujrát with Mirzá Nitzám aldyn A*h*mad.

Hálaty Yádgár is according to his own opinion a descendant of Sul*t*án Sanjar, but according to the Tárykh Nitzámy he was a Chaghatáyan. He left a Dywán.

Kháne A'tzam flourished under Humáyún and Akbar.

Khanjar Bég a relation of Turdy Bég Khán is a Chaghatáian by birth and wrote a Mathnawy of 300 verses in which he gives an account of his own life and celebrates the praises of the emperor.

Khosrawy came from the Makkian pilgrimage to India were he was patronized by one of the Royal princes.

Myr Dawry his name is Sul*t*án Báyazyd Herawy and his title Kátib almulk. He was the best calligraph in Akbar's time and a fair poet.

Dakhly came from the 'iráq to India.

Dánahy, Dánah is a village near Nayshápúr of which this poet was a peasant. He came to India and made poetry, but as his language was rustic and uncultivated his verses were not much admired.

Dawwány, *H*akym 'ayn almulk. His mother is descended from the celebrated Philosopher Jalál aldyn Dawwány.

Rafy'y, Myr *H*aydar Mo'ammáyiy of Káshán was distinguished by his skill in making chronograms. He was drowned when returning by sea to Persia. He was in charge of copies of Faydhy's works for distribution in Persia and they were also lost.

Riháyiy is a descendant of Shaykh Zayn Kháfy and wrote a celebrated Dywán. Sa'd aldyn *Riháyiy* Khawáfy is mentioned in the Nafáyis, he died in 980.

Rawghany was a Jester in the service of the emperor and left a Dywán of about 3000 verses, he died in 981. The following chronogram on his death expresses the estimation in which he was held by his contemporaries دادهٔ چو سگي بگاقرستان جان

Zayn Khán Kókah was the best musician of the time of Akbar but a bad poet. He played chiefly Hindu tunes.

Sultán Mohammad Saplaky سپلکي, Saplak is a place in Qandahár. The common people of India pronounce the word with an i after the p; if thus pronounced it means کیلاس this is the name of an animal which lives on carrion.

Sultán, his title was Khán-zamán. There was another poet, Mohammad, who had the takhalluç of Sultan; the Khán-zamán offered him one thousand Rupees if he would change it and when he refused to do so he threatened to put him to death; but promises and threats were unavailing with the poor poet, he kept his takhalluç.

Sayry Ghaznawy was versed in law, metric and other sciences.

Sipihry, Myrzá Bég died in India in 979.

Sibáqy was in the service of Bayram-khán who sent through him seven thousand Rupees to the shrine of Imám Ridhá. The poet spent the money and was punished for it by Sháh Tahmásb of Persia with imprisonment, but in 974 he again obtained his liberty.

Sahmy Bokháry. His father was an arrow manufacturer, hence his takhalluç. He grew up in the service of Myrzá 'azyz Kókah.

Saqqá Bahrám belongs to the school of Darwysh Fániy and to the Silsilah of *H*ájy Mohammad Janúshány جنوشاني. He lived at Agra and having given every thing he possessed to a son of his Pyr, he travelled to Ceylon and died on the road. He left a large Dywán.

Siyáhy Khodá-dúst a grandson of Khwájah Kalán Bég died in 978. (According to another Tadzkirah his takhalluç is *Sipáhy.)*

Sarmady Ispahány had first the takhalluç of Faydhy, he resides in Bengal.

Sáqiy Jazáyiry a native of Mashhad. His father who was of Arabic extraction was considered as a doctor (mojtáhid) of the Shy'ah church. Sáqiy held in 1004 an office in Bengal. In the Nafáyis it is stated that his father's name was Ibráhym Jazáyiry.

Sayyidy a Çúfy was a disciple of Shaykh Islém (اسلیم apparently a corruption of Islám) Chishty. Was first settled at Kálpy, now he is at Kabúl.

Shahdy (or *Shohdy)*, Sháh Abú-l-Ma'ály.

Shyry of the village of Kókwál in the Panjáb. His father was of Máchyn. He was a very celebrated poet and was ordered to translate the Mahabharata into Persian, but it is not clear whether he did execute the task. He died in the Yúsofjáy country in 994 and left a celebrated Dywán.

Shikyby Ispahány came to India and is patronized by the Khán Khánán the son of Bayram Khán.

Shujá'y, *H*akym Sayf almolúk Domáwandy was a clever physician. *Sharbaty* is alive.

Mollá *Çádiq* H*alwáyiy* Samarqandy was in 988 in Má-warà-lnahr, he is the author of a Dywán.

Çabúhy was of Chaghatyyah origin lived at Agra and died in 972.

*Çálih*y Herawy was in India but returned to his home.

Çádiq (according to the Nafáyis *Çádiqy)* Qandaháry Herawy was for some time in India, he is dead.

Çarfy, Shaykh Ya'qúb Kashmyry a learned man who left several works on Çúfism. He commenced the compilation of a large commentary on the Korân like the Tafsyr Kabyr (of Rázy) but died before he could complete it.

Çarfy Sáwajy was for some time at Gujrát with Khwájah Nitzám aldyn A*h*mad, subsequently he went to Láhór, he wrote a Dywán.

Çabúry Hamadány was cast in prison when the Khán-zamán was put to death. Was dead when Badáwny wrote.

Çálih Dywánah obtained the title of 'áqily from the emperor.

T*árimy*, Mollá 'alyy was very strong in the traditions having studied this science in Arabia. Died in 981.

T*aryqy* Sáwajy died on a pilgrimage to Makkah.

T*álib* Ispahány resided the last twenty years in Kashmyr, first he was a Qalandar, subsequently he entered the service of the emperor and was sent on an embassy to Ladak.

T*áli'y* Yazdy an elegant calligraph resided at Agra.

T*ifly* a son of Mollá Darwysh Fat*h*púry was so precocious that he read the Shamsyyah on Logic when only ten years of age. Was in the service of one of the princes.

Tzohúry resided in the Deccan and left a Dywán.

Myr 'abd al-Hayy Mashhady a brother of Myr 'abd Allah Qánúny who was a courtier of Humáyún.

Sayyid Mohammad Najafy wrote good Persian and Arabic poetry, and his poetical talents were fully acknowledged in the Deccan. He came to Ilahábád and it was reported that he had written a satyre on Fat*h* Allah. As he denied the charge, his papers were searched, and as satyres were found among them he was ten years imprisoned at Gwáliar. He wrote a Dywán.

'obaydy was a young but promising poet when Badáwny wrote.

'ishqy Khán a Turky Pyr-zádah. His father was Ra*h*mán Quly Sulṭán. He was well versed in accounts and filled for some time the place of Myr-Bakhshy. He left a Dywán of a thousand Qaçydahs and many Ghazals and a very large Mathnawy.

'ilmy (or 'alamy) Myr Mortadhà a Sayyid of Dúghàb was for some time lord of Badáwn.

'azyzy Myr 'azyz Allah was for some time Dywán (Minister of Finance) of Akbar but finally his property was confiscated and he was imprisoned because he could not account for five crores of Rupees. He left a Dywán of Ghazals and some Mathnawies like گل و مل and شهر اشوب.

Mirzá 'azyz Kókah A'tzam Khán attempts now and then to write poetry.

'ahdy Shyrázy was for some time in Gujrát with Nitzám aldyn A*h*mad. Subsequently he came to Dilly and entered the service of the *H*akym 'ayn almulk.

'ináyat Kátib Shyrázy was librarian of Akbar when Badáwny wrote.

'orfy Shyrázy. His Dywán was even during his life time very popular and sold in every street.

Ghaznawy Myr Mo*h*ammad Kháne Kalán held a very high appointment. He left a large Dywán.

Ghazzály Mashhady fled from the 'iráq where he had been in danger of being put to death into the Deccan. The Khán-zamán sent him one thousand Rupees for the journey and prevailed upon him to proceed from the Deccan to Agra. After he had been some years with the Khán-zamán, the emperor took him into his service and conferred the title of *king of poets* ملك الشعراء upon him. He died at A*h*madábád on Thursday evening 27th of Rajeb 980, according to the Nafáyis in 981. He was deeply versed in mystic philosophy. He left a Dywán and a Mathnawy, in all from 40,000 to 50,000 verses.

Ghobáry Qásim 'alyy b. *H*aydar Baqqál rose from a humble station (his father was a green-grocer at Agra) to the dignity of a Khán. He died in 1000 or 1001. Bedáwny who writes a very spiteful article on him says that قاسم علي خان ابله is in the former and قاسم على خان جاهل is in the latter case, the chronogram of his death.

*Ghorbaty H*içáry travelled in Má-warà-lnahr and died at Agra in 966. He left a Dywán.

Ghayraty Shyrázy came to India but returned to Shyráz.

Shaykh *Faydhy* died in 1004. Sir Henry Elliot has given a very spirited translation of this article in his *Ind. Hist.* I. 255.

Fárighy Shyrázy a cousin of Fat*h* Allah. He came twice to India, and died.

Fahmy *T*abarány (*T*eherány ?) was a great traveller and visited also India.

Fahmy b. Nádiry Samarqandy came to India, but left it again.

Fahmy Astrábády died at Dilly.

Fikry, Sayyid Mo*h*ammad Jámah-báf nicknamed Myr Rubá'yiy is the Khayyám of his age.

Fanáyiy Chaghatáyiy had the title of Khán. He was some time imprisoned, which affected his mind so much that he turned mad. He left a Dywán.

Fosúny Yazdy a story teller by profession. Came from Tatah, and was received into the service of the emperor.

Fyrúzah Kábuly a slave of Myrzá Mo*h*ammad *H*akym was a clever musician, and a fair poet. He was admitted into the society of the emperor.

Fárisy, Sharyf a son of the painter Khwájah 'abd al-Çamad was a great calligraph and a good painter, he left a Dywán.

Qaráry Gylány, Núr aldyn son of Mollá 'abd al-Razzáq and brother of the *H*akym Abú-l-Fat*h*, died in Bengal during the days of Motzaffar Khán and left a Dywán.

Qawsy was in the service of the Kháne Kalán, and it is said that he was without equal in the art of—making tooth-picks.

Qaydy Shyrázy came to India on his return from the Makkian pilgrimage, and entered the service of the emperor, but fell into disgrace for having said that his subjects were greatly suffering. He died at Fat*h*púr.

Qandy came at the time of Bayram Khán from Má-wará-lnahr to India.

Qásim Gáhy (*Káhy* from Káh grass ?) Kábuly was a Çúfy and skilled in the explanation of the Qorân, polemics, music, &c. but he was an atheist and a disgusting cynic.

Qásim Arslán was originally of *T*ús, but was brought up in Má-wará-lnahr. He was a very good poet and left a Dywán. He died in 995.

Kámy, Myr 'alâ aldawlah, author of a Tadzkirah.

Kalámy, Afdhal-khán came from the Deccan to Hindústán, he was learned in most sciences, more particularly in law. Died in the Deccan.

Kámy Qommy, a young man who had shortly previous to 1004 come to India.

Liqáyiy Astrábády a most distinguished man died at Láhór in 979 or 975.

La'ly Myrzá La'l Bég son of Quly Badakhshy a most gentle young man, who was admitted into the society of the emperor. He is very well versed in history and writes occasionally poetry.

Lutfy Monajjim was for some time with Mirzá Nitzám aldyn Aḥmad in Gujrát. Was well acquainted with ancient poetry and repeated one night, one thousand verses from memory.

Myr Mortadhà Sharyfy Shyrázy grandson of Myr Sayyid Sharyf Jorjány, surpassed all his contemporaries in the mathematical and philosophical sciences. He went to Makkah, studied there the traditions under Ibn *H*ajr, and obtained a licence اجازت from him. From Makkah he went into the Deccan and thence to Agra. He died in 974, and was conveyed to Mashhad for interment.

Khwájah Hosayn Marwy a descendant of Rokn aldyn 'alâ aldawlah Samnány was in Philosophy a pupil of 'içám aldyn and Mollá *H*anafy and in law of Ibn *H*ajr II. In 979 he left India and returned to his home and died there. He put the Singhásan Batysy into Persian verses, but did not complete it. He left a Dywán.

Mahwy, Myr Moḥammad Munshiy was twenty-five years Head Munshiy of India.

Myr Mohsin Radhawy Mashhady.

Mawjy, Qásim Khán Badakhshy was a high officer in the army of the emperor, and left a poem of 6000 verses in the style of Yúsof ó Zalykhá. He died at Agra in 979.

Myr-zádah 'alyy Khán a son of Moḥtaram Bég was killed in Kashmyr in 996.

Mathnawy Herawy was of the *T*abátabá family, lived nearly fifty years in India. Died in 982.

Murády Astrábády was a Sayyid of that place. He came to India and died in 979.

Mushfiqy Bokhâry, his family is of Marw, he came twice to India but returned again to Persia.

Mayly Herawy his name was Myrzá Quly. He was a very distinguished poet in the service of Nawrang Khán. He died at Malwa.

Malik Qommy called Malik alkalám or the king of poetry. He lived in the Deccan in a humble manner. It is to be observed that Faghfúr adopted some times the takhalluç of Malik. His poems must therefore not be confounded with those of Malik Qommy.

Mollá *Modámy* of Badakhshán was for some time in the service of Myrzá 'azyz Kókah.

Mollá Maqçúd Qazwyny was à good poet and left a Dywán.

Mihnaty Hiçáry a man of considerable learning was first in the Dilly Madrasah and subsequently Qádhiy of Sirhind where he died. The emperor gave him the takhalluç of 'ayshy.

Músawy Mashhady.

Khwájah Mo'atztzam, he murdered his wife and was executed for it in 971.

Mawzún the son of a celebrated calligraph was also well versed in this art.

Mohammad Yúsof was born at Kábul and brought up in India. Was killed in the siege of Súrat in 980. (970?)

Mantzary Samarqandy was at Agra in the service of Bayram Khán. He wrote a poem called خیال شاهنامهٔ which contains an amount of the war of Iskander Súr, &c.

Modámy Hamadány was known in India by the name of *Haydary*.

Moqymy Sabzwáry was for some time in the service of Kháne A'tzam. He returned after the fall of Gujrát to his native country.

Ma'çúm a son of the Qádhiy Abú Ma'áliy died at Láhór.

Mahwy came to India shortly before 1004, was for some time in the service of the Khánkhánán, then he went on a pilgrimage to Makkah.

Matzhary Kashmyry wrote a Dywán. Was in Kashmyr in 1004.

Shaykh Mohammad Bokhâry Dihlawy was a man of very good family, but seems not to have been much of a poet.

Nawydy Torbaty left a Dywán which contains a very biting satyre against Kychak-Bég the Bakhshy of Bayrám Khán.

Nishány, Mawláná 'alyy Ahmad son of *Hosayn* Naqshy Dihlawy, a seal engraver by profession.

Náçihy Jamál Khán son of Miyán Mangan of Badáwn is dead.

Nihály a lady of Agra, a relation of Mihry Herawy.

Nijáty Gylány came to India and died.

Nawydy a young man in the service of the Khán Khánán.

Naw'y was in the service of one of the princes.

Niyázy of Bokhárá, was a most insolent and shameless fellow. He died at Tata.

Námy is the takhalluç of Myr Mo*h*ammad Ma'çúm Çafawy of Bakar.

Natzyry Nayshápúry was in 1004 in the service of the Khán Khánán.

Nawydy Nayshápúry died 973 at Ojayn on his way to Makkah.

Natzmy Tabryzy. His Dywán is celebrated.

Woqú'y Nayshápúry a relation of Shihább A*h*mad Khán, his name was Mo*h*ammad Sharyf.

Wadá'y Herawy came to India and died.

Wáqify Herawy Ibn 'alyy was in the service of the emperor.

Waçfy Myr 'abd Allah a very good calligraph. He was the pupil of Sháh 'abbás and Mawlaná Ráqimy in this art. He wrote sometimes poetry.

Waçly went from the 'iráq to Makkah and thence by water to India. The ship was wrecked and most of the passengers were drowned, but he was saved and went to the Deccan. He was favourably received by the king, this excited the envy of the courtiers and they poisoned him in 977.

Woqúfy Herawy is called Myr Wá'itz. He resides in Badakhshán.

Wafáyiy Ispahány lived for a long time in Kashmyr thence he came to Láhór.

Hamadány called Kháne 'álam is a son of Hamdam Bég.

Hijry a descendant of the Shaykh Jám was a very sanctified man and left a Dywán of 5000 verses.

Háshimy (or *Háshim ?*), Mo*h*ammad Háshim a cousin of Mawláná Mo*h*ammad Sháh Unsy. He sometimes used the takhalluç of Sollamy سلمي and sometimes of Wáfiy. He was at Láhór in 972.

(11) خزينهٔ گنج الهي (P.)

Iláhy's treasury, containing the biography of about four hundred Persian poets alphabetically arranged by 'imád aldyn Maḥmúd Iláhy Ḥosayny. The title of the book and name of the author occur in the life of Ádzory. Iláhy is mentioned by Ṭáhir Naçrábády and in the A'tishkadah p. 341 and it is stated there that he was a native of Asadábád in Hamadán and that he spent a great part of his life in India and died there. Sarkhúsh says that he came to India under Jahángyr, but neither of these authors mention his name. According to the Hamyshah Bahár his name was Myr Çadr aldyn Moḥammad 'alyy, he was the son of the physician Moḥammad Shyrázy and was a native of Hamadán, he came to India in A. H. 1010, and found great favor at the Court of the emperor and on account of his medical skill he received the title of the Messiah of the age. Either this statement refers to a different individual or it is full of errors. Iláhy himself informs us in p. 112 that he went in 1010 to Ispahán for the sake of prosecuting his studies and stayed there three and a half years; and in page 365 he says that in 1015 he went to Shyráz for the same purpose, and in one passage he mentions that he was at Thanéser which is one hundred miles N. W. from Dilly. Siráj mentions Myr Iláhy Hamadány and places his death in 1064. His poems are much admired and he left a considerable Dywán.

The author mentions in this Tadzkirah chiefly poets of the 9th and 10th centuries of the Hijrah whom he calls شعراى متوسطين. He also mentions some of the eighth

century on the authority of Dawlat-sháh. The authorities which he uses are principally the Sámy (see p. 12 *supra*), Myr 'alyy Shyr (see p. 9), and Taqyy Aw*h*ady (see below), and Fakhry (p. 9). He also quotes the Tadzkirah of Khwájah Amyn aldyn *H*asan Nitháry نثاري (in one passage he writes نزاري) but gives us no information respecting him, except that he wrote his work in Máwará-lnahr. In Tadzkirahs five poets of this takhalluç are mentioned, 1. Nitháry Túny who died in 971 or 968 and is the author of a Dywán of Ghazals and Qaçydah and of a Mathnawy in the same measure as the King and the Beggar; 2. Nitháry Tabryzy; 3. Nitháry Qazwyny; 4. Nitháry Bokháry, his name is Bahâ aldyn *H*asan and he is most likely the author of the Tadzkirah. 5. Nitháry Astrábády. He also quotes the مقالة الابرار which is a biography of Çúfies and the Majális of 'abd al-Qádir Marághahī. The book has no preface and has never been completed and it is therefore perfectly unknown.

Beginning صاحب مقطعات موعظت‌ـائین امیر محمود مشهور بابن امین

The rough copy of the author is in a private collection, large 8vo. 368 pp. of 19 lines. There are many blanks in it. Sometimes only the name of a poet is written, a space is left for the biography and then follow extracts from the Dywán. Sometimes the biography is given and a space is left for extracts; in many instances additions are made in the margin, these additions are sometimes by another author and in a different hand.

Table of the contents:—

Amyr Ma*h*múd *Ibn Yamyn* d. 749. *Ibn Táj Kyl* Çúfy.
Ibn Sayf. *Ibn Faraj.*

Ibn Hilál, 'alyy b. *H*osayn b. 'alyy called 'aláyiy is the author of the منهاج الطالبین which is also called تاریخ علائی and is dedicated to Sháh Shujá' Kirmány.

Mahmúd *Ibn Zangy* a brother of Motzaffar aldyn Abú Shujá' Átábuk Sa'd b. Zangy.

Ibn 'içám, some say he was a son of 'içámy Samarqandy.

Khwájah Kamál aldyn *Ibn Naçúh* dedicated a Dah-námah to the Wazyr-zádah Khwájah Ghiyáth aldyn Mohammad b. Khwájah Rashyd Hamadány, he resided mostly at Baghdád.

Jamál aldyn *Ibn Hosám* d. in 730 at Herát.

Mohammad *Ibn Hosám* author of the خاورنامه d. 875.

Qádhiy *Ibn Jalál* probably of Nayshápúr.

Abú-l-Fadhl Mahnah, a descendant of Abú Sa'yd.

Abú Sa'yd Mahnah, a son of Mowayyad Dywánah was equally a descendant of Abú Sa'yd (b.) Abú-l-Khayr.

Khwájah *Abú-l-Naçr* Mahnah a son of Mowayyad Dywánah.

Ibn Badr aldyn Járjarmy a contemporary of Sultán Abú Sa'yd Myrzá Gurgán, resided mostly at Ispahán.

Ibn Qotob a friend of Afdhal Na'ymy.

Ibn Jalál died probably in 750. He was a darwysh and probably an associate of Athyr Umány and of Kamál Ismá'yl.

Ibn Ahmad.

Abú-l-Ma'ály of Khawáf was a neighbour of 'abd Allah Ançáry.

Khwájah *Abú-l-Qásim* a son of Shiháb aldyn Khawáfy.

Abú Ishâq called Yashoq at'imah یسحق اطعمه Shyrázy, contemporary of a grandson of Tymúr, is the author of a Mathnawy called چنکال نامه.

Najm aldyn *Abú Çálih*. *Abú Táhir* Sharwány.

Myrzá *Abú Bakr* Ibn *Húky*-Sháh حوکی شاه was killed in 852.

Sultán *Abú Sa'yd* Khán b. Sultán Mohammad Khodáy-bandah died in 736.

Myrzá *Abú Bakr* b. Sultán Abú Sa'yd was put to death in 885.

Myrzá *Ibráhym* b. Solaymán Pádsháh born in 941 d. 967 (?)

Ibn La'l son of La'ly-sháh Badakhshány.

Abú 'alyy used to behave like a mad man.

Khwájah *Ibn 'imád* left a Dah-námah or Decalogue.

Sayyid *Ibn 'alyy*.

Ibn Mo'yn a poet of the middle period.

Ibn Khatyb Húshang panegyrist of the Kart family more particularly of Fakhr aldyn Kart.

Hâfitz Ibráhym of the country of Karmiyah کرمیه.

Sayyid *Ibráhym* a descendant of Khwájah Bahâ aldyn, had the appointment of Çadárat at Kábul.

Amyr Nitzám aldyn Abú-l-Baqá *Baqáyiy* was a contemporary of the Sul*t*án *H*osayn Myrzá, he came to India under Humáyún, and was killed in 947.

Khwájah *Abú-l-Wafá* a Çúfy of Khwárizm d. 835.

Ibráhym Kandah of Khorásán was a teacher in the Madrasah of Fárjak.

Abdál Ispahány was in the service of Sám Myrzá.

Qádhiy *Abú-l-Barakat* Samarqandy mentioned by 'alyy Shyr.

Abú-l-Khayr Samarqandy a good Mathematician came to Herát under Myrzá Abú-l-Baqáyiy b. Sul*t*án *H*osayn Myrzá, Mo*h*ammad Khán Shaybány took him to Balkh.

Khwájah *Abú Isháq* is mentioned by Myr 'alyy Shyr.

Khwájah *Abú T*áhir a son of Khwájah 'abd Allah.

Amyr *Ibráhym* Qánúny a son of Khwájah Músà.

Mawláná *Ablahy*.

Mawláná Sharaf aldyn *Ibráhym* of Bokhárá.

Shaykh *Abú-l-Wási'* a Çúfy.

Amyr *Abú-l-Fat*h Junábády جنابدی some say that he is identic with Amyr Abú-l-Fat*h* whose takhalluç was *Fathy*.

Abu-l-Mojáhid Iskúyiy اسکویي the younger brother of Amyr Çadr aldyn Iskúyiy and a contemporary of Sháh Ismá'yl.

Myr *Ibráhym T*eherány b. Núr Allah.

Mawláná *Ibráhym* Astrábády.

*H*ájy *Abú-l-H*a*san* a Turky poet.

*Á*by (from *áb* water) of Khorásán a contemporary of Sul*t*an *H*osayn Myrzá.

Abú-l-Mohsin Myrzá b. Myrzá Abú-l-Baqáyiy b. Sul*t*án *H*osayn Myrzá Báyqará.

Byby *Á*tún.

*Á*tishy flourished at the close of Sul*t*án *H*osayn Myrzá's reign and in the beginning of that of Sháh Ismá'yl.

Sul*t*án *Ah*mad Jaláyir d. 895. Myrzá *Ah*mad Daylamy.

Prince Sayyid *Ah*mad Myrzá. Sul*t*án *Ah*mad king of Kalbarga.

Khwájah A*h*mad Mojallid of Khorásán.

*H*áfitz A*h*mad *H*innà-tarásh of Herát. Mawláná *Ah*mady.

*H*áfitz *Ah*mad Khá*t*yb.

Myrzá *Ah*mad a descendant of Shaykh 'alâ aldawlah Samnány.

Shaykh *Ah*mad *H*asan Balkhy Çúfy.

Mawláná *Ah*san a poet of the middle period, is called A*h*san Nadym.

Shaykh *Ah*mad Músawy.

Qádhiy *Ah*mad Ghaffáry Qazwyny d. 975.

Amyr *Ah*mad *H*ájy was for some time Ruler of Herát, and subsequently of Samarqand.

*Ah*mad At'imah a mystic. *Ah*mad *T*absy d. 932.

Khwájah *Ikhtiyár* Záwahï زاوهٔ left a Mathnawy, or perhaps two, called افتباسیات ومختار الاخبار he flourished under Sháh Ismá'yl.

Qádhiy *Ikhtiyár* Torbaty lived to the time of Sháh *T*ahmásb.

Sayyid *Akhfash* Shyrázy.

A*h*mad *T*absy called Mawláná Á'tún was the teacher of Sháh Ismá'yl, went later to Turkey.

Myr *Ikhtiyár* we have a chronogram, ساقی کوثر, by him for 897.

Mawláná *Akhy* Zihgyr-tarásh زهگیر تراش

Akhtamy came to India under Humáyún.

Adáyiy Ispahány flourished from Sháh Ismá'yl to Sháh *T*ahmásb.

Adáyiy Bokháráyiy, a contemporary of Sul*t*án *H*osayn Myrzá.

Myrzá *Adham* Baghdády, a contemporary of Sul*t*án Solaymán of Turkey; wrote in Arabic, Persian and Turkish.

Ibráhym Sháh *Adhamy*. *Adham* Káshy.

Adham Qazwyny.

Á'dam, left a Qaçydah on the Elixir.

Shaykh Jalál aldyn *Á'dzory* d. 866 at an age of eighty-two years.

Byby *Árzúyiy*.

Ardebyly, flourished under Sul*t*án *H*aydar Çafawy. *Á'zy*.

Shaykh Mo*h*ammad Láhyjy (لاهیجی *sic*) *Asyry*, author of a commentary on the Gulshane Ráz and father of Fidáyiy.

Sháh *Ismá'yl* b. Sul*t*án *H*aydar Çafawy was born in 892, and was acknowledged as sovereign at Tabryz in 906, in the same year died Myr 'alyy Shyr and in 911 died Sul*t*án *H*osayn Myrzá Báyqará. Sháh Ismá'yl died at Bayláq on Monday, 19 Rajab, 930, and left a Turqy Dywán in which he uses the takhulluç of Khi*t*áby.

Myr Islám a descendant of Mo*h*ammad Ghazzály and a panegyrist of Myrzá 'alâ aldawlah died under Sul*t*án Abú Sa'yd.

Khalyfah *Asad Allah* b. Khalyfah Hidáyat Allah Ispahány.

Sayyid *Asad Allah*. Mawláná *Asráry*.

Mawláná *Ismy* Herawy. Khwájah *Ashraf* of the 'iráq.

Sayyid Jalál aldyn *Ashraf* Káshy flourished under Buqá-Khán a son of Hulákú.

Darwysh *Ashraf* flourished under Sulṭán Moḥammad b. Báysankar.

Khwájah *Áçafy* d. 928. Mawláná *Açly* of Mashhad.

Açyl aldyn Moḥammad b. *Ṭ*áhir b. Abú-l-Ma'ály Nahjbary (or Hanjbary ?) of Shyráz, contemporary of Sulṭán Abú Isḥáq, Moḥammad Motzaffar and Sháh Shujá'.

Amyr *Açly* Qommy.

Myr Siráj aldyn *Açyly* of Herát, contemporary of Sulṭán *H*osayn Myrzá.

Khwájah *Afdhal aldyn* Moḥammad Kirmány a son of Dhiyá aldyn and a Wazyr of Sulṭán *H*osayn Myrzá, to be distinguished from the elder Afdhal aldyn Kirmány.

Afdhal Sárány, Sárán is the name of a quarter of the town of *T*eherán.

Afdhal Bég of the Qipchaq came to India under Humáyún.

Khwájah *Iftikhár*, some identify him with *H*akym Iftikhár, who is an ancient poet.

Afsary Bokháry. *Afdhal Allah* Shyrázy.

Amyr *Afdhal* son of Sulṭán alyy Khwáb-byn.

Afsary a contemporary of Sulṭán Bábor. *Áfaty* Samarqandy.

Áfáq Jaláyir a sister of Moḥammad 'alyy Jaláyir Nitháry.

Afchangy افچنكي *Ágahy* Herawy is older than Ágahy Yazdy.

Mawláná Ágahy Qáyiny a grandson of Jalál aldyn Qáyiny.

Myrzá Ulugh Bég the astronomer.

Myr *H*osayn *Ulfaty* of Torbat was under Humáyún in India.

Iláhy a contemporary of Sulṭán *H*osayn Myrzá.

Alf (?) Abdál Ispahány had first the takhalluç of Moṭy'y was a contemporary of Sulṭán Ya'qúb.

Amány a panegyrist of Humáyún. Mollá *Amyry* Astrábády.

Mawláná *Amyry* Khorásány, a contemporary of Sháh Ismá'yl is the father of Fakhry the author of the تحفة الحبيب

Amyr aldyn Moḥammad *Amyny* of Khorásán.

Nitzám aldyn *'alyy Shyr* d. 906, the chronogram is انوار رحمت.

Mawláná Dhiyá aldyn Yúsof *Amyry*, was at the court of Sháhrokh. Mawláná *Amyry*.

Khwájah *Amyr Bég* Natzary lived to the time of Sháh *T*ahmásb.

Khwájah *Amyr Bég*. Khwájah *Amyr Bég* Mohr.

Amán Allah Qohistány mentioned by 'alyy Shyr.

Amán Allah Qazwyny, a nephew of Adham Munshiy, was ten years in the service of Sám Myrzá, and wrote a treatise on the preservation of health در حفظ صحت, one on the crisis in fevers در بحران, and one containing Mo'ammás.

Amyny Samnány Sa'd-gul. Amyr Sul*t*án Ibráhym *Amyny* d. 941.

Ummydy Rázy a native of *T*eherán d. 925.

Amyr Ma*h*múd Gylány is of the family of the Rulers of Láhiján.

Amyr Amyr-khwánd a son of Khwánd-Sháh Balkhy the historian.

Mo*h*ammad *Amyr* Balkhy died at Astrábád.

Sayyid Qo*t*b aldyn Amyre *H*ájj *Unsy* a Sayyid of Herát, left a set of اربعینیه i. e. forty Ghazals.

Ány Herawy lived long in Kashmyr and died there.

Anysy Khárizmy خارزمي was in the service of Sul*t*án Ya'qúb.

Anwary Balkhy made a chronogram on Jámy.

Anwary Mashhady.

Anwary Samarqandy a friend of Amyr A*h*mad *H*ájy the Ruler of Samarqand.

Anwary Bokháry a calligraph in the service of Myr 'alyy Shyr.

Shaykh *Anwár* Hamadány. Shaykh *Ançáry* Herawy.

Mollá Mo*h*ammad-sháh *Unsy* Qandaháry came to India under Humáyún.

Mawláná *Inçáfy* a contemporary of Sul*t*an Ya'qúb.

Khwájah *Awhad* Mostawfiy Sabzwáry a physician, and generally a learned man d. 868.

Sul*t*án *Oways* b. Shaykh *H*asan Núyán نویان succeeded to the throne of Adzarbáyján and the Arabian 'iráq after the death of his father. He died in 765.

Ahly Khorásány. *Ahly* Shyrázy. *Ahly* Chaghatáyiy. *Áhy*.

Mo*h*ammad *Bayrám Khán* who had the title Khán Khánán d. 968.

Bayány Tabryzy. *Bayány* Astrábády. *Bayán* Ba*h*rábády.

Myrzá *Pyr Budáq* (he spells this word بداق and بوداق) son of Jahánsháh d. 822.

Amyr *By-Khúdy* Isfaráyiny. *By-Khúdy* Balkhy.

Bayádhy Astrábády mentioned by Sámy.

Payámy Herawy lived in Má-wará-lnahr until Bábor Myrzá raised him to the post of Çadárat.

By-Kasy Shúshtary spent thirty years at Herát.

Myr *Táj* Gylány.

Mawláná *Tadzrawy* Abhary a nephew of Nargisy came to India and dedicated a Dah-námah, or Decalogue to the Kháne A'tzam.

Tábi'y Herawy, and Tarkhán Khorásány and Taw*h*ydy are mentioned by Taqyy Aw*h*ady.

Tarzyqy (see Tadzkirah Sámy).

Mawláná 'alyy Kalawy كلوي *Thawry* Bokháry mentioned by 'alyy Shyr. Myrzá Ján Mo*h*ammad *Thániy*.

'abd al-Ra*h*mán Jámy (he gives a list of his works which will be inserted in the next chapter).

Mo*h*ammad *Jány* a brother of Jámy died before him.

Sayyid *Ja'far* brother of Mo*h*ammad Núr-bakhsh went to Herát under Myrzá Sul*t*án *H*osayn.

Sayyid *Jalále* 'adhod of Yazd a son of 'adhod the Wazyr of Mo*h*ammad Motzaffar.

Mawláná *Jalál aldyn T*abyb, his takhalluç was *Sháh Shujá'* he flourished in Fáris under the Motzaffar family, another physician of the name of Jalál aldyn is mentioned by Sám.

Jalál b. Ja'far Faráhány left a Dywán of 3000 verses and a Mathnawy in the measure of the Makhzan.

Khwájah *Jalál aldyn* Mo*h*ammad Tabryzy mentioned by Sám.

Mawláná *Jalál aldyn* Mo*h*ammad Dawwány the philosopher, a son of Sa'd aldyn As'ad Dawwány. Iláhy says that Dawwány died under Sháh *T*ahmásb, at the end of the notice is a chronostichon for 903 viz. نادر عصر و اعلم علما it is however not said that it is intended to fix the year of the death of Dawwány, on the contrary it would appear that it has been made by Dawwány on the death of Sul*t*án Abú Sa'yd, yet there is a note to it in the margin in a different hand to the effect that as Sháh *T*ahmásb came to the throne in 930, this chronostichon contradicts the above statement. *H*ájy Khalyfah N. 11210 places the death of Dawwány in 908. He has written three glosses, the Old قديم, New جديد and Newest اجد to Qúshchy's commentary on *T*úsy's Tajryd, and in like manner he has written glosses to the commentary on the Ma*t*áli' he is also the author of the اخلاق جلالي, شرح هياكل, اثبات واجب (on the existence of God), رسالة زورا on Çúfyism, حاشيه شمسيه (i. e. glosses to Qo*t*by's commentary on the Shamsyyah on Logic); and انوار شافية.

Jalály a contemporary of Sul*t*án *H*osayn Myrzá lived to the reign of Sháh Ismá'yl.

Shaykh *Jalál* Herawy Çúfy.

Jalál Hindy left a Dywán of upwards of 2000 verses.

*H*áfitz *Jalál aldyn* Ma*h*múd.

Pyr *Jamály* Ardestány brought the autograph of Sanáyiy's *H*adyqah from Ghaznyn to Ardestán.

Shaykh *Jamály* Dihlawy contemporary of Jámy.

Shaykh *Jamál aldyn* Barújardy Núr-bakhshy.

Jamály Káshy a son of *H*ájy Sháh Jallá*h* (*H*alláj ?).

Jamshyd Monajjim Herawy. *Jonúny* Hamadány.

Jonúny Andakhúdy.

Amyr *Jahán-sháh* b. Qará Yúsof a Qará Qynlú Turkmán, his takhalluç was H*aqyqy* (see 'alyy Shyr).

*H*áfitz Khámúsh a mystic. *H*ájy Fú*t*ah فوطه Samarqandy.

*H*áfitz H*akkák* a native of Kirmán resided at Herát.

Qadhiy Myr H*osayn* Maybodzy, the Philosopher, left a commentary on the Dywán ascribed to 'alyy; a commentary on the هداية الحكمة; commentaries on the Káfiyah and on the طوالع and on the Shamsyyah, and glosses on the Daqyqah حواشي دقيقة.

Mawláná Kamál aldyn *H*osayn Wá'itz Káshify of Bayhaq in Sabzwár resided twenty years at Herát. He was a contemporary of Myr 'alyy Shyr and died in 910. He is the author of the جواهرالتفسير in one volume being a commentary on the second Súrah of the Qorân, of the Tafsyr *H*osayny, of the مخزن الانشا, of the مواهب عليه, of the اخلاق محسني, of the سبعه كاشفيه (the seven Revealers are the seven planets, the work treats in seven books, which it seems are also called Káshifyyah Revealers, on astrology, and is dedicated to Myr 'alyy Shyr), of the روضة الشهدا, and of the اسرار قاسمي, and of a book on alchemy.

H*akymy* Khorásány is mentioned by Taqyy Aw*h*ady and probably identic with

Sayyid H*akymy T*abyb a contemporary of Sul*t*án *H*osayn Myrzá.

Darwysh H*aydar* Túnyány was in India in the beginning of Akbar's reign.

H*aydar* Kolúj Herawy flourished in the commencement of Sháh *T*ahmásb, visited India and left a Dywán of about 10,000 verses.

H*abyb Allah* Qapzy قپزي a son of Myr Sar-barahnah who flourished under Sul*t*án *H*osayn Myrzá.

Sayyid H*azyny*, Amyr *H*asan of Astrábád was Qádhiy of Herát.

H*ijáby* the daughter of Badr aldyn.

Myrzá Abú-l-Baqá Sul*t*án H*osayn* b. Mançúr b. Myrzá Báyqará b. Myrzá 'omar Shaykh b. Tymúr came to the throne in 861 and died in 911, and left Persian and Turky poetry.

Mawláná Myr *H*osayn Mo'ammáyiy d. 904.

Sayyid H*asan* Motakkallim Nayshápúry a pupil of Motzaffar Herawy and a panegyrist of Malik Ghiyáth aldyn Kart.

Khwájah H*asan* Qandaháry. Sayyid H*asan* Shiháb.

H*osámy* Qalandar of Khwárizm resided at Qará Kúl near Bokhárá.

Mawláná H*asan-sháh* Herawy a contemporary of Jámy.

Mawláná H*ayrány* Hamadány left several Mathnawies as Bahrám and Náhyd, Dispute between heaven and earth, Dispute between the candle and the moth, Dispute between the roasting spit and the fowl (see Sám).

H*ayraty* Qazwyny.

H*ayraty* Marwy, i. e. of Marw, he is known by this patronymic though he was of Tún.

Khálidy Hiçáry. *Khorramy* Herawy.

Khizry was originally a slave. Mo*h*ammad *Khilwaty*.

Sul*t*án *Khalyl* b. Myrán-sháh b. Tymúr d. 814.

Khalyl Allah Monajjim.

Amyr Kamál aldyn *H*osayn *Kholqy* a son of *H*akymy.

Kholqy Bokháry. *Kholqy* Tabryzy.

Sayyid *Khanjar* studied at Herát. *Khwánd Amyr* the historian.

Khwájú Kirmány d. 742 and left about 20,000 verses.

Khiyály Bokháry is said to have been a pupil of Khwájah 'içmat Bokháry.

Khiyály Herawy. *Khiyály* Khojandy.

Sháh *Dá'iy Allah* Shyrázy a pupil of Ni'mat Allah Walyy is a mystical poet. He is a great saint, and his tomb which is at Shyráz is a place of pilgrimage.

Dághy Sarakhsy lived to the time of Sháh Ismá'yl.

Dághy Herawy. *Dághy* Astrábády. *Dánishy* Bokháry.

The daughter of the Qádhiy of Samarqand, her name was Khayr al-Nisá Khátún, and it is said that she lived in Khorásán.

The daughter of the Amyr Yádgár resided in Dúghábád.

Darwysh Maqçúd Tyrgar a Çúfy and a pupil of *H*ájy Mo*h*ammad.

Darwysh *Dihaky* Qazwyny, Dihak is a quarter of the town of Qazwyn. He was originally a weaver, flourished under Sulṭán Ya'qúb.

Darwysh Sarakhsy, a felt-maker.

Khwájah Darwysh a brother of Khwájah Motzaffar and a son of Khwájah Fakr aldyn Tabkchy تبكچي.

Darwysh Torbaty, Torbat (Tarbit?) is the name of a place.

Du'áyiy of Mashhad.

Amyr Qásim *Dilдáry* was an Amyr of Sulṭán Mawdúd Myrzá. He fled from Má-warà-lnahr to Sulṭán *H*osayn Myrzá.

Myr Khánzádah called Myr Bulbul-báz *Dilyry* was falconer to Humáyún.

Myr Dawry, the calligraph, was during Humáyún, and during the beginning of Akbar's reign in India.

Dúst Mo*h*ammad *Jány* of Sabzwár in Khorásán.

Dúst Mo*h*ammad Isfaráry probably identic with the preceding.

Amyr Dúst *H*asan son of *H*asan Kingirah.

Dústy Naqqásh of Yazd.

Myr Dúst *T*árimy of Chaghatáy was in the service of Bábor Myrzá.

Sulṭán 'alyy Dawáyiy a brother of Haláky Herawy.

Darwysh Rawghangar wrote a satyre against Jámy.

Dúst Mohammad Sulṭán b. Nawrúz A*h*mad Khán b. Sywanj سيونج Khwájah Khán b. Abú-l-Khayr Khán was a great patron of learning.

Mawláná Sulṭán 'alyy *Dawáyiy*.

Dawlatsháh. *Dihqány* of Ray kept a school.

Dywánah Nayshápúry. *Dywánahë* 'ishq.

Dzáty mentioned by 'alyy Shyr.

Dzáty Láry carried on the profession of a book-binder at Tabryz.

Dzihny Tabryzy. *Dzihny* Kághadz-farúsh.

Dzihny Artúkhány. Mawláná *Ráziy*. Amyr *Rázy* Herawy.

Mawláná *Rázy* Shyrázy.

Rázy Baghdády mentioned by 'alyy Shyr.

Sharaf aldyn *Rámiy* (Rámi*h*y?) d. 795 and left حدائق الحقائق which treats on metric and poetic, and has been written in imitation of, or competition with, Rashyd Wa*t*wá*t*'s حدائق السحر.

Rijáyiy Herawy wrote a Mathnawy, containing the rules of musical composition.

Sayf aldyn Ma*h*múd *Rijáyiy* of Ispahán (see Sám).

Rahmány Khorásány. *Ruswáyiy* Hamadány.

Rashyd aldyn Aḥmad Kázerúny a contemporary of Jámy and author of a Persian commentary on the Foçúç.

Rashydy. *Ridháyiy* Sabzwáry d. 856.

Ridháyiy Hazár-jaryby. Amyr *Ridháyiy*. Jalál *Rafyqy*.

Khwájah *Rokn* Çáyim Samnány panegyrist of Moḥammad Motzaffar Sháh-Shujá', his brother Sháh-Maḥmúd and *T*oghá Tymúr Khán.

Rawnaqy was in the service of Myrzá Kamrán the brother of the emperor Humáyún.

Riyádhy Moḥawwiláty of Záwah died in 921 and left a Mathnawy of 8000 verses containing an account of the reign of Sulṭán *H*osayn, he also began a poem on the exploits of Sháh Ismá'yl, but did not finish it.

Zulály Tabryzy mentioned by Sám Myrzá.

Zulály Khorásány mentioned by 'alyy Shyr. *Zayny* Siyáh.

Zayny Mashhady a son of Darwysh Rawghangar.

Zayn aldyn Abú Bakr Táybády a saint who flourished during the Kart dynasty.

Shaykh Zayn aldyn Khawáfy a Çúfy d. 833.

Zyraky mentioned by 'alyy Shyr.

Sám Myrzá son of Sháh Ismá'yl.

Sháh *H*osayn *Sáqiy* Ispahány died at Dámaghán in 941.

Sáyily Qúshchy (i. e. the falconer).

Sáyil Hamadány of Áh in Domáwand d. 940.

Sághiry a friend of Jámy.

Sámy of Dámaghán a contemporary of Sulṭán *H*osayn Myrzá.

Sákiny Samarqandy.

Myrzá Sháh *H*osayn Arghún *Sipáhy* a son of Sháh Bég b. Amyr Dzú-lnún.

Háfitz Sarwy a son of *Háfitz* 'alamy Birjindy.

Sarúdy a son of *Háfitz* Myráthy was for some time historiographer of 'obayd Allah Khán.

Sarwary (Sorúry ?).

Seráj aldyn *Qumry*, some say he is of Shyráz, others say he is of Qazwyn, he was a contemporary of Salmán Sáwajy. He must be distinguished from two more ancient poets one of whom is Nitzám aldyn Maḥmúd Qumry Ispahány and the other Qamary.

Surkh Wadá'y. *Háfitz Sa'd* a disciple of Qásim Anwár.

Khwájah *Sa'd-gul* Shyrázy.

Sa'ydy Gholámy mentioned by 'alyy Shyr.

Abú-l-Fat*h* Sul*t*án Sa'yd Khán.

Darwysh *Saqqáyiy* Chaghatáyiy of Bokhárá travelled much in India during the beginning of Humáyún's reign; Taqyy Aw*h*ady saw a Dywán of his containing about 4000 bayts.

Sul*t*án 'alyy Mashhady; this man was not so much distinguished as a poet as he was as a calligraph. The author gives here a list of celebrated calligraphs which is of interest:—"'alyy Mashhady was in calligraphy, a pupil of Mawláná Atzhar, and Atzhar was a pupil of Ja'far and Ja'far was a pupil of Mawláná Myr 'alyy the inventor of the Naskh-ta'lyq. The pupils of Mawláná Sul*t*án 'alyy, are Mawláná 'alâ aldyn Mo*h*ammad and Sul*t*án Mo*h*ammad Khándán, and Sul*t*án Mo*h*ammad Núr, and Sul*t*án Mo*h*ammad Abryshumy, Qalandar Kátib, and Mawláná Shams aldyn Mo*h*ammad, who was the teacher of Myr 'alyy the second. Mawláná Sul*t*án 'alyy lived at the court of Myrzá Báyqará and found a patron in Myr 'alyy Shyr." Sul*t*án 'alyy was upwards of sixty-three years of age in 957.

Sul*t*án Ma*h*múd Myrzá son of Sul*t*án Abú Sa'yd Myrzá sovereign of the greater part of Má-wará-lnahr and Badakhshán. His takhalluç was *Tzilly* ظلي. He was called Ma*h*múd Gháziy in Má-wará-lnahr.

Sul*t*án Mas'úd Myrzá, a son of the preceding, and a brother of Báysanqar, succeeded his father to the throne, and when dethroned, he took refuge to Sul*t*án *H*osayn Myrzá. His takhalluç is Gháziy and he left a Turky and a Persian Dywán.

Khwájah Sul*t*án Mo*h*ammad a son of Shams aldyn Tabkchy تبكچي.

Khwájah *Salmán* Sáwajy Jamál aldyn Mo*h*ammad.

*H*asan 'alyy *Salymy* of Tún resided at Sabzwár where he died in 854.

Salymy Shúshtary of the time of Sháh-*T*ahmásb.

Salámy, Sháh-Mo*h*ammad son of *H*asan-sháh of Herát is mentioned by 'alyy Shyr.

Bábá *Sawdáyiy* of Abyward had first the takhalluç of *Kháwary* d. 853. Myr *Sawdáyiy*.

Amyr Nitzám aldyn Shaykham *Sohayly* left a Turky and a Persian Dywán, the Anwáre Sohayly is dedicated to him. There was also a Sohayly under Abú Sa'yd.

Symy besides being a good poet was a distinguished calligraph, (see Dawlatsh).

Amyr Yádgár Bég *Sayfy*, his grandfather Amyr *H*abbán Malik was a high officer of Tymúr.

Sayfy Bokhára author of a compendium on prosody and rhyme, was a contemporary of Jámy.

Amyr *Sháhy* Sabzwáry Áqá Malik b. Jamál aldyn Malik Firúz-Kúhy died in 857.

Myrzá Sháh *H*osayn Ispahány d. 929, founded the Qimáryyah Madrasah at Ispahán.

Sayf almolúk Domáwandy *Shujá'y* was a distinguished physician, and a contemporary of Myr Sayyid Mo*h*ammad Jámah-báf.

Sharaf Khayábány a darwysh imitated the Khamsah.

Sharaf aldyn 'alyy Yazdy author of the Tzafar-námah left a Dywán of 4000 verses.

Sharaf aldyn 'alyy Báfiqy a panegyrist of Sháh *T*ahmásb, left a Dywán of 5000 verses. Wa*h*shy Báfiqy is his pupil.

Myrzá Sharaf a son of Qádhiy-Jahán Qazwyny who flourished under Sháh *T*ahmásb.

Ça*h*ib al-Balkhy familiarly called Sharyfy, panegyrist of the kings of Badakhshán who were destroyed by Sul*t*án Abú Sa'yd.

Çádiq *H*alwáyiy Samarqandy descended (or a son?) of Shams alayimmah Halwáyiy flourished under Humáyún at Láhór and Kábul and died under Akbar in Má-wará-lnahr, he left several works, one is called رساله آداب بحث

Sayyid Ja'far *Çádiqy* a brother of Sháh Qásim b. Sayyid Mo*h*ammad Núr-bakhsh.

Myr Mo*h*ammad Çáli*h* Herawy one of the Amyrs of Sul*t*án *H*osayn Myrzá, his Dywán is celebrated.

Çáli*h* Badakhsy. Bábá *Çáli*hy.

Khwájah Kamál aldyn *H*osayn *Çabúry* was at the court of Akbar.

Myr Çadr aldyn Mo*h*ammad a son of Myr Çafyy aldyn Abúlçafá the following chronogram of his, fixes the time when he flourished از خوش-اوزان يكي رفت i. e. 971—40=931 or 970.

Myr Çadr alislám. *Çidqy* Herawy.

Mollá Mo*h*ammad *H*osayn *Çidqy* of Astrábád a courtier of Sháh *T*ahmásb.

Sul*t*án Mo*h*ammad *Çidqy* Astrábády resided long at Káshán d. 952.

Qádhiy Çáfyy aldyn 'ysà flourished under Sháh Ismá'yl.

Sháh Çafyy aldyn Mo*h*ammad Núr-bakhshy a son of Shams aldyn

b. Sháh Qásim Núr-bakhshy. *Çafáyiy* Ispahány.

Çafáyiy Khorásány, became towards the end of his life acquainted with Jámy. Bábá *Çafáyiy* Qommy.

Bábá *Çafáyiy* Qalandar of Astrábád mentioned by Sám.

Çafáyiy Kirmány.

Çafyy aldyn Mo*h*ammad son of *H*osayn Wá'itz is the author of a book called رشحات which is a chronogram for 909, it seems that it contains the sayings of his Pyr Khwájah 'obayd Allah A*h*rár who resided at Samarqand (see p. 83).

Çúfy Ardestány. Mawláná *Dha'yfy*. Byby *Dha'yfy*.

Dhiyáyiy Ardúbády flourished under Sul*t*án *H*osayn Myrzá.

Dhiya aldyn Nakhshaby author of the *Túty*-námah and a treatise entitled لذة النسا

Qásim *Dhiyáyiy* of Má-wará-lnahr.

*T*álib Jájarmy d. 854 is the author of مناظرهٔ گوی وچوگان which he dedicated to Sul*t*án 'abd Allah b. Ibráhym b. Sháhrokh.

*T*áqyy Bokháry. T*áyiry* of the time of Sul*t*án *H*osayn Myrzá.

T*álí'y* Maddá*h* (i. e. the panegyrist) of 'alyy.

Ustád T*áhir* Kamándár.

Sháh *T*áhir Dakany was born in Ankwány near Qomm, and was the Wakyl of Nitzám Sháh of the Deccan. He died in 952.

T*áhiry* Rázy a son of Ummydy.

*T*áhir Bokháry flourished at Herát under Sul*t*án Bábor.

T*áhir* Herawy was first a shoemaker and subsequently he gained his livelihood by copying books.

*H*akym *T*oghráyiy left a Qaçydah on the elixir and on alchemy.

T*úty* Tarshyzy was in the service of Bábor Myrzá and died in 866.

T*aryqy* of Tabryz.

T*úsy* composed a Qaçydah in praise of Sul*t*án Bábor rhyming in *Sarw*, after the fall of this prince he was patronized by Amyr Jahán-sháh and Pyr Badágh. He died at a very advanced age ('alyy Shyr says that he was upwards of one hundred years old) during the reign of Sul*t*án *H*osayn Myrzá Báyqará.

'*árif* Astrábády.

Ma*h*múd '*árify* composed chiefly panegyrics on great personages, and put the *H*anafy law into verse. He dedicated a Dah-námah, Decalogue, to Pyr A*h*mad b. Is*h*áq and is probably identical with 'árify Herawy who is mentioned in the Persian translation of 'alyy Shyr's

Tadzkirah, and who is the author of a poem called گوی و چوگان it has 510 verses and he composed it within a fortnight.

'ábidy it is said he is of Khorásán, he was one of the poets who survived Sul*t*án *H*osayn Myrzá.

'álim Bayhaqy. Sháh *'ádil* Láry flourished about 1011.

Myr Nitzám aldyn 'abd al-Malik.

Bábá 'abd Allah Chashmah-málán a darwysh.

Khwájah 'obayd Zákány.

'abd al'alyy Najáty Mashhady left a Mathnawy in the metre of the Makhzan alasrár.

'abd al-Qádir Marághy, born in 754, was exceedingly precocious and particularly distinguished in music.

'obayd Khán b. Ma*h*múd Sul*t*án b. Sháh Badágh Sul*t*án b. Abú-l-Khayr Khán, the chronogram of his concealment (خافي death?) is خان جهانگير=940.

'abd al-Jalyl a descendant of Jalál aldyn Qáyiny.

'abdy Nayshápúry uncle of Sháh Ma*h*múd Zarryn-qalam.

'azyzy contemporary of Myrzá Sháhrokh.

Mawláná 'izz aldyn Jabaly a learned man of Qazwyn.

Abú-l-Gházіy 'abd al'azyz Khán *'azyzy*.

Myrzá Mo*h*ammad *'askary* a son of the emperor Tzahyr aldyn Mo*h*ammad Bábor.

Khwájah 'abd Malik *'içámy*.

Khwájah 'içmat Allah Bokhára a descendant of Khwájah *H*áfitzy Kalán was a Sayyid. *'içmaty* a lady.

Amyr Burhán aldyn *'at*â Allah a Sayyid of Nayshápúr d. 919, and left a treatise on poetic and the figures of speech رساله در شعر و صنائع

'iffaty Isfaráyiny a lady.

Amyr Táj aldyn *'aqyly* Shyrázy a Sayyid of the Daste-ghayb family, died under Sháh *T*ahmásb.

Shaykh Rokn aldyn 'alâ aldawlah Samnány, his name was A*h*mad b. Mo*h*ammad Biyábánky, a contemporary of 'abd al-Razzáq Káshy. In 687 he became a pupil of the Shaykh 'abd al-Ra*h*mán Isfaráyiny, and died on Friday the 20 Rajab, 736.

Shaykh Zayn aldyn *'alyy Kuláh* Shyrázy a saint, disciple of Shams Aldyn 'abd Allah Shyrázy who died in 872.

'alyy Dardzad Astrábády d. in 854.

Myr 'alyy whose takhalluç was Kátib, a contemporary of Sul*t*án

*H*osayn Myrzá, was a very distinguished calligraph, and in this art a pupil of Sul*t*án 'alyy Mashhady (see p. 78).

Bábá 'alyy-Sháh Abdál Herawy called *A*khtah was a saint, and a contemporary of Jámy.

Ustád 'alyy Kármál a composer of music.

Khwájah 'alyy Shiháb Tarshyzy a friend of Shaykh *A*dzory.

'alyy Shaghál was skilled in making mo'ammás.

Myr 'alyy Açghar of Samarqand mentioned by 'alyy Shyr.

Myr 'alyy Akbar a son of Amyr Hádiy Mo*h*tasib is mentioned by Sám.

Sayyid alâ aldyn Awadhy a mystical poet is of Khorásán but is called اودهٔ *(sic)* because he lived in Oudh.

Khwájah 'imád aldyn Faqyh Kirmány a great Çúfy d. 773. Iláhy has seen about 12,000 verses of his, and he mentions a صحبت نامه and صحبت نامه and صحبت نامه of his, adding that he wrote in all a پنج گنج that is to say, five Mathnawies.

Ghobáry Herawy was strong in musical composition. He is mentioned by 'alyy Shyr.

Ghorbaty of Má-warà-lnahr, Taqyy Aw*h*ady saw a Dywán of 2,000 bayts of his at Ajmyr.

Gharyb Sabzwáry of the time of Sul*t*án *H*osayn Myrzá.

Sháh Gharyb Myrzá a son or descendant of Sul*t*án *H*osayn Myrzá, his takhalluç was Gharyby.

Ghawwáçy Yazdy wrote odes in praise of the Imáms, lived to the time of Sháh *T*ahmásb.

Ghayúry Kábuly was first in the service of Myrzá Mo*h*ammad *H*akym, and subsequently of Akbar.

Khwájah Ghiyáth aldyn Mo*h*ammad Çadr (Some say Mohr) Tabryzy.

Ghiyáth Balkhy *Na'ymy* mentioned by 'alyy Shyr.

Ghiyáth aldyn Mo*h*ammad Rangryz of Mashhad a brother of Açyly. Ghiyáth aldyn Mo*h*ammad *Çon'y*.

Fániy, this is the takhalluç of Myr 'alyy Shyr in his Persian poems.

Mawláná *Fániy* Herawy. Padsháh Tabryzy *Fárighy*.

Fániy a son of Darwysh A*h*mad Parwánachy mentioned by 'alyy Shyr.

Fattáhy Nayshápúry had also the takhalluç of Asráry and Khomáry d. 852.

Sulṭán Moḥammad b. Amyry *Fakhry*. *Fakhry* Herawy.

Fakhr aldyn 'alyy *Çafyy* a son of *H*osayn Káshify author of the رشحات and of a Mathnawy called محمود و ایاز in the metre of Laylá Majnún (see p. 80). Myr *Fidáyiy* mentioned by Alyy Shyr.

Fidáyiy of Má-wará-lnahr was in the service of Shaybak Khán.

Shaykh-Zádah Láhijy *Fidáyiy* a son of Moḥammad Asyry. He is the author of a commentary on the Gulshane Ráz and of a Dywán of more than 2000 bayts. His Khánqáh is in Shyráz.

*Farydún H*osayn Myrzá a son of Sulṭán *H*osayn Myrzá.

Khwájah Abú-l-Barakat Feráhy *Firáqy* came to India and entered the service of Humáyún.

Khwájah Abú-l-Wafáy *Firishtah* was a man of importance at the time of Humáyún.

Fadhly Zabáty (Zubány or Zayyáty ?) Bábá *Fighány*.

Siráj aldyn Myrzá Qásim Junábády a brother of the governor of Junábád imitated the Khamsah, and is the author of a Sháhán-sháh-námah which is in the metre of the Sháh-námah and divided into three parts كتاب containing the exploits of Sháhrokh and Sháh Ismá'yl and Sháh *T*ahmásb. He also wrote a Laylà Majnún and dedicated it to Sháh Ismá'yl and a Kár-námah.

Sayyid Qásim Anwár born in 757 and died in 837. He belonged to the school of Aw*h*ad aldyn Kirmány.

Darwysh *Qásimy* Ispahány. *Qáni'y* Kamar-dúz.

Qásim Khán *Mawjy* Badakhshány was at the court of Humáyún.

Mawláná *Qáliby* Qálib-tarásh.

Mawláná *Qobúly* Herawy, there were two poets of the takhalluç of Qobúly at the time of 'alyy Shyr.

Qadymy Naqqásh Gylány.

Sháh *Qodsy*, Taqyy Aw*h*ady saw a Dywán of 2000 verses of his.

Qodsy of Herát. *Qassámy*.

Qo*ṭ*b aldyn Khosraw Sháh of Yazd is of the Motzaffar family.

Qunbury Nayshápúry.

Qiwám aldyn Abú Is*h*áq b. Abú-*T*áhir b. Abú-l-Ma'áliy البنجيري a cousin of Shams aldyn 'abd Allah who has been mentioned, and the teacher of Khwájah *H*áfitz Shyrázy.

Sháh Qiwám aldyn Mo*h*ammad a son of Shams aldyn Mo*h*ammad-sháh and a grandson of Sháh Qásim Rázy who killed Ummydy.

Kátiby Nayshápúry a contemporary of Badr Jájarmy.

Kákuly. Lálah Khátún Kirmány a lady.

Qádhiy *Lághir* Systány. *Lisány* Shyrázy.

Lutf Allah Nayshápúry. Khwájah Lohrásb.

Mány Shyrázy a courtier of Sháh Ismá'yl.

Mány Mashhady. *Majázy.*

Majlisy had first the takhalluç of Gharyby but altered it by the command of Sultán *H*osayn Myrzá.

Shaykh Ma*h*múd b. Shaykh 'alyy b. 'imád aldyn غجدواني a disciple of Shaykh *H*osayn Khwárizmy a Çúfy, author of the مصباح الطالبين.

Khwájah Ma*h*múd Bursah, and Khwájah Ma*h*múd Torbaty Hazzál, and Ma*h*múd Langrúdy were poets of the middling period.

Khwájah Mo*h*ammad Kákhgy Qohistány was a contemporary of Myrán Sháh.

Sultán Mo*h*ammad b. Báysanqar d. 855.

Khwájah Mo*h*ammad Pársá grandson of Ma*h*múd *H*áfitz Bokháry went to Makkah in 822.

Mo*h*ammad Tebábkány تبابكاني a successor of Shaykh Zayn aldyn a Çúfy has rendered the Qaçydah Bordah in Mokhammas's and has written a commentary on the منازل السايرين of Khwájah Ançáry.

Mo*h*ammad Kúhmarahë كوهمرهٔ.

Mo*h*ammad *H*osayn Myrzá a son of Sultán *H*osayn Myrzá.

Mo*h*ammad Múmin Myrzá a contemporary of the preceding.

Mo*h*ammad Mo'ammáyiy a contemporary of Bábor Myrzá built a dome over the grave of *H*áfitz.

Mahwy Herawy a contemporary of Myrzá (Sultán *H*osayn ?)

Khwájah Mas'úd Bak, it is said he was for some time a king in Má-warád-lnahr, but he was a Darwysh at heart and is author of several works on Çúfism as ام النصائح &c. and of a Dywán which he called نور العيون and which contains more than 3000 verses. Bak is the name of a place near Bokhárá.

Mas'úd Turkmán an amyr of Sultán Yaq'úb, some identify him with Mas'úd Qommy. He is the author of a Mathnawy called مناظرهٔ تيغ و قلم

Mas'úd Sharwány d. 905 and left glosses on the حكمة العين

Makhdúm Shaykh Sayyid Mo*h*ammad b. Sayyid Sháh . . . a most learned man went from Rúm to Khorásán and proceeded thence to Multán. He was a contemporary of Jámy.

Mushtary Astrábády mentioned by 'alyy Shyr.

Moshriqy Mashhady was originally a potter.

Mashraby Mashhady.

Motzaffar Herawy is of a village of Kháf called Faqrdáb, sometimes he is called Khidrdáby خضر دابي. He was a panegyrist of the Sultáns of Kart more particularly of Mo'izz aldyn Mohammad.

Mo'yn aldyn Jowayny a native of Áwah near Jowayn author of the نگارستان. He was a disciple of the Shaykh Sa'd aldyn *H*amawy in Çúfism and in the sciences of Fakhr aldyn Khálidy Isfaráyiny who was called Bihishty, and who wrote a commentary on the Faráyidh.

Mo'yny Jámy, that is to say, a native of Jám.

Mo'yny Çaffár.

Ma'rúf of Khiljún near Tabryz was versed in Ramal.

Sháh Mo'izz aldyn Mohammad had the takhalluç of *Faydhy*.

Moghúl مغول 'abd al-Wahháb was attached to Shaybak Khán.

Moghol مغل Khánam the wife of Shaybak Khán wrote Turky poetry.

Myram Siyáh Qazwyny a disciple of Bábá 'alyy-sháh Abdál a Çúfy left a Dywán of about 2000 verses consisting chiefly of humorous poems.

Khwájah Dhiyá aldyn Myram Badr b. 'alá aldyn b. Afdhal aldyn Kirmány.

Khwájah Qádhiy Myrak Kazwyny flourished under Sháh Ismá'yl.

Darwysh Náçir Bokháry a darwysh and a contemporary of Mohammad Pársá.

Náçir Bachchah Shyrázy knew Sa'dy, Bachchah is a place near Shyráz.

Mohammad *Náçir* Myrzá a son of Sultán *H*osayn Myrzá.

Yádgár *Náçir* Myrzá.

Shaykh *Najm aldyn* Hayawy هيوي i. e. the astronomer, was a contemporary of Myrzá Sultán *H*osayn and a good mathematician.

Najmy, there were two poets of this takhalluç one of Mashhad and the other of Sharwán. Najm aldyn Najmy is the author of a Mathnawy called جنك نامه.

Nidáyiy Gylány left among other poetry a long Sáqiy-námah dedicated to Myr Háshimy, who is usually called Sháh Jahángyr.

Nargisy Herawy a contemporary of Hilály.

*H*akym *Nizáry* نزاري Qohistány.

Sayyid Jalál aldyn *Nasymy* of Shyráz is a disciple of Sháh Fadhl

Na'ymy, when at Aleppo he imitated Mançúr, and claimed to be God and was sentenced to death.

Nasymy Herawy is one of the poets of the time of Myrzá.

Bábá *Naçyby* Gylány.

Shaykh *Naçyby* Núr-bakhsh a mystical poet.

Natzmy Khorásány of the time of Sulṭán *H*osayn Myrzá.

Nitzám aldyn Astrábády.

Shaykh *Nitzám* Qáriy Shyrázy was usually called Nitzám Albisah his name is Ma*h*múd b. A*h*mad. He had the name of Albisah, garments, because he wrote a poem in imitation of that of Abú Is*h*áq At'imah, in which he takes his similes, &c. from garments.

Sayyid Fadhl *Na'ymy* a Çúfy a contemporary of Tymúr and Sháhrokh was well versed in Ramal or Cabala and other occult sciences, and wrote several treatises on them. He is also the author of the جاودان کبیر and a Sáqiy-námah, and a Qaçydah of predictions most of which were borne out. He had many disciples, among them were Nasymy who has just been mentioned and Ma*h*múd Pasykhány. The latter was expelled by Na'ymy and founded a sect of impostors of his own, and he (Pasykhány) wrote no less than seventeen volumes جلد and one thousand and one Risálahs on Ramál or Cabala.

Sayyid Núr aldyn *Ni'mat Allah* Walyy a disciple of Yáfi'y d. 827 at an age of 79 years..

Núr Allah Túnaqtár تونقتار a witty poet of Herát.

Núr Mo*h*ammad of India.

Amyr *Nawydy* Nayshápúry one of the poets of Sulṭán *H*osayn Myrzá, came subsequently to India and was well received by Humáyún d. in 948 and left a Dywán of upwards of 4000 verses. He is the panegyrist of Humáyún, of Bahádur Sulṭán and of Khodáy-Burdy Sulṭán Ruler of Nasaf.

Nawydy Torbaty. *Nawydy* Rázy.

Nawydy Shyrázy left a Mathnawy in the metre of Khosraw Shyryn.

Núry Dandány Herawy a son of Mawláná *H*asan-sháh and a contemporary of Ghazzály Mashhady.

Mo*h*ammad Yúsof *Niyázy* of Herát was called Máh Bég. He is mentioned by 'alyy Shyr.

Wáçify of Táshkand brought up at Herát was a friend of Áçafy, Ahly Khorásány and Bannáyiy.

Waláhy (والهي from واله "by God") Herawy a poet of Myrzá.

Waláhy Bokháry called Khwájah 'a*tt*ár.

Wálihy والهي Samarqandy the panegyrist of a Myrzá Bábor.

Khwájah Ibn 'alyy *Wáqify* of Mashhad studied at Herát and went subsequently to the Deccan. *Wáqify* Ispahány.

Wahyd (or Wa*h*ydá ?) of Khorasán was well versed in history.

Waçly a brother of Anwary Samarqandy mentioned by 'alyy Shyr.

Amyr *H*ájy A*h*mad *Wafáyiy* a son of Sul*t*án Malik Káshghary was ten years Ruler of Herát.

Wafáyiy a friend of Shaykh-zádah Láhijy.

Mollá *H*osayn *Wafáyiy* author of a celebrated Persian dictionary, some say he is identical with Wafáyiy Shyrázy.

Walyy Bég Qalandar mentioned by Dawlat-sháh.

Myr *Waysy* one of the amyrs of Humáyún.

Waysy Herawy a poet of the time of Myrzá, he and Sághiry intended to perform the pilgrimage to Makkah with Jámy, but did not carry out their intention.

Myr *Háshimy* usually called Sháh Jahán-gyr a contemporary of Myrzá Sháh *H*osayn Arghún and Jámy and Moçli*h* aldyn Kalámy Láry lived for some time in Sind and Mekrán.

Khwájah Háshimy Bokháry is mentioned in the Persian translation of 'alyy Shyr. Khwájah *Háshimy* Kúft-gar.

'abd Allah *Hátify* d. 929, *H*abyb Allah made the following chronogram on his death: از عقل گفت از شاعر شاهان وشه شاعران طلب تاریخ فوت او طلبیدم

Hátify Qazwyny. Sayyid *Hádiy* Naqshbandy.

Myr Hádiy Astrábády a Çúfy.

Khwájah *Hijry* Jámy a grandson of the Shaykh alislám Zandah Pyl of Jám.

Khwájah Mo*h*ammad Sharyf *Hijry* of *T*eheran a nephew of Ummydy, was for some time Wazyr of Ispahán under Sháh *T*ahmásb.

Haláky Herawy a pupil of Jámy and a panegyrist of Sul*t*án *H*osayn Myrzá.

Mollá Hilál Qazwyny. Mawláná *Hamdamy* Hamadány.

Himmaty Khorásány.

Amyr *Humáyún* is of the 'iraq and not of Samarqand as Taqyy Aw*h*ady asserts. Humáyún Padsháh.

(12) تذكرهٔ نصرآبادي (P.)

Naçrábády's biographies of poets. The full name of the author was Mo*h*ammad *T*áhir, he was born at Naçrábád which is in the district of Ispahán in 1025 or 1027. He lost his father before he was twenty years of age and gave himself for some time up to pleasure, but poverty, which was the more painful because some of his ancestors had been so wealthy as to be able to build schools and colleges, brought him to his senses, and henceforth he led a pious life. He wrote this book about 1083, but added eight or nine biographies in 1092. His grandfather had been settled in India and his uncle Myrzá Çádiq had been in the Indian army and died in this country in 1061.

The author tells us in the preface that the lives of former poets were recorded in the Tadzkirahs of Mo*h*ammad 'awfy, of Myr 'alyy Shyr, of Sám (see page 12), of Dawlat-sháh and in that of Mollá Çúfy which was called میخانه و بتخانه (*) and in the Tadzkirah of Myr Taqyy Káshy, and as there was no merit in copying the labours of others, he resolved upon writing the biographies of contemporaneous poets and giving way to the wishes of his friends, he added at the end, a chapter خاتمه containing chronograms, logogriphs, &c. of modern and ancient poets. The book is divided into five chapters صف. The introduction and the first three chapters contain the lives of princes, Sayyids, learned men and calligraphs who were

* Mawláná Mo*h*ammad Çúfy the author of the May-khánah ú Butkhánah or the Wine shop and Idol-house, was a native of Mázanderán and in A. H. 1038 he resided at A*h*madábád in Gujrát, and afterwards for some time at Kashmyr. He was a distinguished follower of Çúfism.—Bland, *Journ. Roy. As. Soc.* Lond. IX. p. 165.

not poets by profession, the fourth contains poets by profession, and the fifth a short autobiography and an account of the poets of his own family. Beginning سرسبزي نهال خامه از طراوت بحر ذخار تذکار حمد صافي است

One copy is in the Tóp Khánah and another in the Moty Mahall. The former is a quarto of 100 pages; one copy does not contain the eight biographies which the author added in 1092.

Table of contents of the second and third parts of the third chapter, and of the whole of the fourth chapter.

Second part of the third chapter: Calligraphs.

Mollá 'abd al-Báqiy *Báqiy* of Tabryz was settled at Baghdád, he was a learned man and designed the inscriptions round the large dome of Ispahán. He died one year after Sháh 'abbás, *T*áhir was a pupil of his, but made not much progress in calligraphy.

'alyy Ridhá of Tabryz was not equal to the preceding, he designed the inscriptions on the masjid of Shaykh Lutf Allah and on the 'abbásian Jámi' masjid.

Myr 'imád of Qazwyn a most exquisite calligraph particularly in Naskh-ta'lyq, some prefer him even to Mollá Myr 'alyy. He resided at Ispahán and was murdered during the reign of Sháh 'abbás.

Myr Mo'izz of Káshán distinguished in the Naskh-ta'lyq went to India during the reign of the late Sháh 'abbás and died there.

Torábá of Ispahán, a pupil of Mollá Fáyiqy, to whom however he is far superior, he was an acquaintance of *T*áhir.

Myr Sayyid 'alyy a son of Myrzá Moqym Tabryzy who was equally a calligraph, and a grandson of Myr Sháh Myr who resided in 'abbásábád in Ispahán. Sayyid 'alyy went with his father to India, and is now in the service of the emperor, his father died in India.

Third part: Darwyshes, devotees.

Qádhiy Asad was born in Dayr Qahpáyah, but as he resided mostly at Káshán, he is called Káshy, he was a disciple of Shaykh Múmin Mashhady and had many followers.

Darwysh Mohammad Çálih had first his Takiyah in the Labnán masjid, and subsequently on the banks of the river, where he is buried.

Myr Mo'izz of Ispahán, his Takiyah is at the shrine of Bábá Rokn aldyn.

Myr Mo*h*ammad a son of Shaykh Mo*h*ammad 'alyy Mashhady who had been a Çúfy, and resided for some time at Ispahán. Myr Mo*h*ammad succeeded his father, but is now probably dead.

Á*q*á Múmin Ispahány is the father of *H*ájy Çádiq *Çámit* who was a friend of *T*áhir. He resided for some time at Shyráz. His biography has been written by Myrzá Çáli*h* Daste Ghayb.

Darwysh Çádiq has his Takiyah at Ispahán at the shrine of Bábá Rokn aldyn.

Bábá Açly of Domáwand resides at Shyráz.

Shaykh Çamadá a descendant of Sa'dy Shyrázy died at Shyráz of a surgical operation which he performed on himself.

Fourth chapter: Professional poets.

First part—Poets of the 'iráq, Khorásán, &c.

Sharaf aldyn *H*asan (or *H*osayn) *Shifáyiy* of Ispahán died in 1038 or 1027, left a Mathnawy called نمکدان حقیقت and one called مهر و محبت and one called دیده بیدار.

*H*akym Roknáyiy Káshy *Masyhy*, a physician, died in 1066, left near one hundred thousand verses.

Myrzá Mo*h*ammad 'alyy *Çáyibá*, his father was a merchant of Ispahán. He went to India when young, and was well received by Tzafar Khán. He now resides at Ispahán. His complete works contain about one hundred and twenty thousand verses.

Myrzá Abú *T*álib *Kalym* is of Hamadán, but as he resided much at Káshán he is called Káshány. He went to India and was a court poet of Sháhjahán, whose history he relates in an epic poem. He died at Kashmyr and left about 24,000 verses.

*T*á*li*b Á*m*oly of Mázanderán went to India and entered the service of Salym-sháh and subsequently of Sháhjahán, who conferred the title of king of poets upon him. He died young, *T*áhir has seen a Dywán of his of about 14,000 bayts.

*H*ájy Mo*h*ammad Khán Mashhady *Qodsy* died in India, but is buried at Mashhad. He left a Mathnawy in which he describes Kashmyr and the wars of his patron, and a Dywán.

Mo*h*ammad Quly *Salym* of *T*eherán wrote a Mathnawy in which he describes Láhiján when he came to India he altered the heading and called it a description of Kashmyr. He died in 1052 or 1057.

*H*akym *Zuláły* of Khwánsár is distinguished in the Mathnawy he

spent nineteen years in composing his محمود و ایاز having begun it in 1001 and completed in 1020, but died before he could arrange it. This was done with much trouble in India and Mollá *T*oghráyiy Mashhady wrote a preface to it. The author saw a Dywán of his which had about 10,000 verses and some Mathnawies which will be enumerated in the next chapter.

Shaykh 'alyy Naqyy Kamarahï died in 1030.

Mollá Zakyy Hamadány died in 1030.

*Á*qá *Shápúr* of *T*eherán visited India as a merchant. *T*áhir saw a Dywán of his of about 4000 bayts.

Ghiyáthâyiy *H*alwâyiy of Shyráz died under Sháh Çafyy. *T*áhir has seen a Dywán of his of about 3000 verses.

Mollá *Shikúhy* of Hamadán a friend of Iláhy.

Mollá Nádim of Láhiján visited India, *T*áhir only saw about 1000 verses of his.

Myr 'a*t*á *Montahiy* is a poet of *T*eherán.

Qádhiy Ya*h*yà was of Láhiján, but having lived much at Káshán he is called Káshy. Visited India and held an appointment under Sháhjahán. The author saw him when he was an old man.

Myr Ya*h*yà of Qomm.

Myr *Faghfúr* of Láhiján, as long as he was in Persia he had the takhalluç of Rasmy, in India he changed it into Faghfúr. He died in 1030. The author saw a Dywán of about 4000 verses of his.

Mollá *Zamány* Yazdy imitated *H*áfitz. Mollá Sakhyy Kirmány.

Myrzá Malik *Mashriqy* Khorásány left a Dywán of about 10,000 verses.

Myrzá *Façyhy* of Herát left a Dywán of about 6000 verses.

Myr Ma'çúm Káshy a son of Myr *H*aydar Mo'ammáyiy died in India. Mollá *Awjy* left a Dywán of about 10,000 bayts.

Ismá'yl *Munçif* a son of Shamsá of Shyráz lived much at *T*eherán and is therefore called *T*eherány. He visited India but returned to Persia and lives by commerce.

Sharyfá *Káshif* a brother of the preceding is the author of four Mathnawies 1. خزان و بهار 2. مجنون ليلي 3. عباس نامه 4. هفت پيكر and two prose works سراج الخبر (perhaps Siráj álḫibr) and درمكنون

Moqymá a brother of the preceding died at *T*eherán.

Myrzá Radhyy *Dánish* a Sayyid of Mashhad. His father Abú Toráb died in India. Dárá Shikóh gave him for a poem one thousand

Tománs, subsequently he entered the service of the Qo*t*obsháhians at Golconda, and at present he lives at Mashhad.

Murshid (or Murshidá) of Barújard died in India.

Myr 'ayn 'alyy. Myr *Iláhy* (see p. 66 *suprà*).

Myrzá Jány *'izzaty* Shyrázy died at Mashhad.

Mollá *Rawnaqy* of Hamadán died in India.

Mollá *Wáqif* of Khalkhál imitated Nitzámy and Mawlawy Jalál aldyn Rúmy. He died in Turkey.

Ibráhym *Tasalliy* of Shyráz visited India and in 1034 or 1026 he made the pilgrimage to Makkah and died soon after.

Myr Moghyç *Mahwy* died in India. *Táyib* Kirmány.

Fakhr Thábit Tafryshy died in India.

Ummaty of Khorásán wrote Qaçydahs in praise of Sháh 'abbás.

Mollá Sharafy Qazwyny was originally a tailor, subsequently he obtained a pension from Sháh 'abbás.

Mollá *Qaydy* Shyrázy a pupil of Ghayraty.

Qaydy Kirmány. Myr *Fosúny* a Sayyid of Samnán.

Fadhly Churbádqány a pupil of *H*akym Shifáyiy.

Myr 'abd al-Ghanyy *Ghanyy* Tafryshy a pupil of Abú-l-Qásim Kázerúny and a friend of Mollá Çúfy. He cursed Sháh 'abbás and the Sháh died soon after.

Ya*h*yà Sabzwáry a distinguished Munshiy d. 1028.

Mollá *Molhimy* Tabryzy died at Shyráz.

Tahmásb Quly Bég 'arshy Yazdy of Turky origin left a Dywán of about 12,000 verses.

Mollá *Darky* Qommy died many years ago and left about 20,000 verses.

*H*asan Bég *Rafy'* is of Qazwyn but is called Mashhady from his place of residence, he is a distinguished Inshá writer and was therefore invited by Sháh-jahán to come to India. He conferred the appointment of Munshiy upon him but subsequently discarded him, and now he lives in great poverty in India.

Mo*h*ammad Ridhá *Fikry* of Ispahán a contemporary of *H*akym Shifáyiy. Mollá *Sayry* Churbádqány died on his way to Makkah.

Myr Rafy' *Dastúr* went with Shaykh Mo*h*ammad Khátún to India, subsequently he returned to Persia and died at Ispahán.

Myrzá Nitzám a Daste-Ghayb Sayyid of Shyráz died in 1039 or 1029 at an age of thirty years and left about 3000 verses.

Myrzá Çádiq Daste-Ghayb. Daste Ghayb it appears was the name of a family of Sayyids at Shyráz. They were called so because on one occasion one of their enemies questioned their descent from 'alyy and they miraculously (literally, from a mysterious hand, دست غیب) obtained a copy of their pedigree. Myrzá Çádiq died at Lár. Myr Radhyy Artymány. *Yúsofy* Churfádqány.

Mollá *Dzawqy* of Ardestán left few, but good verses.

Dzawqy Káshy a Turkman resided at Káshán.

Mollá *Fathy* of Ardestán.

Myr Abú-l-*H*asan a *H*osayny Sayyid of Faráhán wrote a commentary on Anwary, was put to death at Shyráz.

Shaykh Sháh Natzar of Ispahán visited India.

Mollá Múmin *'izzy* of Fyrúzábád.

Myr 'aql (or 'aqyl) *Kawthary* of Hamadán is alive, and has written a فرهاد وشیرین. Mollá *Makhfiy* Rushty.

Mollá *Hashry* was of Tabryz where he died.

Mollá *Qawsy* Shústary wrote an introduction دیباچه to the Dywán of Kháqány. Mollá *Qawsy* Tabryzy studied at Ispahán.

Myr *Afsar*, a son of Myr Sanjar Káshy, visited India.

Kámy Sabzwáry visited India and died at Mashhad.

Madzáqy Ispahány (according to one copy his patronymic is نایبي) a distinguished composer of Music.

Sáyir Ardúbády or Mashhady died in India.

Qásimy *Çayrafy* (according to the other copy Qádhiy Çayrafy) son of a banker. *Khidhry* Láry. *Khidhry* Qazwyny is a good poet.

Khidhry Khwánsáry a friend of Zulály.

Sa'ydáyiy Ardestány (in one copy Noháwandy) resided long in the Deccan and died after his return to Persia.

Bábá Sultán Qommy Nawáyiy *(Liwáyiy?)* an ascetic died some years ago. *Akhtary* Yazdy lived long in India and died there.

Myr *'ysà* Yazdy resided for some time in India, died in Persia.

Mollá *'ámiy* Noháwandy went to India and probably died there.

Mollá *Nawydy* an old poet lives at Shyráz. *Nawydy* Teherány.

Natzmy Yahyány (?) resided first at Ispahán subsequently at Shyráz.

*H*ájy 'abd al-Wási' *Aqdas* is now in India and fills the office of Dáróghah of the goldsmith's shop of Awrangzéb.

Mohammad *H*osayn Bég *Ma'lúm* Tabryzy a merchant.

Jamálá *Wálih* of Shyráz died in India.

Myrzá *Khaçmy* visited India and died at Ispahán.

Mo*h*ammad *H*osayn a son of *H*akym Roknáy Káshy.

Kalámy Ispahány a brother of Salámy. *H*asan Bég *Girámy*.

Mollá *Ghorúry* probably of Shyráz died towards the end of Sháh Çafyy's reign and left a Mathnawy in the metre of the To*h*fat al'iráqayn. Myr *Ghorúry* Káshy died in India.

Mo*h*ammad Qásim *Sorúry (Sarwary ?)* is the author of a Persian Dictionary. The copy which he wrote in Persia is small, but when he went to India he used the Dictionary فرهنگ of Myr Jamál aldyn Anjú انجو and enlarged the work greatly.

Myr Mo*h*ammad Múmin *Adáyiy* Yazdy about thirty years ago being suspected of infidelity he went to India, and died at Súrat.

'áqilá Mo*h*ammad Taqyy of *T*áliqán died under Sháh 'abbás II.

Myr *Ajry* of Yazd. *Fárighy* Astrábády.

Mashhúry of Ispahán was strong in Ramal, the author saw him when he was more than seventy years of age.

Myr *H*aydary *Dzihny* Káshy went to Byjápúr, he was clever in painting.

*H*osayn *Çarráf* of Ispahán a Banker, was still full of energy when eighty years of age. *Na'ymá* of Shyráz a tailor by profession.

*H*asan Bég a son of Mollá Shány Taklú died young. His father was so distinguished a man that Sháh 'abbás weighed him up in gold.

Mollá *Girámy* (Karamy ?) a Turk, is called Káshy because he resided chiefly at Káshán. Wrote about 50,000 verses and five Mathnawies in imitation of Nitzámy. Sho'úry Mashhady.

Sho'úry Káshy left about 6000 verses of Qaçydahs and Ghazals.

Zamánáyiy Naqqásh of Ispahán.

*Dhiyáiy T*eherány a friend of the late Çabú*h*y.

Myr Ja'far Mo'allim Káshy a school master.

*A*qá Khafyy Khwánsáry d. 1028.

Myr Burhán a Sayyid of Abrqúh a mystic and a pupil of Qádhiy Asad Allah Káshy.

Myrzá Hádiy a brother of the preceding resided mostly at Shyráz. He is dead.

Myr Ghiyáth aldyn a son of the preceding died young at Abrqúh.

Qayçar is of the Yl Shámlú resided mostly at Herát, and is therefore called Herawy.

*H*asan Bég *Unsy* a friend of *H*akym Shifáyiy, he wrote a Tadzkirah of Persian poets, but has not completed it.

Mollá Moqymáyiy H*ilmy* (*'ilmy?*) Káshy was in the service of prince Dárá-Shikóh. He died at Makkah.

Taqyy Aw*h*ady was born at Ispahán he was descended from Sayyid Aw*h*ad aldyn 'abd Allah Bulyány. A friend of the author saw him at A*h*madábád in Gujrát. He is the author of a Tadzkirah.*

Tajalliy Láhijy was brought up in India he had first the takhalluç of Kháwary. T*a'by* of Qazwyn a friend of *H*akym Shifáyiy.

Çahyfy Shyrázy—his son was *Asyry*.

Çafyyá Ispahány, a friend of *H*akym Shifáyiy.

*T*áhir '*att*ár Mashhady a pupil of Ummaty Torbaty, died young.

Amyná a son of Mollá Ma*h*múd who had the keys of the tomb of Najab.

Mollá '*açry* Tabryzy brought up at Yazd settled at Ispahán.

Báqiyáyiy *Táyiby* a distinguished composer in music visited India but died in Persia. *Najáty* Báfiqy.

Mollá *Bykhúdy* Junábády a contemporary of the late Sháh 'abbás

* The Genealogy of Aw*h*ad aldyn 'abd Allah Bulyány or Balyány is: 'abd Allah b. Mas'úd b. Mo*h*ammad b. 'alyy b. A*h*mad b. 'omar b. Ismá'yl b. Aby 'alyy al-Daqqáq and he died in 686. His life is in Jámy's *Nafaḥát* No. 322. Taqyy derives his patronymic Aw*h*ady from him. Taqyy was born in 973. He compiled an anthology of Persian poetry which he called فردوس‌خیال (this is a chronogram for 991) and which contains the verses collected by him in six years from Shyráz to Gujrát. Afterwards when staying at Agra one of the nobles of Jahángyr's court induced him to remodel his work and to accompany the extracts with memoirs of the several authors quoted. He undertook the task and named his Tadzkirah عرفات و غرفات عاشقین وعرضات و غرضات عارفین The Biography is divided into twenty-eight 'arçahs, each containing one letter of the alphabet, and the general division is into three 'urfahs, viz. the ancient poets; those of the middle age and the modern poets. He composed also another Tadzkirah abridged from the larger one and called it کعبهٔ عرفان. He also composed a Persian Dictionary called سرمهٔ سلیمان and founded on the Burháne qáti' and he wrote about 30,000 verses; among other poems are his Mathnawies یعقوب و یوسف and نثار و خمار. A copy of his Tadzkirah is in the East India House. It is a thick folio and goes only to the letter ق. (Bland, *Journ. Royal As. Soc.* IX. p. 134).

was a Sháh-námah reciter, and wrote a poem in the metre of that epos. Mollá Afdhal Báfiqy a son of the calligraph Mollá Ya'qúb.

Mollá Qádhiy Rashydy a brother of the preceding.

Mollá 'ináyat *Nojúmy* Káshy a good astronomer.

Qádhiy *Dáwary Ásyány*.

Mo*h*ammad Çáli*h* *Sattár* went to India and died there.

Darwysh *Káhin* of Tabryz.

Mollá Mo*h*ammad *H*osayn *Áshúb* of Mázandarán went to India and died there.

Mollá 'abd Allah *Amány* of Kirmán went to India but died at Ispahán. His Dywán has about 10,000 verses.

Kámiláyiy Káshy a nephew of Myr Taqyy the author of the Tadzkirah. Myr Asad Allah of Ispahán died in India.

Myr *Mashrab* a son of Myr *H*osayn who is called Shishah-gar of Qomm, he is usually called Káshy having mostly resided at Káshán, he died at Tabryz.

Sa'ydá *Sarmad* probably of Káshán went to India under Sháhjahán and behaved like a mad man. *Muminâyiy* Kúnábády went to India.

T*aby'y* Systány a friend of Mollá Zamány Yazdy.

Rashyd *Nawras* of Qazwyn died at Byjápúr.

Çúfy Shyrázy is of Kirmán where he died.

Çúfy Hamadány lived chiefly at Ispahán where he died.

Qobád Bég *Kawkaby* a Turk, lived at *H*aydarábád.

H*ayáty* Gylány has been brought up in India.

Mo*h*ammad Qásim *Qismat* Mashhady died some time ago.

Myr Zayn aldyn Shaykh *Jannaty (?)* of Ispahán. It is only lately that he calls himself a Sayyid. His Dywán contains about 20,000 verses but is not arranged. One of his Mathnawies is called شاپور و شهباز. Mollá *Afláky* Tabryzy.

Mollá *Lutfy* Nayshápúry the son-in-law of Mollá Qaydy.

Mollá *Wáthiq* Nayshápúry visited India and died at Ispahán.

'atzymá is a grandson of Mollá Qaydy and a nephew of Mollá Natzyry.

Moqymá *Fawjy* a son of Mollá Qaydy visited India, and died at Nayshápúr.

Karymá, the younger son of Mollá Qaydy lives now at Ispahán.

T*olú'y* of Khwánsár is dead.

*Ah*s*any* Khwánsáry was strong in the Mathnawy.

Qotbá *Sihry* is a son of Qádhiy Amyn Khwánsáry.

Sháh Murád Khwánsáry was distinguished in musical composition, and therefore in favour with the late Sháh 'abbás.

Mollá *Mahshary* Khwánsáry is about ninety years of age.

Mashraby of Khwánsár was a talented man.

Kawthary Khwánsáry.

Myr *Jadzby* Khwánsáry the son of a rich man.

Mollá 'alyy Bég *Hishmaty* Khwánsáry died at the age of ninety, he was a most distinguished calligraph. He left about 15,000 verses.

Yúsofáy Khwánsáry was very poor but a fertile poet.

Myrzá Núrá *Lami'* is now alive.

Mollá *'ibrat* (Ghayrat?) Hamadány imitates the ancients.

Mollá *Mofrad* of Hamadán is dead.

Myram Beg *Çubhy* is alive. Bayram Bég *Sámi'á.*

Humáyún Mohammad a son of Mollá Shikúh died young.

Hájy Ummyd *Záyir* Hamadány visited India, but lives now in Persia. *Fáyidh* Noháwandy Qádhiy of Kúh Kylú.

Hátim (Khátim?) Bég is a son of Ahmad Bég.

Myr *Áshúb* Hamadány.

Mollá *Mahdhary* Hamadány was called Mollá-darwázah and wrote chiefly Qaçydahs, he is dead.

Sálihá (Çálih?) Mashhady died of intemperance.

Mohammad Quly *Áçafá* is called Qommy, because he resided much in that place; he is now in India.

Mohammad Báqir, the author met him at Ispahán, subsequently he went to India.

Ulfaty a son of *Hosayn* Sáwajy was for some time in the service of Qotobsháh, and wrote a treatise on prosody and rhyme. He died in Persia.

Mahshary of Nayshápúr a contemporary of Natzyry.

Mohammad Kátzim *Táhir* died in 1085 (or 1025) at Ispahán.

Najybá Astrábády is since some years at Ispahán.

Sayyid *Hosayn Zahyy* (Zayny?) receives a pension from the Court.

Myr *Sanad* of Káshán is a fertile poet.

Mollá Mohammad Ibráhym Sálik of Qazwyn visited India but died some time ago at Qazwyn.

Mollá *Sálik* Yazdy went to the Deccan and then to Dilly where he died.

Mollá *Nátzim* of Herát is in the service of 'abbás Quly Khán and the best poet of Khorásán, he wrote a Yúsof ó Zalykhá.

Myr Mo*h*ammad *H*osayn *Shawqy* a son of Myr azyz Allah of Sáwah an old poet visited India. He is dead.

Báqirá *Khalyl* Káshy died two years ago, his Dywán has about 14,000 verses.

*A*qá Zamán *Zarkash* Ispahány had first the takhalluç of *Firyby*.

Mawláná Mo*h*ammad Qásim *Qásim* of Mashhad is known by the name of Dywánah, died at Dilly.

Sa'dáyiy Yazdy resided at Ispahán.

Mawláná Fara*h* Allah Shúshtary lived at the court of *H*aydarábád. The author had seen from three to four thousand verses of his.

Mollá *Wárashtah* his name is Imám Quly Bég he travelled much and spent a long time in India. He used to keep a journal of his travels. He died in 1075.

Jalálá Káshy *Yaqyn* lives since many years at Ispahán.

Mollá Mo*h*ammad Ibráhym *Shawkaty* of Ispahán was killed in India. Mollá Wáçib Qandaháry died at Ispahán.

Mollá *Wafá* of Herát lived for some time in India and died at Ispahán.

Mollá *'ishraty* a son of *H*ájy 'ayn 'alyy Farúsháyiy was long in India, died at Mashhad.

Mo*h*ammad Ibráhym *Fárighá* a brother of 'ishraty, died at Láhór.

Mollá T*oghrá* of Tabryz some say he is of Mashhad, he resides in India and is very strong both in writing prose and verse. The author had seen some of his prose writings.

Myr 'abd al'ál *Naját* a son of Myr Mo*h*ammad Múmin *H*osayny, a friend of the author.

Myrzá Sharyf *Ilhám* was for some time in India. He returned in 1076 and resides now mostly at Ispahán.

Myr Jamál aldyn Mo*h*ammad *Wahshat* a son of Myr Dhiyá aldyn a *T*abá*t*abá Sayyid of Ardestán. Resided for some time in India then he returned to Persia, but last year (1082) he again went to India.

'abd Allah H*ály* a son of Sayyid Ya*h*yà who was attached to the tomb of Karbelá. *H*ály resides at Ispahán.

*A*qá Zamán *Wádhi*h is a son of the Pahlwán Qásim *H*addád.

Sáyirá Mashhady resides at Ispahán.

Hájy Firydún *Sábiq* is a Turk, he has gone to Makkah.

Mollá *Hájy* Mo*h*ammad H*ájy* studied at Ispahán, is alive.

Hájy Çádiq *Çámit* a son of A'qá Múmin Ispahány has been long in India but resides now in Persia.

Amyná *Fáyiq* a son of A'qá-sháh Walyy of Ispahán is a fur-maker by profession.

Fáyidhá studied at Ispahán lives now in his estate.

Myr Mo*h*ammad Háshim *Shahydá* is according to his own assertion a Sayyid of Láhiján, spent much time in travelling, is alive.

Nádirá Shyrázy wrote a very complete treatise رساله جامعه on arithmetic. He is Wazyr of the Dárógha of Qazwyn.

Mo*h*ammad 'alyy T*áyif* of Churfádqán resides now at Ispahán.

Mo*h*ammad Amyr Bég *Wáçil* lives now at Ispahán.

Bady'á of Láhiján resides now at Ispahán.

Hájy Mo*h*ammad Taqyy *Bismil* of Shyráz is alive.

Mo*h*ammad Múmin, a brother of the preceding, is gone to Dámaghán. Moqymá *Maqçúd* a son of Maqçúd 'alyy is alive.

Moqymá *Ihsán* of Mashhad lives at Ispahán.

Mohammad Çáli*h* Shúshtary *Nisbaty* is studying at Ispahán.

Mollá Mo*h*ammad Zamán *Athar* of Mázanderán, is alive.

*H*osayná *Çabúhy* of Khwánsár died 1078 and left seven Mathnawies.

Myr Çaydy (Çady ?) of *T*eherán died in India.

Myrzá Ibráhym *Adham* a son of Myr Radhyy Artymány was skilled in making verses ex tempore. Died in India where he had been in high esteem among the great.

A'qá Ismá'yl *Káshif* was strong in the satyre and left a Mathnawy in the metre of the To*h*fat al'iráqayn.

Myr 'alâ aldyn Mo*h*ammad Çúfy is a son of Qo*t*ob alawliyá.

Mollá Fákhir Bihbány (?) died lately.

*H*áfitz Mo*h*ammad Mo*h*sin *Tajalliy* was blind from birth.

Najaf Quly Bég *Wáliy* a friend of the author died some time ago.

Nájiy Tabryzy lives in great poverty.

Mo*h*ammad Kátzim is of Qomm.

*H*akym 'abd Allah *Rághib* is of Gylán but he is called Qommy, he changed his takhalluç into Wa*h*dat.

Myr 'abd al-Ra*h*man of Qomm where he now resides.

A'qá Shams *Çafyr* of Qomm.

Náfi' Qommy was originally a cook.

Mollá Mo*h*ammad 'alyy *Wáhid* Qommy resides at Ispahán, left a Mathnawy.

Mo*h*ammad Ridhá *Moshfiqy* kept originally a shop at Qomm.

Mollá 'alyy is of Shahryár but resides at Qomm.

Shahydá Qommy died not long ago in India.

Mofrad Qommy was a tailor by profession.

Mollá alyy Naqyy *Qismat* of Qomm where he now resides.

Myr 'abd al-*H*osayn ('abd al-*H*asan ?) *'árif* of Káshán where now he resides. Áqá Mo*h*ammad *T*áhir *Naqqásh* is at Káshán.

Áqá Mosayyab *Qáni'* b. *H*ájy Mo*h*ibb of Káshán came in 1083 to Ispahán. *Thábit (?)* Káshy died some years ago.

Kátzimá of Tabryz was brought up at Káshán where he is keeping a school.

Núrá *Najyb* b. Khwájah Mo*h*ammad *H*osayn Káshy came two years ago to Ispahán.

Sháh Rashyd Káshy is a very old man.

Shaykh Mo*h*ammad Hádiy *Ramzy* is an extremely clever poet.

Myr Mo*h*ammad *T*áhir *'alawy* or *'olwy* is of Káshán.

Mollá Fádhil Káshy has written more than 100,000 verses.

Mollá 'alyy called Jaysh (?) *Jawyd* had first the takhalluç of *Dánish* was born in Mázanderán and died at Ispahán.

Shahyda (Shájdár ?) Gylány is now at Ardebyl he is a pious man.

Mo*h*ammad *H*osayn *Mantzúr* of Ámol in Mázanderán, a great opium-eater is now at Shyráz.

Shafy'y died at an advanced age in Gylán.

*H*akym Abú-l-Fat*h* *Dawáyiy* Láhijy is a good physician and poet, has written two Mathnawies, viz. مظهر الاسرار and ضيا النيرين

Mo*h*ammad Qásim *Çábir* of Láhiján where he now lives in poor circumstances. Mollá *Liqáyiy* Láhijány an agriculturist died young. Sa'dá a son of *H*ájy Khwájah 'alyy Láhijy is alive.

Tzahyrá Láhijy was originally a baker, he is alive.

Mo*h*ammad Çáli*h* *Ráfi'* Láhijy visited India is now in Persia; had first the takhalluç of Çáli*h*.

Mollá *Roshdy* Rostamdáry an eccentric man died at Mashhad.

Nájiy Láhijy a poor but disinterested poet.

Amynáyiy of the dependencies of Láhiján.

Amynáyiy Rushty an uneducated man.

Mo*h*ammad Yúsof called Dhiyáyiy Láhijy was very poor.

Sámi'áyiy Mázanderány lived long in India, died at Ispahán.

Darwysh *Ah*mad Khwánsáry a religious man.

Mollá Qásim (Háshim ?) *Çabúry* of Khwánsár where he now resides.

Ustád Mo*h*ammad Ridhá of Khwánsár is nearly eighty years of age.

Mollá *Afsary* Wánshány (?) of the district of Churbádqán.

Mollá Mo*h*ammad Zamán Bandagány of the district of Churbádqán wrote a Mathnawy called مدينة الاحباب. He is alive.

Rábi*t* Ardebyly called Sháh Kátzim went to India, it is not known whether he has died or is alive.

Ismá'yl *'árif* Kirmány a book-binder, is a mystic.

Amynáyiy Kirmány is a man of considerable talents.

*H*ájy Zamán Shyrázy is a shoe-maker.

Mo*h*ammad Báqir a son of Amynáyiy Rúdah-sery is a good Inshá writer, and is therefore in the service of the Wazyrs of Láhiján.

Shaykh Abú *H*abbán (*H*ayyán ?) *Mály* Shyrázy, is dead.

Myr Abú-l-Karam ('abd al-Karym ?) a brother of Myr Abú-l-*H*asan Faráhány resided at Shyráz.

Mo*h*sináyiy Shyrázy was a friend of Çabú*h*y.

Nitzámá *Nátzim* Shyrázy had for some time the takhalluç of Sálim, he is dead. Moqymá Á'bádahï of Faris is alive.

Myr 'abd al-Wahháb called Myr Majnún a Sayyid of Shyráz is alive. *H*ájy Báqir a son of Shukr Allah Shyrázy died at Najaf.

Masy*h* *'ysà* a pedler.

Mollá 'alyy Açghar resided chiefly at Shyráz, is dead.

Múminá *Nisbat* of Tabryz (according to another copy of Fáris) died in India. *'árif* Shyrázy the author knew him.

Mo*h*ammad *T*áhir *Taslym* Shyrázy was a book-binder.

Çániy (or Çiyány ? or Çáfiy ?) Kázerúny is usually called Shyrázy went to India.

Mollá Ibráhym *Naçyr* a son of Kamál Qáriy is alive.

Nakhat نكهت Shyrázy went to India.

Rashydá Zargar a Tabryzian of 'abbásábád in Ispahán, he was a goldsmith, and visited India, but died in Persia.

*H*áfitz Mo*h*ammad *H*osayn (*H*asan ?) of Tabryz resided at Ispahán, was a good Inshá writer.

Mollá Mo*h*ammad 'alyy Mofrad a son of Mo*h*ammad Quly Bég Tabryzy resides at Ispahán.

Bahrám Bég (Bohzád Bég ?) *Bayány*, a son of Naqyy Bég Ta-

bryzy resided at 'abbásábád in Ispahán, and gained his livelihood in summer by copying books, and in winter by making furs.

Mo*h*ammad Zamán Bég *Himmat* a Turk of Ardebyl is dead.

Nawrúz 'alyy Bég a clever goldsmith.

Moty'á a Tabryzy of 'abbásábád in Ispahán visited India and died at Ispahán.

Mobdi' Tabryzy resided long at Ispahán, he was a goldsmith and wire-drawer, went some years ago to India.

Mo*h*ammad Quly Bég *Shákir* one of the Tabryzians تبارزی who were settled in 'abbásábád in Ispahán, he was a goldsmith and engraver.

'árifá equally a Tabryzian of 'abbásábád where he now resides.

Kalb 'alyy Bég Nádir is, like the preceding poets, a goldsmith of 'abbásábád.

Mo*h*ammad Ridhá *Rádhiy* a Tabryzian goldsmith in 'abbásábád, visited twice India.

Myr *Baqáyiy* Badakhshy resides at Tabryz and is called Tabryzy, he wrote a Mathnawy on earthquakes.

Mollá *Ganjy* Churbádqány is dead.

Sirájá *Naqqásh* was originaliy an engraver.

Zamáná Láhijy was for some time a private teacher at Yazd.

Ma*h*múdá Yazdajardy *Yatym* visited India.

Latyfá died at Herát.

Myr Ismá'yl Churbádqány a Bú-toráby Sayyid and an ascetic.

Cheleby *'inwán* a son of *H*ájy Çáli*h* Tabryzy who was a rich man and resided at Mashhad. 'inwán was a friend of the author, he is dead. Taqyyá *Mithál* died in 1076.

Myrzá 'abd Allah *Ulfat* of Khorásán went early in life to India and entered the service of Ja'far Khán who gave him a salary of 150 Rupees. He is dead.

Mo*h*ammad Sharyf *Tajryd* is alive.

Myr Sayyid 'alyy is a poor but well educated young man, his takhalluç is Sayyid and Mihry.

Mollá Ibráhym *Wáçif* of Mashhad died at Bander 'abbásy on his way to India.

Mollá Ibráhym *Rif'aty* of Tabryz visited India and died at Sharwán.

Myr 'abd Allah a son of Mollá 'arshy ('izzaty ?) Yazdy is in India.

Mollá Kátzim of Sáwah a merchant visited India and died at Sáwah.

Khwájah Kalán Kirmány died some years ago.

Zamáná went from the 'iráq to India, but owing to his bad manners he found no patron. He died at Herát. Khalyl Bég is now in India.

'alyy Ridháyiy Shústány (?) is now in India in the service of Ibráhym Khán. *Naçyb* is now in India.

Sháh Ridhá *Taslym* a Çúfy of Khorásán is now in Kashmyr.

Myrzá Mo*h*ammad *Fáris* died in India, and left a Dywán of about 4000 bayts.

Myrzá Moqym a son of Mollá Páband a Tabryzy residing at 'abbásábád is dead. *H*akym Kátzimá T*úbà* went to India.

Myr Ma'çúm *Tasalliy* a son of Myrjy who had long been in India. Tasalliy also went to India, and it is said that he died there. He wrote a very complete treatise on Ramal.

Mollá Zamán Nát*i*q resided at Ispahán and died under Sháh 'abbás. He imitated Kháqány.

Shaykh 'imád *Arfa'* (*Wáqi' ?*) a cousin of Mollá Girámy.

Nátzim Yazdy has long been in India, he is a clever chess-player.

Myr Sayyid 'alyy Káshy *Qáni'y* died in 1076.

Mahmúd Bég Fidáyiy of the Yl, or Turkomán tribe, of Taklú resided at *T*eherán and died at Ispahán. Nacyrá *Fardy* resides at Ispahán.

Shafyqá (Shafy'á ?) of Bákherz in Khorásán died in 1071 (1081 ?)

Barkhúrdár Bég *Mançúr* is alive.

Ismá'yl *Záyir* Dámaghány is alive.

*H*áfitz Mohammad Taqyy called 'indalybe Káshy.

Mo*h*ammad *H*osayn *Nawras* Domáwandy resides now at Ispahán.

Mollá Múmin of Qúmshah.

Myrzá *I'jáz* his name was Mollá 'at*á*, died at Ispahán.

*H*ájy Ma*h*múd H*iftzy* of Ispahán visited India, but is now in his home.

Mollá *T*arzy of *T*arasht طرشت of the province of Ray, is dead.

Myr '*irfán T*eherány was a book-seller at Ispahán.

Mollá *Sihry T*eherány.

Myr Rawnaq *Samandar* had also the takhalluç of Rawnaq, died at *T*eherán. 'ámilá of Balkh visited India and died at Shyráz.

Myr Mo*h*ammad *H*osayn *Sor'at* a Sayyid of Ámol in Mázanderán is alive.

Mo*h*ammad Çádiq *Nátzim* Tabryzy resides at 'abbásábád in Ispahán and is a brother of Mo*h*ammad Ridhá Marwáryd-farúsh (i. e.

the pearl-seller) who is equally a well educated young man. Nátzim resided for some time at Makkah for the sake of devotion. He died some years ago and left a short Tadzkirah.

'azmy Yazdy a friend of Amyr Adáyiy.

Atzhary of Qahpáyah قهپایه became mad. He is dead.

Zakyyá a cousin (a son of the uncle) of Khwájah Sayf aldyn Ma*h*múd died in Ispahán. Mollá Dáwúd *Ulfat* Shústary is dead.

Myr Matzhar is according to his own assertion a Sammáky Sayyid of Astrábád, he used to tell stories in poppy houses, i. e. in houses in which they take intoxicating and stupifying drugs.

Moçawwir (Maçún ?) of Káshán an engraver, is dead.

Ráhib of Ranán in the province of Ispahán went to India.

*H*ájy Sharyf Manshúr of Ispahán is dead.

Mollá Mo*h*ammad Sharyf of a village in the neighbourhood of Ispahán, a friend of the author, has written a Mathnawy in the metre of the Makhzan alasrár.

Mawláná Mo*h*ammad Báqir was of the same village as the preceding and died two years ago. Mo*h*ammad Báqir Yazdy a goldsmith.

Mo*h*ammad Ja'far *Modzahhib* a son of Myrzá Ma*h*múd of Qahpáyah.

Kofry of Yazdkhwást یزد خواست in Fáris.

Mo*h*ammad Çáli*h* Shyrázy was a Zarkash (manufacturer of gold thread) died at Ispahán. Zayn al'ábidyn Khúzámy *Fádhil.*

Mast 'alyy Ispahány Kúchak visited India.

Myr Bég Qaççáb Ispahány, a butcher by profession, died under Sháh 'abbás II., upwards of seventy years of age.

Taqyy *H*alwáyiy *Dhamyr* visited India, is dead.

Myr Çub*h*y was according to his own statement a Sayyid of Mázanderán.

Myr 'abd Allah *'abdy* a son of Mo*h*ammad 'alyy T*ab'y* of Ispahán, died seven years ago.

Yaghmá a son of Darwysh Bihishty Qalandar of Qomm is dead.

Mollá *Qudraty* of Ispahán, visited India and died in Persia.

Mollá H*ayrán* of Ispahán.

*H*akym Báqir *Shifáyiy* called *H*alláj was still alive in the beginning of the reign of Sháh 'abbás II.

Mo*h*ammad Çáli*h* Ispahány was originally a dyer.

Malik Mo*h*ammad *Rábit* (*Rabt ?*) a son of Núrá Ça*hh*áf is a bookbinder by profession, he imitates Nitzámy.

Mo*h*ammad Shafy' *Sálimá* has written about 100,000 verses, he is alive.

Mas'údá a son of *A*qá Zamán Zarkash went with his father to India, and after his father's death he returned to Ispahán, he drew for some time a pension, but now he is in great distress.

Mollá T*aby'y* (T*ab'y ?*) of *T*abs.

Mo*h*ammad Báqir of Ispahán, a blanket-maker, went some years ago to India where he died.

Najybá a son of *H*ájy Amyn of Gulshanábád in Ispahán is alive.

Bábá Mo*h*ammad 'alyy Ispahány died two years ago, he was strong in the Mathnawy.

'arab Shyrázy *Çábir* called Dynah visited India where he died.

Qadyrá *'irfán* Ispahány, a quiver-maker, has died this year.

Mollá 'alyy Ridhá of the province of Ispahán is now seventy years of age.

*H*ájy Mo*h*ammad *Yaky* Ispahány visited India and lives now at Ispahán. He imitates Mawlawy Rúmy.

Nuzhat is of Dámaghán. Myr Momtáz is of Khorásán.

'árif, one 'árif is of Gylán, another of Mashhad.

*H*ájy Mo*h*ammad *Mollá Nisháty* had also the takhalluç of *Harzy* of Dámaghán, died at Ispahán.

*H*ájy Motzaffar a son of 'alyy Ridhá Bég Tabryzy resided at 'abbásábád in Ispahán, and his profession was to string jewellery علاقه بندي. He visited the Deccan and lives now at Ispahán.

Mollá *Lawhy* composed many poems in praise of the Imáms.

Taqyyá called Dángy (Dánky ?) Ispaháuy.

Sage-Lawand, a Turk, was in favour with the late Sháh 'abbás on account of his wit and impudence.

'alyy Khán was a mason and preferred to gain his bread by his humble profession to entering the service of the great.

Myrzá Ibráhym *'árif* of 'abbásábád went to India and died recently.

Darwysh *H*aydar of Yazd. Majydá the son of a baker, is dead.

Momtáz of the province of Fáris.

2.—*Poets of Má-warà-lnahr more particularly Bokhárá, Balkh, &c.*

Qádhiy Náçir Bokháry is Qádhiy at the court of 'abd al'azyz Khán.

Mollá Sháh Mo*h*ammad *'áliy* resides at Bokhárá.

Mollá *Raf'áyiy* (Rif'aty ?) Bokháry went to India and was a friend of Abú-l-Fadhl.

Myrzá *Moqym* Bokháry came with the ambassador to Ispahán.

Mollá *Athár* had first an employment in Persia but having lost it and his property on account of a crime he went to India.

Múnisy Bokháry is in the service of the Pádsháh.

Mollá *Hámiy* (Jámy?) Bahrám Bokháry, the Pádsháh has given him the title of king of poets.

Mollá *Nakhly* was for some time in the service of Imám Quly-Khán Pádsháh of Bokhárá, after his death he went to Balkh where he died.

Mollá *Miskyn* Bokháry was equally in the service of the Pádsháh (according to one copy he *is* in the service).

Mollá Shafy' Bokháry was (according to one copy, *is*) equally in the service of the Pádsháh.

Sayyid Ná-Kám *Latyf* Bokháry was equally in the service of Imám Quly-Khán and died after him.

Myrzá Afdhal or Fadhyl Bokháry *Wáliy* was the Munshiy of Imám Quly-Khán and died some years ago.

Myrzá 'álim Bokháry was equally a Munshiy of the Khán, he is dead. Mollá Mohammad *'ábid* is a calligraph.

Mohammad Amyn *Sarfaráz* of Samarqandy.

Mohammad Çálih Latá (?) of Samarqand.

Mollá Mawláyiy Bokháry is in the service of the Khán.

Mollá Sharyf Bokháry is equally in the service of the Khán.

Myrzá 'abd al-Latyf *Girám* is in the service of the Khán.

Mollá Wáhib Bokháry is in the service of the Khán.

Mollá Máyús Bokháry is a Munshiy of the Pádsháh.

Mollá Asad *Qáçid* Bokháry, a Sayyid, is in the service of the Khán.

Mollá Mantzúr Bokháry is in the service of the Khán.

Mollá Tháqib is in the service of the Khán.

Mollá Táyib (in one copy is Tháqib) Bokháry is originally of Herát, but he was brought at Bokhárá and is in the service of the Khán.

Khwájah 'ábid Bokháry *Ráqim* came to Ispahán whence he proceeded to India.

Mollá *Qatly* of Bokhárá is a great favourite of the Khán.

Myrzá 'abd al-Razzáq a son of Qádhiy Baqáyiy Bokháry.

Mollá Mostafyd of the neighbourhood of Balkh is in the service of Subhán Quly-Khán Sultán.

Mollá (one name not legible) Mostaqym Balkhy is in the service of Subḥán Quly-Khán.

Mollá *Natzmy* Balkhy of Falúr died at Balkh.

*Ḥ*ákym *Láyiq* Balkhy died at Balkh.

Mollá *Yagánah* Balkhy is in the service of Subḥán Quly-Khán.

Mollá *Yaktáyiy* Balkhy is in the service of Subḥán Quly-Khán.

Mollá *Mofyd* Balkhy is in the service of Subḥán Quly-Khán.

Mollá *Samy'* Balkhy resides at Balkh.

Mollá *'imád* ('ammár?) Samarqandy is in the service of 'abd al'azyz Khán.

Mollá *Afgár* Samarqandy resides at Samarqand.

Mollá *Ráfi'* resides at Bokhárá.

Mollá Nadzrá *Agáh* resides at Bokhárá.

Mollá Sayyid Nasafy is at Bokhárá in the service of the Pádsháh.

Mollá Bady' Samarqandy is dead, he was in the service of Subḥán Quly-Khán.

Mollá Ni'mat Allah *Na'ymá* of Samarqand has studied at Bokhárá.

Shawkat Bokháry.

3.—*Poets of India.*

Shaydá a native of India composed about 50,000 verses.

Ghanyy Kashmyry, the emperor wrote to the governor of Kashmyr to send him to India, he refused to go and died six days after.

Nadym Kashmyry is alive.

Náçir 'alyy Sirhindy (according to one copy Kashmyry) is in the service of the Emperor. *Nisbaty* of Thanéser is dead.

Máhirá Kashmyry was in the service of Dánishmand Khán and composed a Mathnawy in praise of the Emperor.

Fanáyiy Kashmyry the teacher of Ghanyy is now in Kashmyr.

Mo*ḥ*ammad 'árif.

Myrzá Qo*ṭ*ob *Máyil* of Dilly author of a Saqiy-námah.

Mo*ḥ*ammad Afdhal *Sar-khúsh* resides at Láhór.

Myr Mo*ḥ*ammad Zamán *Rásikh* of Láhór.

'abd al-Qádir *Bydil* of Láhór is a very fertile poet.

Myr *Siyádat* is of Láhór.

*Ḥ*ájy *H*aydar 'alyy *Moghniy (Moghanny?)* is of Kashmyr. This and the following three names are only in one copy.

Another *H*aydar 'alyy of Kashmyr.

Myr Luṭf Allah *Sálim* a son of Myr 'alyy of Kashmyr travelled over the whole of Persia and was in 1092 in Ispahán.

Mawlána *Nátiq* of Kashmyr had two brothers who were equally poets but had an impediment in their speech, and therefore one chose the takhalluç of Loknaty and the other of Abkam.

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(13) كلمات الشعرا تصنيف سرخوش (P.)

The words of the poets, by Mirzá Mo*h*ammad Afdhal whose takhalluç is Sar-khúsh and who was generally called Chélá. The title of the book is a chronogram for 1093, the date when he commenced to compile it. The author informs us that he and his father had been in the service of 'álamgyr, and that during his youth he was anxious to acquire rank and wealth, but at the time when he wrote this book he lived in retirement at Dilly. He was a good poet and had the good fortune to become acquainted with almost all men of talent of his age. He died in A. H. 1125 or 1126, or 1127 at the advanced age of seventy-six years and left four Mathnawies, *H*osn ó 'ishq, Núre 'alyy, Sáqiy-námah and Sháh-námahë Mo*h*ammad 'atzam-sháh.

He says in the preface that almost all Tadzkirahs were universal, containing the notices of the poets of all ages, and that most of them end with the reign of Akbar. He had therefore undertaken to compile an account in alphabetical order of the poets (of India) of the reigns of Jahángyr and 'álamgyr most of whom he knew personally. It contains near two hundred very short biographies interspersed with verses of the compiler. The book is esteemed in India on account of the elegant extracts it contains. At the end he has added five or six pages of

chronograms, a description of poetry in which he seems to have excelled.

The authorities which he used are Gulshane Fi*t*rat by Myr Mo'izz aldyn Mo*h*ammad Músawy Khán *Fitrat*, the Albúm بیاض of Mirzá Mo*h*ammad 'alyy *Máhir* and that of Myr Mo*h*ammad Zamán *Rásikh*. These three poets were contemporaries and friends of Sar-khúsh. Músawy had at first the takhalluç Fi*t*rat فطرت and then he chose that of Músawy, he was born in Persia in 1050, and came to India where he was much esteemed for his talents as a poet and as a critic, and died in A. H. 1101. Máhir was a friend of Qodsy and Kalym and the teacher of Sar-khúsh, he died in A. H. 1089. Rásikh died in 1107.

Beginning سخن جان است و دیگر گفت و گو جانا زمن بشنو

Copies are frequent, there are several in the M. M. 8vo. 143 pp. 17 lines. One copy is in the possession of Mr. Hall of Benares, two are in my possession, and one in that of the Asiatic Society of Bengal.

Table of contents: (this list may be considered as a continuation of the lists, pp. 47 and 55, with some repetitions).

Myr *Iláhy* see p. 66.

Myrzá Jalál *Asyr* a poet of Persia of great merit, who has not come to India.

Mirzá Ibráhym *Adham* was a Sayyid of the Çafawy family. He came to India under Sháhjahán and behaved like a mad Darwysh.

Amány Khán-zamán a son of Mohábat Khán Khánkhánán Sipah-sálár (commander-in-chief) left a very elegant Dywán.

Tzafar Khán *Ahsan* a son of Khwájah Abú-l-*H*asan resided mostly at Kábul and Kashmyr, and was a great patron of poets, left a Dywán and some Mathnawies.

'ináyat Khán *Ashná* son of Tzafar Khán an elegant prose writer, he wrote the history of thirty years of Sháhjahán's reign, much more elegantly than Mollá *H*amyd and others.

Áçaf Qommy came to India under Sháhjahán left a short Dywán.

Mawlawy Sa'yd *I'jáz*, a learned and industrious man, is alive.

Mollá Mohammad Sa'yd *Ashraf* came to India under 'álamgyr and found a patron in Zyb alnisá the eldest daughter of the Emperor. He has great facility in writing verses, and is alive, and is the author of the Mathnawy قضا و قدر which has about 700 verses, and which he composed ex tempore.

Mohammad Ibráhym *Inçáf* a student who showed some poetical talent and presented some poems to Myr Mo'izz Músawy Khán. He died young.

Mohammad Çádiq *Ilqá* is clever in making chronograms.

Mollá *A'là* Túrány. Myrzá 'abd al-Rasúl *Istighná*.

Myr Mohammad Ahsan *Yjád*. *Báqirá* Tabryzy.

Abú-l-*H*asan *By-gánah* has never visited India, but his Dywán had reached this country. *Bynish* Kashmyry left a Dywán.

Rafy' Khán *Bádzil* cousin of Mohammad *T*áhir Wazyr Khán put the Ma'árij alnobúwat into 40,000 Persian verses and called it حماۀ حيدري.

Mollá Jámy Láhóry Námdár Khány *By-khúd* was very well skilled in making chronograms, and left a thick Dywán of Ghazal, Qaçydahs and Qat'ahs. The chronogram on his death is جامي از جام حمد بيخود شد i. e. 1086. He left a حسن ودل.

Mirzá 'abd al-Qádir *By-dil* is alive.

Chandar Bhán *Brahman* flourished under Sháhjahán, wrote elegant prose and left a Dywán. *By-ghamm* Payrágy, alive.

Mollá 'alyy Ridhá *Tajalliy* came from Shyráz to India under Sháhjahán. *H*áfitz Mohammad Jamál *Talásh*.

Mohammad Taqyy alive.

'abd al-Latyf Khán *Tanhá* a nephew of Mirzá Jalál Asyr was Dywán (collector) of the Panjáb. Myr *Tashbyhy*.

Myr Tafákhor (Mofákhis ?) *H*osayn *Tháqib* an uncle of Rásikh died in Sirhind.

Açaf Khán *Ja'far*, an Amyr of the emperor Jahángyr, author of a Mathnawy called *Khosraw ú Shyryn*. Áqá Najaf Quly *Jorät*.

Myr 'abd al-Rahym *Tayshy* a friend of Mohammad 'alyy Máhir.

Myrzá Mohammad Ayyúb *Jawdat* is strong in the Ghazal and Rubá'y. *H*akym *Hádziq* left a thick Dywán.

Mohammad *Hosayn* (in Hall's copy is *Ibráhym*) Mashhady.

Myr *Hashmaty*, the author met him once at Agra.

Mo*h*ammad Bég H*aqyqy* lived in Guzrát.

Shaykh Ma*h*múd H*ayrán* imitated Náçir 'alyy but without success.

Mo*h*ammad Ibráhym Açálat Khán son of Sayyid Motzaffar Wazyr of Haydarábád. *Khalyl.* Myrzá *Kholqy.*

Kháliç came during the time of 'álamgyr from Persia to India and went to the Deccan. Wrote a short Dywán and a Mathnawy.

Nawáb 'abd al-Ra*h*ym *Khánkhánán* a son of Bayram Khán, according to one copy his takhalluç was *Rahym*, he flourished under Akbar and Jahángyr.

Qásim *Kházin*, the Author met him and found him very conceited.

Mirzá Radhyy *Dánish* came to India under Sháhjahán.

Mirzá Rafy' *Dastúr* a contemporary of Jahángyr.

Mollá *Dáná.* Mo*h*ammad Amyn *Dzawqy.*

'áqil Khán *Rázy* is the author of a mystical Mathnawy called مرقع it is in the manner of that Jalál aldyn Rúmy, and may be considered as a poetical version of the امواج خوبي.

Mirzá *H*asan (A*h*san?) Bég *Rafy'* was first Munshiy of Mo*h*ammad Khán, the Ruler of Túrán, came to India under Sháhjahán and obtained the rank of five hundred. 'álamgyr sent him to Kashmyr. He died at Dilly.

Myr Mo*h*ammad 'alyy *Ráyi*h (*Ráyij?*) a Sayyid of Siálkót.

Myr Mo*h*ammad Zamán *Rásikh* d. 1107, the chronogram is راسخ بمرد.

Mo*h*ammad *Ridhá* Kashmyry. Myr *Rú*hy. Myr (A'qá?) *Radhyy.*

Mollá *Ridhwán* came from Persia and settled at Láhór.

Zakyy Hamadány. *Zamáná.*

Mo*h*ammad Quly *Salym* came under Sháhjahán from Persia to India and entered the service of the Wazyr Islám Khán.

Sálik Yazdy and *Sálik* Qazwyny were contemporaries and flourished in India under Sháhjahán

Sayirá Mashhady has never visited India.

Qáfilán (Qáqilán?) Bég *Sipáhy* accompanied the Indian ambassy to Persia. *H*ájy Mo*h*ammad Aslam *Sálim*, a Kashmyry.

Mo*h*ammad Çáli*h* *Sattár* lives in Bengal.

Hakym *Sa'ydá* is a good poet.

Mirzá *Sanjar*, a contemporary of Sháhjahán. *Sayyá*h.

Myr Sayyid 'alyy *Sayyid.*

Sayyid 'alyy Khán a calligraph had no takhalluç.

Myr (Myrzá?) Jalál aldyn *Siyádat* resided at Láhór.

Mollá *Saráby* (in one copy *Sarápay*) came to India under Jahángyr.

*H*akym *Sarmad* a Çúfy and a friend of Dárá Shikóh.

Mo*h*ammad Afdhal *Sar-khúsh* the author of this Tadzkirah.

Shány Taklú, panegyrist of Sháh 'abbás, wrote a Mathnawy in his praise.

Mollá *Shaydá* flourished towards the end of Jahángyr and the beginning of Sháhjahán's reign.

Shádmán the son of one of the chiefs of Kakhar. Myr *Shawqy*.

Myr Mo*h*ammad Hádiy *Sharar* lived in Persia in 1093.

Myr *Sharaf aldyn H*osayn. *Sho'ayb*. *Shawkat* Bokháry.

Myr Sharyf.

Mirzá Mo*h*ammad 'alyy *Çáyib* Tabryzy came to India under Sháhjahán. Died in 1081. The chronogram is صايب وفات يافت.

Myr *Çaydy* came under Sháhjahán to India.

*H*akym Mo*h*ammad Kátzim who assumed the title Masy*h* albayán and the takhalluç Çá*h*ib imitated Jalál aldyn Rúmy and left a thick Dywán and several Mathnawies as: ائينه-خانه | وپريخانه | وملاحت احمدي وصباحت يوسفى | وكمال (?گل) محمدي and gave to the collection of all his poems the title of انفاس مسيحي. Áqá *Çádiq* is the author of a Sáqiy-námah. *Çabúhy*.

Çámit (in one copy *Çáyib*) was a merchant who came under 'álamgyr to India and wrote a short Dywán.

Myr *Dhiyá* aldyn Dihlawy the author saw him at the beginning of 'álamgyr's reign. *T*álib Ámoly.

*H*ájy *T*abyby (*Tabsy?*) a Çúfy.

Myr Mo*h*ammad T*áhir H*osayny came towards the end of Jahángyr's reign to India. He was a wealthy merchant.

Mollá T*oghrá*. His prose is much admired. He wrote an elegant essay on Kashmyr.

Myrzá Nitzám aldyn T*álí'* a friend of the author.

Tzohúry Tarshyzy resided at Byjápúr, it is said that he copied and sold the Rawdhat alçafâ one hundred times, he is the author of نورس of خوان خليل and گلزار ابراهيم these three prose treatises are dedicated to Ibráhym 'ádil-sháh and he dedicated a سافي نامه to Burhán Nitzám almulk. Himmat Khán collected one hundred and twenty Sáqiy-námahs and that of Tzohúry was the best among them.

'*orfy* Shyrázy died at Láhór in 999 at an age of thirty-six years. The chronogram for this date is استاد البشر هادي كلام عرفي شيرازي.

More than thirty years after his death Myr Çábir Ispahány disinterred his body and buried it at Mashhad.

Myán Náçir *'alyy* died at Dilly in 1108. The chronogram is آه علي بعالم معني رفت. *'atzyma* Nayshápúry has never visited India.

Shaykh 'abd al'azyz *'izzat*.

Mollá *'alyy* Qommy has never visited India.

'ámil a pupil of Çáyib.

Khwájah 'abd Allah *'irfán* a mystic. *'árif* Láhóry left a Dywán.

Mo*h*ammad *T*áhir *Ghanyy* of Kashmyr. His takhalluç is a chronogram (1060) for the beginning of his poetical career, his Dywán was arranged by Myrzá Mo*h*ammad 'alyy *Máhir*.

Myr Burhán *Ghorúry*.

*H*ájy Mo*h*ammad Ismá'yl *Gháfil* was a most distinguished calligraph and came from Mázanderán to India.

Ghanymat a native of India wrote a short Dywán and a Mathnawy.

Shaykh Mo*h*ammad Mo*h*sin *Fániy* of Kashmyr was a Çúfy and a friend of Dárá Shikóh left a Dywán and a Mathnawy.

Mirzá *Façyhy*.

*A*qá Mo*h*ammad Ibráhym *Fayadhán* a son of *A*qá Mo*h*ammad *H*osayn *Nájiy* was alive in 1093. He was an excellent calligraph and an elegant writer both in prose and poetry.

Mirzá (Myr?) Ghiyáth aldyn Mançúr *Fikrat* came to India under 'álamgyr and obtained the rank of five hundred.

'abd al-Razzáq *Fayyádh*. *Farqy* (*Fawqy?*). *Fáris*.

Fawjy a poet of Bengal, yet not without talent.

Prince Dárá Shikóh *Qádiry* left besides many writings on Çúfism a short Dywán.

*H*ájy Mo*h*ammad-Ján *Qodsy* the king of poets during the reign of Sháhjahán. He described the exploits of this emperor in a beautiful epic poem called ظفرنامهٔ شاهجهاني.

Qásim Dywánah Mashhady a pupil of Myrzá Çáyib has not visited India. Nawáb *Qásim Khán*. *Qáni'*.

Mo*h*ammad Yúsof *Qadym* died very young.

Abú *T*álib *Kalym* d. 1061. Khwájah (Myr?) *Kalán*.

Shaykh Sa'd Allah *Gulshan* was in Gujrát in 1093.

'abd al-Ra*h*ym *Kúkam* (in one copy *Kamgú*) Kashmyry died in the Deccan. *Lámi'*. Myr Mo'izz aldyn *Músawy* d. 1101.

Myr Mo*h*ammad 'alyy *Máhir* d. 1089.

*H*akym Rokná *Masy*h a contemporary of Jahángyr.

Shaykh Sa'd Allah *Masyhy* Pánypaty.

Ma'y (Moghy? or Moghniy?) معي Kashmyry.

Çáli*h* Bég *Molham*, the author made his acquaintance at Agra.

Mayiy مئ was a Kalál that is to say of a low caste which was employed as Porter and Chób-dárs, he flourished under Jahángyr.

Mollá *Mofyd* Balkhy came to India at the beginning of 'álamgyr's reign and died at Multán in 1090. The chronogram of his death is ملا مفيد بلخي مرد.

Mon'im Hakkák Shyrázy composed a poem containing a description of Agra, died during the commencement of 'álamgyr's reign.

Mashhúr. Myrzá *Ma'çúm* Káshy. Myrzá *Moqym*.

Myrzá Qo*t*b aldyn *Máyil* d. in 1108 eight days after Myán Náçir 'alyy. Majdáy *Munçif*.

Akhúnd Mo*h*ammad Báqir had first the takhalluç of *Monásib* subsequently that of *Moshtáq* died in the beginning of 'álamgyr's reign. Mollá *Malik* Qommy resided at Byjápúr. Mollá *Moshriqy*.

Mollá *Natzyry* of Nayshápúr a panegyrist of 'abd al-Ra*h*ym Khánkhánán. There was another poet who had the same takhalluç, he gave him ten thousand Rupees that he might change it.

Nádim Gylány.

Mollá *Naw'y* wrote a Sáqiy-námah in praise of the Khánkhánán. He is also the author of a Mathnawy called سوز و گداز.

Nátzim Herawy the author of a يوسف وزليخا has never visited India. Myr *Naját* has been in Persia and is a good poet.

*A*qá Mo*h*ammad *H*osayn *Náji*y a brother of Mo*h*ammad Isma'yl Ghafil was an admirable calligraph, and in his old age he was admitted to the society of 'álamgyr. *Názuky*. *T*álib *Naçyb*.

Myr *Najábat* a brother of Myr Siyádat. *Nátiq*.

Mollá *Nisbaty* of Thanéser was a good poet, in Rékhtah he used the takhalluç of *Nis-batty* i. e. the moon.

Qádhiy *Núry* a contemporary of Jahángyr.

Myrzá *T*áhir *Wahyd* was a friend of Çáyib and one of the greatest poets of the age.

Mo*h*ammad Rafy' *Wá'itz* Qazwyny resides at Ispahán. He described in a Mathnawy the war of Sháh 'abbás with Tilam Khán, and compiled the sayings of the Imáms in a most elegant work to which he gave the title of ابواب الجنان he is also the author of a Dywán.

Myrzá *H*asan Bég *Wáthiq* returned to Persia at the beginning of 'álamgyr's reign. Darwysh *Wálih* went to Bengal.

Myán Mo*h*ammad Ikhláç *Wámiq* a converted Hindú embraced the Islám in 22 of the reign of 'álamgyr. Mollá *Walyy*.

'abd al-Wá*h*id *Wahshat* of Thanéser was in 1093 a young man.

Mo*h*ammad 'áshiq *Himmat* was in 1093 a young man.

Mo*h*ammad *Háshim* was a calligraph and the father-in-law of Sarkhúsh.

Myr *Yahyá* Káshy was a poet of Sháhjahán who gave him orders to compose a پادشاه-نامه. He died in 1074. The chronogram of his death is احیای سخن چو کرد یحیی جان داد.

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(14) مرأت الخیال تصنیف شیر خان لودي (P.)

Mirror of imagination by Shyr Khán Lódy son of 'alyy Amjad Khán (the name of the author is in page 26.) He informs us in the postscript that he lost his father in A. H. 1084, and three years after, he lost his brother who died in the mountains of Kábul, he also gives us the date when he composed this book in saying that the title is a chronogram, if you remove the pardah or veil (i. e. 1313—211=1102). It is dedicated to Sháhjahán and contains an account of the most celebrated Persian poets; and besides it treats on almost every science cultivated by the Musalmáns: Music, Medicine, cosmography, oneirocritic, talismans, &c. at the end is a chapter containing notices of poetesses.

Beginning اي یاد تو بند بر زبان نطق سخن سرای را

Printed at Calcutta in 1831, 8vo. 543 pp. Lithographed at Bareilly in 1848. MSS. copies are frequent, some of them are abridgments.

(15) آسمان سخن (P.)

The heaven of composition being a rhymed abridgment of Dawlat-sháh by Lutf Allah Mohammad Mohandis b. Ahmad. We are informed in the preface (which has twelve distiches) that Fáyidhy فايضي Kirmány rendered the Tadzkirah of Dawlat-sháh in Persian verses at the time of Akbar and altered the division of the original, making ten periods طبقات instead of seven; Lutf Allah Mohammad who was a contemporary of Awrangzéb remodelled this version and added two periods بروج to make the number correspond with the signs of the zodiac and in allusion to it, he gave it the above title.

About 250 verses; every verse contains the name of a poet. First verse

نخست شکر خدای که آسمان سخن ‖ بیافرید محیط نه آسمان کهن

A copy bound with other books is in the Tópkhánah.

I give here the 12th chap. as a specimen.

وحید دهر اماني بن مهابتخان ولی بخانزمان است شهرهٔ دوران
دگر یگانه ظفرخان تخلص احسن ربودهٔ گوی سخن ازسخنوران در فن
دگر وحید زمن آشنا عنایت خان بود ببحر سخن آشنا عنایت خان
دگر وحید زمن شادمان غم پرور بیان شادي و غم در کلام او مضمر
دگر سخنور کشمیر محسن فاني است بقای نام وی از دولت سخن داني است
مه سپهر سیادت یگانه میر عماد که بود در غزل ومدح ومثنوی استاد
لبیب عصر محمد حسین آشوب است سخنوری که سخنهاش جمله مرغوب است
دگر وحید زمان است طالبای کلیم که شعر اوید بیضا است نزد طبع سلیم
دگر فرید جهان قدسي محمد خان بعهد شاهجهان گو ربودهٔ از اقران
الهی همداني است درسخن استاد سخنوری است که داد سخنوری میداد
لبیب ازمنه امی نخواند هیچ کتاب زفیض حق شدهٔ مفتوح بررخش صدباب
دگر وحید زمن باقیا ترانهٔ او خوشست همچو غزلهای عاشقانه او
فصیح ازمنه فتحا که چون غزل میگفت چو عندلیب غزلخوان در وگهرمی سفت

(16) همیشه بهار تصنیف کشن چند اخلاص تخلص (P.)

Eternal Spring by a Khatry of the name of Kishen Chand whose takhalluç is Ikhláç. The title multiplied by two gives the date of the compilation, viz. 1136. The author was a son of Achal-Dás of Dilly whose house was the resort of the learned. During his father's life-time he learned Kárad-bázy (a kind of fencing called Bakayty بکیتي in Urdú) after his death he applied himself to poetry. He died under A*h*mad Sháh, reigned 1160 to 1167.

It contains, in alphabetical order, an account of about 200 poets who flourished (in India) from the time of Jahángyr to the accession of Mo*h*ammad Sháh, A. H. 1131.

Two copies are in the Tópkhánah, 12mo. 300 pages, 10 lines. A very good copy is in possession of Mr. Hall. First line

ای ذکر تو گلفروش بازار سخن ‖ رنگین ز تو برگ برگ گلزار سخن

Table of contents (this list may be considered as a continuation of the one, p. 109 with several repetitions.)

Amyn Khán *Anjám* a son of the Nawáb Amyr Khán.

Amyr Iláhy.

Myrzá Jalál *Asyr* d. 1040, used to compose his verses in a state of intoxication. Myrzá Ismá'yl *Ymá* of Ispahán.

Mollá A'ly الي of Persia, has not come to India.

Myrzá Arjumand *Azád* a son of 'abd al-Ghanyy Bég, has also the takhalluç of *Jonún*.

Awjy of Persia, a contemporary of Sháhjahán.

Myr Báqir *Ishráq* seems to have been alive in 1136.

Mollá Sayyid A*h*san *Yjád* wrote the history of the reign of Farrokhsiyar in very elegant prose. Died in 1131 or soon after.

Myr Imán aldyn *Iksyr* is a clever physician.

Shafy'áyiy *Athar* was blind, and has never visited India.

Myrzá Ibráhym *Adham* a son of Myrzá Radhyy Artymany a Sayyid came to India under Sháhjahán, was very insolent and was therefore put to death.

Mo'azzaz Khán *Afsar* Mo*h*ammad 'alyy Bég came from Ispahán to India and died in Bengal. *Intikháby* Wirdy Bég died young.

Yúl Quly Bég *Anysy* was first librarian of 'alyy Quly Khán at Herát, then he came to India, and was patronized by the Khánkhánán 'abd al-Ra*h*ym. He died at Burhánpúr and left a Dywán and a Mathnawy. Siráj aldyn *Árzú* composed a large Dywán.

Khánzamán *Amány* son of Mohábat Khán a pupil of Murshid, who flourished under Sháhjahán. *Arshada* was a native of India.

Ismá'yl Bég *Unsy* resided at Herát. Was, as a prisoner of war, carried to Túrán by 'abd Allah Khán, came to India and was patronized by the Khánkhánán 'abd al-Ra*h*ym.

Mo*h*ammad Sa'yd *I'jáz*. Myrzá Mo*h*ammad *Ahsan* is alive.

Myr *Ashky* Qommy a *T*abá*t*abá Sayyid d. at Agra in 972, left Qaçydahs, two Dywáns of Ghazal and one Dywán of humoristic poetry.

Sháh *Áfiryn* Láhóry was alive in 1136.

Tzafar Khán *Ahsan* was governor of Kashmyr left a Dywán.

Asyry Tázy his name was Amyr Qádhiy. He died in 982.

Mo*h*ammad Çádiq *Ilqá* used to instruct Hindú boys, is alive.

In'áyat Khán *Ashná* a son of Tzafar Khán A*h*san. Wrote a Dywán and a history of thirty years of Sháhjahán's reign.

Myr *Ahsany* b. Myr Abú-l-Fa*t*h Músawy was born at Tabálah near Láhór and died in 1011 left مثنوي شاه وگدا و دلبر و شيدا

Gholám Moçtafà *Insán* of the Kanboh tribe of Morádábád.

Mollá *Atzhary*. He and his father had come to India. Was a contemporary of Jahángyr.

Mo*h*ammad Ibráhym *Inçáf* was a pupil of Myrzá Mo'izz Músawy Khán.

'abd al'azyz *Yjád* a pupil of Bydil. Was probably alive in 1136.

Asád Bég *Asad* flourished under Jahángyr.

'abd al-Rasúl *Istighná*.

'iwadh Bég *Iksyr* came under Jahángyr to India. Wrote elegant prose and was a good calligraph. He was Munshiy of Sháhjahán.

Mawláná *Anwar* Núr Mo*h*ammad was a native of India.

A'lá Túrány.

Mollá Mo*h*ammad Sa'yd *Ashraf* came under 'álamgyr to India and was patronized by Zyb alnisá Bégam.

Myrzá Mo*h*ammad Raby' *Anjab* Ispahány a pupil of Mortadhà Quly Bég.

Achal Dás a Khatry the father of the author resided at Dilly.

Ikhláç a pupil of 'abd al-Ghanyy Bég *Qabúl* and the author of the Tadzkirah under notice.

Sháh Walyy Allah *Ishtiyáq* is a grandson of Shaykh A*h*mad Sirhindy who was called *H*adhrat and a pupil of Qabúl.

'abd al-Qádir *By-dil*, his Dywán of Ghazal has more than 100,000 verses, and besides he has written a Dywán of Qaçydahs and a Dywán of Rubá'ys and several Mathnawies, he is also the author of a prose work called چهار عنصر

Shaykh 'abd al-Salám *Payámy* flourished under Jahángyr and went towards the end of his career to the Deccan.

Sharaf aldyn *Payám.* Sháh *Bahjata* was a Darwysh.

'abd al-Báqiy *Báqiy.*

Rafy' Khán *Bádzil* author of the *H*amlahë *H*aydary.

Payrawy Sáwajy Amyr Bég flourished under Sháhjahán.

*H*ájy *Byná* is a merchant of Gujrát.

Bynish lived at Kashmyr. Mawláná *Baqáyiy* d. 1009.

Sawámy Bhóbat Ráy *By-ghamm* a Khatry resided at Pathán near Jammú in the Panjáb, he translated from the Hindee (Sanscrit) the Prabodha Chand (Chandrodaya) Nátak, a very curious work on Theosophy into Persian, and dedicated it as well as several other treatises on Çúfism to Náráyan Chand.

Udé Bhán *Bahár* a pupil of the author of this Tadzkirah.

Mollá Jámy *By-Khúd* a contemporary of Sháhjahán.

Bayáná Myrzá Mahdiy visited India and returned to Persia.

Ráy Chand Bhán *Brahman* was the most distinguished Hindú since the time of Tymúr.

Bazmy a contemporary of Jahángyr.

Myrzá Abú Toráb *Baydhá* a companion of the Amyr alomará Dzú-l-Fiqár Khán, became blind towards the end of his life.

Myrzá Mo*h*sin *Táthyr (Túshyr ?)* Wazyr of the Padsháh of Yazd, sent his Dywán to Shohrat in India. *Tajalliy* 'alyy Ridhá.

Myr *Tashbyhy* 'alyy Akbar son of Sháh Mo*h*ammad Káshy flourished under Jahángyr at Láhór. He was an eccentric and unaccessible man, and wrote few of his verses down. He died at the age of seventy. *Tanhá* 'abd al-La*t*yf Khan.

Myrzá 'ajam Quly *Turkmán* was of Persian (Shyráz) origin, but was born in India.

Mo*h*ammad *H*osayn *Tajalliy* Káshány died at A*h*madábád in Gujrát in 1090, aged twenty-seven years.

Mollá *Rah*mat Allah *Tamkyn* was in 1136 residing at Kashmyr.

Myrzá Mo*h*ammad 'alyy *Tamanná* flourished under Farrokhsiyar.

Háfitz Jamál *Talásh.*

Á*gh*á 'abd al'alyy *Tahsyn* is a grandson of Júyá.

Myrzá Fat*h* 'alyy *Taskyn*, he was probably alive in 1136.

*H*akym Mo*h*ammad Sa'yd Qommy *Tanhá* physician of Sháh 'abbás, left a Dywán.

Ráy Manóher *Tawsany*, Akbar gave him the title of Myrzá.

Myr Mofákhir (Sar-khúsh writes Tafákhor) Hosayn *Tháqib* resided in Sirhind.

Myr Sayyid Mo*h*ammad *Tháqib* a pupil of Myr *T*áhir 'alawy.

Mo*h*ammad *H*osayn *Thanáyiy* Mashhady came to India under Akbar and died in 996, the chronogram is سخنور نیك. He commenced an epic poem called سد سکندر but did not complete it. He left a thick Dywán. Myr Mo*h*ammad Afdhal *Thábit* was alive in 1136.

Núr aldyn Jahángyr Padsháh born in 977, succeeded to the throne on Thursday the 11th Jumáda II. 1014, died 28th of Çáfar 1037.

Myr Mo*h*ammad Ja'far *Jorät.*

Mo*h*ammad 'alyy Bég *Jism* left a Dywan.

Myrzá Ja'far Bég *Ja'far* had the title of Açaf Khán. He died in 1212, the chronogram is صد حیف از اصف خان. He left a Khosraw Shyryn. Myrzá Daráb *Júyá* resided in Kashmyr.

Sayyid 'alyy *Judáyiy* Tabryzy visited India under Akbar, and was employed in the Imperial library in painting illustrations to books.

Padsháh Quly *Jadzby* a contemporary of Jahángyr was killed.

Myrzá Mo*h*ammad Ayyúb *Jawdat.*

Jashany Lahóry Gholám 'alyy flourished under Jahángyr.

Khwájah Mo*h*ammad Maqçúd *Jámi'* a pupil of 'abd al-Ghanyy Bég Qabúl resided in Kashmyr.

Ja'far had the title of Allah Wirdy Khán, left a short Dywán.

*H*akym H*ádziq* was born at Fat*h*púr and rose under Sháhjahán to the rank of three thousand with a salary of 20,000 Rupees a year.

Yádgár Bég H*álaty* of Túrán.

Myrzá Isma'yl H*ijáb* came to India under 'álamgyr.

Mo*h*ammad *H*ayát H*adhrat* was alive in 1136, had first the takhalluç of *Qábil.*

Myrzá Mahdiy *Hojjat* a cousin of Myrzá Dáráb Júyá, died at Dilly.

Mo*h*ammad 'alyy resided at Kashmyr and was in 1136 past thirty years of age, had first the takhalluç of *Taklyf*, then of *Masyhá* and then of *Hashmat;* he is a pupil of 'abd al-Ghanyy Bég Qabúl.

Mo*h*ammad Bég *Haqyqy* resided at Gujrát.

Hayáty Gylány was much given to pleasure, completed by order of Sháhjahán the Toghluq-námah of Amyr Khosraw which was defective. He did it so well that Sháhjahán had him weighed up in gold for it.

Shéó-Rám *Hayyá* a pupil of By-dil has written a Dywán.

Hashmaty a friend of Mollá Shaydá left a Dywán.

Mo*h*ammad Taqyy aldyn Ispahány *Hozny* d. in 989 on the banks of the Jenáb.

Myr *Hamzah* Táshkandy was the son of the king of merchants of Táshkand. He came to India and became, when he got old, completely deaf, he was skilled in making chronograms. One of his chronograms is نه را برقم سه بارة بنويس. The numerical value of the letters of this sentence as well as the meaning "write nine three times" give 999. [Náçir 'alyy.

Shaykh Ma*h*múd *Hayrán* resided at Sirhind and was a pupil of

Hamdy Kashmyry was a learned man. He died in 1018, the chronogram is شد به بهشت.

Sayf Allah 'alawy *Hazyny* a contemporary of Jahángyr studied diligently the ancient poets.

Shaykh *Hasan* Qorayshy Kálpy d. in 989, the chronogram is فضائل-پناهي.

Sayyid *H*osayn *Khálić* came to India during the reign of 'álamgyr and obtained the title of Imtiyáz Khán.

Sipah Sálár Khánkhánán 'abd al-Ra*h*ym a son of Bayram Khán was born on the 14th Çáfar 964, and died at Dilly in 1032.

Khalyl was in the service of Zyb alnisá Bégam and arranged her compositions, he wrote elegant prose and poetry.

Myr *Khosrawy* Qáyiny a contemporary of Jahángyr.

Myrzá Fadhl Allah *Khúshtar* a son of *Sar-khúsh* was alive in 1136.

Shukr Allah Khán *Kháksár* son-in-law of 'áqil Khán Rázy wrote a commentary on Jalál aldyn Rúmy's Mathnawy.

Mo*h*ammad *H*aydar Herawy *Khiçály*, a contemporary of Jahángyr.

Jamál aldyn *Kháwary* a native of Gylán came to India in 1011.

Mollá *Dáná* was engaged in Farrokhsiyar's reign with Nátzim Khán, who is usually called 'abd al-Ra*h*ym *Fárigh*, in copying the Sháh-námah. *Dakhly* Ispahány.

Myrzá Dáwúd of Mashhad a contemporary of *T*áhir Wa*h*yd.

Sháh Ismá'yl *Dzaby*h was born in Persia, travelled much, and resided for some time in India.

Mawláná Imám aldyn *Riyádhy* is a very learned man and usually called *Imám al-Radhyy* he is a native of Láhor and resided at Dilly. His father Lu*t*f Allah Mohandis was a great Mathematician and made occasionally verses; in the capacity of a poet he used the takhalluç *Mohandis*. The father flourished under Akbar. Riyády was also a good Mathematician and his books on this science were much in vogue in schools. It seems that he was alive in 1136. One of his pupils wrote a commentary on the Almegest.

Mo*h*ammad Myr Zamán *Rásikh*. Sayyid Jalál *Ridháyiy* d. 1057.

Myr Mo*h*ammad 'alyy *Ráyi*h is a Qalandar of Siálkót.

Myr Radhyy Dánish a Sayyid of Mashhad came to India under Sháhjahán.

Arshad 'alyy *Rasáyiy* was well versed in Persian literature and seems to have been alive in 1136. He was a pupil of Myán Sháh Bhyk.

*H*asan Bég *Rafy'* resided first at Mashhad, and thence he came in 1064 to India, and entered the service of Sháhjahán.

Mollá 'abd al-Rashyd the author of the Farhange Rashydy which he dedicated to Sháhjahán, he wrote a chronogram on the accession of Sháhjahán. The author takes occasion to quote from the history of Sháhjahán a passage containing a statement of the expenses of the palace of Dilly, it cost sixty lakhs of Rupees, viz.: Sháh Ma*h*all with the golden roof fourteen lakhs; Imtiyáz Ma*h*all, which contains the king's sleeping apartment, kitchen and out-offices, five and a half lakhs; The Dawlat-khánah Kháç (I suppose what is now called the Dywán) and the Dawlat-khánah 'ám two and a half lakhs; The bath and *H*ayát-bakhsh six lakhs; the palace of the women seven lakhs; the Bázár of the palace four lakhs; the wall and ditch round the palace which has 100,000 cubits in circumference, and is double as large as that of Agra, twenty-one lakhs of Rupees. The Jámi' masjid of Dilly cost ten lakhs of Rupees. These buildings would cost at least five times as much in our days, 1852 A. D.

Myr *H*aydar Káshy *Rafy'y* a contemporary of Faydhy, went from India on a pilgrimage to Makkah thence to Persia and returned to India.

Myrzá *Radhyy* Artymány the father of Myrzá Ibráhym Adham.

Shaykh Sa'd aldyn Kháfiy *Riháyiy* a mystic, left a Dywán and imitated the Khamsah of Nitzámy. Myrzá *Rostam* Qandaháry.

Myr 'abd al-Razzáq Yazdy *Rasmy* flourished under Jahángyr and spent twenty years in India in the garb of a Darwysh.

Myrzá Yzad-bakhsh *Rasá* d. in 1119, the chronogram of his death is رسا رفته از جهان بجنان. Mawláná Wa*h*yd *Rawány* resided at Agra.

Mo*h*ammad *Ridhá* Kashmyry.

Myr 'askary *Rázy* 'áqil Khán wrote besides the Moraqqa' also نغمات العشق and ثمرات الحيوة and شمع وپروانه which contains the loves of Ratan and Padmáwat. The ثمرات الحيوة is properly speaking the work of Shaykh Burhán aldyn the spiritual guide of Rázy, but Rázy arranged it. Rázy was for many years Çúbahdár of Dilly and died in 1108.

Zamán Bég b. Ghayúr Bég Kábuly his title was Mohábat Khán and his takhalluç *Súsany*, he was an Amyr of Jahángyr.

Mawláná *Zulály*. *Zakyy* Hamadány. *Zamáná*.

Myrzá Záhid 'alyy Sháhe Bander *Sakhá* a poet of Persia.

Myr Jamyl *Súzy* flourished under 'álamgyr and held a Mançab.

Shaykh Mo*h*ammad *Sa'yd* Qorayshy was when young a companion of Sul*t*án Murád-bakhsh.

Myr 'abd al-Çamad *Sokhon* was alive in 1136.

Sayyid Çalábat Khán Mojáhid-jang *Sayyid* was commissary of ordinance under Farrokhsiyar.

Mo*h*ammad Háshim *Sanjar* was for some time imprisoned by Akbar and went subsequently to the Deccan, where he was well received by Ibráhym Khán 'ádil Sháh.

*A*qá Farydún *H*osayn *Sábiq* came under 'álamgyr to India.

Mo*h*ammad 'álam *Sorúry* a (Sarwary ?) of the time of Jahángyr.

Mo*h*ammad Quly *Salym* came to India under Sháhjahán. Died in Kashmyr in 1057 the chronogram is رضوان *Sámiry* Tabryzy contemporary of Jahángyr. Mollá *Sáti'* Kashmyry was alive in 1136.

Myrzá Mo*h*ammad Afdhal *Sar-khúsh*.

Mo*h*ammad Ghadhanfar *Syry (Sayry ?)* was born at Kháf and brought up at Herát.

Sálik Yazdy spent part of his life at Golcondah. In 1066 he entered the service of Sháhjahán.

Mo*h*ammad A*h*san *Sámi*' of India had first the takhalluç of '*ishrat* was alive in 1136. 'abd al-Kháliq *Samandar* d. at Láhór in 1016.

Myr Sayyid 'alyy *Sayyid* has never visited India. Was a comtemporary of Myrzá Mo'izz.

Sayyid Sa'd aldyn a soldier, has not yet chosen a takhalluç.

Sa'yd Khán Multány was in the service of Sháhjahán.

'abd Allah *Sihry* was born and educated at Agra, was a good calligraph, is dead. *Sáyirá* Mashhady has not visited India.

Abú Mo*h*ammad *Saráby* born and educated at Siálkót. He was a contemporary of Jahángyr. Arslán Bég *Sipáhy*.

Sa'ydáy *Gylány* was a very good calligraph and enjoyed, during the reign of Jahángyr and Sháhjahán, the title of By-Badal Khán and the office of superintendent over the emperor's goldsmiths.

Khwájah 'abd Allah *Sámiy* came from Láhór to Dilly was a contemporary of the author, he is the author of a thick Dywán.

Myr Jalál aldyn *Siyádat* resided at Láhór.

Sálik Qazwyny flourished under Sháhjahán.

Nawáb *H*akym almulk Farrokhsháhy this is the title of Shaykh *H*osayn 'arab whose takhalluç is *Shohrat* he was alive in 1136.

Mollá *Shaydá* born at Fat*h*púr Sykry, he flourished under Jahángyr and Sháhjahán and died in Kashmyr, left a Mathnawy of about 12,000 verses in the style of the Makhzan alasrár of Nitzámy. It begins بسم الله الرحمن الرحيم ‖ آمدم سر چشمهٔ فيض عميم.

Shawkat Bokháráyiy was probably alive in 1136.

Shápúr Rázy a contemporary of Jahángyr.

Gul Mo*h*ammad *Shá'ir* a pupil of By-dil was probably alive in 1136. Yúsof Bég *Sháyiq*. *Shádamán* an Afghán flourished under Sháhjahán and 'álamgyr. *Shikyb* has never visited India.

Shikyby a contemporary of Jahángyr.

Sharyf Káshy was first a Qalandar and turned afterwards a merchant left a Dywán. *Sháh Shahydá*.

Myr *Shawqy* was a mystical poet.

Mo*h*ammad *H*asan Jawnpúry *Shádáby*.

Shabáby a brother of *Saráby*.

Qamar aldyn who had the title of Nitzám almulk and the takhalluç of *Shákir*, was alive in 1136, has written a Dywán.

Mawláná *Shogúny*.

Shaykh Núr aldyn *Shayiq* was calligraph. He was in this art a pupil of Abú al-Ma'aliy. He was alive in 1136.

Myr Ya*h*yá *Shinásá*. Myrzá Mo*h*ammad 'alyy Tabryzy *Çáyib* came under Sháhjahán to India and obtained a Mançab and the title of Mosta'idd Khán, he left more than 300,000 verses.

Shaykh Çadr aldyn Nayshápúry is a man of some learning.

Çahbáyiy flourished under Sháhjahán.

Çabúhy Chaghatáy a mystic, and suspected of infidelity, d. 973.

*H*ájy Mo*h*ammad Çádiq *Çámit* a merchant, came to India under 'álamgyr and wrote a Dywán.

Mawláná Çalá*h* aldyn Sáwajy *Çayrafy* came from the 'iráq to India by the way of the Deccan during Akbar's reign. He is the author of a Dywán.

*H*akym Kátzim had the title Masy*h* albayán and the takhalluç of *Çáhib*. Mo*h*ammad Myrak *Çálihy* flourished under Jahángyr.

Çafáyiy was educated at Kálpy d. 1016.

Myr *Çaydy* came in 1064 from Ispahán to India.

Çafyy aldyn Ispahány *Çafyy* flourished under Jahángyr.

Mo*h*ammad 'ysà *Çafyry* Jawnpúry committed suicide in 1018.

Dhamyr.

Mollá T*oghrá* was originally of Mashhad but resided in Kashmyr.

Myr 'abd al'alyy Sabzwáry T*áli'* a nephew and pupil of Sayyid Mo*h*ammad Tháqib.

Mo*h*ammad Ibráhym Kashmyry T*olú'y* flourished under Jahángyr.

Sháh T*áhir* of the Deccan.

Myrzá *H*asan Tirmidzy T*álib* an Amyr of Akbar d. 1018 the chronogram is حشوش بعلي ابن ابي طالب باد, left a Dywán and two Mathnawies خورشید وفیروز و وطالب و مطلوب.

Nawázish Khán Rúmy T*áli'* wrote occasionally poetry.

T*álib* A'moly the king of poets under Jahángyr d. 1035.

Mollá *Tzohúry* Tarshyzy Núr aldyn Mo*h*ammad came in 988 from Khorásán to the Deccan, he settled in A*h*madnagar and married the daughter of Mawláná Malik Qommy; king 'alyy 'ádil Sháh conferred high favours upon him; when he sent his Sáqiynámah to Burhán Nitzám almulk in *H*aydarábád, he made him a present of several elephants laden with goods and money, the messenger in charge asked him for a receipt, and he wrote the laconical words تسلیم کردند

تسليم كردم "they have made it over to me, and I have thanked for it, or accepted it." It is said he and his father-in-law were killed in an affray.

Mawláná *'orfy* Shyrázy, his name was Khwájah Çaydy, he lived at *Ah*madnagar with Tzohúry Qommy and subsequently at Fat*h*púr Sykry. Died at an age of 35 (or 36) years in 999 at Láhór, and left a Dywán and two Mathnawies, viz. خسرو شيرين and مخزن اسرار but the latter remained incomplete, he also left a prose work called رساله نفيسه in which he addresses his ownself.

Myán Náçir *'alyy* born at Láhór d. 1108 on the 6th Ramadhán.

Myrzá Abú-l-Ma'áliy *'áliy* had under Farrokhsiyar the title of Wizárat Khán, is the author of a Dywán.

Myr *T*áhir *'alawy* came under 'álamgyr from Persia to Kashmyr, and settled there.

Sayyid Mo*h*ammad Najafy *'itáby* was for a long time imprisoned by Akbar in Gwályár, when released he went to the Deccan. He left a Dywán.

Shaykh 'abd al'azyz *'izzat* flourished under 'álamgyr.

Shaykh 'a*t*â Allah *'atâ* a pupil of By-dil, resided at Amróhah, he died at Dilly in 1135 at the age of forty, the chronogram is آشنا رفته حيف.

*H*akym Mo*h*ammad *H*asan Shyrázy *'árif* was two years imprisoned by order of Jahángyr. *'ámil* a pupil of Çáyib.

Khwájah 'abd al-Ra*h*ym *'ábid* was alive at Dilly in 1100.

Mollá *'alyy* Quly Ispahány never visited India.

'alâ aldyn a Çúfy was very fond of Indian music.

'alyy 'atzym *'atzym* a son of Myán Náçir 'alyy wrote a small Dywán. Sayyid Lu*t*f Allah *'úçiy* flourished under 'álamgyr.

'álimy Shyrázy was blind.

Myrzá *'alyy* Quly Khán was alive in 1136.

Mo*h*ammad Háshim *'ájiz* is a well educated man.

'abd al'azyzy *(sic)* Jawnpúry *'azyzy* a learned man flourished under Jahángyr.

Myrzá Ja'far *'áshiq* wrote chiefly satyres, was probably alive in 1136.

'orújy was of noble birth, and was one of the courtiers of Jahángyr. Left a mathnawy called معدن ابرار (اسرار ?) in the measure of the Makhzane asrár and a Dywán.

Ni'mat Khán *'áily* had under Bahádurshàh the title of Dánishmand Khán. Wrote much in prose and verse and in Persian and Arabic. He died in the third year of Bahádurshàh's reign—1120.

Khwájah Mo'yn aldyn *Ghàziy* held a high office.

Mollá *T*áhir *Ghanyy* of Kashmyr died very young and left a Dywán.

'alyy Ridhá Mashhady *Ghazzály*, Akbar gave him the title of king of poets. He died at Gujrát 980, and left a Dywán of near one hundred thousand verses, and the following prose works كتاب اسرار and رشحات الحيات on Çufism; مرأة الكائنات on ethics.

Shaykh Mo*h*ammad Akram *Ghanymat* of Ganjáh in the Panjáb. He was a Qádirian Çúfy and a contemporary of Myr Mo*h*ammad Zamán Rásikh. Besides a short Dywán he left a Mathnawy containing an account of the loves of 'azyz and Shahyd, and bearing the name of نيرنگ عشق.

Myrzá Abú Torâb *Ghobár* was alive in 1136.

Mollá Mo*h*sin *Fániy* of Kashmyr was a friend of Dárá Shikóh. He was a very learned man and left a Dywán.

Shaykh Abú-l-Faydh *Faydhy* born in 954, died on Sunday the 10th Çafar 1004. His father Shaykh Mobárik Nágawy who d. 1001, wrote a commentary on the Qorân entitled منبع نفائس الفنون, it is in four volumes, and is nearly as large as the Tafsyr Kabyr. Faydhy left besides other works the سواطع الهمام which is a commentary on the Qorân without diacritical points, he had a library of twelve thousand volumes most of which were autographs.

Fátimah Qawwálah a lady of Ispáhán. *Façyh*y.

Myrzá Abú-l-Fat*h* Sabzwáry *Fáti*h a nephew of Myrzá *H*osayn, 'árif came from Ispahán to India, and returned after some years to his home.

Myr A*h*mad *Fáyiq* a brother of Siyádat resided mostly at Láhór. Was probably alive in 1136.

Farhat Kashmyry was alive in 1136.

Forúghy Kashmyry d. 1077.

Myrzá Nádir alzamán *Façyh* a nephew of Amyn Mo*h*ammad *'irfán*.

Shaykh Mo*h*ammad *Fáyiz* فايز a pupil of Mo*h*ammad Sa'yd *I'jáz*. Was probably alive in 1136 and had written a short Dywán.

Myrzá Ghiyáth aldyn Mançúr *Fikrat* of Ispahán came under 'álamgyr to India.

Mo*h*ammad Bég *Furçat* has never visited India.

Mohammad Ibráhym *Fayadhán* a son of Áqá Mohammad *H*osayn *Nájiy*. *Fáyidh* 'abhary was probably alive in 1136.

Mohammad Dárá Shikóh *Qádiry* a son of Sháhjahán by Arjumand Bánú Momtáz-Mahall was born on Monday the 30th (Salkh) of Çafar 1024 at Ajmyr, was put to death in the night of Thursday 22nd Dzú-lhajj 1069 at an age of 46 years. He was buried in Humáyún's Mousoleum near Dilly. He left among other works a Dywán, مجمع البحرين | حسنات العارفين | رسالهٔ حق‌نما | سفينة الاوليا | سكينة الاوليا.

*H*ájy Mohammad Khán *Qodsy* of Mashhad came in 1041 to India and was favourably received by the emperor, he is the author of ظفر نامه شاه جهان پادشاه and other works.

Myrzá 'abd al-Ghanyy Bég *Qabúl* a Çúfy is a pupil of *Júyá*.

Qásim Dywánah a pupil of *Çáyib* was probably alive in 1136.

Mohammad Panáh *Qábil* was probably alive in 1136. *Qádir*.

Qásim Khán *Qásim* a courtier of Jahángyr.

Myrzá *T*álib *Kalym* was born in Hamadán and educated in India. The chronogram of his death is طور معني بود روشن از كليم =1061.

Shaykh Sa'd Allah *Gulshan* a mystical poet who resided for some time at Dilly and left nearly one hundred thousand verses of Ghazals, he was a disciple of Sháh 'abd al-Ahad Sirhindy and made with him the pilgrimage to Makkah. Myrzá Kámrán *Gúyá*, a brother of *Júyá*.

Shaykh 'içmat Allah *Kámil* of Morádábád.

Myrzá *Girámy* a son of 'abd al-Ghanyy Bég was a young man in 1136. *Kamtar*. *Gustákh*.

Karam 'alyy Bég *Karam* flourished under Bahádursháh.

Girámy a son of Amánat Khán, who was in the service of 'álamgyr, left a Dywán. *Lámi'* is a good poet.

Mollá Sháh a mystical poet of Badakhshán came to Láhór, and made the acquaintance of that great Çúfy Sayyid Myán Sháh Myr Qalandar, who was of Egypt, and a disciple of Ibráhym Baqáyiy. Mollá Sháh was the spiritual guide of Dárá Shikóh and spent the summer in Kashmyr, and the winter at Láhór. He died in 1072.

Myrzá Mo'izz *Fitrat* a man of taste, a good poet and a great patron of poets, came to India under 'álamgyr and obtained the title of *Músawy Khán*, the chronogram on his death is معز الدين موسوي رفت.

Mokhliç Káshy has never visited India, but his poetry was much esteemed here.

Myr Mohammad 'alyy *Matla'* is a son of Sháh Çafyy.

Abú-l-Barakát *Minbar (Monyr?)* died at Agra, on Saturday the 7th Rajab 1054, left about thirty thousand verses, he was also a good prose writer.

Mohammad Nitzám *Mu'jiz* wrote a Dywán, was alive in 1136.

Myr Mohammad Samy' *Matzhar* a Persian, was police-officer at Ajmyr whilst Mohammad Moqym *Masy*h was Dywán of that Province. Myr Ahmad *Mohyy* is a good poet.

Qásim Khán *Mokhliç*, his ancestors came from Persia and settled in Kashmyr.

Mohammad Moqym Khán *Masy*h, a mystic poet, it seems that he was alive in 1136, and had written a Dywán. Mollá *Malik* Qommy.

Myr *Madhúsh* a brother of *Siyádat* and contemporary of 'álamgyr.

Mahmúd Bég Túrány *Mahmúd* came to India, but returned to his home. Myr Mohammad 'alyy *Máhir*. *Munçif*.

Hakym Rokná *Masy*h, an Amyr of Jahángyr. Myrzá *Moqym*.

Maymanat Khán Kashmyry came as a merchant to India, and entered the service of the emperor. Was alive in 1136.

Anand Rám *Mokhliç* a pupil of By-dil, was probably alive in 1136.

Myr Abú-l-Faydh *Mast* was alive in 1136.

Táj Bég *Mamnún*. Mollá *Mofyd* Balkhy. [in 1136.

Çúfy *Moshtáq*, a pupil of Mollá *Áfiryn* Láhóry, was probably alive

Shaykh Sa'd Allah *Masy*hy, a friend of Mollá Shaydá, put the story of Rám and Sytá in verse. Myrzá Sháh Hosayn *Monásib*.

Mohammad Báqir had first the takhalluç of *Monásib* and then of *Moshtáq*. *Mon'im* Shyrázy.

Núrjahán Bégam a wife of Jahángyr. She died in 1055.

Mollá *Nisbaty* Thánésery left a Mathnawy, in which he imitates the Makhzan alasrár. *Naçyráyiy* Hamadány.

Nátzim Herawy author of a Yúsof ó Zalykhá and of a Dywán.

Náfi' Kashmyry was a good poet.

Myrzá Núr Allah *Nozhat* is a pupil of 'abd al-Ghanyy Bég Qabúl.

Sayyid 'atâ Allah *Náçir* a pupil of Abú-l-Faydh *Mast* was alive in 1136.

Mohammad Ridhá *Niyáz* was a merchant residing in Gujrát.

Áqá Mohammad Hosayn *Nájiy* a calligraph.

Ni'mat Allah Khán *Ni'mat* is a son of the paymaster of the troops of 'álamgyr. Myr *Naját* of Ispahán has never visited India.

Myr *Najábat* a brother of Siyádat.

Mollá *Naw'y* flourished under Jahángyr. *Nádim* Gylány.

Mo*h*ammad Yúsof *Nakhat* نکهت. Farrokhsiyar gave him the title of Sokhonwar Khán.

Natzyry Nayshápúry died during the beginning of Sháhjahán's reign. Myrzá Mo*h*ammad *T*áhir *Wahyd* flourished in Persia, at the beginning of the reign of 'álamgyr. Mollá *Wahshy*.

'abd al-A*h*ad called Myán Gul and had the takhalluç of *Wahdat*, a son of Shaykh A*h*mad Sirhindy who was called *Hadhrat*. He was a Naqsh-bandy Çúfy and left a short Dywán.

Irádat Khán *Wádhi*h left a large Dywán and a Mathnawy in six daftars. 'abd al-Wá*h*id *Wahshat*. *Wá'itz* Qazwyny.

Ráy Rámjy *Hátif* a Khatry of Ambálah, was deputy Dywán under Farrokhsiyar. Was alive in 1136.

Hádiy 'alyy Khán b. Amyr Khán *Hádiy* was alive in 1136.

Sháh *Yaqyn* was at Dilly in 1136.

Mo*h*ammad 'áqil *Yaktá* was alive in 1136.

A*h*mad Yár Khán *Yaktá* a contemporary of the preceeding Yaktá whom he met at Láhór.

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(17) سفینهٔ خوشگو or سفینهٔ خوشگوي (P.)

The ark of Khúshgú being a history of Persian poets. The author informs us, that the title is a chronogram expressing the date, when he began the compilation of this work, viz. 1137. He was ten years engaged in compiling it, and consequently the date when he completed it, is contained in سفینهٔ خوشگوي, 1147. But before he could take a fair copy and publish the work he was called away by the invasion of Nádir Sháh to Kót Kangra with the army, and he remained seven or eight years in the Panjáb. In 1155 he returned to Dilly, and gave his work to his master Árzú for correction, he made some glosses and added a preface which in this copy fills only two pages. Though the author gives us these particulars of his life, he does not mention his own name.

From *A*rzú's preface it would appear that Khúshgú (eloquent) was his takhulluç. In the Tadzkirah of *H*ayrat it is stated that the name of Khúshgú was Bindraban, that he was a native of Benares and of the Bania caste, and that he was the author of a Tadzkirah. In the postscript to the second volume of this work, which was executed at Dilly in 1191, it is said تواريخ الشعراء در احوال شاعران تصنيف مولانا نورالدين محمد ظهوري تخلص. "History of the poets, that is to say, notices of poets by Mawláná Núr aldyn Mo*h*ammad whose takhalluç is Tzohúry." This is certainly wrong, for Núr aldyn Tzohúry lived a century before this book was written, and no biographer mentions a Tadzkirah of his. Sir G. Ouseley, *Not. of Pers. Poets* p. 172, mentions this Tadzkirah, and ascribes it to Bindraban Khúshgú, but he makes him erroneously a contemporary of Akbar.

The book is divided into three volumes. The first contains the ancient poets in chronological order, in all 362 notices. The second part begins with Jámy and ends with Mirzá A*h*mad Bég, whose date is not mentioned, but immediately before him is a more celebrated name that of Myrzá Majdzúb who composed the Mathnawy Sháhráhë Naját in 1006. This part contains 545 biographies. The third part is by far the most important, inasmuch as it contains contemporary poets, but unfortunately I have never seen a copy of it.

Beginning of the first vol. هرچند كه از عين و سوا ميگويم

Beginning of the second vol. الحمد لله والمنة كه بتوفيقه از تاليف دفتر اول.

The first two volumes are in my private collection, the first vol. has about 600 pp. the second 318, 17 lines in a page and three miçra's in a line, copied in A. H. 1191 at Dilly. The first volume I picked up at Lucnow, and for the second I am indebted to the

kindness of my friend Hall. It is not unlikely that Sir G. Ouseley had the third volume of the same copy. I shall probably give an abstract of some of the contents of this book and of Wáhih's Tadzkirah in the appendix.

(18) رياض الشعراء تصنيف علي قليخان واله داغستاني (P.)

Gardens of poets by 'alyy Quly Khán Dághistány whose takhalluç is Wálih, and the book is therefore usually called the Tadzkirah of Wálih. He was born at Ispahán in 1124. Whilst he was pursuing his studies he fell in love with his cousin Khadyjah Sultán, but his union with her was prevented by "revolution of fortune and the breaking out of the Afghán invasion." This romantic attachment has become the theme of a Mathnawy. In 1147, he came to India where he composed this work in 1161, and died in 1170. In the Átishkadah this book is called the Tadzkirah of 'alyy Quly Legzy.

This is an universal biographical dictionary of Persian poets, and contains about 2500 articles. The biographical notices are short, but generally speaking correct, and he usually gives a sufficient number of specimens from their compositions. In India this Tadzkirah is more esteemed than any other.

Beginning تذكرهٔ محفل خاطر قدس مآثر صاحب دلان

M. M. folio, 960 pp. of 25 lines; another copy 642 pp. of 27 lines. I have (besides a complete copy) an abstract which contains only the biographies and one verse from every poet omitting the extracts. I have been assured by *Hájy Mohammad Hosayn*, that it is an autography of Wálih.

(19) مجمع النفائس تصنيف سراج الدين علي خان آرزو (P.)

Collection of preciosities by Siráj aldyn 'alyy Khán *A'rzú*, who completed this work in 1164. He was born

in 1101 either at Agra or Gwályár, but brought up in the former city. According to some, his forefathers were descended from Chirágh Dilly a Saint, and according to others from Mo*h*ammad Gwályáry equally a Saint. Some authors unite these two statements by saying that his father *H*osám aldyn H*osám* was descended from Kamál aldyn a nephew of the former Saint, and his mother from the latter. For some time he had an office of some importance at Gwályár. In A. H. 1132 he came to Dilly and met in 1147 the poet *H*azyn who had just come from Persia to this country. The jealousy between the two poets induced A'rzú to write a treatise entitled تنبيه الغافلين in which he points out the errors in *H*azyn's poems. After the fall of Dilly, A'rzú went to Lucnow, where he died in A. H. 1169. He compiled this work in 1164.

Most of his writings will be described under their respective heads they are:

موهبت عظمى The great present being a treatise on rhetoric.
عطيه كبرى The copious gift being a treatise on eloquence.
سراج اللغة (اللغات) A Persian Dictionary like the Burháni Qáti'.
خيابان A commentary on the Gulistán.
چراغ هدايت A dictionary of the poetical expressions used by the poets of his time. This is probably identical with the اصطلاحات الشعرا
شرح سكندر نامه A commentary on the Sikandar-námah.
شرح قصايد عرفي A commentary on the Qaçydahs of 'orfy.
غرائب اللغات A vocabulary of Hindee words explained in Persian.
جواب اعتراضات منير Answer to Monyr's critic of Qodsy's poetry.
شرح مختصر المعاني Glosses to Taftazány's shorter commentary on the third chapter of the Talkhyç which treats on Rhetoric.
شرح گلكشني ميرنجات A commentary on Myr Naját's Gulgashty.
كليات A large collection of his own Persian poetry.

The author says in the preface that his original intention was to collect an anthology سفينه, but subsequently

it occurred to him that it would enhance the value of the collection if it contained also short biographical notices, and he therefore altered the original plan of his work, yet he paid much less attention to the biographies than to the extracts, and he therefore hopes that the readers will not be too severe on him if they discover faults. The book contains 1419 biographies, but they are very meagre. He used the Tadzkirahs of Aw*h*ady, Naçrabády, Sar-khúsh and Sámy. Beginning

حمد صانعی که زبان قلم و قلم زبان را بتحریر و تقریر کلمات

Topkhánah folio, 1120 pp. of 21 lines, copied in 1177 from the autograph. Moty Ma*h*all 1164 pp. 22 lines copied in 1180. In the Asiat. Soc. No. 129 is a bad copy of the first-fourth of this work. Mr. Hall has a good copy of the second-half of it, and a well made abridgement of the whole, which is written in the shape of an album.

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(20) تذکرهٔ حسینی تصنیف حسین دوست سنبهلی (P.)

The Tadzkirah of *H*osayny. This is the takhulluç of *H*osayn Dóst b. Abú *T*álib of Sambhal. He states in the preface that he came to Dilly to prosecute his studies, and having obtained a very intimate acquaintance with Persian poetry, he was requested by his friends to compile a Tadzkirah. I have not succeeded in finding an account of the author, but it appears from his book that he wrote after the death of Mo*h*amnıad Sháh who died in 1161, but before the death of *A*rzú who died in A. H. 1169.

The book contains, in alphabetical order, a short account of saints beginning with 'alyy, Abú Bakr and 'omar, and of ancient and modern poets, with short extracts from their works. It may contain about 200 biographies

which are filled with anecdotes, some of which are not very edifying.

Beginning ستایش بیحد و نیایش بیعد مبدعي را.

M. M. 8vo. 302 pp. 17 lines. There is also a copy in my possession.

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(21) تذكرة المعاصرين تصنيف حزين (P.)

Tadzkirah of contemporary poets by Shaykh Mo*h*ammad 'alyy Jylány whose takhalluç was *H*azyn. He died at Benares in 1180. It begins from 1103, the year of the birth of *H*azyn, and contains the biographies of one hundred poets.

Beginning تعالی الله حمد بیچونیکه اوراق پریشان مجموعهٔ کون

Two copies are in the Topkhánah and two or three in the Moty Ma*h*all, small 8vo. 152 pp. 13 lines. Another very spendid copy folio about 80 pp. 17 lines. Two copies are in the Asiatic. Soc. of Bengal, Nos. 734 and 359, the latter is written with care, the former is full of errors.

Table of contents, this list may be considered as a continuation of the list p. 89.

1.—*Men of Learning.*

Çadr aldyn Sayyid 'alyy Khán b. Sayyid Nitzám aldyn A*h*mad *H*osayny born in the *H*ijáz, was taken by his father to *H*aydarábád in the Deccan, and subsequently to Makkah, and after he had spent there his savings, to Najaf and Ispahán where *H*azyn made his acquaintance. He (the father) died at Shyráz. Sayyid 'alyy Khán is the best Arabic poet of our age, and he is the author of the following works كتاب بديعيه ا وسلافة ا و شرح صحيفة كاملة and of a Dywán.

Mo*h*ammad Masy*h* b. Ismá'yl Fasáyiy '*allámy* of Shyráz was Shaykh alislám and wrote Persian and Arabic verses, he was a pupil of Áqá *H*osayn Khwánsáry; Hazyn was four years his pupil. He died at an advanced age and left glosses on several authors (of school books).

Sháh Mo*h*ammad Shyrázy *'árif* was a learned man and left several works, *H*azyn was his pupil and was present at his death, which overtook him at a very advanced age.

Shaykh Ibráhym b. Shaykh 'abd Allah Záhidy Jylány of Láhiján an uncle of *H*azyn is the author of رافع الخلاف which contains glosses on various works, and of كاشف الغواشي being glosses on the Kashsháf as far as the 49th Súrah and of a commentary on Euclid. *H*azyn when ten years of age was at Láhiján and studied the Kholáçah al*h*isáb under him. He died 1119 at Láhiján.

Shaykh Khalyl Allah *T*áliqány was an ascetic who wore for forty years the same rag, *H*azyn was for some time his pupil.

Tzahyrá a son of Mollá Murád Tafrishy, a friend of *H*azyn.

Qiwám aldyn Mo*h*ammad Sayfy.

*H*osayny Qazwyny put the text called اللمعة الدمشقية which is the standard work on Shy'ah law in verse.

Mo*h*ammad Masy*h* *Çáhib* of Káshán a pupil of *A*qá *H*osayn Khwánsáry imitated the Qaçydah Lámyyah of *T*oghráy, wrote Arabic and Persian poetry.

Kamál aldyn *H*osayn Fasáyiy a pupil of 'allámy, died in 1134 and left Illustrations شواهد on the Mo*t*awwal (on Rhetoric), glosses on the معالم الاصول and رساله در حل شبهات كاتبي قزويني.

Myrzá 'alyy Khán of Kalpáygán a pupil of *A*qá *H*osayn Khwánsáry died in his native town.

Sayyid Mortadhá *'ilm* ('alam?) 'ámily was a grandson (perhaps only a descendant) of Sayyid Mo*h*ammad who is the author of the مدارک شرح شرايع and by his mother he was a grandson of Shaykh Zayn aldyn 'alyy 'ámily, who is known under the name of *Shahyd thániy* (the second Martyr, he is the author of the Shar*h* allom'ah on Shy'ah which has lately been printed at *T*eherán and at Lucnow), Mortadhá was born at Ispahán.

Mo*h*ammad 'alyy Sakkáky *Shikyb* Shyrázy a pupil of 'allámy, was professor at Shyráz, d. 1135 at an age of sixty years.

Myrzá Háshim Hamadány resided long at Ispahán and was a distinguished physician, was killed by the Turkish troops in 1136 at Hamadán.

Myrzá Báqir a native of Ispahán died at the advanced age of seventy.

*H*abyb Allah of 'abbásábád in Ispahán was a friend of *H*azyn.

Mohammad Hádiy of Mashhad resided at Ispahán d. 1134.

Sayyid of Barújard near Nohâwand died about ten or twelve years ago.

Majd aldyn Qádhiy of Dzirqúly near Shúshtar died a few years ago.

Nitzám aldyn Khwánsáry studied at Ispahán, and was subsequently appointed Qádhiy of Khorramábád, *H*azyn does not know whether he is still alive or not.

Çadr aldyn Jylány *Byná* of Rusht which was the capital of the princes of Gylán, he spent many years at Ispahán for the sake of study, *H*azyn met him at Rusht in 1139: he held then the office of Shaykh alislám and was an old man.

2.—*Poets.*

Myrzá Mohammad *T*áhir *Wahyd* was born at Qazwyn showed first a predilection for arithmetic and accounts and office-business, but subsequently he evinced a decided talent for Inshá writing, and became the most elegant prose-writer of his age, he is the author of a Dywán of upwards of 60,000 verses, and of a History of the Çafawies. He was historiographer of Sháh 'abbás II. and under Solaymán Çafawy he rose to the dignity of Wazyr, but after a few years he resigned this office and devoted himself to literature. *H*azyn saw him in the house of his father where he used to visit. He died near one hundred years of age.

Myrzá Dáwúd a son of Myrzá 'abd Allah Mostawfiy d. 1133.

Myrzá Mahdiy a friend of *H*azyn d. 1129 at Ispahán.

Myrzá Mohammad Amyn *Zál* a brother of Myrzá Mahdiy d. 1135.

Myrzá Ibráhym a brother of Myrzá Najaf Khán Çadr.

Myrzá Ashraf a son of Báqir Dámád's daughter d. 1133.

Myrzá Ghiyáth aldyn *Khiyál* Mohammad was a nephew of Myrzá Ashraf and died one year after him, he left a هفت بند.

Myrzá Abú-l-*H*asan *Tamanna* was of Shyráz.

Myrzá Mo'izz Fitrat Mashhady came under Awrangzéb to India and received the title of Músawy Khán.

Mollá *H*ájy Mohammad Gylány studied at Ispahán, was a friend of *H*azyn's father and died at the age of seventy years.

Myr *Naját* his name is Myr 'abd alâl of Kúhkylú in Fáris died upwards of eighty years of age, leaving more than 10,000 verses.

Shawkat Bokháráyiy *Názuk* d. 1107 or 1108 and left a Dywán which is celebrated.

Mollá Sa'yd Mo*h*ammad, a son of Mo*h*ammad Çáli*h* Mázanderány, visited India and died in 1116 in Bengal.

Myrzá Mo*h*sin *Táthyr* of Ispahán, his ancestors were of Tabryz he was for some time Wazyr of Yazd, subsequently he retired from office and resided at Ispahán, he is a fertile poet.

Shafy'á Shyrázy became blind when only nine years of age, he died at Lár and left some very good poetry.

Mokhliçá Káshy his name was Myrzá Mo*h*ammad, died at Ispahán at the age of sixty.

Núr aldyn Najybá Káshy resided at Ispahán and died at the age of about seventy.

Myrzá Bady' Ispahány a son of *T*áhir Naçrabády (see p. 88), obtained the title of king of poets from Sháh Sul*t*án *H*osayn Çafawy, he was a friend of *H*azyn and died upwards of eighty years of age.

Myrzá *H*asan *Ghayúr* was the Wazyr of Tiflys, he died several years ago and left a Mathnawy.

Lu*t*f 'alyy Bég Shámy a son of Ismá'yl Bég who was of Cherkasian origin and a slave of the Çafawy family. Lu*t*f 'alyy Bég was particularly skilled in making chronograms, he died at Ispahán in 1120 and left a Turkish Dywán of about 4000 verses.

Afrasyáb Khán a brother of the ambassador Rustam Khán who was governor of Jám, died some years ago at Ispahán.

'iwadh Khán was governor of Lár.

*H*akym Mo*h*ammad Taqyy Shyrázy a pupil of 'allámy, *H*azyn met him at Shyráz where he died.

*H*akym Mo*h*ammad Ridhá *'ishrat* Barújardy met *H*azyn at Khorramábád when more than eighty years old, he was a good physician.

*H*akym Sháh Ma'çúm Láry was a Sayyid and died in Lár, his son is Sháh Báqir, who like his father is a good physician.

*H*ájy Mo*h*ammad Çádiq *Çámit* Ispahány died about fifty years ago and left about 6000 verses, *H*azyn saw him in the house of his father.

Myr 'abd al-Ghanyy Tafrishy his grandfather had the same name and was a celebrated man.

Myrzá Mahdiy *'áliy* Mashhady was a fertile poet and died at Mashhad, *H*azyn had never seen him.

Myrzá Abú-l-Ma'áliy Mashhady a son of the Sayyid Abú Mo*h*ammad is dead, *H*azyn knew him.

Sayyid 'abd Allah H*ály* a *H*áyiry Sayyid of 'abbásábád in Ispahán,

a friend of *Hazyn* who saw about 5,000 verses of his. He died at Ispahán at an advanced age.

Myr Ma'çúm *Açyl* a son of Sayyid 'alyy Mohry *Háyiry* and a friend of *Hazyn*, died at the age of forty.

Myrzá Sayyid Ridhá *Sayyid* a son of Myrzá Sháh Taqyy of Ispahán was a friend of *Hazyn* and died 1135 at Ispahán.

Myrzá Abú *Tálib* *Janáb* (in No. 734 of the Asiatic Society is *Hayát*) a son of Myrzá Naçyr Ispahány died in 1135.

Myrzá Záhid 'alyy *Sakhá* a son of Sa'd aldyn Láry was a friend of *Hazyn*, died at Dilly.

Myrzá Naçyr Khorásány *Nuçrat* of Tarshyz met *Hazyn* at Ispahán, he died at an advanced age in his native town.

Shákirá Teherány, he resided at Ispahán was a friend of *Hazyn* and died many years ago.

Mo*h*ammad *H*osayn *Nawras* Domáwandy resided and died at Ispahán, and devoted himself to calligraphy and poetry.

Záyirá of Shúshtar where he died, *H*azyn met him at Ispahán.

Myrzá Mo*h*ammad Taqyy *Qahrmány* (in one copy Mihrbány). Hamadány is the author of a book on various literary subjects در جمیع فواید علمیه and died about twenty years ago.

Myrzá *H*áshim Artymány *Khwástár* was killed in battle in 1134.

Myrzá Isma'yl *Ymá* of Ispahán, a merchant and a friend of *H*azyn, died in 1132.

Myrzá Báqir *Hodhúr* Qommy studied at Ispahán and died in his native town.

Myr 'askary an architect of Qomm where *H*azyn met him.

Myr Núr *Iksyr* brother of the preceding was given to alchemy.

'abd al-Mawlà Ispahány, an old friend of *H*azyn, died a few years ago at an advanced age.

Mollá Mo*h*ammad Naçyr *Fáyidh* Abahiry Ispahány, Abahir (*sic*) is a place two farsangs from Ispahán. He was a friend of *H*azyn and had some knowledge of astronomy and the use of the Astrolab, he died in 1134 at the age of ninety.

Mollá Mo*h*ammad Báqir *Fáyidh* Mázanderány died in 1128.

Mollá Mo*h*ammad Taqyy *Ta'tzym* of Mázanderán studied at Ispahán where he met *H*azyn.

Mollá Mo*h*ammad Amyn *Wáçil* Gylány of Láhiján died about fifty years ago at Ispahán.

Áqá Ridhá a son of the Mojtahid Mohammad Gylány who was called Saráb, Áqá Ridhá died about thirty years ago.

Mohammad Mohsin Táli' Gylány resided at Ispahán, died some years ago.

Mohammad Sa'yd *Máhir* Gylány met *H*azyn at Rusht which was his native place, when more than eighty years of age, he was an uneducated man, yet a good poet.

Mawláná Shams aldyn Mohammad Gylány of Ispahán died young.

Myr Radhyy *Fáti*h Gylány resided first at Ispahán then he visited India, and was murdered by highway robbers in Gujrát.

Mollá Mokhtár Noháwandy travelled with *H*azyn to Khorásán.

Myrzá Báqir Marja'y (or Marja') Ispahány travelled with *H*azyn to Khorásán and died some years ago.

Myrzá Gholám Ridhá *Tábi'á* came from Kúhkylú and resided at Ispahán where he died, he was an alchemist.

Myrzá Mahdiy *Ilahy* Tabryzy was born and brought up at Ispahán, a superficial and conceited man, died few years ago at an advanced age. Málik Mo'yn Khorramábády was a friend of *H*azyn.

Mollá 'alyy *'áliy* Ispahány an exquisite calligraph and singer, was a friend of *H*azyn d. in 1136.

Mohammad 'alyy Bég *Dyhym* a native of Ispahán d. in 1105. (?)

Mohammad 'alyy Bég *Afsar* was, like the preceding, descended from a slave of the Çafawians, he was born at Ispahán and *H*azyn had heard that when young he intended to go to India.

Ibráhym *Dhábi*t Ispahány.

Myrzá Mohammad Ja'far *Ráhib* a *T*abá*t*abá Sayyid of Ispahán, a friend of *H*azyn, is probably alive at Ispahán.

Myrzá Fath Allah Khúrány (this is the reading in No. 359 of the Asiat. Soc., but in No. 734 is حوراني). Khúrán is a place two farsangs from Ispahán.

Fath Allah visited India and returned a rich man to his home.

Amyná *Za'farány* Ispahány.

Sa'ydá Qaççáb, died at Mashhad and left a Dywán of 20,000 verses.

Mohammad Ridhá *Çibá* (in one copy *Dhiyá)* resided at Ispahán where he died some years ago.

Mollá Ridhá Ispahány was the son of a weaver, and hence he was called Júláh.

Sharyf Shyrázy Ispahány was a blacksmith and possessed great poetical talents, he died about forty years ago.

'abd Allah Shaghaf (?) شعف, سعف Qommy was a shoemaker, came early in life to Ispahán where he began to devote himself to science and made considerable progress, he died at Artymán.

Sayyid Mo*h*ammad *H*asrat was born in India but resided at Mashhad where he died.

Núr aldyn Mo*h*ammad *Monyr* Kirmány met *H*azyn at Ispahán, he died in his native town.

*H*ájy Mümin *Ymán* Ispahány was a cloth-merchant, retired to Najaf and gave himself up to devotion.

Mo*h*ammad Mümin H*ájib* Mashhady was old when he met *H*azyn at Mashhad where died.

Sirájá Mo*h*ammad *Qásim* Naqqásh died many years ago at Ispahán.

Myrzá 'abd al-Razzáq *Nashá* Tabryzy, a descendant of Jahán-sháh Turkmán, met *H*azyn at Ispahán.

Myrzá Mo*h*ammad Ridhá Barújardy rose to the dignity of Wazyr of Láristán, died at Khorramábád.

Myrzá Sayyid *H*osayn *Khálig*, a younger brother of Myrzá Báqir Wazyr Qúrchy who was a good poet, after his death he visited India and was killed in Sind on his way back to Persia.

Ma*h*múd Sabzwáry was a Bany-Mokhtár Sayyid resided at Ispahán but died about thirty years ago at Mashhad.

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(22) تاريخ احوال شيخ حزين (P.)

The Life of Shaikh Mo*h*ammad 'alyy H*azyn* d. 1180, written by himself.

Beginning نحمده ونسأله التقى و نعتصم بعروة الوثقى

In the Moty Mahall are several beautiful MSS. It has been published in Persian by F. C. Balfour, Lon. 1831; English translation by the same, Lon. 1830.

(23) يد بيضا تصنيف غلام علي آزاد (P.)

The miracle-working hand being a biography of Persian poets by Myr Gholám 'alyy whose takhalluç was Ázád (independent), he was born in A. H. 1116 at Belgrám in Oudh, and hence he is called Belgrámy, and he derived his origin from the Imám Zayn 'ábidyn a descendant of *H*osayn and his ancestors, had resided in Wási*t* and hence he is also called *H*osayny Wási*t*y. In A. H. 1134 he went to Dilly to prosecute his studies and he returned after two years to his home. In 1142 he made his second journey and proceeded through Láhór and Multán to Sywistán. In A. H. 1147 he visited Agra and Ilahábád to meet his father. In 1150 he set out for the pilgrimage to the Ka'bah and remained two years in Arabia to prosecute his studies. On his return to India he remained for some time at Awrangábád. He died about 1200. (See Bland, *Journ. As. Soc. of London* IX. p. 151.)

All his works which he mentions in the Khazánah 'ámirah, will be described under their respective heads.

He informs us that he originally compiled this book in Sywistán in Sind and that it received a great circulation. In 1148 after his return to his native country he made this new much-improved edition. It is an universal Tadzkirah alphabetically arranged, and contains 532 biographies. An introduction of four pages contains some trite remarks on the origin of Persian poetry.

Beginning نحمد من نظم الاشيا واعلم آدم اسما

Tópkhánah 4to. about 500 pp. 22 lines written in A. H. 1150, probably an autograph. This valuable copy is in a most lamentable condition. Another valuable and beautiful copy is in the M. M. folio 254 pp. of 21 lines bound with a collection of poems, it has

marginal notes written by a former owner, who also owned the copy of Árzú's Tadzkirah mentioned above, in that copy he also wrote some notes and the date when he purchased it, viz. 1193.

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(24) سرو آزاد تصنيف غلام علي آزاد (P.)

The cypress of Ázád or the independent cypress. Ázád, independent, is the usual epithet of the cypress, because it disdains to bear fruit. This is another Tadzkirah by the same author compiled in 1165 or 1166. He divides in it the poets into Persian and Indian.

Beginning سرمايه حمد نياز مبدعي

In my private collection, a thin 4to. I sent this book to England at a time when it was doubtful whether this catalogue would ever be printed, and I have therefore unfortunately neglected to take a more complete notice of it.

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(25) خزانهٔ عامره تصنيف غلام علي آزاد (P.)

The rich treasury being a biographical dictionary of Persian poets by the same author as the preceding two works, who compiled this in 1176.

It contains one hundred and six biographies in alphabetical order, and presents such a mixture of names of celebrated poets of ancient and modern times and powerful Nawábs who were alive when he wrote, that his chief object in compiling it, seems to have been to flatter the vanity of his patrons. He complains of the barrenness of other Tadzkirahs, and it must be allowed that he has

collected more details regarding the life of the poets he mentions, than most other biographers, and he sometimes explains their verses, but the chief merit of the book consists in his giving us a very full list of the sources at his disposal. This list has been made good use of by Mr. Bland in his learned memoir *on the earliest Persian biography of poets.* All the works occurring in it have already been described, except the following:

1. Haft Iqlym compiled by Myrzá Amyn in A. H. 1002 (see chap. on Geogr. and Hist. *infrà).*

2. Badáwny (see Sir H. Elliot's *Indian Hist.* and p. 55 *suprà).*

3. Majma' al-fodhalá or assemblage of distinguished men, a Tadzkirah from the beginning of poetry to the reign of Akbar by Mollá Baqáyiy. He may be identical with Baqáyiy of Qomm see p. 56 *suprà.*

4. *H*ayát alsho'ará, life of poets, a special Tadzkirah of the poets who flourished from Bahádur Sháh (succeeded to the throne in A. H. 1118) to Mo*h*ammad Sháh (succeeded in 1131) by Mo*h*ammad 'alyy Khán *Matyn* of Kashmyr, see page 159 infrà.

6. Safynahë By-khabar the Ark of By-khabar compiled in 1141. The author's name is 'atzmat Allah b. Lu*t*f Allah *H*osayny Wási*t*y Belgrámy *By-khabar.* He was a mystical poet and died at Dilly in 1142.

7—8. صبح صادق the Dawn of morning and the Tadzkirah of Mollá Qáti'y. I can find no account of these two books and their authors. It is likely that there is a notice of them in the Sarwe Ázád.

9. The Tadzkirah of Nátzim Tabryzy, see pp. 103 and 104 *suprà.*

10. مردم دیدهٔ by Sháh 'abd al-*H*akym of Láhór whose takhalluç was *H*ákim see p. 155 *infrà*, the Tadzkirah was compiled at Awrangábád in 1175. It contains an account of those poets with whom the author was acquainted.

11. تذکرهٔ بی نظیر the Tadzkirah without equal, (or perhaps the Tadzkirah of By-Natzyr) by Myr 'abd al-Wahháb Dawlatábády who compiled it according to the notes of the Khazánah which I have taken from the Lucnow copy in 1172, and according to Mr. Bland in 1178. Bland adds on the authority of Ázád "and of which

year the name forms the date" In the copy of the Asiatic Society the book is omitted but the words تالیف ان وهمین اسم تاریخ است occur in it. The words تذکرهٔ بینظیر form no such date and there must therefore be some mistake in Azád. The only manner in which I can obtain the date of 1172, is by changing the title into تذکرت الشعرای بینظیر. I dare say this is the correct reading.

In order to complete this list, I add the names of six Tadzkirahs from Mr. Bland's Memoir above referred to.

1. انتخاب تذکرات الشعرا. Extracts from Tadzkirahs, compiled by an anonymous author in 1172. It contains one hundred and fifty short biographies of poets in alphabetical order with specimens of their verses. A copy of this book is in the India House, No. 47, 154 pp. of 15 lines.

2. خلاصة الکلام and صحف ابراهیم see No. 45 *infrà*.

3. تذکرة الشعرا لبابا شاه The Tadzkirah of Bábá Sháh, mentioned by *H*ájy Khalyfah who wrote in 1062. Mr. Bland p. 168 supposes that Bábá Sháh is identical with Sháh Shubly, who was a contemporary of Taqyy Aw*h*ady and skilled in versification, he wrote a Mathnawy in the measure of the To*h*fat al'iráqayn and a Tadzkirah. But the author may be identical with the calligraph Bábá Sháh of Ispahán who flourished, it would appear from Khúshgú, about the same time as *H*akym Dawáyiy who died in 1004, see also p. 28 *suprà* No. 318.

4. لطائف الخیال by Mo*h*ammad Çáli*h* who completed the work in 1104. This is a mere anthology and contains no biographies, the extracts are alphabetically arranged according to the last letter of the rhymes like Dywáns.

5. گل رعنا The Beautiful Rose by Lachmy Naráyan, who we are informed by Mr. Erskine, flourished towards the end of the last or beginning of this century of our era.

6. بیاض باطنی quoted in the Biyádh of 'alyy Ibráhym Khán *Khalyl*.

Beginning هر کلام را چیغه حمد صانعی است که انسان را

Moty Ma*h*all 224 pp. 15 lines, written in a good hand but not very correct. As. Soc. Beng. No. 366, 844 pp. 14 lines, very incorrect.

(26) جنگ رنگانگ تصنیف وارسته (P.)

The beautiful anthology by Wárastah of Láhór who was still alive in 1180. In this collection, the extracts are arranged according to matters, and divided under about 720 heads, under each head are the verses of all the poets who have written on it; thus under Chirágh you find an infinite number of descriptions of and allusions to, a lamp. It contains no biographies.

Beginning بسمله رنگین کلامی تعریف بسم الهي است

Moty Mahall folio 306 pp. of 25 lines, a beautiful copy. The preface of the book if it had one, is wanting.

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(27) مجمع (مخزن or) الغرائب تصنیف احمد علي هاشمي (P.)

Collection of curiosities being a Biographical dictionary of Persian poets by Shaykh Ahmad 'alyy Háshimy of Sandhyla a son of Mohammad Hájy. This book was compiled in the same decennium as the preceding two, for the author dedicated it to Çafdar-jang who died in 1167, and he quotes both Arzú and Wálih. It contains no less than 3061 articles. In the preface is a copious list of authorities: viz.

۱ تذکرهٔ عوفي ۲ تذکرهٔ دولت شاه سمرقندي ۳ مجالس العشاق
۴ تذکرهٔ امیر علي شیر ۵ تذکرهٔ جامي ۶ تذکرهٔ صایب ۷ تذکرهٔ
سام میرزا ۸ تاریخ شیخ عبد القادر بداوني ۹ طبقات اکبري ۱۰
مجمع النفایس ۱۱ تاریخ فیروزشاهي ضیاء الدین برني ۱۲ کعبهٔ
عرفان تقي اوحدي ۱۳ میر علاء الدوله ۱۴ تذکرهٔ ملا طاهر نصرابادي
۱۵ هفت اقلیم ۱۶ لذت النسا ۱۷ تذکرهٔ شیرخان افغان ۱۸

گلزار فطرت ۱۹ بیاض دارا شکوه ۲۰ بیاض محمد اکبر بن عالمگیر
۲۱ تذکرة المعاصرین شیخ محمد علي حزین ۲۲ تذکرهٔ علي قلیخان

Among these works Nos. 1, 2, 4, 5, 7, 8, 10, 12, 13, 14, 17, 18, 21, 22 have been mentioned. Of Nos. 9 and 11 an amount will be found in Sir H. Elliot's *Indian Historians;* No. 16 is a mistake for تذکرة النسا see p. 9 *suprà*, No. 3 will be described among the biographies of Çúfies, and No. 15 among works on Geography, and for an account on Dárá-Shikóh (No, 19) I refer to the chapter on Çúfism, No. 6* and 20 I have not found mentioned any where else.

Beginning گوهر الفاظ فصاحت بنیان ولآلي معاني بلاغت توامان

Farah-bakhsh folio 1057 pp. of 25 lines.

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(28) انیس العشاق تصنیف شیخ احمد علي السندهیلوي (P.)

The lovers' companion by the Shaykh A*h*mad 'alyy of Sandhyla whose takhalluç is *Khádim*, and who flourished in India in 1165.

This is an anthology from Persian poets containing about 20,000 verses and divided into 16 chapters باب.

1. Verses in praise of the divinity توحید and the Imáms منقبت ائمه.

2. On love, subdivided into 83 sections فصل.

* I have an anthology of Persian poetry containing extracts without biographical notices from Anwary, 'orfy, Kháqány, Faydhy, &c. which may possibly be the Album of Çáyib with extracts from whose Dywán it begins and ends. It has no preface and begins.

اگر نه مد بسم الله بودی تاج عنوانها

Small folio 282 pp. 21 lines, a good copy.

3. Extracts from *H*azyn's Tadzkirah of contemporaries.

4. Extracts from Sar-khúsh's Tadzkirah.

5. Extracts from the 8th Chapter of the Behâristán of Jámy.

6. Various Ghazals from Káshy, Natzyry, Mo*h*tasham, &c.

7. Poems of Shaykhs, learned men, princes, &c. subdivided into 6 sections فصل, within which they are alphabetically arranged.

8. Poems of the ancient masters, Rúdaky, &c.

9. Compositions of modern poets as Ahly Shyrázy, Fighány, *A*çafy, &c.

10. Compositions of various poets alphabetically arranged.

11. Ghazals of ancient and modern poets, also extracts from Mawlawy Rúmy, &c. qit'ahs of Mollá Mo*h*ammad Sa'yd Ashraf, Rubáy's of Bábá *T*áhir, and glosses on some verses of Khwájah Khosraw.

12. Masnawies. 13. Qaçydahs.

14. Tarjy'bands.

15. The Sáqiy-námah of Mo*h*ammad Çúfy.

16. Ghazals of *H*áfitz, Shawkat Bokháráy.

Beginning در توحید باري تعالی از عطار.

I saw a copy in 1849 at a Bookseller's at Lucnow, about 800 pp. 25 lines in a page, it was elegant but incorrect.

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(29) دیوان منتخب تصنیف سراج (P.)

A Dywán of selections by Siráj aldyn *H*osayny of Awrangabád whose takhalluç is Siráj. The author in-

forms us in the preface, that he had from the age of twelve a great prediliction for mysticism and poetry, and he therefore placed himself under the tuition of Burhán aldyn Gharyb, and subsequently in 1160 under that of 'abd al-Ra*h*mán Chishty. During this period he used to give vent to his feelings in poetical effusions in Rékhtah, which were collected by 'abd al-Rasúl Khán and formed a Dywán of 5000 verses. Subsequently he gave up composing poetry, and devoted his time to collecting and studying the works of ancient and modern masters. But finding that he had great difficulty in moving his library in travelling, he made selections from them, and arranged them alphabetically according to the names of the poets. In this manner this work grew up which he completed in 1169.

It contains extracts from no less than 680 poets. Wherever the author knows the date of the demise of a poet, he mentions it, but he gives no other biographical details. The arrangement is not very clear, he goes through the alphabet at least ten times.

Beginning دیباچهٔ کتاب شرح و بیان حمد سخن-افرین

In the possession of Mr. Hall is a copy, about 600 pp. 13 lines, written in 1191.

I give here the names of those poets whose dates are mentioned:

Shafy'á *Athar* d. 1124. *Ummyd* Qazalbásh Khán d. 1159.
Nitzám almulk *Áçaf* d. 1161. Myrzá Jalál *Asyr* d. 1049.
Myr Mo*h*ammad A*h*san *Yjád* d. 1133.
Tzafar Khán *Ah*san 1081 or 1083.
Myrzá Ibráhym *Adham* d. 1060.
Myr Mümin *Adáyiy* Yazdy d. 1050.
Mo*h*ammad Náçir *Afdhaly* Ilahábády d. 1163.
Awjy Nathyry d. 1050. Ghiyáth aldyn *Ashná* d. 1073.

Ibn Hosám Qohistány d. 875.
Siráj aldyn 'alyy Khán *Árzú* then alive.
Myr *Iláhy* Hamadány d. 1064. Mohammad Sháh *Unsy* d. 973.
Shaykh Gholám *H*osayn *Imdád* of Burhámpór is alive.
Awhady Ispahány d. 738 at Tabryz.
Myr Sayyid Lutf Allah *Ahmady* d. 1043.
Myr Gholám 'alyy *Ázád* then alive. *Anwary* d. 585.
Abú-l-Fath Gylány d. 997. Faqyr Allah *Áfiryn* Láhóry d. 1143.
Myr *Amány* Kábuly d. 981. Mohammad Qásim *Asyry* d. 1010.
Áçafy a son Khwájah Ni'mat Allah d. 943.
Myr 'atzmat Allah *By-khabar* d. 1142.
Bádzil Rafy' Khán d. 1123. *Takallú* Shány d. 1023.
'alyy Ridhá *Tajalliy* d. 1088.
Myr Mohammad Aldhal *Thábit* d. 1150 or 1152.
Músawy Khán *Jorät* alive. H*azyn* alive.
Imtiyáz Khán Sayyid *H*osayn *Khálič* d. 1122.
Amyr *Khosraw* d. 925. Shukr Allah Khán *Kháksár* d. 1108.
Myr Radhyy *Dánish* d. 1076.
Mohammad Faqyh *Dardmand* alive.
Dzawqy Ardestány d. 1045. Mohammad Zamán *Rásikh* d. 1107.
Myr Mohammad 'alyy Syálqóty *Ráyi*h d. 1150.
*H*asan 'alyy *Rijáyiy* Herawy d. 965.
Sayyid Ja'far *Rúhy* d. 1154. Áqá *Radhyy* Ispahány d. 1024.
Ján Myrzá *Rasá* alive. *Rawnaqy* Hamadány d. 1031.
Zamány Yazdy d. 1021. Mohammad Fákhir *Záyir* d. 1164.
Zakyy Hamadány d. 1024 or 1021.
Mohammad *Sálik* Ibráhym (?) Qazwyny d. 1080.
Sálik Yazdy d. 1081.
Myr 'abd al-Çamad *Sokhon* of Agra d. 1140.
Myr *Sanjar* Káshy d. 1021.
Mohammad Afdhal *Sarkhúsh* d. 1125. *Sarwary* Qábuly d. 1050.
Myrzá Mohammad Quly *Salym* d. 1057.
Mohammad Sharyf *Sarmady* Ispahány d. 1015. *Shaydá* d. 1062.
Myr Mohammad *H*osayn *Shawqy* d. 1044.
Shaykh *H*osayn *Shohrat* Shyrázy d. 1149.
Mohammad Ridhá *Shikyby* d. 1023.
*H*akym Sharaf aldyn *Shifáyiy* d. 1037. *Shápúr T*eherány d. 1048
Myrzá Mohammad Báqir *Shahyd* alive.

Shaykh Nitzám *Dhamyry* d. 1003.
Shaykh Ya'qúb *Çarfy* Kashmyry d. 1003.
Sayyid *Dhiyá Allah* d. 1103.
Myrzá Mo*h*ammad 'alyy *Çáyib* d. 1080.
Shaykh Sayf aldyn Mo*h*ammad *Taby'at* d. 1155.
Tálib Ámoly d. 1036. Myr *Çaydy Te*herány d. 1083.
Iltifát Khán نقد *Táhir* d. 1029. T*z*o*h*úry d. 1025.
Mollá Mo*h*ammad *T*áhir *Tzanny* Kashmyry 1070.
Náçir '*alyy* d. 1108. Ni'mat Khán '*áliy* d. 1121.
Shaykh '*alyy* Naqyy d. 1031. 'árif aldyn '*ájiz* alive.
Qádhiy *ysà* Sáwajy d. 896. '*itáby* d. 1023. '*ishqy* d. 1142.
Shaykh Faryd aldyn '*attár* d. 927.
Mollá Mo*h*ammad *T*áhir *Ghanyy* Kashmyry d. 1079.
Ghávib d. 1163. Abú Toráb *Farqaty* d. 1026.
Mo*h*ammad *H*osayn *Faghfúr* d. 1028.
Myrzá *Façyhy* Heráwy d. 1046. *Fathy* Ardestány d. 1045.
Músawy Khán Mo'izz *Fitrat* d. 1106.
Myrzá 'abd al-Ghanyy *Qabúl* Kashmyry d. 1139.
*H*ájy Mo*h*ammad Ján *Qodsy* Mashhady d. 1056.
*T*álib *Kalym* Hamadány d. 1061.
Shayk Sa'd Allah *Gulshan* 1141.
Myrzá Malik *Moshriqy* Mashhady 1050.
Abú-l-Barakát *Monyr* Láhóry d. 1054.
Mollá *Mofyd* Balkhy d. 1091.
*H*akym Rokná Káshy *Masy*h d. 1066.
Mollá *Malik* Qommy d. 1024. Mo*t*y' Tabryzy d. 1050.
Myrzá Jánjánán *Matzhar* alive. Myr *Ma'çúm* d. 1062.
Nátzim Herawy d. 1081. Diláwar Khán *Nuçrat* d. 1139.
Nyky Nathary d. 1000. *Natzyr* Mashhady d. 1050.
Nádim Láhijy d. 1050. *Núr aldyn Mo*hammad Khán d. 1126.
Núr Jahán Bégam d. 1055. *Nitzám* Astrabády d. 921.
Nargisy Mo*h*tasib of Herát d. 921.
'alyy A*h*mad Dihlawy *Nishány* d. 1025.
Wá'itz (Qazwyny) d. 1082. Myrzá *T*áhir *Wahyd* d. 1108.
Irádat Khán *Wádh*ih d. 1128. Myr *Yahyà* Káshy d. 1064.
A*h*mad Yár Khán *Yaktá* d. 1147.

(30) باغ معانی (P.)

The Garden of Meaning being a biography of Persian poets, apparently consisting of three or four large folio Volumes of which I have seen only the second. The author's name is not mentioned in it, it may be by 'alyy Ibráhym Khán, see No. 45 *infra*.

This Volume contains the third, fourth and fifth parts چمن. The preceding two parts may treat on quite different subjects. In the third part are short biographies of about 157 men, who distinguished themselves through their poetical talents in alphabetical order. The latest whom I found among them is Sháh 'álam, who it appears was on the throne of Dilly when the book was written (reign 1173—1201.) The title is probably a chronogram for 1174.

The fourth part comprises the lives of about 226 Wazyrs and Nobles, who have written poetry.

The fifth contains notices of about 322 professional poets who flourished from the time of Hárún al-Rashyd to A. H. 800 equally in alphabetical order.

Bg. حمد وستایش سرای عظمت جناب کبریای بادشاهی را رواست

Moty Mahall folio 738 pages, 20 lines, a good copy.

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(31) مقالات الشعرا تصنیف قیام الدین حیرت (P.)

Sayings of the poets by Qiyám aldyn whose takhalluç was *H*ayrat. The title is a chronogram for 1174.

This Tadzkirah* contains short notices of 150 poets who flourished from Awrangzéb to 'álamgyr II. (died 1173). In the preface the Tadzkirahs of Wálih, of Árzú and of Shawq are mentioned. The last named is much praised, see for an account thereof p. 157 *infrà*.

Moty Mahall 8vo. 124 pp. of 22 lines written by a pupil of the author.

Table of contents:

Árzú, Siráj aldyn 'alyy Khán born at Gwályár, studied first at Agra, thence he proceeded to Dilly, and subsequently, with the sons of Nawáb Isháq Khán, to Lucnow.

Ymá ایما, Mirzá Isma'yl born at Ispahán was a contemporary of Myr Naját and Shafy'áy who were his countrymen, and whose style he imitated.

Yman, Ahmad 'alyy Khán of Qomm came to the court of Awrangzéb and fell at Karnál in the battle against Nádir Sháh.

Myr Ahsany, Myr Gholám 'alyy of Gwályár.

Azal ازل, Mirzá Mohammad Amyn was in 1133 at Qandahár and died in 1141.

Mo'azzaz Khán *Afsar* Mohammad 'Alyy Bég of Persia was raised to the dignity of Çúbahdár of Bengal under Farrokh-siyar.

Nitzám al-mulk Áçaf-jáh, who assumed the poetical name of *Shákir*, was of a great family and a good poet.

Qizil-básh (in India they pronounce Qazal-básh) Khán *Ummyd*, Mohammad Ridhá of Hamadán, came to India during the reign of Bahádur Sháh. He was a good musician, and knew the Indian and Persian systems of musical composition, died 1159.

Nawáb Amyr Khán *Anjám*, was at the court of Mohammad Sháh, and was killed in 1159.

* Mr. Bland, *Journ. Roy. As. Soc.* Lond. IX. p. 143 describes another Tadzkirah which has the title of مقالات شعرا It is by 'ináyat Talab-Khán whose takhalluç was Yáwar son of Rahmat Yár-Khán. He commenced his work in 1139 and completed it in 1143 or 1145, (the title is apparently intended for a chronogram for the former date). It contains about 220 short biographies. A copy is in the East India House Library, No. 427, 8vo. 65 pp. the margin frequently covered with text.

Asryár Khán *Insán* Asad al-dawlah, a protégé of Anjám.

Isháq Khán died in 1152.

Sháh Fáqr (Faqyr?) Allah *Áfiryn* of Láhór a Çúfy flourished under Farrokh-siyar.

Mo*h*ammad Çaláh *Ágáh*.

Rájah Dayá Mal *Imtiyáz*, his father was Dywán of Asad Khán the Wazyr of Awrangzéb, and he was Dywán of Gháziy aldyn Khán b. Gháziy aldyn Khán.

Myrzá Arjumand *Azád* a son of Myrzá 'abd al-Ghanyy *Qabúl*.

Chunny Lál *Ihsán* was at Agra in 1174.

Myrzá Mahdiy *Bayán*, a cousin of Kalym, came to Upper India under Awrangzéb, but as he could not make his fortune he went into the Deccan where he died.

Myrzá Mo*h*ammad Shafy' *Bismil* of Nayshápúr, uncle of Nawáb Çafdar-jang.

Sháh Khalyl Allah *Bé-nawá* b. Ibráhym a Çúfy of Dilly.

Myrzá *Bady'* of Naçrábád b. Myrzá *T*áhir died previous to the fall of Sul*t*án *H*osayn.

Áqá Çáli*h* *Burhán* of Mázanderán, died at Dilly shortly after Nádir Sháh had pillaged that city.

Mo*h*ammad *Búqir* Bég, a Persian of noble birth, accompanied Nádir Sháh in his expedition to India.

Myr Sharaf aldyn *Payám* of Agra died 1166.

Khwájah A*h*sán aldyn *Bayán* of Agra was alive at Dilly in 1174.

Mollá Mo*h*ammad Taqyy *Ta'tzym* of Mázanderán flourished at the time of Abdály's inroads into India.

Ra*h*mat Allah *Tamkyn* of Kashmyr pupil of Myrzá 'abd al-Ghanyy Bég *Qabúl*.

Sayyid Ridhá Khán *Tamkyn* of the family of Ni'mat Allah Walyy born at Qomm, came under Mo*h*ammad Sháh to India.

Myr Mo*h*ammad Afdhal *Thábit*, born at Dilly, left a Dywán of about 5000 bayts, died in 1151.

Mo*h*ammad 'atzym *Thobát*, son of the preceding, born at Ilahábád in 1122, wrote a Dywán of about 4000 bayts.

Áyat Allah *Thaná*, pupil of Shaykh 'alyy H*azyn*, flourished at Dilly in 1174.

Júgal Kishór *Tharwat* of Dilly was Wakyl of the Nátzim of Bengal.

Mohammad *Ja'far* of *T*eherán was invited by Sultán *H*osayn to come to Ispahán.

Myrzá Abú *T*álib *Janáb* b. Myrzá Fa*t*yr, a Persian, died in 1139 probably at Ispahán.

Mollá Tzafar 'alyy *Jorät* studied at Ispahán.

Hájy Mohammad *H*osayn Gylány flourished under Sultán *H*osayn.

Myr Moh*t*asham 'alyy Khán H*ashmat*, of a Sayyid family of Badakhshná was born in India and left a Dywán of about 7000 bayts.

Sayyid Mohammad H*asrat* of Mashhad died under Mohammad Sháh.

'abd al-*H*akym Bég Khán H*ákim* b. Shádmán Khán, a pupil of Faqyr Allah *Afiryn* lived at Dilly and Láhór.

Shéó Rám Dás H*ayá* brother of Rájah Dayá Mal *Imtiyáz* and pupil of Myrzá 'abd al-Qádir, By-dil left a Dywán of about 5000 bayts.

Myrzá Imám Quly H*ashmat* a younger brother of Mohammad Ja'far *Ráhib* a contemporary of Mohammad Sháh.

Núr-bakhsh (?) H*odhúry* of Dilly a contemporary of Árzú.

Shaykh 'alyy H*azyn*.

Shaykh Mohammad H*ayát*, born near Qannawj, teacher of the author of this work.

Qiyám aldyn H*ayrat*, author of this Tadzkirah.

Bindraban Khúshgú, a Banya of Benares, and a pupil of By-dil, wrote a Tadzkirah.

Mohammad Mahdiy *Khayyám* of Ispahán died during the siege of that city.

Nawáb *Kháne Dawrán* a noble of Mohammad Sháh's court.

Natzyr Bég *Khádim* a pupil of Mohammad Afdhal Thábit, died shortly before 1174.

Khushtar son of Myrzá Mohammad Afdhal *Sar-khúsh*.

Myrzá Háshim *Dil*, of Artymán near Hamadán, fell in the struggles of Persia against the Afgháns.

Mohammad Ján *Dywánah* died in 1150.

Mohammad Faqyh *Dardmand* of Dilly, pupil of Myrzá Jánjánán Matzhar. Khwájah Myr Dard.

Myr 'abd Allah *Dzarrah*, son of the celebrated Mohammad Báqir Majlisy, fled from Ispahán at the time of the siege and died at Khorramábád.

Myrzá Mo*h*ammad *Ridhá* of Shyráz was for some time governor of Lár, under Sháh *T*ahmásb II.

Yzad-bakhsh *Ridhá* flourished under Awrangzéb.

Mo*h*ammad Ja'far *Ráhib* born in 1118 at Ispahán.

*A*qá *Ridhá* Gylány died during the rule of the Afghans over Irán.

Façá*h*at Khán *Radhyy* of Kashmyr, a pupil of Myrzá 'abd al-Ghanyy Bég *Qabúl*, was alive in 21 Jolús of Mo*h*ammad Sháh.

Mo*h*ammad *Rahym* Khán Karáyly was first at the court of Nádir Sháh, turned subsequently a faqyr, came to Dilly and died at Láhór.

Mollá *Saty'* Kashmyry flourished under Bahádur Sháh, he was a pupil of Myrzá Dáráb Bég *Júyá*.

Myrzá Lu*t*f Allah *Sálim* of Kashmyr travelled in Persia and was alive in 1079.

Myr 'abd al-Çamad *Sokhon*, spent part of his life at Agra and was a contemporary of *A*rzú.

'abd al-*H*aqq *Samandar* of Láhór.

Sayyid Çalábat Khán *Sayyid* flourished under Farrokh-siyar.

Khwájah 'abd Allah *Sámiy* was in the service of A'tzam Sháh, died under Mo*h*ammad Sháh at Láhór.

Myrzá Záhid 'alyy *Sakhá*, son of Myrzá Sa'd aldyn Láry, was poisoned in India in 1146.

Mollá 'alyy Akbar *Sawdá* of Qomm, came to India during Mo*h*ammad Sháh's reign.

Mo*h*ammad A*h*san *Sámi'* a converted Hindú, was a pupil of Myrzá By-dil.

Khadyjah *Sultán* Bégam, a niece of Khán Wálih, with whom she was in love.

Kátzim *Sharar* of Qomm had an appointment in one of the Çafawy tombs.

*H*akym *H*osayn *Shohrat* came at the time of Awrangzéb from Shyráz to India and died in 1149, he left a Dywán of about 5000 bayts. Akhúnd *Shákirá* of Teherán studied at Ispahán.

Myrzá Çáli*h* *Shahádat* of Balkh died 1155.

*A*qá 'abd Allah *Shaghaf* شغف of Qomm was originally a shoe- (or stocking) maker but gave up his trade, and devoted himself to literature, died previous to the siege of Ispahán.

Myr Sayyid Mo*h*ammad Sho'lah شعله son of Myr Çafyy born at Ispahán. He was a physician by profession.

Mo*h*ammad 'alyy Sakkáky *Shikyb* of Shyráz son of a cutler, was killed during the Afghán invasion.

Ma'niy-yáb Khán *Shá'ir* Gul-Mo*h*ammad, a pupil of Myrzá By-dil, died towards the end of Mo*h*ammad Sháh's reign.

Ráy Tansukh Ráy *Shawq* son of Ráy Majlis Ráy who was Náyib of the Dywáne Kháliçah of Agra, author of a Tadzkirah of Persian poets called Safynat al-Shawq, was in 1170 at Agra. His Dywán contains about 1000 distichs.

Myr 'abd al-Báqiy *Çahbáy* (wine-drinker) was in India at the beginning of Awrangzéb's reign.

Mo*h*ammad Máh *Çádiq*, cousin of Mo*h*ammad Akram *Ghanymat*, died during the reign of Mo*h*ammad Sháh.

Sháh Allah Dóstgyr *Çafyy* a faqyr was alive in 1174.

Myrzá Rawshan-dhamyr, *Dhamyr* a Munshiy at Surát. Wrote Kabits and Dóhras.

Sayyid Hidáyat 'alyy Khán *Dhamyr* was alive in 1174.

Myrzá 'abd al-Báqiy T*abyb* a Sayyid of Ispahán was a physician in the service of Nádir Sháh.

Myr Sayyid Mo*h*ammad *'ilm* or *'alam* علم was descended from Sayyid Mo*h*ammad, the author of the Tafsyr Madárik.

*H*akym *'ulwy-Khán* i. e. Myrzá Mo*h*ammad Háshim born at Shyráz in 1080, came to India in 1111 was well received by Awrangzéb and raised to high dignities by his successors. Nádir Sháh carried him away. He went to Makkah, and came again to India under Mo*h*ammad Sháh.

Mo*h*ammad Yúsof *'árif* of Kázarún lived like a Darwysh, died after the Afghán invasion in Persia.

Myrzá Mahdiy *'áliy* of Mashhad lived the life of a Darwysh.

Mollá 'alyy *'áliy* of Kúsár a village near Ispahán, son of a mason, was so distinguished a penman, that in copying the Korân he wrote first the vowels and then the words. He fell when the 'othmanlies plundered Hamádan.

'abbás Quly-Khán Dághistány came early to India.

Myrzá Mo*h*ammad Yúsof *'azyz* was Wazyr of Ispahán, Tabryz and Gylán, died after the conquest of Ispahán by the Afgháns by a fall from his horse.

Myrzá Mo*h*ammad 'alyy *'árif*, born in India in 1123, travelled with his father in Persia, and returned to Dilly in 1158.

Jay Kishen *'izzat*, a Kashmyry Bráhman, was the agent of Nawáb Is*h*áq Khán.

A*h*mad 'alyy Khán *'ibrat* cousin of Nawáb Sa'ádat Khán Dzúlfiqár-jang.

'alyy *'atzym* b. Náçir 'alyy resided at Agra.

Khwájah Náçir *'andalyb* a Darwysh of Agra.

Sangham Lál *'izzat* resided at Agra in 1174. He was a pupil of Myrzá Jánjánán Matzhar.

Myr 'abd al-*Ghanyy* a Sayyid of Tafrish تفرش a contemporary of *H*azyn. Mo*h*ammad 'áqil *Ghayrat* of India.

Sayyid Mo*h*ammad *Fidáyiy* of Hamadán came to India, and was in the service of Nawáb Sa'ádat Khán.

*Fat*h 'alyy Khán was Wazyr of Dághistán and an uncle of Quly-Khán Wálih.

Sháh *Fáti*h a Çúfy came to India after the Afgháns had conquered Persia, and died soon after on the road to Makkah.

Myrzá Mo*h*ammad 'alyy *Forúgh*.

Myrzá *Fádhil* called Padsháh Nawáz Khán a contemporary of Quly-Khán.

Myrzá Nádir alzamán *Façy*h a pupil of Myrzá By-dil.

Mortadhà Quly *Firáq*.

Myrzá Sharaf 'alyy *Fighán* wrote Rékhtah and Persian poetry, was a protégé of Çafdar-jang.

Myr Shams aldyn *Faqyr*, born at Dilly in 1115, was a Darwysh, wrote a Dywán of 7000 bayts and two Mathnawies, and a treatise on versification and rhyme, was at Dilly 1174.

Mo*h*ammad *Fáyiz* of Agra wrote a Dywán of about 1000 bayts.

Myrzá 'abd al-Ghanyy Bég *Qabúl* of Kashmyr pupil of Dárab Bég Júyá, died soon after the accession of Mo*h*ammad Sháh.

Mo*h*ammad Panáh *Qábil* a Darwysh, was a pupil of Myrzá By-dil, died under Myrzá A*h*mad. Moshtáq Ray *Qudrat*.

'içmat Allah *Kámil* pupil of Myrzá By-dil.

Shaykh Sa'd Allah *Gulshan* a Darwysh of the Naqshbandy order, and a pupil of Myrzá By-dil, died during the reign of Mo*h*ammad Sháh. Myrzá Mahdiy *Kawkab* was in the service of Nádir Sháh.

Myrzá Girámy son of Myrzá 'abd al-Ghanyy Bég *Qabúl*.

Lu*t*f 'alyy Khán an uncle of Quly Khán Wálih. [Çafawy.

Mihr 'alyy Khán *Matzhar* a noble at the court of Sul*t*án *H*osayn

Myrzá *Majyd* of Shúshtar came to India and lived in the house of Çafdar-jang.

'abd al-Razzáq *Matyn* born at Ispahán came at the time of the accession of Mo*h*ammad Sháh to Dilly, lived under the patronage of Çafdár-jang. He is in other Tadzkirahs, erroneously called 'abd al-Ridhá. Myr Sayyid 'alyy *Moshtáq* of Ispahán was alive in 1174.

Walyy Mo*h*ammad Khán *Masrúr* was governor of Lár under Sháh *T*ahmásb II.

Mo*h*ammad Nitzám *Mo'jiz* of Kábul came to Dilly and died in 1162. *A*qá Mo*h*ammad Káshy *Mo'áf.*

Maymanat Khán *Maymanat* of Kashmyr was Dáróghah of buildings of Nawáb Qamar aldyn Khán.

*A*qá 'abd al-*Mawlá* of Ispahán died after the Afghán invasion.

Myrzá Háshim *Mahzún* was the grandson of Myrzá *T*áhir Wa*h*yd, came to India with the ambassador of Nádir Sháh in 1154.

Myrzá *Mohtaram* a son of Myrzá 'abd al-Ghanyy Qabúl.

Myrzá Mo*h*ammad *Munshiy* of Ispahán was put to death by Nádir Sháh at Dilly for a slight fault.

Ráy Anand Rám *Mokhliç* a Khatry, father-in-law of Tansukh Ráy, and a pupil of Myrzá By-dil, died in the fourth year of A*h*mad Sháh's reign. His works contain 50,000 bayts.

Lu*t*f Allah *Maztún*, brother of Mo*h*ammad Na'ym *Niyáz*, died at the early age of forty years.

Myrzá Jánjánán *Matzhar* a Darwysh composed poetry in Persian and Rékhtah, was at Dilly in 1174.

Myr Mo*h*ammad Taqyy *Myr* his poetry is mostly Rékhtah, he is also the author of a Tadzkirah. He was a nephew of Khán *A*rzú.

Ráy Bajy Mall *Ma'niy* a brother of Imtiyáz, was alive in 1174 and did military service under Nawáb Shujá' al-dawlah.

Ni'mat Allah Khán b. Rú*h* Allah Khán held the office of Qaráwal Bég under Farrokh-siyár and Mo*h*ammad Sháh.

Núr Allah Bég *Nuzhat*, pupil of Myrzá 'abd al-Ghanyy Bég *Qabúl* died about the middle of the reign of Mo*h*ammad Sháh.

Ráy Phukny Mal *Nisháț* was the Dywán or treasurer of Awrangzéb's Wazyr.

Myrzá Lu*t*f Allah *Nithár* called Nuçrat Allah Khán, was in the service of Mo*h*ammad Sháh.

Myr Zayn al-'ábidyn *Nashá* of Ispahán.

Myrzá Zakyy *Nadym* was of noble birth and thirteen years in the service of Nádir Sháh.

Mo*h*ammad 'alyy Khán *Nizád* came to Dilly as Nádir Sháh's ambassador, and died at Tattah on his return to Persia.

Mo*h*ammad Bég *Nakhat* was put to death by Nádir Sháh.

Mo*h*ammad Ridhá *Náyib.* Myrzá *Namjó* son of Qabúl.

Myr Zayn al-'ábidyn *Nayyir* of Mázanderán, of noble birth, came to Dilly under Mo*h*ammad Sháh.

Myrzá Gholám 'alyy *Nasym* of Amróhah.

Myr Na'ym *Niyáz*, a good physician, was alive in 1174.

Myrzá Mobárak Allah *Wádhih* was a pupil of Mo*h*ammad Zamán *Rásikh* راسخ and died under Farrokh-siyar.

Mo*h*ammad Ma'çúm *Wijdán* b. Mo*h*ammad Zamán *Rásikh* died under Mo*h*ammad Sháh.

Myrzá Ibráhym *Wafá* a Zamyndár of Qandahár was Munshiy of the Afghán kings.

Myrzá 'alyy Açghar *Wádhi*h of Ispahán came to Dilly, and died at *H*aydarábád.

Myrzá Sharaf aldyn 'alyy *Wafá* of Qomm was in the service of Nádir Sháh.

Núr al'ayn *Wáqif* born in the Panjáb, a contemporary of 'Árzú, who sent to him his poems for correction.

'alyy Quly Khán *Wálih* of Dághistán the author of the great Tadzkirah called Riyádh al-sho'ará born at Ispahán in 1124. His Dywán contains 4000 bayts.

Myrzá Abú 'alyy *Hátif*, grandson of Ymá, came to India and was patronized by Çafdar-jang.

A*h*mad-yár Khán *Yaktá*, son of Ilah-yár Khán, died at Atzymábád (Patna) during the invasion of Nádir Sháh.

Yahyà Khán, of the Moghol tribe called Afshár, born at Láhór 1079, visited Persia when twenty years of age but returned to India, died 1160.

Mo*h*ammad *H*anyf Khán *Yár* was the teacher of Mokhliç.

Mo*h*ammad Ashraf *Yaktá* of Kashmyr died under Mo*h*ammad Sháh.

(32) آتشکدهٔ آذر (P.)

The Fire temple of Ádzor, being a Tadzkirah of Persian poets by Lutf 'alyy Bég whose takhalluç was Ádzor. He was born at Ispahán in A. H. 1134 and was a member of the distinguished family of Békdaly. His father was soon after the birth of his son obliged to take flight to Qomm, and was subsequently appointed governor of Lár by Nádir Sháh. Lutf 'alyy when a young man made the pilgrimage to Makkah and to the shrines of the principal saints and hence he assumed the title of *Hájy*. Subsequently he was attached to the service of 'alyy Sháh, Ibráhym Sháh, Solaymán Sháh and Sháh Isma'yl, and finally he assumed the garb of spiritual poverty. He was engaged in the compilation of this work in A. H. 1179, and was still alive in 1196. (Bland's *Account of the A'tesh-kadah in the Journ. As. Soc. Lond.* VII. p. 345).

This book contains notices of 842 poets. They are arranged according to the town or province in which they lived, on the plan of the Haft Iqlym, and at the beginning of each chapter is a short description of the respective town or province.

Beginning فروغ آتشکدهٔ دل و زبانهٔ اخگر زبان

Lithographed at Calcutta in 1249, 4to. 621 pp. of 21 lines, two bayts in a line. MS. copies are very rare in India.

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(33) انیس الاحبا تصنیف موهن لعل انیس (P.)

Companion of the Friends, being a Tadzkirah of contemporaneous poets by Móhan La'l Anys compiled in 1197.

The author was about sixty years of age when he wrote it. He informs us that when Áçaf aldawlah of Oudh saw the Tadzkirah of contemporary poets of *H*azyn, he ordered him to compile a similar work on Indian poets. It is divided into two chapters, the first contains Musalmán and the second Hindú poets.

Beginning ستایش بی حد و نیایش لاتعد سخن-آفرینی را

Private collection 187 pp. 15 lines, copied in 1218.

Contents:

Myrzá Atzymá'y *Iksyr* Ispahány came to India under Mo*h*ammad Sháh. He left Qaçydahs, Ghazals and a Mathnawy called شاهد و مشهود.

Mo*h*ammad Fákhir *Makyn* a native of Dilly came to Lucnow in 1173, he was alive in 1197, (he died in 1221).

Sháh 'álam *Aftáb*. Mo*h*ammad Ja'far Khán *Rághib*.
Mo*h*ammad Burhán 'alyy Khán *Rahyn*.
Myr Mo*h*ammady *'itrat* عترت. Lutf 'alyy Khán *Nátiq*.
*H*asan 'alyy Khán *Dzahyn*. Wajyh aldyn 'alyy Khán *Baryn*.
Myrzá 'ináyat Bég *Sákin*. Mahabbat Khán *Mahabbat*.
Shaykh Baqá Allah *Baqá*. Nitzár 'alyy *Qaryn*.
Myrzá 'abd Allah *Fáyiq*. Myrzá 'abd Allah *Räfat*.
Mo*h*ammad 'alyy Khán 'áçiy. Karámat 'alyy Khán *Khalyq*.
Myrzá 'alyy Khán *Ghamyn*. Myr Ghálib 'alyy *Sháyiq*.
Mo*h*ammad Faydh *Fáyidh*. Sharaf aldyn Sháh *Malúl*.
Myr *H*aydar 'alyy H*ayrán*. Myrzá Ja'far 'alyy H*asrat*.
Myr Awlád 'alyy *Záyir*. Kátzim Bég Khán *Mumkin*.
Myr Khórshyd 'alyy Belgrámy *Khórshyd*.
Myr Mo*h*ammad 'alyy *Wahm*. Myrzá Mahdiy Bég *Jalys*.
Amán Allah *Muflis*. Gholám *H*aydar Khán *Godáz*.
Khwájah Ya*h*yà Khán *Khirad*. Mo*h*ammad Mokram *'ayyásh*.
Mo*h*ammad Naqyy *Naqyy*. Myr Matzhar 'alyy *Çáfiy*.
Myr Núr 'alyy *Wáçily*.

Second Chapter.

Ráy Surup Singh *Dywánah*. Panjáb Ráy *Wáliy*.
Sytaldás *Mokhtár*. Rám-bakhsh *Moty'*. Bhagwán Dás *Bismil*.
Móhan Lál *Anys* (the author of the Tadzkirah).

Appendix, pupils of Makyn.

Mohammad *H*asan H*asan.* Khayr al-zamán *Dzarrah.*
Shaykh Gholám Imámy. Qalandar-bakhsh *Jorät.*
Ibráhym Bég *Dóst.* Khúsh-hál Chand *Brahman.*
Shitáb Ráy *'ázyz.* Mitthú Lál *Máyil.*
Médy Lál *Bymár.* Dátá-Rám *Rafyq.* Déby Prashád *Sáyil.*

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(34) خلاصة الافكار تصنيف ابو طالب (P.)

Selection of Ideas by Abú *T*álib b. Mo*h*ammad Tabryzy Ispahány a native of Lucnow, who is known to the European public by his Travels in Europe. He compiled this work in A. H. 1206 and died in 1221. Mr. Bland gives a very valuable notice of this work in which he translates nearly the whole preface. I insert here an abstract of the preface in the original.

روزی آن مرحوم انتخاب تذکرهٔ مذکور (علی قلیخان) ازین حقیر درخواست نمود آنچه مناسب بود ساقط کرده دیباچه در ابتدا وذکر چند نفر از معاصرین در خاتمهٔ آن افزودم اگرچه نسبت سابق بسیار خلاصه شده کتاب جدید در نظر آمد اما چنانچه دل میخواست صورت نبست لهذا خیال کهن در زمین دل بیخ گرفته باعث بر تحریر این اوراق گشت بنابرینکه از مدت بست و پنج سال اندک اندک مواد آن مهیا میگردید در مدت قلیل این مجموعه بر یکمقدمه و ۲۸ حدیقه و یکذیل و خاتمه که مجموع ۳۱ اجزا باشد باتجام رسید و اکثر مواد این کتاب درمحنت بست وپنجساله از همه اقسام نظم و نثر انتخاب نموده ام چنانچه در اقسام نثر سوای منشات رسایل عروض و قافیة و فن بدیع واخلاق و موسیقي و تاریخ وطب و غیره که اکثر ضرور میشود درین کتاب موجود است واز انواع نظم همه اقسام آن انتخابی بترتیب درین مجموعه فراهم درین کتاب بعد ذکر اسم شاعر التزام شده است اول انتخاب کلام نثر و بعد آن قصائد بترتیب حروف تهجي و بعد غزلیات و بعد قطعه و بعد آن ترجیع الغزل و ترکیب بند ومربع ومخمس ومسدّس وغیره و بعد آن رباعیات بترتیب حروف تهجي و بعد آن مثنویات و بعد اشعار مصنوع

ومراثي و هزل واهاجي بترتيب حروف تهجي در هركتاب كه همه اين اقسام انتخابي مشهود شده بترتيب مذكور انتخاب نموده و جائيكه منحصر بيك يا دو نوع از ان انتخابي بوده بهمان اكتفا رفته پس متتبع از اول كتاب بهمين ترتيب مطلوب خود را از پاي نام شعرا هرجاكه بيايد نقل بردارد تا آخر كتاب چند هزار شعر مشتمل بر اقسام معاني وترتيب بدستش خواهد آمد وسرخي اين كتاب هم تماماً بقانون است وكاتب را درتغير وتبديل آن اختيار نيست زيراكه در هر قسم شعر كه رعايت رديف در انست تا برديف ديگر نرسد ولهُ نوشته شده و اين امر درقصايد وقطعه وغزل ورباعي وغيره همه جا مرعي شده وچون از نوعي بنوعي ديگر رسيد خواه معنوي خواه صوري اسم آن نوع بسرخي مرقوم گشته ديگر آنكه درهمه جا رعايت ايجاز و اختصار ملحوظ بوده نه آنقدر كه رتبه شاعر مفهوم نگردد بلكه رعايت اينمعني كه از هرگونه كلام او داخل انتخاب شود مقدم داشته لهذا از دواوين اكابر شعرا كه متضمن تنوع كلام و اشعار بلند در آنها بكثرت است بقدر ۴۰۰ و ۵۰۰ بلكه تا ۷۰۰ بيت درين مجموعه اندراج يافته است ومصلحت درآن اينكه چهل وپنجاه كتاب نظم ونثر كه اكثر در دست كسان مي باشد اين مجموعه مردم را از داشتن ان كتب مستغني سازد

Beginning آلي منثور سپاس و ستايش استحقاق نثار

The autograph of this valuable work is in the library of the Farah-bakhsh palace at Lucnow, folio 618 pp. 29 lines. A very good copy has been lent to me by Mr. Hall, but it seems to be smaller.

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(35) تحفهٔ بيلوي (P.)

A Present to Baillie, being a selection of Persian poetry compiled previous to A. H. 1224, by order of John Baillie, Resident of Lucnow and author of the Tables of the Arabic conjugations.

The extracts are arranged according to subjects into ninety chapters ثمره without dates or biographical notices. In the preface, a Tadzkirah of the title of تحفة الشعرا

سلطاني by the Sultán Moḥammad Sháh Çafawy is mentioned.

Beginning تحفهٔ حمد و سپاسی که نکته-سنجان جان فصاحت

As. Soc. of Beng. No. 1336 4to. 318 pp. of 13 lines, copied from the autograph in 1224=1810.

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(36) ریاض الوفاق تصنیف ذوالفقارعلي مست (P.)

Gardens of Unanimity, being a Tadzkirah of poets of Calcutta and Benares who wrote Persian verses, by Dzúlfiqár 'alyy. His takhalluç is Mast, and it appears that he compiled this book at Benares. The title is a chronogram for 1229, when it was compiled.

He is also the author of the following works دابستان حقوق on ethics; an abridgment of the Abwáb aljinán called انتخاب نسخهٔ طیبه ابواب الجنان; a collection of Ghazals called باغ و بهار و بیاض نو طرز; a work on the art of letter-writing, poetic, &c. called تحفه المبتدي; a collection of verses which may be employed as quotations in letter-writing, entitled نگارستان نظائر; a treatise on the style of the ancient and modern poets with specimens; and some compositions of his own, entitled بهارستان ضمائر; a treatise on the various descriptions of poetical composition called لطف سخن; an account of the various castes of India which has the title نیرنگ ظهور. Most poets mentioned in this book, were contemporaries of the author and wrote also Rékhtah poetry.

Beginning در شکرستان شکر شکني شکر و سپاس ناطق نطق الخ.

Private collection 8vo. about 450 pp. 13 lines.

Contents:

Moḥammad Aslam Belgrámy was dead in 1229.

Aḥmady, Mawlawy Najyb Allah was in the service of Nawáb

Qásim 'alyy and lived with him in Bengal, then he went to Dilly and then to Benares. He was rather a Mawlawy than a poet.

Alym, Mo*h*ammad 'alym Allah resided at Lucnow and was alive in 1229.

Akhtar, Mo*h*ammad La'l a native of Hooghly was for a long time at Lucnow, he is now, 1853, Deputy Collector somewhere near Cawnpore.

Amyn, Mawlawy Amyn Allah has sometimes the takhalluç of *Bú-l-Madyn*, i. e. the father of Madyn. He was a native of Behár and Head Professor of the Calcutta Madressa. He died about 1820.

Isma'yl, Á*q*á Ismá'yl Qazwyny.

Á*h*, Myr Motzaffar 'alyy was born at Phulwáry near Dynápór, and was alive in 1229. A*h*mad, Myr A*h*mad 'alyy alive.

Á*s*huftah, was known by his takhalluç.

Afsós, Myr Shyr 'alyy b. Myr Motzaffar 'alyy came from Lucnow to Calcutta, and was attached to the College of Fort William.

Á*t*ish, Myrzá Gholám *H*osayn.

Bismil, Mawlawy Mo*h*ammad Mo'yn aldyn of Kákóry not far from Lucnow, was in 1229 Munshiy of the Court of Appeal at Calcutta.

Barqy, Shaykh Amán 'alyy a native of Phulwáry, was alive in 1229.

By-bák, Sayyid Najaf 'alyy Radhawy studied at Dilly, went thence to Benares into the service of the Sháhzádah; alive.

Bandah, Khwájah Yasyn was in the service of Mr. James Steward and translated Laylá Majnún into Hindústány verses. He died at Benares.

Barakat, Barakat Allah Belgrámy was in 1229 at Calcutta in search of employment.

Rájah Pyáry Lál was for some time Residency Munshiy at Dilly.

Bahár, Sayyid Amán Allah a brother of Myr 'azyz Allah Khán who was Residency Munshiy at *H*aydarábád. A friend of the author. Was dead in 1229, but his brother 'azyz Allah was alive.

Tamanná, Khwájah 'abd al-*H*akym was in 1229 at Benares in Government employ.

Tamanná, Myrzá 'alyy-bakhsh resided at Murshidábád and was a friend of the author.

Tháqib, Mawlawy Najm aldyn Mo*h*ammad Khán Qádhiy alqodhát of Calcutta was a native of Kákóry, died in 1229 at Benares, and left a treatise on Algebra in Persian, which is printed, and an Arabic Qaçydah which is inserted in the Naf*h*at al-Yaman.

Thábit, Myrzá Thábit 'alyy Bég of Lucnow was alive in 1229.

Jawhar, Jawhar 'alyy resided at Murshidábád and was alive in 1229.

Jawdat, Simbhú Náth a Khatry was a young man in 1229.

Jósh, Mo*h*ammad Abú-l-Qásim, alive.

Jowán, Myrzá Na'ym Bég of Dilly was in 1229 at Benares in the service of Nawáb Shams aldawlah.

Jowán, Myrzá Kátzim 'alyy came from Hindústán to Calcutta and was attached to the College of Fort William.

Ja'far, Sháh 'alyy Ja'far of Ilahábád was probably alive in 1229.

*H*ájat, Myrzá Mo*h*ammad Jawád of Shyráz.

*H*amydy, Sayyid Hamyd aldyn Dihlawy was in 1229 in government employ at Byrbhúm.

*H*urmat, *H*urmat 'alyy Khán was born in the neighbourhood of Dilly, he was a friend of the author.

*H*osayn, Gholám *H*osayn Khán resided for some time at Benares.

*H*osayny, Myr Imám 'alyy was a young man in 1229.

Myr Mo*h*ammad H*osayn* of Lucnow died in 1205 near Benares. Left a Sáqiy-námah, and a Dywán of about 6000 verses. He had no takhalluç.

*H*aqyr, Panḍit Bény Rám Kashmyry was alive in 1229.

*H*aydary, Myr *H*aydar-baksh was for some time a Munshiy of the College of Fort William. Was in 1229 at Benares.

*H*osayny, Myr Gholám *H*osayn a Sayyid of Bareilly, was alive in 1229.

*H*ikmat, Sayyid Bandah 'alyy Khán was in great favour with English officers, and was alive in 1229.

Khádim, Sayyid Khádim 'alyy was alive in 1229.

Khámósh, Ráy Çá*h*ib Rám of Dilly was for some time Ta*h*çyldar under Mr. N. Duncan in the district of Benares. He died at the advanced age of more than seventy, and left a large Dywán.

Khúshgú, Munshiy Ammar Singh Banársy held a government appointment in the Coel district. He compiled a short history of Akbar's palace and of the Táj of Agra and put the Baháre Dánish into verse and called it ترجمهٔ بهاردانش. This book is to be distinguished from the اظهار دانش, an Urdu Translation of the Baháre Dánish by Mollá-zádah of Patna.

Khiradmand, Myr Músà Ridhá Khán spent the greater part of his life in Nepal. Khúsh-dil, 'abd al-Rasúl Kashmyry.

Bábú Déb Naráyan Singh a brother of the Rájah of Benares, was a great patron of learned men.

Dil, Panḍit Naráyan Dás of Kashmyr left an elegant composition in Persian prose in praise of Sa'ádat 'alyy Khán of Oudh.

Dil, Moḥammad Imám-bakhsh was dead in 1229.

Dil, Shaykh Diláwar 'alyy a descendant of the Saint Sharaf aldyn and a native of Behár. He came to Calcutta to find employment, and as he failed he returned to Patna.

Dzákir, Moḥammad Dzákir Kashmyry put, at the request of the Rájah Udat Naráyan, the story of Padmáwat into verse, but died before he had completed his task. Dzú-lfiqár, Myr Dzú-lfiqár 'alyy of Patna.

Dzawqy, Myr Moḥammad Amyn died at Ilaháb́ád.

Rif'at, Rájah Mitr Jyt Singh, Rájah of Ṭikáry which is between Gaya and Patna, was a friend of the author.

Rayḥán, Rayḥán aldyn, a native of Bengal, held an appointment in the Court of Appeal. Was alive in 1229.

Rif'at, Dzú-lfiqár 'alyy Khán a son of Imdád 'alyy Khán, who was Qádhiy of Murshidábád, succeeded his father in his post of Qádhiy and died on the way to Lucnow.

Rangyn, Sa'ádat Yár Khán a son of Moḥkim aldawlah Ṭahmás Bég Khán Rúmy who had come to India with Nádir-sháh. Rangyn commanded for some time a part of the Nitzám of Haydarábád's artillery, but subsequently he gave up this appointment and became a merchant. He was a friend of the author and was alive in 1229. He is the author of a treatise on horsemanship, called فرسنامه and of four Dywáns, one is called ریختہ, one called ریختہ, one آمیختہ (this is humoristic) and one is called انگیختہ. The latter is in the language of the Ladies. It would appear that they are all four in the Hindústány language.

Rásikh, Shaykh Gholám 'alyy of Patna was a very fertile Urdú poet.

Rájah Ráj Kishen had in 1229 already adopted as his own four Urdú Dywáns, which had been written by Tapish.

Ramaq, Moḥammad 'áqil a native of Bengal is the teacher of the author. He wrote a book called ریاض القلوب and other works in the Persian language.

Rám, Lála Jawáhir Singh by origin of Láhór, held for some time an appointment in the custom department at Gháziypór, and in 1229 he was at Haydarábád.

Rangyn, Déó Náth Pandit, by origin a Kashmyry, had an appointment in Calcutta in 1229.

Mo*h*ammad Sa'yd aldyn was Qádhiy of Bareilly and alive in 1229.

Sábiq, Mo*h*ammad 'omar, his ancestors were of Benares. He was dead in 1229.

Safyr, Myrzá Khalyl Allah Khán came as Persian ambassador to Calcutta and made a great stir among the Musalmán literati of India by his poetical talents and love for poetry.

Shá'ir, Mo*h*ammad Ráshid resided chiefly at Calcutta.

Shohrat, Shaykh Mo*h*ammad-bakhsh of Kákóry. Died young.

Shawq, Sayyid Qo*t*b alhodà, of Bareilly, visited Calcutta and Dilly for the sake of prosecuting his studies, and died at Bareilly at an early period of his life. He was a school-fellow of the author.

Sharar, of Lucnow was generally known by the name of Sháh Sharar.

Shohrat, Iftikhár aldyn 'alyy Khán, one of his ancestors had been governor of Hooghly.

Sharar, his name was Sharar Myrzá and he was a son of Ján *T*apish.

Çúfy, Pandit Sytá Rám.

Çádiq, Lála Jay Móhan Lál a Káyeth of Benares, author of a book on arithmetic called مرآة الخيال.

Çádiq, Myrzá Mo*h*ammad Çádiq Yrány.

Dhamyr, Lála Sukh Lál of Patna.

Dhiyá, was a native of Persia who came to Benares.

*T*apán, Sháh Núr al*h*aqq of Phulwáry.

*T*apydah, 'abd al-A*h*ad of Kákóry.

*T*apish, Mo*h*ammad Ismá'yl Myrzá Ján of Dilly, his father was a native of Bokhárá. He is the author of the Dywáns ascribed to Ráj-Kishen. He died at Calcutta previous to 1229.

*T*al'at, Sháh Shams aldyn Abú-l-Faraj of Phulwáry died at Calcutta.

*T*álib, Myrzá Abú *T*álib Khán of Lucnow.

*T*apán, Myrzá A*h*mad Ján (probably Myrzá A*h*mad Bég Khán of Dilly) a pupil of *T*apish.

Tzohúr, Sháh Tzohúr al*h*aqq a son of Núr al-*h*aqq of Phulwáry.

'azyz, Wájid 'alyy Khán of Bareilly resided in 1229 at Calcutta.

'ishrat, Lála Hindú Pat, of Lucnow, a friend of the author.

'áshiq, Mahárájah Kalyán Singh a son of Mahárájah Shitáb Ráy met the author at Calcutta.

'áshiq, Bábú Sryjyt Singh, an uncle of the Rájah of Benares, was a wealthy Zamyndár and a friend of the author.

'abd al-Raḥym of Shyráz resided at Calcutta.

'ábid, 'ábid 'alyy, the author saw him at Calcutta.

'áshiq, Ráy Sóhan Lál was in 1229 Treasurer of Áçaf aldawlah and came to Benares when the author was Náyib of the Rájah of Benares. 'áçiy, Mawlawy Khodá-bakhsh of Gháziypúr.

'azyz, Ráy Zóráwar Singh. Ghamyn, Nawáb Hádiy 'alyy Khán.

Ghamgyn, Mawlawy Gholám Qádir of Rámpúr, where he resided in 1229.

Gharyb, Ráy Ratan Lál lived at Calcutta in the house of the Rájah Kalyán Singh.

Ghanyy, Mawlawy 'abd al-Ghanyy of Phulwáry.

Gholám Ḥosayn Khán author of the سير المتاخرين, met the author at Patna.

Fadhl, Fadhl Moällá a native of Lucnow was at Benares in 1228.

Fard, Moḥammad Abú-l-Ḥasan of Phulwáry.

Fidá, the author knew him, but could not recollect his name.

Firáqy Prém Kishwar a Brahman of Dilly.

Fáyiq, Aghá Myrzá, a son of the Ḥakym Qamar aldyn Khán, was a young man in 1229.

Fiṫrat, Panḍit Bidyá Dhar was a Kashmyrian by origin, but received his education at Dilly; a friend of the author.

Qatyl, Myrzá Moḥammad Ḥasan Khán was a converted Khatry of Dilly, he spent the greater part of his life at Lucnow, where he was Head Munshiy to the king.

Qadyr, Tzafar 'ally resided at Lucnow, was for some time the king of Oudh's News-writer at Benares.

Qamar, Ḥakym Qamar aldyn Moḥammad Khán resided at Lucnow.

Qudrat, Sháh Qudrat Allah died at Murshidábád.

Qásim, Myrzá Abú-l-Qásim Khán of Dilly.

Qáçir, Moḥammad Çadr aldyn.

Qádhiy, Taqyy 'alyy Khán was Qádhiy of Benares.

Lála Kanhjy a Káyeth, a native of Patna, is the author of the خزانة العلم on arithmetic. Was alive in 1229.

Lisán, Myrzá 'alyy Taqyy Khán of Láhór studied at Patna and Jawnpúr. Uses sometimes the Takhalluç of Taqyy, was a friend of the author. Luṫf, Myrzá 'alyy Luṫf went to Ḥaydarábád.

Mon'im, Sayyid Núr al-*H*aqq author of a Mathnawy called لطف عشق and one called سراپا لطف. Myrzá, Myrzá Bú 'alyy Khán.

Mújid, Siráj aldyn 'alyy Khán of Lucnow came to Calcutta where he was appointed Muftiy of the Supreme Court. He translated the رساله اثنا عشرية and other law-books into Persian.

Minnat, Myr Qamar aldyn a native of Dilly, Lord Hastings gave him the title of king of poets at the recommendation of the Nátzim of Murshidábád. Was dead in 1229.

Mu*h*y*t*, Munshiy Rám Jus a Khatry, his father was Lála Gangá Bishen, and his takhalluç was 'ájiz and he resided at Láhór, but Mu*h*y*t* was born in Dilly, he obtained an appointment in the Custom Department at Benares, which gave him 1200 Rupees a year. He was a friend of the author. He is the author of several mathnawies, as حسن عشق—حسن بخشي—محيط غم—محيط درد—محيط عشق. These five poems are called the Khamsahë 'ishqyyah. He also translated some books on mysticism from the Sanskrit (Hindy ?) as محيط اعظم—محيط معرفت—گلشن معرفت—محيط الاسرار—محيط الحقايق. He also put the Anwáre Sohayly into (Hindustány or Persian ?) verses and gave it the title of محيط دانش.

Máyil, Myr Imám-bakhsh studied at Lucnow, was alive in 1229.

Modh*t*arr, 'abd al-Hádiy a friend of the author, resided chiefly at Calcutta where he was Munshiy. Masrúr, Gangá Bishen (?).

Murshid, Lála Miṭhú Lál of Ilahábád was alive in 1229.

Mo'atztzam, Mawlawy Mo*h*ammad Mo'atztzam of Agra.

Maçrúf, Bábú Balhand (?) Singh of Benares.

Mahjúr, *H*áfitz Sayf Allah a Kashmyry, a friend of the author, died at Benares.

Moç*t*afà, Sayyid Gholám Moç*t*afà was Law-officer at Byrbhúm.

Mahdawy, Sayyid Mahdiy 'alyy Khán of Patna.

Majrú*h*, Mawlawy 'içmat Allah Khán was a son of the celebrated Mawlawy 'abd al-Qádir Khán who resided at Benares.

Ma*h*zún, *H*akym Abú-l-*H*asan.

Mahshúr, 'alyy Wáthiq was a young man in 1229.

Mokarram, Mokarram 'alyy Khán.

Moshtáq, Panḍit Mádhórám, a Kashmyry Brahman, resided in 1229 at Benares.

Niyáz, Gholám Ya*h*yà resided at Murshidábád.

Nayrang, Mo*h*ammad Mahdiy 'alyy Khán of Dilly held in 1229

an office under the Government at Benares. Compiled a vocabulary of Arabic, Persian and Turky words.

Niyáz, Myr Amjad 'alyy of Phulwáry.

Natzmy, Lála Múlráj a Khatry of Ilahábád a friend of the author, composed many Qaçydahs.

Nátzim, Shaykh Farzand 'alyy was a Makhdúm-zádah of Téliyánálá which is a quarter of the town of Benares, held in 1229 an appointment in Benares.

Náçir, Sayyid Moḥammad Náçir Khán Bahádur, held in 1229 an appointment at Lucnow, composed a ليلي و مجنون.

Ni'mat, Myr Ni'mat 'alyy of Dilly a friend of the author.

Naḥyf, does not recollect his name; resided close to the Bishésher mosque at Benares.

Niyázmand, a friend of the author.

Niyázy, the author does not recollect his name.

Naqqád, does not recollect his name.

Waḥshat, Çadr aldyn Moḥammad Khán of Dilly was physician to Udat Naráyan Rájah of Benares, died in 1224.

Wilá, Mazhar 'alyy Khán a son of Solaymán Khán was attached to the College of Fort William, he was a friend of the author, left a Persian Dywán.

Hilál, Munshiy Dzú-lfiqár 'alyy Khán Bahádur.

Ya'qúb, Khwájah Ya'qúb 'alyy.

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(37) صبح وطن تصنيف سراج الدوله محمد غوث خان (P.)

A Tadzkirah of the poets of the Carnatic by the Nawáb Siráj aldawlah Moḥammad Ghawth Khán, whose takhalluç is *A'tzam*. He opens the book with a short autobiography, from which it appears that he was born in A. H. 1230, and compiled this book in 1258.

This is an abstract of the Tadzkirah of Ráyiq which has the title گلدستهٔ کرناٹک. Ráyiq is the takhalluç of Gholám 'alyy Músà whose title was *Ḥ*akym Báqir *Ḥ*o-

sayn Khán. He died in 1248. The Çub*h*e Wa*t*n contains in alphabetical order, notices of ninety recent poets.

Beginning خدا در انتظار حمد ما نیست.

Lithographed at Madras 1258, small 4to. 225 pp.

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(38) گلستان مسرت ملقب بحدائق المعاني (P.)

The Rose garden of delight, also called the Gardens of sense, by 'abd al-Ra*h*mán whose takhalluç is *Shákir*. He wrote this book at Lucnow during the reign of Amjad 'alyy Sháh in 1261 (the title is a chronogram) and he was assisted by Náçir 'alyy *Naçyr* whom he calls his instructor. He says in the preface that he used chiefly the Tadzkirahs of Sar-khúsh, of Wálih, of Shyr Khán Lódy, the نتائج الافكار of Qudrat Allah *Qudrat* (see Garcin de Tassy *Hist. de la Litt. Hind.* I. pp. 144 see also below), the تذكرهٔ باسطي, the حديقة الشعرا, the مخبر الواصلين which is a collection of chronograms made in 1268 by Matzhar al-*H*aqq, the گلدستهٔ نشاط of Mannú Lál, the عنايت نامه of Rásikh (see No. 13) and the Album of Kháshi' (flourished in 1092).

This is a selection of poems and single verses and bon-mots from poems arranged according to the subject and divided into five chapters حديقه. In the fourth there are chronograms on the death of celebrated men, but the dates are not always correct, thus the death of Zamakhshary is placed in 533, whereas he died 538, that of Ghazzály in 504 whereas he died in 505, &c.

Beginning نخلي كه پيوسته ببار طراوت بار پيوسته.

Lithographed at Cawnpore in the Moçtafà Press 1267, 8vo. 562 pp.

(39) بیت المعمور (P.)

The Celestial Place of worship; being an anthology of Persian poetry selected chiefly from the Dywáns of *T*áhir Wa*h*yd, Tzohúry, Çáyib, Náçir 'alyy, Myr Naját, &c. without biographical notices. In the beginning is a short account of Myr Açyly Qommy (see Átishkadah p. 307) who was a contemporary of Mollá Wa*h*shy, of Núry Láry and of *H*átim Káshy and who may possibly be the compiler of this very rich but apparently planless collection.

Beginning سپاس ناظمی که بیت المعمور دل سبکرو حان.

Móty Ma*h*all folio 804 pp. 31 lines, a very fine copy.

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(40) مجموع نیاز تصنیف میر (P.)

The humble Collection of Myr. This Myr is apparently not identical with Myr Taqyy. It contains verses from celebrated poets on various subjects without biographical notices. The subjects are alphabetically arranged.

Bg. مخفي ومحتجب نماند که بنده میر نیازمند دیرینه خیال

Móty Ma*h*all 268 pp. 15 lines copied in A. H. 1165.

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(41) حدیقهٔ عشق-افروز تصنیف نظام الدین خان (P.)

The Garden of poetry being an anthology of verses of the great masters by Nitzám aldyn Khán b. Mo*h*ammad Naqyy of Bahádurganj. He quotes never more than one bayt from the same author in succession, and

gives no biographical notices, he follows to some extent the chronological order. He says he used the Tadzkirahs of Taqyy Aw*h*ady, of Çáyib, of Myrzá (he means probably *T*'áhir Naçrábády), of Siráj aldyn Árzú and of Wálih and the لطائف الخيال and the گلزار لطافت.

Beginning باسمه سبحانه تعالى اين چند بيتهاى اشعار اساتذه.

Tópkhánah 8vo. about 100 pp. of 9 lines.

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(42) نكات الشعرا تصنيف مير محمد تقي مير (P. U.)

Pithy Sayings of the poets, being a Tadzkirah of Rékhtah writers by Myr Mo*h*ammad Taqyy, whose takhalluç was Myr. Though usually the title Myr is put before his name, Shórish thinks that he was a Shaykh. The former title indicates a descendant from 'alyy, and the latter from Abú Bakr. He was a nephew of Árzú and a native of Agra, but after his father's death he removed to Dilly in order to be near his illustrious uncle, Árzú, who corrected his verses. After the year 1196, he went to Lucnow where Áçaf aldawlah allowed him a pension of two or three hundred Rupees a month, and he died in that city between 1215 and 1221, near one hundred years of age. Qásim blames him for his conceit and for making in his Tadzkirah ill-natured remarks on his contemporaries.

Myr wrote this book about one year after the death of Mokhliç which happened in 1164, see p. 159 *suprà*. There occurs in it in the life of Dard the date 1196, but it was clearly inserted long after the book had been completed, this is proved by the following facts: it is put into the midst of the extracts, instead of forming part of the biography; Myr's Tadzkirah is mentioned by *H*ayrat;

see p. 159 *suprà*, who wrote in 1174, and it has been used by Shórish who died in 1195; moreover Arzú, who died in 1169, was still alive when it was written.

It contains near one hundred very short biographies which, as well as the observations on their verses, are written in Persian. In the preface is the following definition of Rékhtah poetry:—

پوشیده نماند که در فن ریخته که شعر است بطور شعر فارسي
بزبان اردوی معلای شاه-جهان-آباد دهلوي کتابی تا حال تصنیف
نشده که احوال شاعران این فن بر صفحه روزگار بماند بناء علیه این
تذکره که مسمی به نکات الشعراست نگاشته می شود اگرچه ریخته
از دکن است چون ازانجا یک شاعر مربوط بر نخاسته لهذا شروع بنام
آنها نکرده و طبع ناقص مصروف اینهم نیست که از احوال اکثر
آنها ملال-اندوز گردد مگر بعضی بعضی از انها نوشته خواهد شد *

"Be it known that up to this day, no book has been written containing a record of the Rékhtah poets. Rékhtah means poetry, which is in the style and manner of Persian poetry, but in the language of the exalted court of Dilly. Consequently the compilation of this book which has the title of Pithy Sayings of the poets has been undertaken. Though Rékhtah had its origin in the Deccan, I do not begin with the poets of that country, because it has not produced one great master. I do therefore not commence with them, but I have no intention entirely to omit them, but shall mention some of them."

In the conclusion of the book he gives some further details on Rékhtah style:—

بدان که ریخته بر چندین قسم است ازانجمله آنچه معلوم فقیر است
نوشته مي آید اول آنکه یك مصرعش فارسي و یک هندي چنانچه
قطعه حضرت امیر خسرو علیه الرحمه نوشته دویم اینکه نصف

مصرعش هندي و نصف فارسي چنانچه شعر میر معز که نوشته آمد
سوم آنکه حرف و فعل پارسي بکار برند و این قبیح است چهارم
آنکه ترکیبات فارسي مي آرند اگر ترکیب که مناسب زبان ریخته
مي افتد آن جائزاست و این را غیر شاعر نمیداند و ترکیبي که
نا مانوس ریخته مي باشد آن معیوب است و دانستن این نیز
سلیقه شاعري است و مختار فقیر هم همین است اگر ترکیب فارسي
موافق گفت و گوی ریخته بود مضایقه ندارد پنجم ایهام است که
در شاعران سلف این فن رواج داشت اکنون طبعها مصروف باین
صنعت کم است مگر بسیار بشگفتگي و رفتگي بسته شود و معني
ایهام این است که لفظی که بر و بنای بیت بود آن دو معني دارد
یکی قریب دوم بعید و بعید منظور شاعر باشد و قریب متروك
و ششم اندازاست که ما اختیار کرده ایم وآن محیط همه صنعتها است
تجنیس و ترصیع الخ *

"Be it known that Rékhtah is of several kinds, which I will explain to the extent of my knowledge. 1. One Miçra' is Persian, and one Hindee like the fragment of Amyr Khosraw. 2. Secondly, half the Miçra' is Persian and the other half Hindee, like the verses of Myr Mo'izz. 3. The verbs and prepositions are Persian but this is objectionable. 4. They use Persian construction, this is allowable to the extent it agrees with the construction of the Rékhtah idiom—this is known only to poets—but if it is contrary to the Rékhtah grammar it is objectionable. It is to be observed that this is one of the methods followed by poets, and that I have equally adopted it. If the Persian construction is in the spirit of the Rékhtah language there is no harm in adopting it. 5. Yhám was much in vogue with former poets but now it is no longer in use, there is no harm in it, if it is witty and natural. Yhám means that the word on which the meaning of

the verse depends has two significations, one obvious and the other far-fetched, and it is the latter which is intended by the poet. The style which I have adopted comprizes all the figures of speech as buns, resemblance of corresponding words in rhyme and measure, &c."

Beginning بعد حمد سخن-آفرین که اوست سزاوار تحسین

Mr. J. B. Elliott, C. S. has obliged me with the loan of his copy, which was written at Lucnow in 1212, and belonged once to Sir Gore Ouseley, 8vo. about 150 pp.

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(43) تذکرهٔ علي حسيني گردیزي (P.)

The Tadzkirah of Rékhtah poets by Fat*h* 'alyy who is usually called 'alyy *H*osayny Gurdézy compiled at Dilly in 1165, or six years after the death of Anjám, which happened in 1159, and a few years after the death of Ishtiyáq, which took place in 1161. It appears from Dzoká *voce* Yúsof, that he was a great Çúfy Shaykh and still alive when Dzoká wrote, even Qásim who wrote in 1221, speaks of him as if he was alive. Gurdézy says in the preface, that he was induced to compile this book because the accounts of poets in other Tadzkirahs were very invidious. He alludes evidently to Myr's Tadzkirah of which this appears to be a somewhat better arranged edition. It is written in Persian and contains about one hundred biographies in alphabetical order.

Beginning ابتداي سخن بحمد سخن آفرین سزاست

Mr. Hall has had the goodness to lend me two copies, one was written in 1180 and is very correct, and the other was copied 1216, and belonged once to Tippoo's library, small 8vo. 156 pp. 13 lines. There is also a copy in the As. Soc. Beng. No. 193, about 200 pp. 13 lines.

(44) مخزن نکات تصنیف قیام الدین قائم (P.)

The Depository of pithy Sayings by Qiyám aldyn Mo*h*ammad *Qáyim* of Chándpúr. He went early to Dilly, and obtained there an office under the emperor, but now, he says in his short autobiographical notice inserted in this book, owing to the decay of the empire, the string which has kept the servants of the emperor together is broken and they drop like pearls on the ground of humiliation. Every one turns his face to another side, and is obliged against his will to prefer emigrating to another place to remaining. He died in 1210 or 1207. The title is a chronogram for 1168 when he compiled this book. He denies in the preface every acquaintance with the preceding two Tadzkirahs, saying that no biography of Rékhtah poets had ever been written, but he choses so frequently the same extracts as his predecessors, that I doubt the truth of his assertion, though his book undeniably contains much original matter. He divides it into three chapters or periods طبقه 1. Ancient poets. 2. On the compositions of the poets of the middling period در کلام سخنوران متوسطین. 3. Modern poets. This is the most valuable work for the early history of Hindústány literature. Beginning

رنگيني نلمات و دلنشيني فقرات بحمد سخن-پناهی است

In the Móty Ma*h*all is the autograph, 8vo. about 150 pp. Some places are left blank particularly towards the end of the book, and it is to all appearance merely a rough copy, which as the author came into difficulties about the time he compiled it, has probably never been finished. I had it transcribed for my use, but had unfortunately not time to make an abstract of the work when I was at Lucnow, and had access to the original, and as the original is very illegibly written, the copy made from it is incorrect, I plead this as an apology for the mistakes which may have crept into the subjoined list of Rékhtah poets.

(45) گلزار ابراهیم (P.)

The Garden of Ibráhym, being a biographical Dictionary of about 300 Rékhtah poets, by the Nawáb 'alyy Ibráhym Khán, who had the title of Amyn aldawlah Náçir-jang and the takhalluç of Khalyl and of *H*ál. He was born at Patna, and his mother's grandfather was the learned Mollá Mo*h*ammad Naçyr who was a pupil of Akhúnd Mollá Sháh Mo*h*ammad Shyrázy and died during the middle of the reign of Mo*h*ammad Sháh. 'Alyy Ibráhym was honoured with the friendship of Warren Hastings, and held under him the office of Chief Magistrate at Benares. He died in 1008. Jorät wrote the following chronogram on his death لو آه منّا مطلع دیوان عدالت. Yúsof 'alyy and Shórish mention him under Khalyl and 'ishqy under *H*ál. He left besides this Tadzkirah a memoir on the trial by ordeal, which is printed in the *As. Res.* 8vo. I. p. 389, and two or three Tadzkirahs of Persian poets. He alludes to two of them in the preface without giving any details or even their titles. Mr. J. B. Elliott in a letter dated Patna, 19th July, 1852, informs me that one of the Persian Tadzkirahs is called Kholáçat alkalám and contains Mathnawies, and the other Ço*h*ofe Ibráhym, containing Qaçydahs, Ghazals, &c. The former is very rare and the latter probably not extant. "I have made, he continues, inquiries from relatives, &c. and all that I can make out is, that he collected materials (poetry) for the work, but did not live to complete it. I have two volumes of unarranged materials. But he did complete the Bayádh and critical notices of all the poets, this is what Mr. Bland calls the Ço*h*of. It is a very thick,

closely written 8vo. and is I believe unique, I met with it by mere accident." In a letter to Mr. Bland which is printed in the *Journ. Roy. As. Soc.* IX. p. 159, Mr. Elliott gives the following further details. "The Kholácat alkalám is appropriated to selections from, and abstracts of the Mathnawies of seventy-eight poets, who have produced the most approved works in that style of poetry. It is contained in two large quarto volumes of 2005 pages, each page containing four lines in breadth and twenty-one in length. To give some idea of the extent of the work, I may mention that a large royal octavo volume of 694 closely written pages is filled solely with the biographical notices of 3263 poets. The poetical extracts of this scarce work are not in my possession." From Mr. Bland's notice of the Bayádh it appears that the author completed it in 1205. Now as he had completed two Persian Tadzkirahs previous to 1195 and as the Ço*h*of have never been completed, he must have written another Tadzkirah, with the name of which we are not acquainted. Yúsof 'alyy Khán informs that he was engaged in compiling a Tadzkirah of Persian poets on a very large plan in 1180.

This Tadzkirah was compiled during the years 1195 and 1196, and is distinguished by the copiousness of the extracts, and by the pains which the author has taken in fixing the dates. It appears that he entered into correspondence with most contemporary poets to obtain information of themselves, and extracts from their Dywáns for insertion. The biographies are in Persian.

Beginning رعنائي کلام بحمد متکلمی است که انحای سخنان

As. Soc. Beng. No. 45, 4to. about 800 pp. 19 lines, a fair hand, but unfortunately not very correct.

(46) تذکرهٔ شورش (P.)

The Tadzkirah of Sayyid Gholám *H*osayn who is familiarly called Myr Bhayná and whose takhalluç is Shórish. He was a native of Patna and a nephew of Mollá Myr *Wahyd.* He was first a pupil of Myr Báqir who had the poetical names of *H*azyn and of Tzohúr, and who died previous to 1193; and subsequently of Myrzá Ghasytá 'ishqy. He was a good improvisatore and had written, when he compiled this book, a Persian Dywán of about 4000 verses most of which dwell on mysticism. He died in 1195, and he probably compiled this book in 1193; for the latest date that occurs in it is 1192, and men who died in 1194 are mentioned as being alive. It has no preface or title page, nor does it appear from the autobiography that Shórish is the author of it, (though he speaks in the article on Shórish in the present tense,) the only authority which I have for ascribing it to him is the postscript which runs شورش تمام شد تذکرهٔ میر غلام حسین. It contains 314 short biographies written in Persian with extracts.

Beginning آفتاب سپهر تاجداري ماه برج شهرياري

Mr. B. J. Elliott possesses the only copy of this book I have heard of, and has kindly lent it to me; a small 4to. about 500 pp. 15 lines.

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(47) تذکرهٔ هندي تصنيف غلام همداني مصحفي (P.)

The Hindy Tadzkirah, by Gholám Hamdány *Muçhafy.* He was of a good family of Amróhah in the Morádábád district, and spent his early years in Dilly where he used to hold Moshá'arahs or poetical assemblies, and came to

celebrity as early as 1195. Subsequently he went to Lucnow, and it would appear from 'ishqy he supported himself by commerce. He died according to the Gulshane Békhár about the year 1243. When he wrote this Tadzkirah, in 1209, he had composed two Persian Dywáns, one in answer to Naçyry Nayshápúry and the other containing original poems and three Urdú Dywáns, a Persian Tadzkirah, a part of a Sháhnámah which comes down to the geneology of Sháh 'álam, an Urdú Dywán containing verses which he had made at Dilly and a rough copy of a Persian Dywán in the style of Jalál Asyr, and one in the style of Nácir 'alyy, but both these were stolen from him. It appears from the Gulshane Békhár that he continued his literary activity after he had written this book, and composed three more Rékhtah Dywáns, and another Tadzkirah of Rékhtah poets.

He wrote this Tadzkirah at the request of his instructor Myr Mosta*h*san *Khalyq*, and inserted in it very full biographies written in Persian of about 350 Rékhtah poets who flourished from Mo*h*ammad Sháh to his own time, paying particular attention to the biographies of contemporaries, with most of whom he was personally acquainted.

Beginning نیکوترین تذکره که غنچهٔ دلهای ارباب سخن را.

As. Soc. N. 142 8vo. about 400 pp. 14 lines copied in 1219, not very correct.

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(48) تذکرهٔ عشقی (P.)

The Tadzkirah of 'ishqy of Patna a son of the poet Mojrim. He used to write Persian poetry, and his verses were corrected by his father, and by Sháh Mo*h*ammad

Wafá *Wafá*. These are all the details which he gives us of his life under the letter 'ayn. The latest date which occurs in this book is 1215, this is probably the time at which he completed it. It contains in alphabetical order 439 short biographies of Rékhtah poets, written in Persian without a preface.

Beginning سراج بزم سخنوري سراج الدين علي خان آرزو.

A carefully written copy is in possession of Mr. J. B. Elliott of Patna, who has obliged me with the loan of it, 8vo. about 400 pp. 17 lines.

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(49) گلشن هند تصنيف مرزا لطف (H).

The Rose garden of India, by Myrzá *Lutf*. His father Qásim Bég *Hijry*, was a native of Astrábád and came in 1154, with Nádir-sháh to Dilly. Lutf wrote this tadzkirah at the request of Mr. Gilchrist in 1215.

This is the fullest of the Rékhtah Tadzkirahs which I have seen, and includes only the names of those persons who have obtained some celebrity as poets. It contains about sixty articles in alphabetical order.

Beginning رعنائي اور زيبائي دلبران سخن-گو اس زينت آفرين كي حمد سے حاصل هی.

Mr. Hall has a copy large 8vo. about 600 pp. 17 lines. A copy of nearly the same appearance is in my collection.

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(50) عيار الشعرا تصنيف خوب چند ذکا (P.)

The Touchstone of poets being a Tadzkirah of Rékhtah poets by Khúb Chand, a native of Dilly, whose takhulluç is Dzoká. He gives under the letter dz an account of his

ancestors, but says very little of himself. His grandson informed me that he died in 1846, A. D. He left besides this book a Dywán, some Persian poetry, and some elegant compositions in prose. He undertook this compilation at the request of his teacher Myr Naçyr aldyn *Naçyr* usually called Myr Kallú in 1208 or 1213, but it appears that he continued making additions to it for more than thirty years, the last date we find in it being 1247.

It contains in alphabetical order an account of near 1500 poets who flourished from the commencement of Hindústány poetry to the author's time with specimens of their writings. It abounds in repetitions and inaccuracies of every description, and contains many persons who have never dreamt of writing poetry. It is without exception the most uncritical labour of the kind. The biographies are in Persian.

Beginning حمد بی حد داوری را سزد که بکلک قدرت الخ.

Mr. Hall's collection, large 8vo. near 1000 pp. 15 lines.

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(51) عمدهٔ منتخبه تصنیف اعظم الدوله سرور (P.)

Excellent Selections being a Tadzkirah of Hindústány poets by the Nawáb Myr Mo*h*ammad Khán whose takhulluç is Sarwar and whose title is A'tzam aldawlah. The title of the book does not occur in the preface, but in some verses of Sayyid Ghálib 'alyy Khán towards the end of the work which form a chronogram for 1216, when the book was compiled. There are other chronograms in it for 1215, and in the postcript it is stated that the chronogram of the work is رحمت خدا بیحد which gives 1242. This may be the date when the book was completed, or perhaps when it was copied. The latest date which I have observed in the text is 1219.

It contains in alphabetical order near 1200 biographies of Urdú poets in Persian with short extracts from their works. This may be considered a somewhat improved edition of the preceding Tadzkirah.

Beginning ای پایه افهام زادراک تو پست.

Mr. Hall's collection 8vo. about 6700 pp. 15 lines.

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(52) مجموعهٔ نغز (P.)

Rare Collection being a Tadzkirah by Sayyid Abú-l-Qásim of Dilly who is usually called Qudrat Allah Qádiry and whose takhalluç is Qásim. Among his forefathers he counted Isma'yl Ghawrbandy and Sayyid Fádhil Gujráty, a Saint, whose tomb is at Gujrát and up to this day a place of pilgrimage. Qásim was in Arabia a pupil of Mawlawy Fakhr aldyn, in poetry, of Hidáyat Allah Khán Hidáyat, and in medicine, of *H*akym Mo*h*ammad Sharyf Khán. In 1221 he had written a Dywán of 7000 distichs and a Mathnawy on the Mi'ráj in the measure of the Mathnawy of Jalál aldyn Rúmy containing 30,500 (?) verses; and a Mathnawy in the measure of the Bostán of 5200 verses on the miracles of 'abd al-Qádir. He died about 1246. The title is a chronogram for 1221 the date of the compilation.

The biographies are in Persian and alphabetically arranged. The specimens are well chosen. It contains about 800 biographies and seems to be chiefly founded upon the preceding Tadzkirah.

Beginning بیان فصاحت نشان که نظام جواهر الفاظش.

Mr. Hall's collection large 8vo. about 800 pp. 15 lines; a modern copy, and one in my collection transcribed from the same original, from which Mr. Hall's has been taken.

(53) طبقات سخن تصنیف عشق (P. H.)

Periods of poetical composition by Shaykh Gholám Mo*h*yy aldyn Qorashy of Myrath (Meerut). His father, Shaykh Ni'mat Allah *Ni'amy*, was a good Persian poet and wrote a thick Dywán, in the arranging of which he assisted him when only twelve years of age. This gave him a taste for poetry and he wrote himself a Dywán in which he used the takhalluç of Mobtalá. Subsequently he devoted much of his time to archery, without neglecting however his studies. He learned Arabic grammar, but having a weak chest he was as it seems obliged to abandon it. When Sháh 'álam came from Patna to Dilly he gained the friendship of one of his courtiers, whose title was Nawáb Najaf Khán, and his name Ibráhym Bég, and his takhalluç, Alam, he was induced by him to write another Dywán in which he used the takhalluç of 'ishq and a Persian Mathnawy containing the story of Sháhrokh and Máhrokh in about 1700 verses, it is in the measure of the Mathnawy of Jalál aldyn Rúmy and has the title فسون عشق. He also wrote a Persian Tadzkirah which has the titles of مجموعهٔ عشق and of باغ گلهای حسن and fills about 1280 pages. The latter name is a chronogram for 1187. He also wrote an Inshá of about 200 pages, it has the title of چهار دفتر شوق which is a chronogram for 1199, and a treatise on chronograms called سرائر نسخهٔ. In 1220 he composed the بحار تشریح and العشق اشعات. The latter treats on Çúfism. He wrote this Tadzkirah in 1222, this date is contained in the title.

It is divided into two chapters طبقه, the first contains notices of upwards of a hundred Rékhtah poets, and the second notices of Persian poets of the same period. His biographies have the advantage of being original.

Beginning is wanting.

Private collection 8vo. 484 pp. of 15 lines, the greater portion of the second part is wanting.

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(54) دیوان جہان (H.)

The Tadzkirah of Bény Naráyan *Jahán* of Láhór. It was compiled in 1812—A. H. 1227 and dedicated to Mr. Roebuck, at whose suggestion the work was undertaken.

The author gives in Hindústány the takhalluç, name, place of residence and the name of the teacher of about 150 Rékhtah poets and specimens of their writings, but not one date. The compilation is wanting in research.

Beginning گر آغاز سخن حمد خدا سے.

As. Soc. Beng. No. 89, 8vo. of about 300 pp. 13 lines, beautifully written under the superintendance of the author in 1812. Mr. Garcin de Tassy has made good use of this book in his *Hist. de la Lit. Hind.*

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(55) گلدستۂ نشاط (H.)

The Nosegay of pleasure being selections of Persian and Rékhtah poetry by Mannú Lál made in 1252, the compiler is still alive and resides in Calcutta, his native town.

The extracts are arranged according to matter and divided into seven chapters گلدستۂ, which are sub-divided into numerous heads called گل. The first eight chapters contain Persian poetry, and the seventh, which begins

in page 395, Rékhtah poetry, the names of the poets are printed in the margin, in red ink.

Beginning ببسم الله بود بال هما بر فرق عنوانها.

Beautifully printed in types, Calcutta 1252=1836 folio 463 pp.

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(56) گلشن بیخار (P.)

The Rose garden without thorns by the Nawáb Moçtafá Khán Bahádur who has in Rékhtah the takhalluç of Shéftah and in Persian of *H*asratry, he resides at Dilly and began to compile this book in 1248 and completed it in 1250, he was then twenty-six years of age.

It contains about 600 very short biographies in Persian, he seems to have chiefly used the Tadzkirah of Qásim. It is more correct than most other Tadzkirahs.

Beginning گل سرسبد سخن حمدچمن طرازیست.

Lithographed at Dilly, second edition, in 1253=A. D. 1837, 8vo. 383 pp.

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(57) گلشن بیخزان (H.)

The Rose garden without autumn by *H*akym Sayyid Gholám Qo*t*ob aldyn, whose takhalluç is Bá*t*in. His family was of 'arab-saráy which is about five miles south of Dilly, but his grandfather settled at Agra where he practised as physician and died in 1259, the author was born at Agra.

This may be considered a translation of the preceding Tadzkirah into unintelligible Hindústány, with some idiotical remarks.

Beginning مطلع انوار انواع صنعت حسن.

Mr. Hall has had the goodness to lend me a copy of this work, large 8vo. about 300 pp. 21 lines.

(58) انتخاب دواوین شعرای مشہور زبان اردو کا (H.)

Selections from the most celebrated Hindústány poets, viz. Walyy, Dard, Sawdá, Myr Taqyy Myr, Jorät, Myr *H*asan, Naçyr, Mamnún, Násikh, Mulchand, Zawq, and Mümin Khán with a few popular songs and an introduction on the different kinds of Hindústány verses by Mawlawy Imám-baksh Çahbáyiy, Professor of Persian in the Dilly College. The author is near sixty years of age and acknowledged the best Persian scholar at Dilly. His other works will be described in their place. The extracts are preceded by short biographical notices written in Urdú.

Beginning کا بیان کے تجلي اسکي نہیں مقدور.

Lithographed at Dilly 1844 A. D. 8vo. 273 pp.

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(59) گلدستۂ نازنین (H.)

An Anthology from Rékhtah poets without biographical notices, by Mawlawy Karym aldyn of Dilly who is now teacher of the Hindústány language in the Agra College, he may be thirty-five years of age. After the publication of this book, he edited a kind of periodical called گل رعنا, containing the poems made by the members of a Moshá'arah of Dilly, but it died soon for want of support. His other literary labours will be mentioned in their place.

Beginning کا حقیقي شہنشاہ اوس ثنا نثار و حمد شہوار گوہر.

Lithographed at Dilly 1261=1845 folio 330 pp. hardly legible.

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(60) تذکرۂ شعرای هند تصنیف کریم الدین (H.)

A History of Urdú poets chiefly translated from Garcin de Tassy's *Histoire de la lit. Hind.* by F. Fallon, Esq. who is now a teacher in the Agra College and Karym aldyn with some additions, but also several omissions and hardly any improvement, the biographies are in Hindústány. For a notice of this book, I refer to Hall's erudite remarks in the Benares Magazine.

Beginning شکر هی اوس صانع بیچون هیچگون کا.

Lithographed at Dilly, 1848, 8vo. 504 pp.

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(61) چمن بینظیر (P. H.)

Garden without equal, being Elegant Selections from Persian and Urdú poets by Mo*h*ammad Ibráhym. He informs us in the preface that Mo*h*ammad *H*osayn had some time ago published elegant extracts from Persian poets, and that he requested him to make a new edition, and this led him to compile this book, which it would appear embodies the said extracts. The title is a chronogram for A. H. 1265.

The book is divided into two parts the first is called مرأة العاشقین and contains extracts—chiefly Ghazals, from 50 or 52 ancient and modern Persian poets, 72 pp., and the second part contains extracts from 187 Urdú poets without notices of their lives, 249 pp.

Beginning سپاس و شکر ایزد آفتاب مطلع اقبال دیوان هی.

Lith. at Bombay 1265, 8vo. 19 lines in a page. Executed with great care, there is an edition of 1266 which has the title of Majma' alash'ár.*

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(62) تذکرهٔ یوسف علي خان (P.)

Tadzkirah of Persian poets by Yúsof 'alyy Khán who compiled this work at Murshidábád in 1180 and completed it in 1184 and died previous to 1195.

It contains in alphabetical order about three hundred short biographies of Persian poets from the beginning of poetry to the author's life-time. He informs us in the postscript that he intended to add two volumes containing the history from 'álamgyr to the year 1184, but it is very likely that he has not carried out his plans. The book has no preface. The appendix contains contemporary poets who have not been noticed by Arzú. Bg. حرف الالف میرباقر ولد شمس الدین المدعو بدامداد المتخلص باشراق.

Large 8vo. 642 pp. 11 lines, copied in 1213 from a MS. which had been executed in 1195, this volume came accidentally to hand, after the preceding sheets had been printed, this is the cause why it has not been noticed in its place in page 161 before No. 33.

* Besides the Tadzkirahs described in this catalogue, Mr. Hall in an article in the Journ. As. Soc. Beng, Vol. XVII. p. 542 mentions the following ones: Majma' alintikháb by Sháh Mo*h*ammad Kamál (see Journ. Asiatique Série IV. Vol. I. p. 1 and Vol. II. p. 361); Tadzkirahë Sho'aráë Jahángyr Sháhy; Tadzkirah by Myr Mo*h*ammad 'alyy Tirmidzy; Tadzkirah by Myr Fakhr aldyn; Tadzkirah by Abú-l-*H*asan; Tadzkirah by Myrzá Jawán-bakht Jahándár Sháh.

Contents of the appendix:

*Á*çaf, this is the takhalluç of *Á*çaf-jáh (see p. 153 *suprà*). His forefathers were of Túrán, his grandfather, 'ábid Khán held under 'álamgyr the rank of four thousand, and his father Gháziy aldyn Khán Fyrúz-jang rose under the same sovereign to the rank of seven thousand, which is the highest rank that is bestowed in India. *Á*çaf-jáh was under Mo*h*ammad Sháh Cúbah-dár of the whole Deccan and died in 1160. He wrote good Persian poetry.

Mohábat-jang, his father was in the service of Mo*h*ammad A'tzam Sháh a son of 'álamgyr, and he was in the service of the same prince. Under Farrokh-siyar his fortunes changed frequently, but in the beginning of the reign of Mo*h*ammad Sháh he was appointed Çúbah-dár of Patna. He died in 1170, of dropsy.

A'lam aldawlah *H*ájy Mo*h*ammad Khán Bahádur was generally known by the name of *H*ájy 'álam: his father came as a merchant to Patna. A'lam aldawlah was governor of Tirhoot and a patron of the author of this Tadzkirah, it seems he was alive in 1180.

Kamál aldyn Khán *Ahqar* a Kashmyry, came after the death of his father from Dilly to Bengal where he resided in 1180.

Myr Mo*h*ammad 'alyy *Tajryd*, his father was of Yazd, and came under 'álamgyr I. to the Deccan, where he married the daughter of Myr Mo*h*ammad Shafy' Yazdy. Tajryd was born at Awrangábád in 1116, he studied at Ispahán, and returned about the time of the invasion of Nádir Sháh by sea to India. He remained for some time in the Deccan, and came in 1150 to Bengal. In 1165 he sailed from Hooghly to Arabia for the sake of making the pilgrimage, and came back to Bengal in 1169, and in 1180 he resided at Murshidábád and had written — شرح رساله مجالیه الهیه — شرح رساله ملا محسن کاشي — which treats on ascetics — رساله در نوافل — رساله در ادبات مذهب او — شرح فخبه — رساله تحقیق روح — شرح کافیه

Myr Mortadhá H*aydar*, in poetry a pupil of Myr Mo*h*ammad Afdhal *Thábit*, came to Bengal under Shujá' aldawlah and resides now, 1180, in that province, he has written a Dywán of about 10,000 bayts.

Myr Báqir who has the title of Mokhliç 'alyy Khán and the takhalluç of Khorram, is a relation of the late 'alyy Wirdy Khán and composes Rékhtah and Persian poetry.

Myr Mo*h*ammad Taqyy *Khiyál* a pupil of Thábit came to Bengal under the late 'alyy Wirdy Khán, and died in 1173, he is the

author of the بستان خیال which is a novel in Persian prose, in fourteen volumes.

Faqyh Çáhib *Dardmand*, a friend of the author, died in 1179 and left a Dywán.

Myrzá Báqir a son of Áqá Myrzá was a Persian by birth, who came to India during the administration of Mohábat-jang.

Myrzá Báqir was born in the Deccan, he was a good physician and alive in 1180.

'alyy Ibráhym Khán *Khalyl*.

Myr Mortadhà *Hálat* died two years ago.

Murshid Quly Khán Rostam-jang *Makhmúr* of Súrat a relation of the Nátzim of Bengal, who sent him as governor to Orissa, subsequently he lived at the Court of Áçaf-jáh, and died a few years after him, he left Rékhtah poetry.

Wájid has the title of Fakhr altojjár, the pride of merchants, his ancestors were of Kashmyr, but he was born at Patna, where he resided in 1180.

Mortadhá Quly Khán *Firáq* was under Mohammad Sháh a Munshiy at Dilly, towards the end of the reign of Ahmad Sháh he came to Bengal where he now, 1180, resides.

Nawáb Sayyid almulk Asad Allah Ghálib-jang *Ghálib* resides now, in 1180, at Murshidábád.

Hakym Mohammad Shafy' Khán *Forúgh* of Shyráz came to India, and was appointed a physician to the emperor, subsequently he was attached to the governors of Oudh, and about 1160 he came to Bengal, and now, 1180, he is attached to the Nátzim's court.

Hájy Ahmad 'alyy *Qiyámat*, an uncle of 'alyy Ibráhym Khán *Khalyl*, resides now at Patna.

Sultán Mokarram *Sultán*, a descendant of Abú-l-Hasan king of Haydarábád, has travelled much in Arabia and Persia.

Before concluding this chapter I insert an Index to the Urdú Tadzkirahs. The reader must remember that consistently with the plan of the work this is not intended to be an elaborate biography of Rékhtah poets, but merely a list of the materials available for such a biography, containing besides their names and the titles of their works, the

principal dates. I am therefore not responsible for any mistakes or repetitions which may occur in the books indexed. For farther details and critical remarks, I refer to Garcin de Tassy's *Hist. de la Lit. Hind.* For the sake of brevity, I make use of the following abbreviations in referring to the above Tadzkirahs: A = Qáyim see No. 44; B = Gurdézy No. 43; C = 'alyy Ibráhym No. 45; D = Dzoká No. 50; E = Muç*h*afy No. 47; G = Gulshane Hind No. 49; H = Sarwar No. 51; J = Shórish No. 46; K = Qásim No. 52; M = Myr No. 42; P = Gulshane Bé-khár No. 56; R = Gulshane Bé-khizán No. 57 (I used this book only occasionally, whereas I made it a rule to abridge all the notices contained in the other Tadzkirahs); T = *T*abaqáte Sokhan No. 53; V = 'ishqy No 48. I use the tense which I found in each Tadzkirah, this being in many instances the only indication of the time when a poet flourished, though not always a safe one. It is hardly necessary to say that many of the persons mentioned in this list have not left a Dywán nor any other works. I should have omitted them had I not been in danger to throw away the grain with the chaff. Such criticism is the duty of the historian.

'abd, 'abd al-Ra*h*ym of the Deccan, H. He may be identical with the 'abd al-Ra*h*ym mentioned by M.

'abd al-Barr, M.

'abd Allah flourished previous to the time of Myrú Myrzá, H. Garcin de Tassy informs us that 'abd Allah of the Deccan is the author of a Mathnawy which has the title of در المجالس and of which a copy is in the India House in London. I give the verse which H quotes of him, as it may enable the reader to decide on the identity of the two poets.

کہوں میں کس سے یہہ دکھہ یار کي جدائیکا دوا-پذیر نہیں درد آشنائي کا

'ábid a contemporary of Walyy, his language and style are obso-

lete, D. He is probably identical with 'ábidy the author of a Mathnawy called دهيا قلبى (دحيه كلبي Do*h*ya Kalby?) mentioned by Garcin de Tassy.

Abjady author of a Dywán, see 2nd chapter.

A'brú, Shaykh Najm aldyn 'alyy Khán, commonly called Sháh Mobárak, was a descendant of Mo*h*ammad Ghawth Gwályáry and a near relation of A'rzú, who used to revise his verses. He was born at Gwályár but came early to Dilly; for some time he lived at Nárnawl in the Society of Gurdézy's father. He was blind of one eye, and died previous to 1161, about fifty years of age, M, A, B, G.

Abú-l-*H*asan king of Golconda, see Tánásháh.

A'çaf, A'çaf aldawlah governor of Oudh. I give here a list of the governors, (now kings) of Oudh, because most of them were patrons of Rékhtah poetry. Çafdar-jang died on the 17th of Dzú-l-*h*ajj, 1167. In the Lucnow Almanack for 1848 and in Prinsep's Useful Tables, it is said that he died in 1170, but the chronogram above the eastern entrance to his beautiful Mausoleum five miles from Dilly, gives the above date, it runs.

چنین سال تاریخ او شد رقم که بادا مقیم بهشت برین

He was succeeded by Shujá' aldawlah who died in 1188, then followed A'çaf aldawlah who died in 1212. Sa'ádat 'alyy Khán a brother of A'çaf aldawlah died in 1229. Gháziy aldyn *H*aydar 'imád almulk obtained in 1235 the title of king and died in 1242. Naçyr aldyn *H*aydar d. 1252. Naçyr aldawlah d. 1258. Amjad 'alyy Sháh d. 1263. Wájid 'alyy is now, 1853=1269 A. H. on the throne.

Açghar, Myr Amjad 'alyy of Agra, a holy man who derived his spiritual genealogy from 'abd Allah Baghdády, H. He had also the takhalluç of Amjad. R paid him two visits and says that he died and left Persian and Urdú poems. His Urdú Dywán has been printed at Agra.

Açghar, Myr Açghar 'alyy of Máhrérah near Dilly, D. He has also written Persian poetry. His Dywán is celebrated, K.

'áçim, Nawáb Çamçám aldawlah Khán Mançúr-jang of Agra.

'áçimy, Khwájah Burhán aldyn of Dilly composed many marthiyah and died in 1166, A, B. He was descended from Khwájah 'abd Allah A*h*rár, H. Shórish calls him 'áciy, and says that he was skilled in chronograms.

'áçiy, Núr Mo*h*ammad is a good poet of Burhánpúr in the Deccan, B. He is also mentioned by J and V. Garcin de Tassy mentions

two Mathnawies of 'áçiy on the religious duties of the Musalmáns, of which a copy, written in 1146 and 1147 is in the Imperial library at Paris, one has the title of خلاصة المعاملات and the other of انواع العلوم.

'áçiy, Karam 'alyy* of Dilly was a perfectly illiterate man, and kept a perfumer's shop at Patna. He was a pupil of Myrzá Bhuchchú *Fidwy*.

áçiy is a poet of Rámpúr, D, P.

Adab, Gholám Mo*h*yy aldyn of *H*aydarábád a pupil of Faydh, R.

Adham ادهم, 'abd al-'alyy author of a Mathnawy called مجموعهٔ عاشقین of which a description is contained in Garcin de Tassy, a copy of it is in the British Museum.

Áfáq, Myr Faryd aldyn b. *B*ahá aldyn of Jalálábád (half way between Dilly and Saháranpúr ?) was a pupil of Firáq, P. He has lately left Dilly, D. He was a friend of K.

Áfaryn, Shaykh Qalandar-bakhsh of Saháranpúr, lives in his native town, D. He has written a book on the figures of speech under the title of تحفهٔ الصنائع, H, P.

Afça*h*, Sháh Façy*h*, a pupil of Myrzá By-dil, was a darwysh at Lucnow and died in 1192 at a very advanced age, C. He left a Persian Dywán.

Afça*h*, Aghá *H*aydar 'alyy a son of Myrzá *H*asan 'alyy Bég of Lucnow where he now resides, R.

Afdhal, Mo*h*ammad Afdhal of Jhanjánah not far from Meerut, a mystical poet, but without much education; flourished, it would appear from Qáyim, previous to 'abd Allah Qo*t*ob-sháh (came to the throne in 1020). He is the author of a poem called the Story of hardship بکتّهه کاهاني of which there is a copy in the India House in London.

Afgár, Myr Jywan went to Mashhad and remained there attached to the tomb of Imám Ridhá, C.

Afghán, Imám 'alyy Khán of Lucnow, H, D, T. According to C his name was Alif Khán and he lived in great poverty.

Afsar, Gholám Ashraf a son of Gholám Rasúl and a pupil of Muç*h*afy composed chiefly Marthiyahs, E, H. He is now at Lucnow, D.

Afsar of Morádábád. D says "I have never met him."

* According to the rules of Persian grammar we ought to spell Karame 'alyy; but in proper names which are compounds like this the idháfat is invariably dropped in Urdú, I also write agreeably to the Urdú pronunciation and prosody Nawáb and not Nowwáb.

Afsós, Myr Shyr 'alyy was first in the service of Nawáb Isháq Khán the uncle of A'çaf aldawlah at Lucnow and subsequently of Myrzá Jawán-bakht, and finally he was recommended to Lord Wellesley and appointed a Munshiy of the College of Fort William. He died at Calcutta in A. D. 1809. His writings will be mentioned in their respective places.

Afsós, Myrzá Ghafúr Bég of Dilly. His ancestors came from Túrán. He died some years ago, H.

Afsurdah, Myrzá Panáh 'alyy Bég of Lucnow composes chiefly Marthiyahs, T.

A'ftáb, this is the takhalluç of the emperor Sháh 'álam II. reigned 1173-1221.

A'gáh, Mohammad Çaláh lived at Dilly under the emperor Mohammad-sháh, B, D. He died a long time ago, H.

A'gáh, Núr Khán a Patán is a clever story-teller, C. Is a pupil of Sháh Wáqif, went some time ago to Patna where he entered the service of Nawáb Karym Quly Khán a son of Monyr aldawlah. It is not known where he now is, V. He may be identical with the following.

A'gáh, Myr Hasan 'alyy one of the story-tellers of the king of Dilly. H says that he was lately appointed to that post, and K who wrote in 1121, that he still held the office.

A'ghá, Myrzá A'ghá Khán of Lucnow is skilled in writing Marthiyahs, D, H.

A'gház, Munshiy Lachman Naráyan was in the service of General Ochterlony who died about 1826 A. D. H.

A'h, Myr Mahdiy a son of Myr Mohammad, whose takhalluç was Sóz, is a promising young man, V.

Ahmad of Guzrát was a contemporary of Walyy of the Deccan, he knew Sanskrit and Bháká and wrote some times in Rékhtah, C. According to M and D his takhalluç is Ahmady, this however seems to be a mistake.

Ahmad, Sayyid Gholám Mohyy aldyn of Haydarábád a pupil of Faydh, R.

Ahmad, Sayyid Ahmad 'alyy of Saráwah was a well educated and clever man, he translated the Nal Dáman and Zalykhá into Rékhtah verses and left a Rékhtah Dywan, D. He is probably identical with the author of the Mathnawy called گل و صنوبر and of the two Hindústány prose works called مورپنکهي and رشك پری mentioned by Garcin de Tassy, the latter two were written in 1241 at Faydhábád.

Aḥmad, Myrzá Aḥmad Bég a Qazalbásh is a good soldier, H, D. He has latterly given up writing poetry, K.

Aḥmad, Ḥáfitz Shaykh Gholám Aḥmad Akhónd is a very learned man, his forefathers were of the Panjáb, but he was born at Dilly, H. According to D his name is Shaykh Aḥmad.

Aḥmad, Çamçám Allah a son of In'ám Allah Khán Yaqyn was a soldier by profession, and died in the Eastern provinces (Oudh ?), K.

Aḥmad, Shaykh Aḥmad Yár writes Persian and Rékhtah poetry, K.

Shaykh Aḥmad 'alyy of Dilly a pupil of Myr Kallú Ḥaqyr, D. He is probably identical with the preceding.

Aḥmad, Myrzá Aḥmad 'alyy Khán a son of Faṯh 'alyy Khán is a promising young man, D.

Aḥmad, Gholám Aḥmad 'alyy resides at Burhánpúr, H, D.

Aḥmad-sháh familiarly called Basáwan, J.

Aḥmad-sháh Bahádur emperor of Dilly J.

Aḥmady, Shaykh Aḥmad Wárith of Zamányah near Gháziypúr flourished in 1196, C, V.

Aḥmady, Nitzám aldyn, a distinguished calligraph, was born in 1200 went in 1229 to Malabár (Malywár). He is the author of a Persian and of an Urdú Dywán. H says that there was an Aḥmady of Gujrát, but that he did not know his name.

Aḥqar, Myrzá Jawád 'alyy a Qazalbásh was born at Lucnow where he resided in 1209, he was then about 22 years of age, E, D.

Aḥsan, Aḥsan Allah a contemporary of Ishtiyáq, Madhmún and of Ábrú whom he imitates. Was dead in 1165, A, B, V.

Aḥsan, Myrzá Aḥsan 'alyy (K writes Quly instead of 'alyy) was of Persian descent and a pupil of Myr Dhiyá and subsequently of Sawdá, found patrons in Shujá' aldawlah and Áçaf aldawlah, H. At present 1215, he is in the service of Nawáb Sarfaráz aldawlah at Lucnow, G. Besides this poet, Myrzá Aḥsan Allah with the takhalluç Aḥsan and 'alyy Aḥsan Khán *Aḥsan* who was the Khánsámán of 'umdat almulk are mentioned in V.

Aḥsan, Moḥammad Mawlá is a poet of the Deccan (ملك جنوبي), D.

Aḥsan, Aḥsan Allah Khán of Dilly a pupil of K and a friend of H. He is still, 1852, alive at Dilly.

'ajáyib Ráy Munshiy, J.

'ájiz, 'árif aldyn Khán visited twelve years ago Dilly, but some time ago he went to the Deccan, and it is said that he resides at Burhánpúr, M, B. He used to write Kabits, J.

'ájiz, from M who mentions him as well as 'ájiz of Burhánpúr, it appears that he lived at Dilly in 1164 and was given to unnatural vices. He is probably identical with 'árif 'alyy Khán *'ájiz* of Agra mentioned by C.

'ájiz, Zóráwar Singh a Khatry and a grandson of Ráy Anand Rám Mukhliç resides at Dilly and writes Persian and Rékhtah poetry. He is a pupil of Shaykh Naçyr aldyn *Gharyb*, D, H.

'ájiz, Myr Gholám *H*aydar Khán of Dilly a son of Mo*h*ammad 'atzym Allah Khán and a nephew of Mo*h*ammad Ja'far Rághib Pánypaty a relation of H. He is a pupil of Qudrat, and resides at Patna, D. He died young, V.

'ájiz, Ulfat Khán of Afghán origin was born at Khúrjah which is thirty koss east of Dilly, H.

Ajmal, Náçir aldyn Mo*h*ammad, familiarly called Ajmal Mo*h*ammad or Mo*h*ammad Ajmal, a son of Sháh Mo*h*ammad Náçir Afdhaly of Ilaháb*á*d, a pupil of his late brother Gholám Qo*t*ob aldyn *Moçybat*, is a learned man and writes sometimes Rékhtah verses, J. He has written several works, V.

Akbar, Sháh Bhuchchú or Myan Bhuchchú, a pupil of *H*átim, used to have Moshá'arahs whilst he was at Dilly, H. As long as Muç*h*afy was at Dilly he used to correct Akbar's verses. He has written a Dywán, the style of it is far-fetched and disfigured by puns, E.

Akbar, Mokarram aldawlah Sayyid Akbar 'alyy Khán Mostaqym-jang, brother of Jawán-bakht's mother. He died a few years ago, K.

Akbar, Akbar Khán a younger brother of P and a pupil of Mümin Khán (who fell from the roof of his house and died in A. D. 1852). Akbar resides at Dilly.

Akhgar, Lálah Ṭék Chand is treasurer of Myrzá Khorram-bakht, D, H.

Akhtar, Myr Akbar 'alyy of Sirhind a pupil of Muç*h*afy and Jorät, resided at Lucnow, and was in 1209 upwards of 30 years of age. He had first the takhalluç of Anjám, E.

'ákif was a friend of Sawdá, D.

Khwájah Akram of Dilly was a friend of Qáyim and embodied the title of his Tadzkirah into chronogrammatic verses, A, C, V, D.

Alam, Çá*h*ib Myr a son of Khwájah Mo*h*ammad Myr, and consequently a nephew of Myr Dard, was in 1194 at Murshidábád and in 1215 at Dilly, G. He was still alive in 1221, K. According to E and H he was a son of Myr Dard.

Alam, Moḥammad 'alyy is a pupil of Dzawq, P.

'áliy-jáh is the takhalluç of a son of Nawáb Nitzám almulk *Natzar*, P.

'áliy a prince of the imperial house of Dilly, and a pupil of Dzawq, P.

'alym, a Dakhny poet with whose circumstances A was not acquainted.

'alyy, Sháh Náçir 'alyy, a very pious man, was born and brought up at Sahrand near Dilly (H spells Sirhind), he left a Persian Dywán and some Mathnawies, H.

'alyy, 'alyy Moḥammad Khán an Afghán of Morádábád, D.

'alyy, Myrzá 'alyy of Lucnow was of Moghol origin and a pupil of Dywánah, D.

'alyy Ján, familiarly called Bahman of Dilly, a son of Qádhiy Buḍhḍhan uses his name as his takhalluç, D. He is a young man, H.

'alyy, Myrzá 'alyy Quly of Dilly left a short but good Dywán, D.

Amánat, Amánat Ráy resided in the Darybah at Dilly, H, P.

Amány, Myr Amány of Dilly son of Khwájah Burhán aldyn Áthimy. C says he died in 1187 and P says in 1177. He wrote chiefly Marthiyahs.

Amjad, Mawlawy Moḥammad Amjad, a pupil of Nitzám Khán Mu'jiz, was near seventy years of age in 1209, and had written Persian and Rékhtah verses, E, D. According to P he was a son of Mawlawy Arshad, whose takhalluç was Arshad (he is the author of a commentary on the Myná Bázár) and the father of Mawlawy 'abd al-Raḥman, a friend of P.

Amyn, Myr Moḥammad Amyn of the Deccan. H was not able to obtain any information respecting him.

Amyn, Myr Moḥammad Amyn of Benares is a pupil of Myr Gholám 'alyy Ázád, D. He went to the Deccan and settled there, K. I suppose he is identical with the preceding.

Amyn, Khwájah Amyn aldyn, a native of Patna, was of Kashmyry origin, in 1194 he had been some years in the service of Nawáb Myr Moḥammad Ridhá Khán Motzaffar-jang, C. His poems which are very highly spoken of, have been collected in a small Dywán of Ghazal D, G. He was a pupil of Holás Ráy *Ikhláç* and left a Persian Dywán, V.

Amyn, Myrzá Moḥammad Ismá'yl of Dilly had first the takhalluç

of Wa*h*shat, he was first a soldier and then a teacher, D. He was a friend of D.

Amyn, Amyn aldyn Khán a son of Qádhiy Wa*h*yd aldyn Khán is the grandfather of the present Amyn of the Calcutta Madrasah, he died at Benares in 1186.

Amyr, Nawáb Mo*h*ammad Yár Khán a son of Nawáb 'alyy Mo*h*ammad Khán of Afghán origin. He was a good musician and resided at Tándah. His attention having been directed to Rékhtah poetry, he invited Sóz and Sawdá to come to him, but they did not accept his offers, he then invited Mo*h*ammad Qáyim who resided then at Bisawly, and gave him a salary of one hundred Rupees a month. Besides Qáyim he assembled other poets round himself, like Muç*h*afy, Na'ym, Parwánah Morádábády, 'ishrat, and *H*akym Kabyr Sambhaly. He was also an admirer of paintings and ordered 'áqil Khán to paint portraits of all celebrated poets and formed an album of them. The defeat of Dhábi*t*ah Khán by Sháh 'álam and the Mahrattas put a stop to this happy state of things, and he died soon after 1188, E. According to K he was originally of the Jáṭ caste and was adopted as son by Dáwúd Khán of Morádábád.

Amyr, Amyn aldawlah Mo'yn almulk Náçir-jang, familiarly called Myrzá Méḍhú (pronounce Mé*n*ḍhú), a brother of A'çaf aldawlah, held the office of Myr A'tishy (i. e. he was in charge of gun-powder, fire-works, &c.) at the court of Sháh 'álam, he resides now at Lucnow, H. He seems to have been still alive in 1221.

Amyr, Amyr aldawlah Nawázish Khán of Dilly was called *H*amyd al-Ra*h*mán Khán he was a pupil of Nitzám aldyn and used to hold Moshá'arahs in his house at which all poets of Dilly assembled, H.

Amyr, Shaykh Amyr aldyn of Narwar where it is said he was for some time Kotwál, H, D.

Amyr, Amyr 'alyy a Sayyid of Dilly went some time back to the Deccan, H, D.

Amyr, Sayyid Amyr Allah of Dilly is an amiable young man who is well versed in astronomy, H. He was a friend of D who calls him Myán Amyr Allah.

Amyr, Shaykh Amyr Allah of Dilly a pupil of Naçyr is clever in Ramal, D, P. (It is not unlikely that he is identic with the preceding and that D mentions him twice).

Amyr, Shaykh Amyr-bakhsh a son of *H*osayn-bakhsh of Dilly, holds an appointment at Hátras, R.

Andóh, Myrzá Ghafúr Bég a Moghol (Persian or Tatar) by origin, was a soldier by profession, and resided at Dilly, D, H.

A'là, Myr 'alyy of Dilly a son of the late Myr Wiláyat Allah Khán, he was in the service of Shujá' aldawlah of Oudh and C saw him during the Nawáb's wars with the English.

Anjám, Nawáb 'umdat almulk Amyr Khán held a high office under Mo*h*ammad-sháh. Qáyim was much attached to him; he was murdered in 1159 and left Persian and Rékhtah poems, A, B, G, H. He was a descendant of Ni'mat Allah Walyy and composed chiefly logogriphs, T.

Anwár, Mo*h*ammad Mawlà of the Deccan. H says that he has not been able to obtain any information regarding him, from D it would appear that he was his contemporary.

Anwar, Gholám 'alyy was of Kálpy, C.

Anwar, Áftáb Ráy was a writer in a public office, D.

Anwar, Walyy Mo*h*ammad Khán a Shaykh-zádah of Dilly, his ancestors were Dáróghahs of the imperial court of justice (of Dilly), he writes Persian and Rékhtah poems, more particularly Ghazals, H.

'áqil, Ráy Sukh Ráy of the Panjáb served in the army, composed a few verses and assisted Qáyim much in compiling his Tadzkirah.

'áqil, 'áqil-sháh led a roaming life, but was much at Dilly where he frequently visited E. According to H he was a soldier, but I suppose that سپاهي is a mistake for سياحى.

'aqydat of Burhánpúr, a contemporary of Nawáb A'tzam Khán, D.

Árám, Prém Náth a Khatry lived first at Dilly, but retired subsequently during the war to Bindrabun. He was a clever archer and penman. Left a Rékhtah Dywán of about 2000 verses and some Persian poetry. H speaks of him as if he had been alive in 1215.

Árám, Makhan Lál of the Káyet caste was a pupil of Inshá Allah Khán, H.

Árám, Khayr Allah of Sirdhánah an arrow-maker, was much in the Society of a son of Simroo who had the title of Tzafaryáb Khán and the takhalluç of Çá*h*ib. Árám died of cholera at an early age and previous to 1215.

'árif, Myr 'árif 'alyy of Amróhah lives since some time at Murádábád, he says that he is a pupil of Muç*h*afy, P.

'árif, Mo*h*ammad 'árif a Kashmyry born at Dilly (C and V call him Akbarábády, and say that he had a shop close to the Dilly-Dar-

wázah at Dilly). He was a tailor by profession and in poetry a pupil of Madhmún and Abrú. He died a short time ago, E. He was a contemporary of Myrú Myrzá, E who knew him says, that his Dywán was arranged after his death by one of his pupils.

'árif, Sháh *H*osayn a Darwysh, who lived at the shrine called Qadam Sharyf near Dilly, H.

Armán, Sháh 'alyy a son of Ja'far 'alyy *H*asrat of Lucnow, H. I have been told that he was Nátzir at Alwar and died there.

Armán, Nawáb Mojáhid-jang of Haydarábád, a pupil of Myr Asad 'alyy Khán, H, D.

Árzú, Siráj aldyn 'alyy Khán, see p. 133.

Asad, Asad Allah Khán usually called Myrzá Nawshá. His ancestors were of Samarqand, he was born at Dilly, H. This is the same poet who will be mentioned under the takhalluç of Ghálib. He is now, 1852, near sixty years of age. His Dywán has been printed. At present he writes only Persian verses. He is also the author of a Persian Inshá and of a Mathnawy in praise of 'alyy.

Asad, Lála Kyrat Singh, a Khatry of Dilly, was a skilful Mota-çaddiy (writer), he is the author of a short Persian Dywán.

Asad, Myr Amány, a pupil of Sawdá, resided first at Dilly, after the death of his patron Nawáb Afdhal Khán he went to Lucnow, and was murdered on the road at an age of about fifty. He left a thick Dywán and several Mathnawies among them one on the Pack of cards گنجیفه E, H.

Asad, Myr Asad 'alyy of Dilly a pupil of Sawdá lives now in Bengal, V.

As'ad Myrzá As'ad-bakht a son of A*h*san-bakht and a grandson of Sháh 'álam. It seems that he was alive in 1121, K.

'asas, Shaykh Badr aldyn of Sikandrah (about forty miles east of Dilly) is the Kotwál of that village, D, H.

Ashfáq, Shaykh Sarferáz 'alyy of Bareilly is a pupil of Myrzá Khány Nawázish *H*osayn, D.

'áshiq, Mahdiy 'alyy Khán (P spells Mahd 'alyy Khán) was of a noble family of Dilly, having been the grandson of Nawáb 'alyy Mardán Khán. He used to hold for about ten years every Friday poetical assemblies in his house, at which all poets of Dilly were present, and among them H and D. He died two years ago, H. He died four years ago, K. 'áshiq is a most fertile poet having

written three Urdú Dywáns, two Persian Dywáns, a Yúsof ó Zalykhá, a *H*ámlahë *H*áydary in Urdú, a Majnún ó Laylá, and a Khosraw ó Shyryn, and an Urdú Mathnawy in which he describes Lucnow, and other poems. He is also the author of a Tadzkirah of some poets who attended his Moshá'arah, he left in all near 200,000 verses. He had begun to translate the Sháh-námah into Urdú verses, but died before he had completed it.

'áshiq, Myr Ya*h*yà familiarly called 'áshiq 'alyy Khán is a poet of the Deccan B, C, V. In D a poet of this takhalluç is mentioned of whom it is said that he is of *H*aydarábád.

'áshiq, 'alyy A'tzam Khán, a brother of Khwájah Mo*h*taram Khán *Moh*taram and a pupil of 'isq, V. He is alive, J. He was a friend of C and died shortly previous to 1195.

'áshiq, Myr Burhán aldyn, a pupil of Myr *H*asan, is a good artist, C, V, J.

'áshiq, Mo*h*ammad Khán of the Çúbah of Narwar, H, P.

'áshiq, Shaykh Nabyy-bakhsh of Agra, a son of Mo*h*ammad Çalá*h* and a pupil of Natzyr of Agra, P.

'áshiq, Mawlawy Jalál aldyn was a man of learning, who wrote sometimes poetry, D, H.

'áshiq, Rájah Kalyán Sing Tahawwur-jang, Nátzim of the Çúbah Behár, a son of Rájah Shitáb Ráy, wrote Persian and Urdú poetry, H. He left a Persian Dywán, J.

'áshiq, Bhólá Náth of Dilly, a son of Lálah Gópy Náth Punḍit, was Treasurer of Nawáb A'tzam aldawlah Myr Mo*h*ammad Khán and a friend of D, he composed Persian and Urdú poetry.

'áshiq, Rám Singh, a Khatry of Dilly, was acquainted with D and left a Dywán. He died some time ago, H.

'áshiq, Munshiy 'ajáyib Ráy, C.

'áshiqy, Aghá *H*osayn Quly-Khán, a son of Aghá 'alyy Khán, his ancestors came from Khorásán, he was born at Patna, it is said that he now, 1252, resides at Lucnow, he is the author of the نشتر عشق in Persian, but as he does not know Arabic he fell into many errors, P

Ashk, is a poet of Rámpúr of Afghán descent, H, D.

Ashky, Myr Wárith 'alyy a son of Sháh Kalb 'alyy of Patna a pupil of V.

Ashky, Myrzá Gholám Mo*h*yy aldyn, R.

Ashná, Myr Zayn al'ábidyn is mentioned by B as a contemporary ;

K adds that he was usually called Myr Nawáb, and that he was a son of the *H*akym Açla*h* aldyn Khán, who was equally a distinguished man and knew Á*r*zú.

Á*sh*ná, Myrzá Juggan, a son of Ra*h*mat Allah Khán, was a contemporary of D.

Á*sh*ná, Mahá Sing a Khatry, writes Persian and Rékhtah poetry, H. He resides at Dilly, D.

Ashraf a contemporary of Walyy, D. A contemporary of Á*b*rú, C.

Ashraf, Mo*h*ammad Ashraf. D says that he is of the neighbourhood of Lucnow and writes good poetry. V says that he formerly resided at Murshidábád, and was in the service of John Bristow, and that he did not know what had now become of him. C who quotes the same verse of him as D, and V says that a poem called سرنامه is ascribed to him.

Ashraf, Mo*h*ammad Ashraf, a son of Imám aldyn of Kándhelah in the district of Saháranpúr, is a well educated young man of about thirty years of age, J.

Ashraf, *H*áfitz Gholám Ashraf of Dilly used sometimes the takhalluç of *H*áfitz, he was a good musician and wrote Persian and Hindustány verses. He was a friend of K and a young man in 1221, and is probably identical with Ashraf Khán son of *H*akym Sharyf Khan 'álamsháhy of Dilly mentioned by T.

Ashúb, Myr Imdád 'alyy Khán, a son of Myr Rawshan 'alyy Khán Forógh of Dilly, a pupil of Mamnún, P.

Á*sh*uftah, 'atzym aldyn Khán, his sobriquet is Bahóry Khán, he is a soldier by profession, E. He was of Patan origin and a pupil of Máyil. He used to attend the Mashá'arahs of Mahdiy 'alyy Khán, but subsequently he became a Chishty ascetic and gave up composing poetry. He gained his livelihood by commerce, H. It would appear from T that he was alive in 1221.

Á*sh*uftah, *H*akym Myrzá Ridhá Quly Khán was a physician and a son of the physician Mo*h*ammad Shafy' Khán, some say he was of Agra and others say of Lucnow. He was in 1215, in Calcutta, G, H.

Á*sh*uftah, Sayyid Monawwar 'alyy, a native of Dilly, a clever physician, P. I believe he is alive and resides at Meerut.

'askar 'alyy Khán was of Murshidábád, V.

'askary, Myrzá Mo*h*ammad 'askary a Moghol (i. e. of Persian or Tatar origin) of Patna, D. A pupil of Qudrat Allah, H.

Asyr, Balthasar, a half-caste, is a friend of Tzafar-yáb Khán (this was the title of Soomroo's son). His poems are corrected by Mo*h*ammad Naçyr aldyn Naçyr, D, H.

Asyr, Myr Gulzár 'alyy is now abont forty-five years of age, R.

Asyr, R mentions, besides the above, two other Asyrs (No. 56 and 66) but says that he knows nothing respecting them.

'a*t*á, Khwájah 'a*t*á (Mo*h*ammad 'a*t*á Allah, D.) flourished under 'álamgyr and was a man of bad character, A, J, K.

Aṭal اثل Myr 'abd al-Jalyl, a Sayyid of Belgrám, was a descendant of Abú-l-faraj Wási*t*y D, K. According to P and R he was of Dilly. Though a great scholar, his Rékhtah verses are humoristic and in the style of Myrzá Zetely. He was a contemporary of Mo*h*ammad 'a*t*á and is the author of Persian and Arabic Qaçydahs; in Persian he has the takhalluç of Wásity.

Athár, *H*osayn 'alyy Khán is a pupil of Imám-baksh Násikh, H, P.

Athar, Sayyid Mohammad Myr of Dilly a son of Naçr aldyn and a brother of Khwájah Myr Dard, he was a pious man and given to Çúfism. He left a small Dywán and a Mathnawy. K says he died many years ago, V.

Athym, Mo*h*ammad 'alyy of Górakpúr, R.

Á*t*himy, Sayyid Burhán aldyn of Dilly composed chiefly Marthiyahs, V.

Á*t*ish, Myrzá Gholám *H*osayn b. Myrzá Karym Allah Bég a pupil of Tapish is the author of a treatise on Prosody and of one on rhyme. He is now at Murshidábád, V.

Sháh Mo*h*ammad A'tzam of Sandhélah was first a soldier, but lead subsequently a retired life at Murádábád. He composed Persian and Rékhtah poetry, but did not commit it to paper.

A'tzam, Mo*h*ammad A'tzam, son of a druggist of Lucnow, had an appointment at the court of Á*ç*af aldawlah, C. He died young, V.

A'tzam, A'tzam Khán of Afghán origin resides at Dilly and is a pupil of Sháh Mo*h*ammad Naçyr, H, D.

A'tzam, Myr A'tzam 'alyy is a young man and resides at Lucnow, he is a pupil of Naçyr and has visited Dilly, D.

A'tzam, Myrzá A'tzam 'alyy Bég held an appointment at Ilahábád and is about sixty years of age. He is a pupil of Á*t*ish, R. He resides now, 1853, at Agra.

A'tzam, Munshiy A'tzam 'alyy teacher of Persian in the College

of Agra, R. He is very old and resides now, 1853, at Agra, he has made a free translation of the Sikandernámah into Urdú verses, and also a Mathnawy in the style of that of Jalál aldyn Rúmy.

A'tzam, A'tzam 'alyy Khán a son of Sayyid Qalandar 'alyy is an old poet, H, D.

Atzfáry, Mo*h*ammad Tzahyr aldyn Myrzá 'alyy-bakht familiarly called Myrzá Kalán Gurgány, N.

Atzhar, Gholám Mo*h*yy aldyn resided at Dilly and was a pupil of *H*osayn Sarwary and Myr Farzand 'alyy, he supported himself by teaching, H. According to D and K he was a son of Sarwary.

Atzhar, Khwájah Atzhar resided in old Dilly and was in the service of the late Nawáb 'imád almulk, who was then Wazyr, D. He died many years ago, H.

Atzhar, Myr Gholám 'alyy of Dilly, a pupil of the late Shams aldyn Faqyr *Maftún*, resided some time at Murshidábád, but as he was a conceited man and had a whimsical temper, he could not go on there, he went to Patna and died in 1192. He was a good Persian scholar, C, D, V.

'atzmat, Shaykh 'atzmat Allah was first a soldier and subsequently a teacher, D. In K. the takhalluç is spelled 'içmat.

'atzmat, Myr 'atzmat Allah Khán a son of Myr 'izzat Allah Khán *Jadzb* born at Bareilly travelled in Bokhárá, &c. and resides now at Dilly, P. I am told he died about 1842.

'atzym, Myrzá Zayn al-'ábidyn of Patna is a good poet, D.

'atzym was a young man in the army, M met him at Awnlah. V mentions Mo*h*ammad 'atzym and says that he was a pupil of Sawdá, and that he lived formerly at Farrokhábád and now at Dilly. It appears from C that he was at Dilly as early as 1195. He is evidently identical with Mo*h*ammad 'atzym *'atzym* who is mentioned by D and K, and who was familiarly called Sháh Jhúlan and was a very pious man and wrote ليلي و مجنون and other Rékhtah Mathnawies.

'atzym, Myrzá 'atzym Bég (E spells A'tzam Beg) a native of Dilly, his ancestors were of Kábul. E who knew him says, that he was a conceited young man. He was a pupil of Sháh *H*átim and Sawdá and was dead in 1221 and left a Dywán, K, D, H.

Awárah, Myr Mo*h*ammad Qásim a brother of Zayn al'ábidyn *Á'shná* and a brother-in-law of B.

Awbásh, Shaykh Amyr alzamán Bijnawry a Shaykh-zádah of Lucnow and a pupil of Muçhafy, E, D.

Awj, 'abd Allah of Sirdhánah near Myrath (Meerut), H.

Awlá, Myr Awlád 'alyy a Sayyid of Bárh, C, V.

Awliyá, Myr (Myrzá, J) Awliyá of Mohan near Lucnow, it is said he lives now in Bengal, V. He resides at Murshidábád, J.

'ayán, Sayyid Ghálib 'alyy Khán was one of the Sayyids of Gurdéz and a son of Sayyid 'ewadh Khán; he was for some time Náyib or vice-governor of Láhór under Myr Mannú and fought against Ahmad Khán Abdály, D, K.

'ayán is the takhalluç of a young man in the army, D.

'ayn, Shaykh Mo'yn aldyn, J.

'aysh, Myrzá Hosayn Ridháyiy (H spells Ridhá), a pupil of Myr Sóz, is a promising but conceited young man, J, E. Resided at Lucnow, D, H.

'aysh, Myrzá Mohammad 'askary of Dilly, a son of Myrzá 'alyy Naqyy who was for some time Nawáb Hosayn Quly Khán's governor of Jahángyr-nagar (Dacca), 'aysh was a friend of C and resided mostly at Murshidábád where he held an appointment, C, G. He died in Bengal, V.

'aysh, Amyr Khán of Dilly has lately taken to writing poetry, D.

'ayshy, Tálib 'alyy b. 'alyy-bakhsh Khán resides at Lucnow and is a pupil of Muçhafy and Myrzá Qatyl, he wrote 10,000 verses in Urdú and 16,000 in Persian, besides several Mathnawies, D, H. 'ayshy occurs also in V and it is said that he had written a Mathnawy, but his name is not mentioned.

'ayyásh, Khayály Rám of Dilly a pupil of Naçyr aldyn *Naçyr*, D. Was alive in 1221, K.

'ayyásh, Gholám Jylány Khán ('abd al-Qádir is meant by Jylány) familiarly called Myr Bakhshú or Myán Bakhshú, son of Nawáb Gháziy aldyn Khán 'imád almulk, D and K who knew him.

'ayyásh, Myrzá 'abbás 'alyy Bég of Moghol (Persian or Tatar) origin is a poet of the Deccan, D. In H the takhalluç is spelled 'abbás.

'ayyásh, Myr Ya'qúb of Lucnow writes chiefly Marthiyahs, P.

Ázád, Mohammad Fádhil a poet of the Deccan, led the life of an ascetic, B. Garcin de Tassy says that he left a Mathnawy called *Tzafar-námah* on the victories of Mohammad Hanyf.

Ázád, Myr Faqyr Allah (Faqr Allah, V) an ancient poet, his poems

are in the mouth of the people, D, P. He was of *H*aydarábád, and V had heard that he had visited Dilly with Firáqy Dakhany.

Ázád, Khwájah Zayn al'ábidyn flourished under Mo*h*ammad Sháh, V.

Ázád, Myr Motzaffar 'alyy (Tzafar 'alyy, K) of Dilly. 'alyy Ibráhym came often in contact with him at Murshidábád. Garcin de Tassy ascribes to him a work on amulets. If he has no other authority than C for doing so, he read راقم جفر instead of راقم حقیر میر مذکور را دید—"I have frequently seen the said Myr." He died in Bengal, V.

Ázád, Shaykh Amyr aldyn of Bareilly a pupil of Gholám 'alyy 'ishrat; D, P. Ázád, Shaykh Asad Allah, R.

Ázádah (Ázád, R), Rám Singh was blind. He used to visit the Moshá'arahs of Mahdiy 'alyy Khán, and made Rékhtah and Persian verses, H. He died on his way to Láhór, D.

Ázurdah, Mawlawy Çadr aldyn Principal Çadr Amyn at Dilly, P. He is now, 1853, upwards of seventy years of age. In the biography of Sawdá P says that Çadr aldyn has written a short Tadzkirah of Urdú poets, though the author of this catalogue is intimately acquainted with him he has never seen it.

'azyz, Sháh 'azyz Allah was a sublime poet, B.

'azyz, Mo*h*ammad 'alyy of Dilly a descendant of Shaykh Salym Chishty is a teacher, D.

'azyz, Bhikáry Lál a Sry Básath Káyeth and a pupil of Myr *Dard* was born at Dilly, his family was of Jawnpúr (Jódhpúr, D), formerly he was in the service of the emperor. He writes very elegant prose, and it is said that he resides at Iláhábád D, H. In V his name is spelled Bhikáry Dás.

'azyz, Mawlawy 'azyz Allah a son of Mollá Mobárak and a descendant of Wa*h*yd aldyn Chillah left a Persian Dywán and composed occasionally Rékhtah verses, J.

'azyz, Shyú Náth of Dilly, P.

'azyz, Simbhú Náth is a Mahájan or merchant of Dilly, D.

'azyz Allah of the Deccan, J. H.

Babar was a contemporary of Ábrú, D.

Babar 'alyy, Babar 'alyy Sháh of Dilly a disciple of Myr Mo*h*ammady is alive. On the 13th and 29th of every month a party of singers assemble, in his house, and many people are present, D, K.

Bahádur, Rájah Bény Bahádur a Rájah of Béhar, H. He is the father of Parwánah, P.

Bahádur, Rájah Rám Panḍit is a brother of Rájah Daya Rám Panḍit, D. He used also to write in the dialect of ladies, K.

Bahádur, Bahádur Singh a Káyeth of Dilly is a pupil of *H*átim, some time ago he has gone to Bareilly, D.

Myr Bahádur 'alyy of Dilly a soldier by profession, I have heard, says J, that he has lately been killed. He was rather an admirer of poetry than a poet.

Bahár, Ṭék Chand of Dilly, a friend of B, is the author of several works, among which B mentions the Persian Dictionary called بهار عجم in which he points out several errors of Árzú and other Lexicons, and the ابطال ضرورت. C says that he travelled in Persia, it seems that he was dead when C wrote.

Bahjat, Mawlawy 'abd al-Majyd studied at Dilly and possessed considerable learning, D. He was a pupil of Mawlawy Mo*h*ammad *Bismil*, K. Ba*h*r, I know nothing regarding him, says P.

Bakhshy, *H*osayn-bakhsh of Agra is a merchant by profession, D.

Bálá, Ra*h*m Rasúl of Náréṛah, his ancestors were of Belgrám and descended from Sháh Barakát, D.

Balygh, Mawlawy *H*ájy Qudrat Allah of O'ldhan اولدهن in the Dúáb, a fertile Persian and Urdú poet, D.

Banjhyá or Banjhy flourished under Mo*h*ammad Sháh, he was a Mokhannas but a good poet, D. In C he is called Sháh Banjhyah. It is not certain whether he was a Hindú or a Musalmán, K.

Baqá, Shaykh Mo*h*ammad Baqá Allah Khán a son of the calligraph *H*áfitz Lu*t*f Allah of Agra resides at Lucnow and is a pupil of Makyn, C. Had formerly the takhalluç of Ghamyn and wrote also Persian poetry, E was a friend of his, and according to his statement he was alive in 1209 and resided at Lucnow. V too says that he was alive when he wrote, but according to G he died in 1206.

Báqir, Myr Báqir 'alyy of Sámánóh resides at Dilly and is a brother of Myr Farzand 'alyy, he writes chiefly Marthiyahs, K.

Barakat, Barakát Allah Khán resides at Kotánah and has a pension from Zéb alnisá Bégam, he writes chiefly Persian verses, D.

Barakat, Sayyid Barakat 'alyy Khán of Khayrábád is a most amiable and talented man, D. Was appointed by General Ochterlony as Mokhtár of the Rájah of Patyálah, P, K.

Barq, Qádhiy Mo*h*ammad Najm aldyn, R.

Barq, Myrzá Khodá-bakhsh Bahádur is a prince of the house of Dilly, Naçyr corrects his verses, D.

Barq, Bhagwán Dat of Lucnow called himself a pupil of Naçyr, D.

Barq, Myán Sháh Jyú جیو (Myán Sháh Jy, K) a pupil of Gholám Hamdány *Muçhafy*.

Bashyr, Myr Bashárat 'alyy went from Dilly to Lucnow and became the pupil of Mamnún, E. Died at Murshidábád, D. Others say he died on the road back to Dilly.

Bashyr, Sayyid Mo*h*ammad 'alyy was police Dáróghah at Coel and died in 1263. His father Qádir-baksh was a great Çúfy, he was of Dilly, but resided for some time at Salawn in Oudh, R.

Basy*t*, Lálah Anand Sarúp is Ta*h*çyldár at or near Benáres, R.

Bayán, Khwájah A*h*san Allah is a native of Agra and a pupil of Myrzá Matzhar, A, B, J. He resided at Dilly and left a Dywán, C. He went some time ago to the Deccan where he holds an appointment, E, G. According to D, K, and T his name is A*h*san aldyn Khán, and he was originally a Kashmyrian but born at Dilly. He is now at *H*aydarábád, where he holds an appointment and is the author of a Mathnawy called جنگ نامه, D. He was a pupil of K who calls his Mathnawy چپك نامه.

Bazzáz, *H*osayn-bakhsh is a shop-keeper of Agra, P.

Bé-bák, Myr Najaf 'alyy a Músawy Sayyid of Arabia is originally a native of Coel, but resides since nine years at Dilly, E. He was a good physician, P.

Bé-chárah, M and J who mention him do not know his name. He was a poet of the Panjáb, D, H.

Bé-dár, Munshiy Besáwan Lál a pupil of Matzhar died at an advanced age at Patna and left a Persian Dywán, V.

Bé-dár, Myán (Myr C, Shaykh K) Mo*h*ammady, A. He was a friend of Myr Dard and left a Dywán, C. In V are two poets of this takhalluç and nearly the same name, one is Myr Mo*h*ammady of Dilly a pupil of Dard, and the other Mo*h*ammady-sháh a disciple مرید* of Fakhr aldyn, he resided at Agra and died in 1212 and left a Persian and Urdú Dywán. Besides these two, V has a third Bé-dár whose name is Myr Mo*h*ammad 'alyy, it appears however from E who knew him, that he is identical with Myr Mo*h*ammady, and perhaps also with Myán Mo*h*ammady. He resid-

* I translate Muryd invariably by disciple.

ed before he went to Agra in the 'arab-saráy near Dilly. D gives the following account of him, Sháh Mo*h*ammady of Agra wrote Urdú and Persian poetry, in Persian he was a pupil of Mortadhá Quly Khán Firáq who was a native of Persia, and in Urdú he was a pupil of Myr Dard and *H*átim, for some time he lived in the 'arab-saráy, but subsequently he returned to his native town and died there. In Çúfism he was a disciple of Fakhr aldyn. In B and T he has equally the name of Myr Mo*h*ammad 'alyy.

Bé-dár, Gholám *H*aydar born at Dilly brought up at Lucnow, D.

Bé-dil (By-dil), Myrzá 'abd al-Qádir has written a Persian Dywán of 50,000 and several Mathnawies. Was when young in the service of Prince Mo*h*ammad A'tzam Sháh, subsequently he lived in retirement, he wrote only very few Rékhtah verses, M.

Bé-dil, Khwájah Gholám *H*osayn a pupil of *H*afitz 'abd al-Ra*h*mán Khán *Ihsán*, R.

Bé-hósh, Shaykh Dydár-bakhsh of Agra is a schoolmaster, D.

Bé-hósh, Myr 'abd al-Rashyd of Shikárpúr where he is a teacher, D.

Bé-ján, Shyú Singh a Khatry of Dilly is strong in the various kinds of divination, D. He died two years ago, K.

Bé-ján, Zóráwar Khán of Kól (Coel), H.

Bé-ján, 'azyz Khán a Rohélá, E met him at Á'wnlá.

Bé-kal, Sayyid 'abd al-Wahháb is of Dawlatábád and a pupil of 'uzlat, B. He was acquainted with C who met him at Murshidábád.

Bé-kas, Myrzá Mo*h*ammad resides at Patna, his ancestors were of Persia, he has written a very good Persian Dywán, D.

Bé-kas, Myr Imám-bakhsh of Dilly a poor man, was attached to the Mosque, which is not far from the Ajmyry Darwázah, D.

Bé-khabar, Mo*h*ammad Bég a Moghol of Khayrábád has lately taken to poetry, D.

Bé-khabar of Lucnow is a pupil of Núr alislám *Mantzar*, D.

Bé-khúd, Naráyan Dás a Mahájan (merchant) of Dilly, a pupil of Hidáyat and Thaná Allah Khán Firáq and a friend of D. According to H who has seen him, he was a pupil of Myr Dard, T informs us that he was Amyn in the Magistrate's Court at Meerut.

Bé-Khwáb, P and R do not know his name.

Bé-nawá of Sunám came to Dilly in the beginning of Mo*h*ammad Sháh's reign and described in a Mokhammas the riot of the shoemakers of Dilly, which took place at the Juma' masjid on account of the

murder of one of their number, which was committed by a rich jeweller of the name of Subkaran Dás, A, M. He was a pupil of *H*asrat, V.

Bé-nawá, Maqbúl-sháh of Dilly, a disciple of Rafy' aldyn (who is alive), leads the life of a Qalandar, he is a pupil of 'ishq, D.

Bé-qarár, Khwájah Kátzim a son of 'alyy A'tzam Khán is alive and Fidwy is his instructor, J. In D is a Myr Kátzim *H*osayn Bé-qarár of Dilly a pupil of Naçyr, and a cousin of Nawáb Sayf aldawlah Radhyy Khán Çalábat-jang and a Myrzá Kátzim *H*osayn Bé-qarár of Dilly equally a pupil of Naçyr, and like the preceding a contemporary of D. I suppose all these are one and the same man. As no order or arrangement is observed in D, it is not surprising that he should have entered the same name twice. H spells Myr Kátzim *H*asan and says he is a young man, and K calls him Myr Mamrú.

Bé-qayd, Sayyid Fadháyil 'alyy Khán of Dilly a son of Myr Mo*h*ammad 'alyy Khán was Çúbahdar of Thatah under Mo*h*ammad-sháh and left an erotic Mathnawy of about 500 verses, C.

Bé-rang, Diláwar Khán, a soldier by profession, died some years ago, B. He was a pupil of Yak-rang and had first the takhalluç of Ham-rang, V.

Bé-táb, Mo*h*ammad Ismá'yl a pupil of Yak-rang died young, previous to 1168 by a fall from his horse, A, B, V.

Bé-táb, Sháh Mo*h*ammad 'alym of Iláhábad a brother of Qádhiy Mofakhkhar and a learned man flourished under Sháh-'álam, C. In V is Sháh 'alym Allah Bé-táb, and it is said that he may possibly be identical with Myr Mo*h*ammad 'alym.

Bé-táb, Myr Mo*h*ammad 'alyy, J who mentions him says that he knows nothing of his life. He is probably identical with the preceding.

Bé-táb Mo*h*ammad 'alym ('alym aldyn, D) of Iláhábád has a very high opinion of his own poetical talents, and most young poets have their verses corrected by him, D, H. If he was alive when D and H wrote he cannot be identical with the Bé-táb of C.

Bé-táb, Myr Madan of Dilly was of a good family and held at Murshidábád under Siráj aldawlah the appointment of Bakhshy (Pay-master of the forces). He was killed in battle, V, J.

Bé-táb, Shaykh Khayr aldyn of Agra a pupil of Mujrim, D.

Bé-táb, Sayyid Kalb 'alyy of Patna, a son of Faydh 'alyy, a brother of Sháh Kamál 'alyy *Kamal*, he wastes his time in attempts to find the elixir of life, V.

Bé-táb, Khodá-wirdy Khán of Dilly a brother of Rangyn and a pupil of Mamnún is a soldier-like man, D. He was a friend of H.

Bé-táb, 'abbás 'alyy Khán of Rámpúr, a son of Nawáb 'abd al'alyy Khán lived long at Lucnow, but it is now some years that he resides at Dilly, D, P.

Bé-táb, Shaykh Walyy Allah is a teacher at Panypat, D.

Bé-táb, Myrzá Kallú Bahádur is a prince of Dilly, D.

Bé-táb, Séwak Rám is a fair poet, D.

Bé-táb, Bahádur Singh of Bareilly writes sometimes poetry, D.

Bé-táb, Santókh Ráy was a contempory of Qáyim, A, C.

Bhéd, Myr Myrán had the title of Sayyid Nawázish Khán, he was a son of the Persian Ambassador Sayyid Mortadhá Khán, D.

Birishtah, Myán Mosharraf (Myán Sharaf aldyn, K) of Dilly is a young man and a pupil of 'atzym aldyn Áshuftah, D.

Bismil, Sayyid Jabbár 'alyy of Chunár resided long at Patna, C met him in 1196 at Benáres. V spells the name of the birth-place of Bismil چنارہ, it seems not to be identical with Chunár which is known for its fortress. H speaks of him as if he was still living.

Bismil, A, M, B and C are unacquainted with his name or circumstances.

Bismil, Myrzá Bhuchchú Bég of Dilly a pupil of Sawdá was of Moghol (Persian or Tatar) origin and a soldier by profession; he left a good Dywán, D. Perhaps he is identical with the Bismil of A, M, B, C.

Bismil, Gadá 'alyy Bég resides at present at Faydhábád, and is the author of a Mathnawy called دینوک نامہ (the white ant book) C.

Bismil, Sydy *H*amyd b. Bilál Mo*h*ammad Khán of Patna is one of the Sydies (Negroes) of Monyr aldawlah, he probably resides now in Bengal, V.

Bismil, *H*áfitz *H*afytz Allah a schoolmaster at Dilly is a pupil of Naçyr, D.

Bismil, Mawlawy Mo*h*ammady, familiarly called Myán Çá*h*ib is a learned Mawlawy, that is to say he has read the usual Arabic school-books and has written a Persian and Urdú Dywán, and two or three small Urdú Mathnawies chiefly on questions of law, D. He translated the مشارق الانوار and the حبل متین and compiled a book on grammar *çarf* in tabular form and called it معارج التصریف. Besides this he wrote several elementary treatises for a boy of the name of Iláhy-bakhsh of whom he was very fond, K.

Bunyád, it is said that he is of Lucnow and a pupil of Muçhafy, D.

Bymár of Murádábád is a young man who has not much practice in writing poetry, he is mentioned by T who was his friend, and puts him into the chapter on Persian poets.

Çabá a pupil of Myr Dhiyá aldyn *Dhiyá* of Patna, D.

Çabá, Myrzá Rájah Shankar Náth a son of Myrzá Rájah Rám Náth *Dzarrah*, D says that he is his friend. He was a pupil of Myr Taqyy Myr, K.

Çabá, Lálah Kánjy Mal a Káyeth of Lucnow (of Fyrózábád P) his ancestors were of Fyrózábád (not far from Agra), he died at the age of twenty-five years, and left a short Dywán, E.

Çabáy of Aḥmadábád, M, J.

Çábir, Myrzá Çábir, R.

Çábir Sháh of Dilly was a contemporary of Moḥammad Sháh and a pupil of Fidwy, D. But, according to R, Myrzá Fidáy Bég Fidwy was his pupil.

Çabr, Myrzá Gholám Ḥosayn Bég (Ḥosayn Khán, R) a Kashmyry of Dilly is a son of Ḥakym Bú 'alyy Khán and a pupil of Myr 'izzat Allah *'ishq*, D.

Çabr, Myr Moḥammad 'alyy of Faydhábád composes chiefly Marthiyahs, C.

Çádiq, Myr Çádiq 'alyy is a son of the Fawjdár Khán (i. e. the elephant leader) of Sháh 'álam. Çádiq fills the same office under Salaymán-shikóh, E. He is a pupil of Inshá Allah Khán, H.

Çádiq, Myr Ja'far Khán of Dilly, a grandson of Myr Sayyid Moḥammad Qádiry who was a Saint and is buried near Dilly, Çádiq died in the east (Oudh) and left a work called بهارستان جعفري, C.

Çádiq, Myr Çádiq 'alyy Khán a young man of Patna holds an office in the medicine-shop of the king of Dilly, K.

Çádiq, Çádiq 'alyy Sháh familiarly called Ḥaydary resides at Farrokhábád, K.

Çádiq, Prince Myrzá Moḥammad is a relation (i. e. son-in-law) of Sháh 'álam, K.

Çafá, Mannú Lál a Káyeth of Lucnow and a pupil of Muçhafy.

Çafá, name not known, D. R mentions Mirzá Naththan *Çafá*.

Çafdar, Myr Çafdar 'alyy of Jaypúr (Súnypat, P, R) where he holds an appointment, K.

Çafdary Ḥaydarábády is an ancient poet, C.

Çafdary of Patna was a good Persian poet and a contemporary of Áçaf-jáh, he died at Dilly, J.

Çafdary, Myr Çádiq 'alyy, a son of Myr Qamar aldyn *Minnat* and a younger brother and pupil of Myr Nitzám aldyn Mamnún, is a young man, K, D. He was killed when young, P.

Çáfiy, Myr Matzhar 'alyy of Behár, a pupil of Myrzá Mo*h*ammad Fákhir Makyn, writes chiefly Persian poetry, J.

Çáfiy, Lálah Budh Sén used to earn his livelihood by instructing children and died shortly ago, R.

Çafyr, Ján Khán, R.

Çá*h*ib, a son of Somroo has the title of Motzaffar aldawlah Momtáz almulk Nawáb Tzafar-yáb Khán Bahádur Nuçrat-jang, holds sometimes assemblies of poets in his house, D. He was a pleasant man but a great scoundrel, K. He was a pupil of Khayraty Khán Dilsóz, P.

Çá*h*ib an ancient poet who left a Dywán, P.

Çá*h*ib, Amat al-Fá*t*imah Bégam familiarly called Çá*h*ibjy, P.

Çá*h*ib Qirán is a comical poet of Lucnow, V. Is the author of a very obscene Dywán, K, D. His name was Imám 'alyy Ridhawy and he was of Belgrám, T, P.

Çamad, Myán 'abd al-Çamad of *H*aydarábád a pupil of Faydh, R.

Çamçám, Amyr alomará Çamçám aldawlah is dead, B. He was familiarly called Khwájah Mo*h*ammad 'atzym and was an Amyr of Farrokhsiyar, C. Though he was apparently the Amyr alomará of Mo*h*ammad Sháh he was in reality his Wazyr, he fell in the war against Nádir Sháh, J.

Çáni', Nitzám aldyn A*h*mad of Belgrám resided chiefly at Murshidábád and Calcutta and died after 1195, he left a Persian Dywán, G, C.

Çawáb, Shaykh Mo*h*ammad Ashraf of Gháziypúr a pupil of Muçyb of Iláhábád is a young man, J.

Çayyád, Myrzá Gholám *H*asan is a pupil of Myr 'izzat Allah *'ishq*, D.

Champá was a servant woman of Nawáb *H*osám aldawlah, K.

Chandá, Máh-laqá a dancing woman at *H*aydarábád is very handsome and has written a Dywán which has been revised by Shér Mo*h*ammad Khán *Ymán*, D. Garcin de Tassy informs us that there is a copy of her Dywán in the East India House Library which she herself presented to Capt. Malcom on the 1st of October, 1799.

Chawgán, Bahár 'alyy Sháh of Dilly, D.

Chawgán of the south (Deccan) is a good poet, D.

Çidq, Mo*h*ammad Çiddyq of *H*aydarábád, a pupil of Myán Faydh, R.

Çon'at (in one copy of B is Çifat), Moghol Khán (Moghol Ján, V) is a relation of the Nawáb Nitzám almulk Áçaf-jáh B, J.

Çon'at, Karym aldyn (Myán Karym Allah, R,) of Murádábád is a goldsmith, P.

Dágh of *H*aydarábád a pupil of Faydh, R.

Dágh, Myr Mahdiy (Myr Mo*h*ammady, R) had first the takhalluç of Áh, he was a son of Myr Sóz and died young, E.

Dáná, (Myr, D) Fadhl 'alyy of Dilly usually called Sháh Dáná is a pupil of Madhmún he is (or was) in the service of the emperor A, B. Subsequently he entered the service of Siráj aldawlah of Bengal, now, 1194, he has retired from employment, C. He left a Dywán but it seems to be lost, D.

Dárá, Myrzá Dárá-bakht a Royal prince of Dilly has a great predilection for poetry, D.

Dard, Khwájah Mo*h*ammad Myr of Dilly, a son of Khwájah Náçir who is one of the greatest Shaykhs (Saints) of our age. Dard is the greatest poet of the age, he was formerly in the army, but he has given up that profession on the advice of his father and he now leads the life of a Devotee. Besides a Dywán he has written a treatise on Çúfism called رسالۂ واردات, A, B. When during the fall of Dilly everybody fled from that city, Dard remained in poverty contented with his lot, he died in 1202, G. He died in 1196, M. He died last year, E. He died on Thursday, the 24th of Çafar, 1199, P. He also left a Persian Dywán, K. The takhalluç of Dard's father was 'andalyb, P. Dard's father was familiarly called Sháh Gulshan and is the author of the نالۂ عندلیب, Dard died in 1195, the following is a chronogram on his death خواجہ میر مرگئی موجود another chronogram made by Hidáyat Allah is حیف دنیا سے سدھارا وہ خدا کامحبوب (this gives 1199), T. Other biographers say that he was a disciple of Sháh Gulshan meaning Shaykh Sa'd Allah.

Dard, (Sayyid, K) Karam Allah Khán is a nephew of Nawáb Amyr Khán *Anjám*, A, B. Fell in battle against the Mahrattas under A*h*mad Sháh, C.

Dardmand, Karym Allah Khán a relation of 'umdat almulk flou-

rished under Sháh 'álam, P. It appears to me that this poet is identical with the following.

Dardmand, (Myr, D) Moḥammad Fakyh a pupil of Matzhar has some time ago removed to Bengal, he is the author of a Saqiy-námah, B. His ancestors were of the Deccan and he was born there but brought up at Dilly, he died at Murshidábad in 1176 and left a good Persian Dywán, G. In H is, besides this, a Dardmand of the Deccan who has lately visited Dilly, but both are pupils of Matzhar and probably identical.

Darwysh, Sháh 'alyy of Dilly a pupil of Mamnún, his father was a Faqyr and he follows the same profession, K.

Dáwúd, a pupil of 'uzlat, B. Myrzá Dáwúd Bég flourished under Moḥammad Sháh, C. J has two poets of this takhalluç, the name of the one who is the pupil of 'uzlat is Dáwúd Bég, he does not mention the name of the other, but he says of him that he *is* at Dilly.

Dáyim, Dáyim 'alyy was at Calcutta and is mentioned by Bény Naráyan.

Dhab*t*, Myr *H*asan Sháh is a poet of Lucnow, K.

Dháḥik, Myr Gholám *H*osayn, the father of Myr *H*asan is a humoristic poet and resides now, 1196, at Faydhábád, C, J. It seems that he was dead when V wrote.

Dhamyr, Hidayát 'alyy Khán of Dilly, had the title of Naçyr aldawlah Bakhshy almulk Asad-jang Bahádur, he went to Patna and died at Hosaynábád, C, V.

Dhamyr, Nadzyr aldyn was an excessively avaricious man and given to opium eating, T.

Dhamyr, Shaykh Madáry of Agra, a pupil of Moḥammad Walyy Naçyr and of Bé-dár, K.

Dhamyr, Gangá Dás, a Káyeth, resided at Dilly, he was in Rékhtah a pupil of Moḥammad Naçyr, and in Persian of Myrzá Moḥammad 'isq, K. He knows also Sanskrit, D. He died some time ago, H.

Dhamyr, Tákor Dás, J.

Dhaygham, Mawlawy Ghadhanfar 'alyy a son of Mawlawy *H*aydar 'alyy of Lucnow, R.

Dhiyá was an ancient poet of Aḥmadábád, D.

Dhiyá, Myrzá Dhiyá-bakht Bahádur is a son of the late Myrzá Farkhundah-bakht, K, H.

Dhiyá, Myr (Myán, J) Dhiyá aldyn of Dilly was a contemporary of

Sawdá, when he went to Lucnow he had many pupils. In 1196 he came to Patna, C, G. He spent the evening of his life at Murshidábád and left a Dywán, G. About forty years ago he settled at Patna and he died there, V. T mentions besides this another Dhiyá aldyn who was given to love and drinking.

Dhiyá, a poetess, H.

Dhiyá, Shaykh Walyy Allah of Dilly, R.

Dil, Shaykh Mo*h*ammad 'ábid of Patna is a brother of Jóshish, G. He was a friend of C and sent him extracts from his Dywán, which according to J had about 2000 verses. V says he died at Patna and left a treatise on Rékhtah Metric called عروض الهندي (the awkwardness of the use of the article with Hindy, leads me to suppose that the title is a chronogram for 1174.)

Dil, Sháh Fat*h* Mo*h*ammad, a physician, was a contemporary of Ábrú, and a grandson of the Saint Mo*h*ammad of Gwályár, C. He was a native of Agra, but resided at Faydhábád, V.

Dil, Nawáb 'imád almulk, a grandson of Nitzám almulk has every good quality which man can possess, J.

Dil, Gholám Moçtafà Khán of Dilly, a son of Gholám Mo*h*yy aldyn Khán, D. He is dead, H.

Dil, Mawlawy Shams aldyn of Dilly is a pious man, D, K. From P it would appear that he was dead in 1250.

Dil, Bény Prashád, a Káyeth is of Patna, K. In D his name is Déby Prashád, and it is said that he is a young man. In H is a Déby Prashád *Dil* of Dilly, and one of Murshidábád. P mentions only Déby Prashád *Dil* of Murshidábád.

Dil, Mádhorám of Farrokhábád is of the Banian caste called Aggarwálah, V.

Dil, Ázád Khán has lately been converted to the Islám, H, D.

Dil, Zóráwar Khán, a Káyeth of Dilly, it is said that he has lately embraced the Islám, D. He is of Coel, and is author of a large Dywán, and several Mathnawies, P who knows his son.

Dilér, Sháh Dilér of Patna, was a studious and pious young man, K.

Dilér, Chhóṭy Bégam, R.

Dilgyr, Myr *H*imáyat Allah Khán, a son of 'álam Khán, is skilled in Ramal and astrology, P.

Dil-khósh, Kúnwar Bahádur Singh, a Khatry of Dilly, is a grandson of Khósh-*h*ál Ráy who used to compose chiefly Hindee Rágs,

Dóhráhs &c., and flourished under Mo*h*ammad Sháh, Dil-khósh is far inferior to his grandfather, D, H.

Dil-sóz, Khayraty Khán, an Afghán by origin, a pupil of Firáq was in the Society of Somroo's son, it is not known where he now is, K. It is said that he died at Jaypúr, P. He was of Tapal two stages from 'alyy-gaṛh, R. His father was in the society of Simroo's son. Dil-sóz was formerly a great drunkard but of late he has reformed, T.

Dirégh, Myr Zayn al'ábidyn of Dilly, is a pupil of Naçyr, D.

Dorakhshán, Mangú Bég (Myrzá Mangú, V) flourished under Sháh-'álam, it is said he died at Faydhábád, C.

Dóst, Dóst Mo*h*ammad of Sikandarábád was a *H*áfitz and lost his eye-sight in his youth. He left a Persian Dywán, H. He was a pupil of Mu'jiz, T.

Dóst, Gholám Mo*h*ammad familiary called Khalyfah Gholám A*h*mad of the Behár, C saw him at Murshidábád. He translated the Baháre Dánish into Rékhtah verses and called it اظہار دانش. V does not know what has become of him.

Dúlhan Bégam, Nawáb Bahú a wife of A*ç*af aldawlah was a lady of great energy P. See Jány.

Dydár 'alyy Sháh, D. He may possibly be the author of the Dakhny Mathnawy, which has the title of قصۂ ماہ منور و شمشاد بانو, and of which Garcin de Tassy has a copy. It is a volume of 22 pages small folio.

Dywánah, Gúrú-bakhsh Ráy, J says that he never met him or found him mentioned in any Tadzkirah, but that he had heard that he is of Dilly, and resides at Murshidábád.

Dywánah, Ráy Sarab Sukh a relation of Rájah Mahá Naráyan wrote two Persian Dywáns of more than 10,000 verses, and most poets of Lucnow were his pupils, he died in 1206, P.

Dywánah, Myrzá Mo*h*ammad 'alyy Khán of Benares held an appointment under the British Government, he met P.

Dzahyn, Myr Mo*h*ammad Mosta'idd was a friend of B and died young. According to J and C who quote B as their authority, his takhalluç was Dzihn.

Dzahyn, Jay Sukh Ráy of Dilly had formerly the takhalluç of Khayál he writes elegant prose and poetry both in Persian and Urdú, D.

Dzákir, Sayyid *H*osayn-dóst of Murádábád, C.

Dzákir, Myrzá Fadhl 'alyy an accomplished man, his ancestors were of Afghánistán, he resides now at Patna, J.

Dzákir, Myrzá Aḥmad Bég of Dilly is a pupil of Rostam Bég, D, H.

Dzaqyy, Moḥammad Dzaqyy a son of Moḥammad Taqyy *Taqyy* is a studious young man, *Ḥáfitz* 'abd al-Rahmán Iḥsán corrects his verses, K.

Dzaqyy, Ja'far 'alyy Khán held formerly a high office under the crown and the rank of five thousand, but now he is in great distress, B. He is dead and left a Mathnawy, C. The Mathnawy which he composed by order of Moḥammad Sháh is very celebrated, J.

Dzaqyy, Shaykh Mahdiy 'alyy of Murádábád was for some time revenue collector of Saháranpúr, he is a well-informed man, and is author of a Dywán, P.

Dzarrah, Myrzá Rájah Rám Náth, was in the service of the emperor and conformed in making ta'ziyahs, &c. to the habits of the Musalmáns, he chose the takhalluç of Dzarrah, Atom or Dust, in reference to Áftáb, the takhalluç of his patron Sháh 'álam II. K.

Dzarrah, Lála Jannaty Dás (Juṭhy Dás, K) is of Jahánábád, he is a teacher and his poems have a mystical tendency, D, K.

Dzawq, Shaykh Moḥammad Ibráhym of Dilly a young poet is a pupil of Shawq, H. He is called the Kháqány of India, and is by far the best poet of Dilly, though he has now written poetry these thirty years he has not yet collected it into a Dywán, P. He is now, 1853, alive, and the author of the Dywán ascribed to the king of Dilly whose takhalluç is Tzafar.

Dzawq, Munshiy Á́sá Rám of Patna a pupil of Myrzá Fidwy, J.

Dzawqá, Dzawqá Sháh a Darwysh of Banáres, H. He went to Meerut, P.

Dzawqy, Dzawqy Rám of Murádábád is a pupil of Dzaqyy, he composes chiefly poems on the occasion of the Holee, P.

Dzawqy Sháh, a Darwysh resides at Lucnow, J, H. It would appear from K that he was dead in 1221.

Dzikr of Dilly is only fourteen years old, V.

Dzikr, Myr *H*osayn of Murádábád, V.

Dzoká, Dzoká Allah Khán of Lucnow, a descendant (or son) of the Nawáb Maḥabbat Khán b. *Ḥáfitz* Raḥmat Khán, P.

Faççád, a barber of Dilly and a pupil of Myán Naçyr, D.

Façyḥ, Myrzá Ja'far 'alyy a pupil of Násikh, P. He composes chiefly Marthiyahs, T.

Fádhil, Fádhil Sháh of Dilly. Was a friend of R and died shortly before he wrote.

Fádhil, Moḥammad Fádhil of *H*aydarábád, a pupil of Faydh, R.

Fadhl, Myr Fadhl Mawlá Khán of Lucnow came to Dilly and composed a Qaçydah in praise of the emperor who conferred the title of Afdhal alsho'arâ upon him, D. He went to Calcutta and thence to Murshidábád and entered the service of the Nátzim; he died young, P.

Fadhl, Sháh Fadhly (Sháh Fadhl 'alyy, C) of the Deccan is a good poet, B. He was a contemporary of *A*brú, C.

Fadhly, Fadhl aldyn Khán (Afdhal aldyn Khán, C) of the Deccan A, J. He wrote a Mathnawy in the Dakhny dialect which has about 500 verses and is a Sarápá or description of a Prince, C. He was either a contemporary of *T*álib or flourished before him.

Fakhr, Myr Fakhr aldyn a son of Ashraf 'alyy Khán who is the author of a Tadzkirah of Persian poets, and a pupil of Sawdá, he resides now, 1196, at Lucnow, C. He was still alive when V wrote. See also Máhir which it seems is a second takhalluç of this poet.

Myrzá Fakhr aldyn *H*osayn Khán a friend of D.

Fakhry a pupil of Walyy and a very fertile poet, A.

Faqyr, Myr Shams aldyn wrote chiefly Persian verses, A. Travelled in the Deccan and made in 1170 the pilgrimage to Makkah, and was wrecked on his return to India; he left treatises on almost all sciences particularly on Prosody, Rhyme, Rhetoric, &c. his Persian poetry has been collected into a Dywán, C, G, K. According to Abú *T*álib's *Lobb alsiyar*, his death took place in 1181.

Faqyr, Mawlawy Faqyr Allah of Gúláwṭhy resided at Dilly, and supported himself by teaching, he was a pupil of Minnat; he is dead, K, D.

Faqyr, Mawlawy Faqyr Allah of Hápúr resides in his native town, D.

Faqyr, Myr Faqyr Allah of Dilly is particularly strong in Bhákhá poetry, but composes sometimes also Rékhtah poetry, K, D.

Farágh, Mawlawy Moḥammad Farágh was a pupil of Bismil and died young, K, D. Fara*h*, Myr Fara*h* 'alyy resides at Dilly, H.

Fara*h*, Fara*h*-bakhsh is a public woman of Azkáṭh, which is a place in the east (Oudh?) P.

Farhád, Myr Babar 'alyy (Shyr 'alyy, D) of Faydhábád a pupil of Myr *H*asan, D, P.

Far*h*at, Myr Amyr 'alyy is a pupil of Myr 'izzat Allah 'ishq and a soldier by profession, K. Went to Lucnow several years ago, P.

Far*h*at, Shaykh Far*h*at Allah, A. He was a son of Shaykh Asad Allah and was brought up at Dilly, went to Patna where he met C. He died in 1191 and left a Persian and a Rekhtáh Dywán, C, G, J. His ancestors were of Má-wará-lnahr, H.

Far*hat*, Far*h*at Allah was a man of some learning and many poets had their verses corrected by him, H.

Far*h*at, Myr Far*h*at 'alyy a pupil of Myr 'izzat Allah 'ishq is a talented young man, H.

Fárigh, Fárigh Sháh of Bareilly is a Çúfy, D. He resides at Shikárpúr, H, T.

Fárigh, Myr A*h*mad Khán is a son of Sarwar and a friend of P.

Fárigh, Lálah Mokand Singh, a Khatry who is a Musalmán at heart, he held formerly an appointment at Dilly, but now he is at Bareilly, he is a pupil of Shaykh Tzohúr aldyn *H*átim, K. He is a disciple of Fakhr aldyn and resides at Dilly, C, V. He has written a Dywán, D.

Farqy, an Imperial Prince is a pupil of Myrzá Abú Tzafar Bahádur, D.

Farrokh, Myr (Myrzá) Farrokh 'alyy of Eṭáwah served in the army, and composed chiefly Persian poetry, A, C. Resided at Lucnow, and was a friend of Myrzá Fadhl 'alyy Bég, J.

Faryád, Lálah Çá*h*ib Ráy of Lucnow where he resided in 1196, he is a son of Sendhy Mal a Káyeth and a pupil of Myr Sóz, he had formerly the takhalluç of Qorbán, C, V.

Myrzá Fat*h* 'alyy Khán Bahádur a son of Nawáb Faydh Allah Khán, D.

Faydh, Myr Faydh 'alyy of Dilly a son of Myr Mo*h*ammad Taqyy *Myr* resided at Lucnow in 1196, C. Was alive when V wrote. He was in the service of A'çaf aldawlah, H.

Faydh, Myr Faydh 'alyy is alive, P, R.

Faydh, *H*áfitz Shams aldyn of *H*aydarábád writes Persian and Rékhtah poetry, R.

Faydh, Panḍit Kripa Kishen is a Kashmyry of Lucnow, P.

Faydh, Myrzá 'alyy Ridhá Khán resides at Lucnow, D.

Fáyiz فائز, his name is not known, P.

Fayyádh, 'abd al-Razzáq resides at *H*aydarábád, K.

Fidá, Sayyid Imám aldyn of Dilly (Farydábád, T), a pupil of Mortadhá Quly Khán Firáq, came under Nawáb Wirdy Khán to Murshidábád and settled there, he showed his verses in 1184 (1196 ?) to C. He is a pupil of Hidáyat and a talented young man, V. He is very aged, T. He resides at Lucnow, D.

Fidá, Myrzá Fidá 'alyy Bég, Myrzá Fidwy corrects his verses, J.

Fidá, Myrzá Fidá *H*osayn Khán of Lucnow, familiarly called Áqá *H*osayn Khán, a son of Áqá Myrzá is about twenty-two years of age, and a pupil of Minnat and of E. It is said he is a pupil of Mamnún, K. He was a friend of D and has written a Dywán. He was a Moghol by birth, and his ancestors were without equal in the art of divination, H.

Fidá, Mawlawy Mo*h*ammad Ismá'yl who is called 'áqibat Ma*h*múd Khán ('áfiyat Khán, D) is a Kashmyry of Dilly, he is alive, K. He fills the office of Çadr Çodúr, H.

Fidá, Shaykh (Myr, D) 'abd al-Çamad of Farydábád (Dilly, P) has written a Dywán of Persian and Urdú poems, he is alive and resides in his native town, K, D.

Fidá, Panḍit Dayá Dhán, a Kashmyry of Dilly, is mostly present at the Moshá'arahs of the Maháráj*a*h, R.

Fidá, Gholám 'alyy Khán, H is unacquainted with his circumstances.

Fidá, Sayyid Mo*h*ammad 'alyy, familiarly called Fidá Sháh of Lóháry in the district of Saháranpúr, was first a soldier, subsequently he lived in retirement, D. He left Dilly eleven years ago and has probably died, P.

Fidá, Lachmy Rám Panḍit resided long at Dilly, but some years ago he went to Lucnow where he obtained an appointment and was sent to Bareilly, he is a pupil of Sawdá, K, D.

Fidwy, Myr Fadhl 'alyy of Dilly resided for some time in the East (Lucnow ?) and died at Murshidábád, K.

Fidwy, Mo*h*ammad Mo*h*sin (Sháh Mo*h*sin, K) a son of Myr Gholám 'alyy Moçtafá Khán a Sayyid of Láhór and a friend of Ábrú was rather a musician than a poet A, V. In the first year of Farroksiyar when sixteen years of age, he came to Dilly, E. He died about twenty years ago, K. He was a pupil of Nájiy, H.

Fidwy, Myrzá Mo*h*ammad of Dilly was familiarly called Myrzá

Bhuchchú, he was a good musician and resided for some years at Murshidábád. In 1194, he was at Patna and a disciple of Sháh Ghasyṭá, J, C, G, D. He died at Patna, V.

Fidwy of Láhór resides now at Dilly, J. He came to Farrokhábád to enter a poetical combat with Sawdá, but was defeated and returned to his home, C. It is said that he was the son of a grain-merchant, and embraced the Mo*h*ammadan faith. He was a pupil of Çábir 'alyy Sháh *Çábir*, and died at Murádábád at an age of upwards of fifty years. For some time he was in the service of Dhábi*t*ah Khán, and wrote at his request a يوسف و زليخا in Rékhtah, but did not complete it, E, H. His name was Myrzá Fidáy Bég. He was a Moghol and of the Shy'ah sect, but not the son of a baqqál as Muç*h*afy states. When young, he travelled in Persia and stayed four years at Ispahán. After he had left the service of Dhábitah Khán he went to Lucnow, where he obtained a place at the Court. He was murdered at Bareilly, T.

Fidwy, Samman Lál a Káyeth of Dilly is a son of Múl Chánd *Munshiy*, D.

Fidwy, Myrzá 'atzym Bég was a merchant, E, K, D. In H and P he has the takhalluç of Fidáyiy.

Figár, Myrzá Qo*t*ob 'alyy Bég, a plagiarist, died some time ago, K.

Figár, Myr *H*osayn of Dilly a grandson of Myr Faqyr Allah *Faqyr* is a pupil of Ghálib, P.

Fighán, Ashraf 'alyy (*H*ashmat 'alyy, E) Khán of Dilly a son of Myrzá 'alyy Khán Zankanah was Tutor in the family of A*h*mad Sháh, and had therefore the title of Tzaryf almulk Kókah Khán, after his death he went to Patná, A, B. His verses were corrected by 'alyy Quly Khán *Nadym*, he died at Patna in 1186 and left a Dywán containing about 2000 verses, C, G, J. He was a pupil of Umméd, D. He died in 1196, P. H says his title was Kókiltásh Khán.

Fighán, Myr Shams aldyn of Dilly is mentioned by Bény Naráyan *Jahán*.

Fikr, Myr A*h*mad 'alyy of Lucnow, H.

Firáq, Kayqobád-jang is a poet of the Deccan, K, D.

Firáq, Myán Thaná Allah of Dilly a nephew of Hidáyat is a pupil of Sawdá and Khwájah Myr Dard, C, D. He now resides at Dilly and practises medicine, V, E. Most poets of Dilly are his pupils, he

is alive, K. He died some years ago and left a Dywán, P. Hidáyat the uncle of Firáq was a pupil of Myr Dard, T.

Firáq, Myr Mortadhà Quly, an artillery officer, wrote chiefly Persian verses, he came to Murshidábád and settled there, he died in prison, into which he was cast by Rájah Shitáb Ráy because he could not account for some public money; he was a friend of Sawdá and of C. Left a Dywán, D.

Firáqy, Kúnwar Prém Kishór has visited repeatedly Lucnow, Benares and Calcutta, he writes Urdú and Persian poetry as well as Kabits and Dóhrás, he is a pupil of Árám, he is the author of several Persian Dywáns, K. D.

Firáqy, a poet of the Deccan a contemporary of Faqr Allah Ázád and of Walyy.

Fitrat, *H*akym Anys (in one place this name is spelled انيس and in another انيسي it may be an orthographical error of 'ysà) has the title of Khiradmand Khán and is of Jaypúr, but resides now at Bhurtpúr, R.

Fitrat see Músawy Khán, p. 109.

Forógh, Myr 'alyy Akbar a pupil of Myr Shams aldyn *Faqyr*, writes also Persian verses and is skilled in medicine and astrology, C, V.

Forógh, Myr Thaná aldyn *H*osayn Khán of *H*aydarábád, K.

Forógh, Myr Rawshan 'alyy Khán is a pupil of Mamnún, K.

Fotúwat, Myrzá Gholám *H*aydar of Dilly, D.

Frású, Captain François Akden فرسو اكدين (?) a son of Gobinet كوست (كوستين R) is a Frenchman and composes good verses, D. He was in the service of Bégam Samroo, P.

Furçat, Myrzá Alaf Bég of Iláhábád, his grandfather had emigrated from Persia to India, C. He was formerly a pupil of Myán Ma*h*zún and now he is a pupil of Jonún, J. He was still alive when V wrote, but was dead when Bény Naráyan wrote.

Furqat, 'atâ Allah Khán, his father was in the service of the Emperor, and he himself made in the service of the princes various journeys, at present he resides at Kálpy, K.

Ganná (or Kanná) Bégam, some say her takhalluç was Mantzar, she was a daughter of 'alyy Quly Khán Shash-angushty and a wife of imád almulk Gháziy aldyn Khán Bahádur, Sóz and Sawdá corrected her verses, she is dead, K. Minnat corrected her verses, P.

Ganchin was a poetess, V.

Garm, Myrzá *H*aydar 'alyy of Dilly a son of Niyáz 'alyy Bég is a pupil of E. Resided formerly at Lucnow, but lately he went to *H*aydarábád, D.

Gawhary Badáwny, E, D.

Ghadhanfar, Ghadhanfar 'alyy Khán familiarly called Myán Kallú, (Bény Naráyan spells غهدار) a great grandson of Gholám *H*osayn Kaṛóṛah is a young man, and a pupil of Jorät, E. Resides since some years at Lucnow, K.

Gháfil, Bakhtáwar Singh is a Káyeth of Murádábád, D.

Gháfil, Myr Mo*h*ammad (A*h*mad D, H,) 'alyy is a native of Benares, but his family is of the Deccan, he resides at Murshidábád and is a pupil of Sháh Qudrat Allah *Qudrat*, K, D.

Gháfil, Shaykh Mo*h*ammad Mas'úd Khán of Mohamm not far from Panypat, it is said that he is a clever man, D. He died some time ago, H.

Gháfil, Monawwar Khán an Afghán of Lucnow a pupil of Muç*h*afy, H.

Gháfil, Ráy Singh was a good accountant and letter-writer, D, H.

Gháfil, Lála Sundar Lál a son of the Bakhshy Sultán Singh and a brother of Shá'ir, knows many verses by-heart, D.

Ghálib, Asad Allah Khán familiarly called Myrzá Nawshá is of a noble family and resided formerly at Agra, now he resides at Dilly, he is an old poet and first imitated the style of Bédil, now he has a style of his own, P.

Ghálib, Nawáb Asad Allah Khán of Dilly had the title of Sayyid almulk Qiyám-jang (*T*alib-jang) resided for some time at Murshidábád and met C. He wrote sometimes Persian verses, V.

Ghálib, Ghálib Khán (Ghálib 'alyy Khán, R) a grandson of Dúndy Khán who was an Afghán chief, D.

Ghálib, Lála Móhan Lál a Káyeth of Agra, writes Persian and Rékhtah poetry, D.

Ghálib, Nawáb Mokarram aldawlah Bahádur Bég Khán Ghálib-jang (*T*álib-jang, H, a son of Ghálib-jang, D) of Dilly a son of Niyáz Bég Khán Badakhshy is in the service of Sháh 'álam, V. His father accumulated great wealth, but Ghálib squandered it away, he was in Persian a pupil of Mawzún and in Rékhtah of Hidáyat and Firáq, K. He used to have Moshá'rahs in his house. He died in 1218, H.

Ghamm, Myr Mo*h*ammad Aslam a brother of Myr *Á*bbú Çá*h*ib resides at present at Murshidábád, J.

Ghammgyn, Myr Sayyid 'alyy third son of the late Myr Sayyid Mo*h*ammad and a nephew of *Á*çaf-jáh is a young man, and a pupil of Rangyn, he has written a Dywán, K, D.

Ghammgyn, Myr 'abd Allah a son of Myr *H*osayn Taskyn, R.

Ghám-khwár, a Sayyid of Dilly is a soldier by profession and a pupil of Gholám *H*osayn Shikybá, K.

Ghanyy, Shaykh 'abd al-Ghanyy of Thánah near Saháranpúr is a talented man, D. In H and P is besides this, a Myr 'abd al-Ghanyy of Shikóhábád who died young of consumption.

Gharyb, Myr 'abd al-Walyy was an ancient poet, K, D.

Gharyb, Lála Kánjy Mal a Káyeth of Bahádur-gaḍh a son of Khúb Chánd and a nephew of the Dywán of Nawáb Dhábi*t*ah Khán, resided first at Dilly subsequently at Ijṛáṛah, he is a young man, D, H.

Gharyb, Kallú was a contemporary of *Á*brú, V.

Gharyb, Myr Mo*h*ammad Taqyy was in the service of the late Nawáb Myr Mo*h*ammad Qásim Khán 'áliy-jáh, C, K, D.

Gharyb, Mo*h*ammad Zamán, B. He is at Dilly, as he stammered he used sometimes the takhalluç of Alkan, J. In D, H, and V his name is erroneously spelled Mo*h*ammad *Á*mán.

Gharyb, Shaykh Naçyr aldyn A*h*mad is a Kashmyry of Dilly, he composes chiefly Persian verses, and has written a thick Persian Dywan, K, D, H.

Gharyq, his name is not known, R.

Myr Ghásy گهاسي a friend of Myr Mo*h*ammad Taqyy composed a few Rékhtah verses, A, B.

Ghawthy, Mo*h*ammad Ghawth a son of Qo*t*ob aldyn Qádhiy of *H*aydarábád died at Makkah, A.

Ghawwáç (Ghawwáçy) an ancient poet of the Deccan, J, H.

Ghayrat of Lucnow a pupil of Jorät, E, D. In D is a Ghayrat of Lucnow besides this, and in H is an addition to these two, a Ghayrat of the Deccan.

Nawáb Gháziy aldyn Khán composed a few Rékhtah verses, A. He was of the Deccan, D.

Gholám, Kúnwar Gópál Náth second son of Rájah Rám Náth *Dzarrah* was a pupil of Firáq he was at the Court of Sháh 'álam and died some time ago, K.

Myr Gholám Nabyy Belgrámy, his takhalluç is not known, he is a nephew of 'abd al-Jalyl Belgrámy (V spells Bálgrám, most people pronounce Bilgrám) and a clever musician, it is said that he has composed 2400 Dóhras which are as good as those of Biháry, C.

Gholámy, Sháh Gholám Moḥammad was one of the ancient poets and a friend of *H*átim. He was a Darwysh and had his takiyah in Sháh-Taslym at Dilly, E, H.

Ghorbat of Murádábád, D.

Myrzá Girámy a son of 'abd al-Ghanyy Bég *Qabúl*, composed chiefly Persian poetry and died towards the end of Moḥammad Sháh's reign, A, M.

Giriftár, Myrzá Sangy Bég of Dilly a son of Raḥym Yár Khán was of Moghol origin and a pupil of *H*átim, K.

Giriyán, Myr 'alyy Amjad (Myr Amjad 'alyy of Lucnow, K, D, Myr Moḥammad 'alyy of Lucnow, P, Myr Moḥammady, R) is a son of Myr 'alyy Akbar and a pupil of Qudrat and Dhiyá, C.

Giriyán, Rájah Bháwany Singh Bahádur familiarly called Rájah Kúnwar, D. He is Dywán of the emperor and a son of Shitáb Ráy Momtáz almulk, he resides at Dilly and is a pupil of Myán Fidwy, J. He was a brother of 'áshiq and died at Calcutta, V.

Giriyán, Myr *H*osám aldyn 'alyy familiarly called Myr Bhuchchú, composed chiefly Marthiyahs, he went from Dilly to Murshidábád and died there, D.

Giriyán, Gholám Moḥyy aldyn Khán of Jhanjánah is a son of the late Mawlawy Sájid, K, D.

Godáz is a soldier by profession and a pupil of *H*asrat, V.

Gostákh, Myrzá 'alyy Bég is of Lucnow, D.

Gulshan, Amyr Singh is a Khatry of Dilly, D.

Gumán, Natzar 'alyy Khán of Dilly resides at Faydhábád, C. It is not known where he now resides, V.

Gúyá, Shaykh *H*ayát Allah (Hidáyat Allah, R) of Farrokhábád associates much with Europeans, H.

Gúyá, *H*osám aldawlah Nawáb Faqyr Moḥammad Khán Bahádur of Lucnow is a great patron of poets, he is a pupil of Násikh, P.

*H*abyb of *H*aydarábád a pupil of 'uzlat, B. In one out of three copies of B, and in M who quotes one of the verses quoted by B, his takhalluç is *H*asyb. In C is a *H*abyb Allah but the verse quoted

of him is not the same as in B and M, and in J is a Mo*h*ammad *H*abyb.

*H*abyb of Murádábád, R.

*H*abyb, Sayyid *H*abyb *H*osayn of Dilly, his father was Residency Munshiy at Dilly, and *H*abyb is now Wakyl in the Munsiff's court at I'timádpúr. He has visited with his father Bareilly, Calcutta, &c. and his verses are corrected by Tzafar-yáb Khán Rásikh of Bareilly, R.

Hádiy of Dilly, A has seen a Dywán of his, which had about 700 verses. Shaykh Far*h*at informed C that he had not been a man of any attainments.

Hádiy is also the takhalluç of a poet of the South (Deccan), D.

Hádiy, Myr Jawád 'alyy Khán of Dilly (familiarly called Myr Hádiy, D,) used to visit the Moshá'arahs of E. He was Kótwál or superintendent of the military Bázár under Ghaziy aldyn *H*aydar Khán, he is alive and the author of a Dywán and of treatises on Grammar, Law, &c. in Rékhtah verses, he has also written one small Dywán in which no letter occurs with a diacritical point, and another in which all have diacritical points, D, K. He died in 1215, H. In T his name is Myr Mo*h*ammad Jawád.

*H*áfitz, *H*áfitz Khayr Allah of Dilly, R.

*H*áfitz, *H*áfitz Mo*h*ammad Ashraf of Dilly is a pious man, D. Either he is identical with *H*áfitz Gholám Ashraf *Ashraf*, or P confounds the two poets.

*H*afytz a poet of *H*aydarábád, H.

*H*afytz, *H*áfitz Mo*h*ammad *H*afytz, a Kashmyry of Dilly, is a pupil of K, he composes chiefly Marthiyahs, D. He died last year, P.

*H*ajjám, 'ináyat Allah of Saháranpúr was for a long time a barber at Dilly, he professed to be a pupil of Sawdá, he was a friend of E and died six years ago at Dilly at an age of more than eighty-five years, E. He is familiarly called Kallú *H*ajjám, J. He has also the takhalluç of Parwárish, K.

*H*akym, Mo*h*ammad-panáh Khán had formerly the takhalluç of Nithár, but has lately changed it, he is a son of Mo*h*ammad Sharyf Khán Lakh-bakhsh (Zar-bakhsh, P,) he was a man of rank, and resided for some time at Dilly and visited Lucnow, he was skilled in music, medicine, and even in history, E.

*H*akym, Mo*h*ammad Ashraf Khán of Dilly where he now resides, he is an eminent physician, D. Died a short time ago, P.

*H*akym, Nihál aldyn, R.

*H*ály, Myr Mo*h*ibb 'alyy resides at Murshidábád, D. [Khán, P.

Hamdam, 'ibád 'alyy of Rámpúr a son of Nawáb Fat*h* 'alyy

Hamdam, Myr Ma*h*fútz 'alyy of Patna is a son of Myr Mo*h*ammad *H*ayát H*asrat* and a pupil of Qudrat and others, he resides at Murshidábád, C. He is young, J. He is probably dead, V.

Myr *H*ámid is a disciple of Myr Naçyr of Lucnow and has a great predilection for poetry, C, V.

Hamrang, Diláwar 'alyy Khán was a brother of Moçtafà Khán Yakrang, D. See Yakrang and Bé-rang.

Hamrang, Myr 'azyz aldyn of Awrangábád is a Çúfy and a pupil of Gholám Kibriyá *Khalyl* of Murshidábád, he has written a short Rékhtah Dywán with a Persian preface, D. He also writes Persian poetry, H.

Ham-zá همزا, Sháh Ham-zá a Darwysh of Dilly, who settled some time ago at Patna and has many followers, D, H.

*H*amzah, Shaykh *H*amzah 'alyy is a schoolmaster of Etáwah, D. K.

Haqyqat, Myr Sháh *H*osayn of Bareilly brought up at Lucnow, his ancestors were of Balkh, he is a pupil of Jorät, he was first in the cavalry, subsequently at the recommendation of Jorät, he was appointed tutor in the family of Imám-bakhsh Khán Kashmyry, whom he assisted in compiling a Tadzkirah of poets. The Kashmyry obtained the loan of the rough copy of Muç*h*afy's Tadzkirah, and appropriated the contents of nearly the whole without acknowledgment, E. In T he has the name of *H*asan Sháh.

*H*aqyr, Myr Imám aldyn familiarly called Myr Kallú of Dilly wrote Persian and Urdú poetry more particularly Marthiyahs, Rubá'ys, &c. he now earns his livelihood by instructing children, D, K.

*H*aqyr, Munshiy Nabyy-bakhsh a son of Shaykh *H*osayn-bakhsh *Bakhshy* of Dilly, where his ancestors who were of the Panjáb, settled about one hundred years ago, is since many years Sirishtahdár of the Magistrate's court at Coel, R.

*H*aqyr, Shyú Saháy of Meerut was a Minstrel who lived on making verses on the occasion of marriages, &c. he wrote Persian and Urdú poetry and Rawshan Sháh Rawshan used to correct his verses, he visited Dilly and made the acquaintance of D.

Har Chand, Har Chand Kishór of Dilly, V. He is a son of Kúnwar Prém Kishór Firáqy, and attends most Moshá'arahs, D, K.

Hariyá, Har-saháy a Bráhman of Sikandarábád, H. He is a good physician, T.

*H*aryf, Khwájah Mokarram Khán of Dilly a son of Khwájah Mo*h*ammady Khán who held an appointment in Bengal where he now is, his son *H*aryf lived with him but died young, J.

*H*asan, *H*áfitz Abu-l-*H*asan of Kándhelah is a son of Mawlawy Iláhy-bakhsh *Nisháṭ*, D.

*H*asan, Myr Gholám *H*asan of Dilly a son of Myr Gholám Hosayn *Dháhik*. His ancestors were of Herát, *H*asan went early in life to Oudh, where he was supported by Nawáb Sirdár-jang and by his son Myrzá Nawázish 'alyy Khán, he is the author of a Dywán of about 8000 verses and of a Tadzkirah of Rékhtah poets, but the most celebrated work of his is the بدر منیر, he died in 1205, Myr Dhiyá used to correct his verses, G. He died about four years ago, V.

*H*asan, Gholám *H*asan of Patna a pupil of Bhuchchú and of V, composed chiefly Marthiyahs, he died young, the chronogram of his death is وای غلام حسن = 1206, V.

*H*asan, Khwájah *H*asán (Khwájah A*h*san, V) of Dilly, a son of Khwájah Ibráhym b. Ghiyáth aldyn (whose beautiful little tomb is in Paháranj which is now an open plain outside the Ajmyry Darwázah at Dilly,) b. Mo*h*ammad Sharyf (a celebrated Çúfy whose Khánqáh is still at Dilly near the Farrásh Khánah Kiṛky) b. Ibráhym (he was called Khwájah Kumháry and is buried in the same place as his grandson.) *H*asán was skilled in music and astronomy and in mysticism, he was supported in 1215 by Nawáb Sarfaráz aldawlah, he was in love with a woman of the name of Bakhshy, and she is the Laura of his poems which he collected into a Dywán, G, E, V. He was in the service of Áçaf aldawlah at Lucnow where he still resides, D. He is a very pious man and since some time resides at Rostam-nagar, he is a fertile writer, H.

*H*asan, Myr *H*asan a friend of V.

*H*asan, Myr *H*asan Sháh of Dilly, a son of Myr Sayyid Mo*h*ammad of Bokhárá, a friend of D.

*H*asan, Myrzá Mo*h*ammad *H*asan (Myrzá A*h*san R, Myrzá *H*asan, P) a son of Nawáb Sayf aldawlah Sayyid Radhyy Khán is a fair poet, D, K.

*H*asan, Myr Mo*h*ammad *H*asan of Dilly was a pupil of Sawdá, C, V. B speaks of him in the present tense.

Háshim, Háshim 'alyy, his birth-place is not known, H.

Háshimy of Dilly has some years ago left his native town, K, D, H.

Háshimy, Myr Háshimy (Myr Mo*h*ammad Háshim, P, Myr *H*áshim 'alyy, K, D, H,) a pupil of Sawdá is upwards of sixty years of age, E.

*H*ashmat, Myrzá Fakhr aldyn, R.

*H*ashmat, Myr Mo*h*ammad 'alyy (Mo*h*ammad 'alyy Khán, K) of Dilly a soldier went in 1158 to Morádábád and was killed in battle, A, B. He was a Kashmyry and a pupil of Mo*h*ammad Ghanyy Bég Qabúl and the instructor of Tábán and of Mo*h*tasham 'alyy Khán, V, E. His Dywán is not much read, D.

*H*ashmat, Sayyid Mo*h*tasham 'alyy Khán of Dilly, a son of Myr Báqiy, a soldier by profession died in 1161 and left a Persian Dywán, A, B. His ancestors were of Badakhshán and he died in 1163.

*H*ashrat, Myán Rasúl-bakhsh of Badáwn came in 1240 from Calcutta to Dilly, D.

*H*asrat, Dzawqy Rám of Dilly was a good Persian poet and left a Dywán, D, K. Resided at Farrokhábád, P.

*H*asrat, Myrzá (Myr J, Myán, H) Ja'far 'alyy a son of Abú-l-Khayr who kept an apothecary's shop in the Nakhkhás bázár or cattle-market at Lucnow, *H*asrat continued for some time the business of his father, subsequently he retired from active life and died in 1210, and left some Qaçydahs and a Dywán of Rékhtah Ghazals, G, V. He was for some time in the service of the late Myrzá Jahándár-sháh and was a pupil of Dywánah, H.

*H*asrat, Myr Mo*h*ammad *H*ayát of Patna had the title of Haybat Quly Khán and was a pupil of Matzhar (of Mo*h*ammad Báqir *H*azyn, V), he was for some time attached to the service of Nawáb Shawkat-jang at Purnyyah and for some time to that of Siráj aldawlah of Murshidábád, and in 1195 he was with the Çúbahdár of Bengal, he died in 1215 and left a Dywán of abont 2000 bayts, G, V.

*H*asyb see H*abyb*.

Hátif, Myrzá Mo*h*ammad Hátif, it is said that he resides at Dilly and lives the life of a Darwysh (poor man), C. He used to attend the poetical meetings, in the house of Thaná Allah Firáq, it is said he is dead, E, First he was attached to the tomb of the Çúfy Myr

Jahán at Dilly but he left his native town, it is not known where he now is, D. He went to the East, K.

Hátify was an ancient poet and a contemporary of Walyy, D, H.

Hátim, Mo*h*ammad *Hátim* of Dilly a friend of Á*b*rú and Madhmún, he was during the reign of Mo*h*ammad Sháh a companion and the butler of Nawáb 'umdat almulk, he wrote a Dywán of about four thousand verses, subsequently he made selections from it and called them زادہ دیوان. This is the account of A. He is also called Mo*h*ammad in B. But E, who knew him personally calls him Tzohúr aldyn alias Sháh *Hátim*, and says that he was born at Dilly in 1111 and was a soldier by profession. E farther informs us that there was another *Hátim* at that time, and that the two were frequently confounded. Though a man who has the name of Tzohúr aldyn may also have the name of Mo*h*ammad, it is not unlikely that A and others confounded the two, and that Mo*h*ammad *Hátim* is distinct from Tzohúr aldyn *Hátim*, the latter being the more celebrated and the author of the Dywán-zádah. Mr. Hall however, whose opinion is very valuable, identifies the two. It would appear that *Hátim* gave the first impulse to Urdú poetry in Dilly. In 1132 the Dywán of Walyy was brought to Dilly and verses from it were on every body's lips, this induced him and three friends of his, Nájiy, Madhmún and Á*b*rú to apply themselves to Rékhtah poetry. The taste for it spread rapidly and *Hátim*, according to his own statement, had no less than forty-five pupils. Up to the time of *Hátim* it would appear that Indian poets wrote in Persian, and made only occasionally, Rékhtah verses, there seem also to have existed many popular songs, which however, were almost purely Hindee. The first productions of *Hátim* (and probably also of his early contemporaries) were far-fetched and obscure, but when Rékhtah poetry had attained greater perfection he made a selection from his former Dywán and improved the style and called it زادہ دیوان as has already been stated on the authority of A. It has about 5000 verses and the metre of every poem is noted on the margin. It is stated by E that his object in making these selections was, that his poems might not be confounded with those of the other *Hátim*. He died two or three years ago, E. H and K inform us further that, he turned a Faqyr, that he had his takiyah near the Dilly gate of the palace and that many persons used to come to him for spiritual advice. For extracts from the preface to the Dywán-zádah see chapter on Rékhtah Dywáns.

*H*átim, Sayyid *H*átim 'alyy Khán of Jawnpúr was a pupil of Myán Madhmún, V.

Hawas, Myrzá Mo*h*ammad Taqyy of Lucnow a relation of Nawáb Áçaf aldawlah Sálár-jang is a talented young man and a pupil of Muç*h*afy, V. He is a son of Myrzá 'alyy Khán of Lucnow and the author of a Majnún ó Laylá, T.

Hawaydá, Myr Mo*h*ammad A'tzam of Dilly a brother of Myr Mo*h*ammad Ma'çúm composes chiefly Marthiyahs, C was his friend.

*H*ayá, *H*áfitz Mo*h*ammad *H*ayát, his father was a Moghol, i. e. Tatar or Persian, he died at Makkah or Madynah, D. He flourished under Mo*h*ammad Sháh, H.

*H*ayá, Myrzá Ra*h*ym aldyn visited Dilly in 1265, R.

*H*aydar, Gholám *H*aydar, C.

*H*aydar, Myr *H*aydar 'alyy of Dilly is a soldier at Farrokhábád, D, K.

*H*aydar, Myr *H*aydar 'alyy Khán of Láhór a descendant of 'abd al-Qádir Gylány resides now at Pasháwar, D.

*H*aydar, *H*aydar-bakhsh of Jawnpúr a son of Núr al-*H*aqq, is a learned man, wrote a Saqiy-námah in praise of 'alyy, J.

*H*aydar, Myrzá *H*aydar Bég resides at Ilahábád, D.

*H*aydar, Myr *H*aydar Sháh of the Deccan, a gallant soldier, was in Bengal in the service of Nawáb Sarfaráz Khán, he put the Dywán of Walyy of the Deccan into Mokhammas and interspersed that of *H*áfitz with verses of his own, he died in Bengal (at Hooghly) near one hundred years of age under A*h*mad Sháh, C. Garcin de Tassy thinks that he is the author of a Mathnawy entitled قصه چندر بدن و ماهیار *H*aydar, *H*osám aldyn, R.

*H*aydary, Shaykh Gholám 'alyy is familiarly called Shaykh Jum'ah of Dilly went to Patna and has lately taken to poetry, C. He is a good physician and resides now at *H*osaynábád, V.

*H*aydary, Myr *H*aydar-bakhsh of Dilly resides now at Calcutta says Bény Naráyan. Mawlawy Gholám *H*aydar informs me that he was a man of great talents but little education, that he was attached to the College of Fort William, and died upwards of thirty years ago, that is to say about 1823. His works will be mentioned in their places.

*H*ayf, Myr Chirágh 'alyy of Jawnpúr, a pupil of Áfsós, lives now at Benares, V. Resides at Lucnow, E, D.

*H*ayf, Móty Lál a Káyeth and a pupil of Myr Sóz lives now, 1196, at Lucnow, C, V.

*H*ayrán, *H*áfitz Baqá Allah Khán, a son of the calligraph *H*áfitz Ibráhym Khán, resides at Dilly, D,

*H*ayrán, Myr *H*aydar 'alyy of Dilly, a pupil of Sarab Sukh Dywánah, commands now, 1215, a troop of cavalry at Lucnow, G. Was killed in the Behár, D.

*H*ayrán, Myr Mamnún of Patna died at the age of thirty. In the Marthiyah he used the takhalluç of *Matzlúm*, he left but six hundred verses, J. He died young, V.

*H*ayrat, Ajúdhyá Prashád a Kashmyry of Lucnow a pupil of Jorät, was a good musician and died in 1234 at the age of twenty-five years and left a short Dywán and some Mathnawies, P.

*H*ayrat, Gholám Fakhr aldyn (Mo*h*yy aldyn D) Khán, a grandson of Nawáb Mo'yn almulk Myr Mannú resides at Kálpy and writes Persian and Rékhtah verses, D.

*H*ayrat, Khwájah Kallan of Dilly resides now at Patna, J.

*H*ayrat, Murád 'alyy (Myr Murád, D) of Murádábád, A. It is stated by E that he knew him, but that when he wrote he was dead. According to T and Garcin de Tassy I. p. 220, he had the takhalluç of *H*asrat, this however may be merely a wrong reading.

*H*ayrat, Shaykh Ra*h*m 'alyy of Patna a son of Shaykh Gholám Mo*h*ammad an uneducated man and a drunkard, is dead, V.

*H*ayrat, Myr Saydan (?), a nephew of the late 'alyy Quly Khán, was for some time Náyib of Behár and a friend of J.

*H*azyn, Myrzá Khojastah-bakhsh Bahádur is a prince of the house of Dilly, D, K. There was also a poet of the takhalluç of *H*azyn at the time of Mo*h*ammad-sháh, but nothing is known regarding him.

*H*azyn, Myr Mo*h*ammad Báqir of Agra (Dilly, G) a pupil of Myrzá Matzhar, held for some time an appointment at Dilly, now he is in Bengal, that is to say, at Patna, A, B. He left a Rékhtah Dywán, G. He left two Dywáns, J. In some Ghazals he has the takhalluç of Tzohúr, he died at Patna, V. In D Shaykh Mo*h*ammad 'alyy *H*azyn is mentioned, and it is stated that he was a friend of Myrzá Matzhar and left a short Dywán, D also mentions Myr Báqir H*azyn*, and says that he resides at Lucnow.

Hidáyat, Myr Hidáyat Allah a son of Myr 'alym Allah had the

title of Nawáb Hidáyat 'alyy Khán and was the deputy governor of Haybat-jang of the Behár, he was a great patron of poets and learned men, he is buried at *H*osaynábád, J.

Hidáyat, (Shaykh, G) Hidáyat Allah Khán (Hidáyat Khán, E) of Dilly, of Afghán origin, a pupil of Myr Dard, A, B, J. He has written a Dywán and a Mathnawy in which he describes Benares, C. He is upwards of one hundred years of age, E. Was still alive when V wrote. He was the uncle of Thaná Allah Firáq and died in 1219, D, H. He died in 1215, P. Most of the poets of Dilly were his pupils, he left a Dywán of about 9000 verses and several Mathnawies and also a Risálah which has the title of چراغ هدایت, K.

*H*azyn, Myr Bahádur 'alyy a pupil of Nawáb Zayn al'ábidyn Khán (who is now, 1853, alive at Dilly and about sixty years of age), R.

Hidáyat, Hidáyat 'alyy was a contemporary of Shaykh Far*h*at Allah, C, V.

Hidáyat, Hidáyat 'alyy of Agra a pupil of Walyy Mo*h*ammad Natzyr sent some of his verses to D for the purpose of their being inserted in his Tadzkirah.

*H*imáyat, a poet of *H*aydarább d, writes chiefly Qaçydahs, D.

Himmat is familiarly called Akhónd Himmat, he lives at Rámpúr, and supports himself by teaching, D, K. Besides him there is another poet of this takhalluç in H.

Hindú, Kokal Chand of Láhór, a brother of Mihr Chand Mihr, he resides now at Farrokhábád, and writes both Persian and Rékhtah poetry, V.

*H*obb حب, Myr Ah*m*ad 'alyy of Farydábád is the son of a Qádhiy, and a promising young man, he studies Arabic and Persian, D, K.

*H*odhúr, Lálah Bálmakand of Dilly a pupil of Myr Dard, E. Is a good Arabic and Persian scholar, and resides now at Lucnow, D. He was a Musalmán at heart says K, and is dead.

*H*odhúr, Shaykh Gholám Ya*h*yà of a good family of Patna, gained his livelihood by commerce and was a friend of C. Is the author of a Dywán, J. He was a man of learning and died at Patna, V.

Myr *H*osayn 'alyy of Rámpúr resides now at Murádábád, H.

*H*osayn 'alyy Khán resides at Mirzápúr, D, H.

*H*osayn, Sayyid Gholám *H*osayn of Dilly a son of Sayyid 'abd Allah had first the takhalluç of 'azyz, was Munshiy of an officer at Meerut, whom he accompanied to Calcutta, P.

*H*osayn, Nawáb Gholám *H*osayn Khán, of Afghán origin, resides at Sháhjahánpúr, D.

*H*osayny, *H*akym Myr *H*osayny (*H*osayn K) of Dilly a disciple of Mo*h*ammad Fakhr aldyn is a good calligraph and musician, and writes chiefly Persian poetry, D. He is dead, K.

Hósh, Gholám Mortadhá of Dilly, a pupil of Naçyr, is a new poet, D. In H his takhalluç is spelled Hawas.

Hósh, Myr Shams aldyn of Lucnow is a young man and a pupil of Sóz, E, K, D.

Hunar, Mo*h*ammad Dáwud of *H*aydarábád, K, D, H. Besides him is another poet of this name, who seems to have flourished long ago, H.

Myr Hyngá of Dilly, he has been killed C, V.

'ibrat is a poet of Rámpúr, D, H. He is probably identical with Myr Dhiyá aldyn 'ibrat, a pupil of Nawáb Ma*h*abbat Khán mentioned by P.

I*h*san, Myr Gholám 'alyy of *H*aydarábád has lately acquired celebrity, D, H.

I*h*sán, *H*áfitz 'abd al-Ra*h*mán a court poet of Sháh 'álam, corrected the compositions of the princes, and wrote Urdú and Persian poetry, (D, K.) He had first the takhalluç of Ra*h*mán, K. He died at Dilly in 1851 at an advanced age.

I*h*sán of Lucnow is particularly distinguished in the Marthiyah, D, H, R.

I*h*sán, Myr Shams aldyn a son of Myr Qamar aldyn Minnat, C.

Ilhám, Shaykh Sharaf aldyn familiarly called Sháh Malúl, is a Darwysh and resides at Lucnow, and corrects the verses of most poets of that city, C, H. He is upwards of sixty years of age, E. He had formerly the takhalluç of Malúl, G. He wrote two Persian Dywáns, V.

Ilhám, Fadháyil Bég a pupil of Sayyid 'abd al-Walyy 'uzlat, B, J.

'imád, Gháziy aldyn 'alyy Khán Bahádur has the title of 'umdat almulk and is a well-informed man, V.

Imámy, Khwájah Imám-bakhsh of Dilly was formerly in the service of Haybat-jang and in very good circumstances, but since thirty years he lives in poverty at Patna, V, whose friend he was. In C his takhalluç is spelled Amány.

'ináyat, 'ináyat 'alyy Khán, a son of Nawáb 'abd 'alyy Khán, is in

Persian a pupil of Imám-bakhsh, who is now Professor of the Dilly College, P.

'ináyat, Shaykh Nitzám aldyn son of a Qádhiy of Raṭól رتّول came to Dilly for the sake of prosecuting his studies, and some time ago he went to Calpee, he is a disciple of Mawlawy Mo*h*ammad Fakhr aldyn. He has in his Persian poems the takhalluç of Masrúr and Hidáyat, D. He died at Calpee, where he was tutor in a private family, K.

Inçáf, 'abd al-Ra*h*mán Khán resides at Dilly, and attends most Mashá'rahs, R.

Insán, Asad Yár Khán had the title of Asad aldawlah Bahádur, but was familiarly called Jognú*n* fire-fly, he was an Amyr of 7000, and rather a man of business than a poet, A. He died a few years ago says B.

Inshá, Myr Inshá Allah Khán the son of Má-shá-Allah Khán, whose takhalluc was Maçdar was a native of Murshidábád, but his ancestors were of Najaf, and he like his father was a clever physician, and one of the most skilful poets of India. He was, in 1215, in the service of Solaymán-shikóh at Lucnow. He knew, several languages and left, besides his Urdú Kullyyat, a Persian Dywán. Among his Mathnawies is one called شیر و برنج in which he imitates the نان و حلوا of Bahá aldyn 'ámily. He also wrote Turky verses and he wrote some poems, no letter of which has a dot, and others every letter of which has diacritical points, C, E. He died about twenty years ago, P.

Intitzár, 'alyy Naqyy Khán a son of the late 'alyy Akbar Khán Manykbáshy (?) resided during the time of 'alyy Wirdy Khán Mohábat-jang at Murshidábád. He was a friend of C. He died at Murshidábád, V.

Irshád, Anwar 'alyy, R.

Isfán اسفان (Stephen ?) is the name and takhalluç of a Christian, born at Dilly, his father was a European. He was an acquaintance of D. Was alive in 1215, H.

'ishq, *H*áfitz Myr izzat Allah a son of *H*akym Qudrat Allah Khán *Qásim* (who is the author of the Tadzkirah No. 52) is the author of a Dywán, D. He is a good physician and alive, P.

'ishq, Myr Mo*h*ámmad 'alyy of *H*aydarábád, D; (perhaps identical with Myr Ya*h*yà *'ishq*.) K speaks of him as if he had been alive in 1221.

'ishq, Sháh Rokn aldyn, familiarly called Sháh Ghasyṭá گھسیٹا, of Dilly, was a grandson of Sháh Fakhál a great saint of Dilly. When a young man, 'ishq went to Murshidábád, and though he had no office he was much respected and led the life of a gentleman; subsequently he followed the example of his family and became a Darwysh choosing Paṭna as his place of residence. Owing to the independence of his character, he was held in great veneration. He died in 1203. Besides a Dywán of about 1500 verses he left a mystical Mathnawy, B, J, V.

'ishq, Myr Ya*h*yà of the Deccan had the title of 'áshiq, J.

'ishq, Myr Zayn of Dilly, want of means compelled him to leave his home, he went to Paṭna and stays with Myrzá Ghasyṭá, he writes Persian and Urdú poetry, and is author of a Dywán, J.

'ishqy was a poet of the Deccan, regarding whom D was not able to obtain any information.

'ishqy of Morádábád, J saw him at Aw*n*la آنوله which is in the district of Faydhábád.

'ishqy, Myán Ra*h*mat, different from 'ishqy of Murádábád, D.

'ishrat, 'abd al-Wási', H. See 'izzat.

'ishrat, Bhólá Náth a Panḍit, V.

'ishrat, Shaykh Gholám Bangály of Paṭna, a son of the late Shaykh Lu*t*f Allah, turned a soldier after the death of his father, subsequently he ran mad, and J does not know what has become of him, he described in a Mathnawy called جنگ نامه the wars of the Nawáb Haybat-jang.

'ishrat, Myr Gholám 'alyy resides at Bareilly and is the author of a good Dywán, D. He is a pupil of Myrzá 'alyy *Lu*t*f*, H, T.

Ishtiyáq, Sháh Walyy Allah of Sirhind. Gurdézy and some other authors say that his grandfather was Shaykh A*h*mad who is called the Renewer of the second Millennium مجدد الف ثاني because he started the theory that every thousand years a man was born, who has a thorough knowledge of the Islám, and whose vocation it is to revive and strengthen it, and that he was the man for the second Millenium. Others say, that he was the grandson of Mo*h*ammad Gul. It is likely that, as Lu*t*f says, he is connected by spiritual genealogy only with the Shaykh A*h*mad. Sháh Walyy Allah resided in the Kótlah close to Dilly, and was a distinguished Theologian and Çúfy. He died about 1161 and left several works like the قرة العينين في ابطال

شهادة الحسنين and جنة العالية في مناقب معاوية. Sháh 'abd al'azyz, the most celebrated Indian Theologian in modern time, was a son of Sháh Wályy Allah, A, B, G.

Islám, Shaykh alislám of Thánah in the district of Saháranpúr is now the best poet of that part of India, D.

Ittifáq is a poet of Bareilly, H.

'izzat, Myr 'abd al-Wási', it is said he is of Lucnow, D. See 'ishrat.

Jadzb, Sayyid 'izzat Allah Khán Bhikháry of Bareilly is a young man, D. Was two years ago at Dilly, H. Travelled much and died near Bokhárá, P.

Jadzb, Myr Matzhar 'alyy was a learned man, he died about twenty years ago, and is probably identical with the poet who had in Persian the takhalluç of Çafyy, V.

Ja'far, Ja'far 'alyy Khán, a son of Myrzá Mümin Bég, was an Amyr of the time of Mo*h*ammad Sháh, and had the rank of three thousand, V. He was alive in 1168 and composed by order of Mo*h*ammad Sháh, a Mathnawy of 500 verses on so elevated a subject as the Qalyán, i. e. the machine for smoking tobacco, A, D.

Ja'far or Ja'fary, Myrzá Ja'far of Paṭna a son of Faydh 'alyy Khán is a well educated man, J. Was Thánadar, he is dead, V.

Ja'far, Myr Ja'far Zeṭely of Nárnawl a contemporary of By-dil was the most celebrated humoristic poet of Hindústán, his compositions are a mixture of Persian and Urdú. He is the author of a Sháhnámah in Rékhtah, A, D.

Ja'fary is at Lucnow, D.

Ja'fary, Myr Báqir 'alyy of Dilly, a brother of Nitzám aldyn *Mamnún* and a son of Qamar aldyn *Minnat*, is a talented young man, D. He is alive and has the takhalluç of Ja'far, K. He died last year on his way back from Makkah, P.

Jahándár, Myrzá (Prince) Jawán-bakhsh Jahándár-sháh, a son of the emperor Sháh-'álam, went in 1198 to Lucnow, and held every month two poetical assemblies in his house, at which G used to be present. He died at Benáres in 1201, G. Garcin de Tassy informs us, that there is a work of his in the India house, which has the title of بیاض عنایت مرشد زادہ.

Jahángyr, Myrzá Jahángyr of Lucnow was formerly in good circumstances, but is now impoverished, he writes Persian and Rékhtah poetry, D. He died in prison, P.

Jalál aldyn of Murshidábád had the title of Jalál aldawlah, he is the author of a Mathnawy and was skilled in chronograms, J.

Jalál resides at Faydhábád, R.

Jalál, Myrzá Bandah 'alyy a Sayyid of Dilly, his ancestors were of Persia, he died young, H.

Jalál, Jamál aldyn *H*osayn a younger brother of Kamál aldyn *H*osayn of Dilly, D, H. He is identical with the Jamál of J.

Jám, Kúnwar Sén of Baḍhawly is a pupil of Sharaf aldyn Masrúr, who is a son of 'ishq, P.

Jamál, Myr Jamál aldyn *H*osayn of Patna a son of Núr Allah Khán, who held a high office under the emperor, writes chiefly Persian verses, J. See Jalál.

Jamál, Jamál 'alyy of Jewish extraction (? از قوم بني اسرائل) a grandson of Mawlawy Gholám A*h*mad of Meerut and a pupil of 'ishq, who has also the takhalluç of Mobtalá, D. He went some time ago to *H*aydarábád, H.

Ján is the name and takhalluç of a poetess of Farrokhábád, R.

Ján, Ján 'alyy Sháh, a cousin of Nawáb Qásim 'alyy Khán Nátzim of Bengal, was a pupil of Myr Mo*h*ammad Taqyy and a disciple of Nathan Sháh Sikandarábády, D. He lives at Sikandarábád as a Faqyr, H. P speaks of him in the present tense.

Ján, Jáne 'álam Khán, a cousin of Nawáb Rawshan aldawlah, is a pupil of Sayyid Mo*h*ammad *Sóz*, C. He writes very elegant Naskh and Naskh-ta'lyq and he studied Arabic.

Jány, Bégam Ján, known by the name of Bahú Bégam, a daughter of Nawáb Qamar aldyn Khán, and a wife of Áçaf aldawlah, P. See Dúlhan Bégam.

Jarrá*h*, Gholám Náçir of Dilly, his ancestors were of Kashmyr, he is a son of the Surgeon *H*áfitz Ramadhány and a talented young man and a good Surgeon, K. He died some years ago, P.

Jawáhir, Myán Makkhú of Paṭna is a great admirer of poetry, J.

Jawáhir Singh a pupil of T.

Jawdat, Ráy Hridyarám of Dilly (of Murshidábád, V) was originally of Cuttack, he was a friend of C and died at Murshidábád, C. He was a good Persian poet and a pupil of J.

Jawhar, Myrzá A*h*mad 'alyy of Dilly, his ancestors were of Persia, he wrote mostly Persian verses and was killed in an affray at Dilly, C.

Jawhar, Dywály Singh a Khatry of Bareilly, D.

Jawhary, Mawlawy Áyat Allah of Phulwáry is a Persian poet and a good scholar, J. Has in Persian the takhalluç of Sózish, and died about fifteen years ago, V.

Jawhary, Inderjyt a jeweller of Dilly is a pupil of Naçyr, D.

Jawlán, Myr *H*osayn (*H*asan, K) 'alyy Khán is a poet of the Deccan, he has composed a very beautiful Qaçydah on spring, H.

Jawlán, Myr Ramadhán 'alyy has written a few verses, A. He was a contemporary of Mo*h*ammad Sháh, C. He is called Bahár 'alyy Sháh, but had first the name of Ramadhán 'alyy, it is eight years since he died, E. It does not appear to me that Ramadhán 'alyy and Bahár 'alyy are identical as E makes them.

Nawáb Jayná Bégam a daughter of the late Myrzá Babar and a wife of Myrzá Jahándár-sháh writes Rékhtah and Persian verses, D. She is probably identical with Jáná Bégam, the authoress of a treatise on the Rág mentioned by Garcin de Tassy.

Lála Jhaman Náth (Jhaman Lál, K) of Dilly, a brother of Jagarnáth, a son of Bishen Náth of the Káyeth caste, wrote Persian and Hindawy poetry, he put the Baháre Dánish into verse and made material alterations in the style of it, D.

Jonún, Myr Fadhl 'alyy (Faydh 'alyy, H) a pupil of Myr Amány Asad, a soldier by profession, had for a short time the takhalluç of Mast, he is fond of reading, D. He is now in very poor circumstances, K.

Jonún, Shayk (Sháh, K) Gholám Mortadhá of Iláhábád a pupil of Mawlawy Barkat, he is since many years blind, C, V, D. (Barkat, says Tek Chand, *Bahar*, is a licensed abbreviation for Barakat, and in India the word is universally pronounced, as if it had only two syllables.)

Jonún, Nawáb Mahdiy Khán, a son of Khánahzád Khán b. Nawáb Sarbaland Khán, a pupil of 'ishq Ghasyṭá, was at Paṭna (where J saw him) on his way to Calcutta, J.

Jonún, Mo*h*ammad Fakhr alislám of Dilly a pupil of Mamnún has lately taken to poetry, D.

Jonún, Mo*h*ammad Jywan is a learned and pious man of the neighbourhood of Seráwah, D.

Jonún, Myrzá Najaf 'alyy Khán of Benáres, a son of Mo*h*ammad 'alyy Khán Dywánah who holds the office of Ta*h*çyldár, P.

Jorät, Qalandar-bakhsh a son of *H*áfitz Amán a pupil of *H*asrat. He was first supported by Nawáb Ma*h*abbat Khán *Mahabbat* but in 1215 he was in the service of Solaymán-shikóh at Lucnow, he was

skilled in music, astrology, and other sciences, but had the misfortune to lose his eye-sight, G. It appears that Jorät and his family had the family-name of Ya*h*yà Mán, because they said that they were descended from Ya*h*yà Ráy Mán who resided in a street at Dilly which is close to the Chándny Chawk and is still called the Ráy Mán street. In P it is stated that he was descended from Ráy Mán who was executed by Nádir Sháh and that he died upwards of twenty years ago.

Jorät, Myrzá Moghol of Bareilly a son of 'abd al-Báqiy Khán, a soldier by profession and a pupil of Sawdá is a good poet, D. He died at Bareilly, K. In H this poet has the takhalluç of Jamyl.

Jorät, Myr Mo*h*ammad Ridhá a son of Sayyid Mo*h*ammad *Wahyd* who had the title of Sayyid Çadr aldyn and was a man of rank and held a Jageer from the emperor. Jorät was a soldier and wrote Persian poetry, he had a salary of sixty rupees a month, and being a very bigoted Shy'ah, he gave out of this twenty-two rupees as alms to Sayyids; he died at Púrniya, J. He seems to be identical with the following.

Jorät, Myr Mostaqym was a contemporary of Mo*h*ammad Sháh, it is said that he lived a pious life and resided at Púrniya, V.

Jorät, Myr Shér 'alyy was a fine-looking and learned man but not much of a poet, he used to visit Gurdézy, but some years previous to 1165 he went to the Deccan, B. He is a native of the Deccan; there is also a Jorät of Faydhábád, whose name I do not know says J.

Jósh, Shaykh Niyáz A*h*mad a pupil of Dzawq, R.

Jósh, Ra*h*ym Allah a young man who resided at Dilly and was a pupil of C, E. Is a humoristic poet, wrote two Dywáns, one is humoristic and the other contains Ghazals, Rubá'ys, &c. D. I have not heard of him since a long time, his poems are in a low language, H.

Jóshish, Mo*h*ammad 'ábid a son of Jaswant Nákir (Jaswant Náger, P) it is said that he is a clever young man and resides at Paṭna, E, D. There is no doubt that D, and E are under a mistake and mean the brother of Shaykh Mo*h*ammad Rawshán Jóshish whose takhalluç is *Dil*.

Jóshish, Shaykh Mo*h*ammad Rawshan of Paṭna a brother of Mo*h*ammad 'ábid *Dil*, imitates Myr Dard, G. In 1194 he sent extracts from his Dywán to C. He is an excellent poet and his Dywán has about 3000 verses, J, V.

Jowán, Kátzim 'alyy of Dilly is now, 1196, at Lucnow, C. In A. D. 1800 he went to Calcutta where he was still alive in 1812, and attached to the College of Fort William.

Jowán, Shaykh Mo*h*ibb Allah of Dilly of Jewish extraction (? از اولاد اسرائیل) is a physician and a pupil of 'ishq, D, K. In H instead of being a Jew he is a بزرگزادہ.

Jowán, Myrzá Na'ym Bég of Dilly is a clever and talented young man in the service of Solaymán-shikóh, he is a pupil of E, but not much of a poet, E. He died many years ago, P.

Myán Juggan, a cousin of Shér-afgán Khán, was born in Hindústán, B. He is a pupil of Taqyy *Myr*, J. According to D he was a slave of Shér-afgán Khán, this however is certainly a mistake.

Kabyr, *H*akym Kabyr 'alyy Sanbhaly was an Ançáry Shaykh, E met him in the house of Mo*h*ammad Yár Khán.

Káfir, Myr 'alyy Naqyy of Dilly a soldier and a friend of B. Had first the takhalluç of Taskyn and Jonún, A. C frequently saw him at Murshidábád. Some say he is dead, J, V. He called his poems Káfir-Kaṭṭah, K.

Sháh Kákul of Dilly was a Faqyr and a contemporary of A'brú, C, V.

Kalámy, Gholám Nabyy Khán was supported by the late Gháziy aldyn Khán, D.

Myr Kallú of Dilly was a relation of Myr Dard, D, P.

Kalym, Shaykh Kalym Allah of Sarkóṭ which is in the district of Murádábád, P.

Kalym, Mo*h*ammad *H*osayn, B. Myr *T*álib *H*osayn, D. He composed a thick Dywán, A. He was a relation of Myr Mo*h*ammad Taqyy *Myr* and wrote an Urdú treatise on Prosody and Rhyme and translated the فصوص الحکم into Urdú, he flourished under A*h*mad Sháh and died at Dilly, C, G. He was the father of Myán Myr *H*ájy Tajalliy, E. He was a physician and left a Dywán and several Mathnawies, P. He is also the author of a tale in elegant Rékhtah prose, H.

Kamál aldyn was an ancient poet, D.

Kamál, Sháh Kamál aldyn *H*osayn, his forefathers were of Kaṛah Mánikpúr, but his father resided in Behár and was a man of rank, Kamál went to Lucnow and lives in the house of Rájah Holás Ráy, he has collected the Dywáns of about thirty Rékhtah poets and is a pupil of Jorät, E, D.

Kamál, Myr Kamál 'alyy of Gyámánpúr resides at Dyrha (or Déórha) in the Behár, writes Persian and Rékhtah verses, J. He was a man of learning and wrote a large work called كمال الحكمة on Philosophy, and one called چہاردہ درود on the Imáms. He died in 1215, the chronogram on his death is دریغا.

Kam-gó, Myrzá *H*abyb Allah is of Khayrábád in Oudh, D. He died some time ago, H.

Kámil, Shaykh Lu*t*f Allah was a pupil of Sháh Kháksár, V.

Kámil, Myrzá Kámil Bég is of Moghol origin and a soldier by profession, D.

Kámil, Thákor Dás a son of Rájah Rám a Kashmyry, holds the appointment of Wakyl at Dilly, D. He is still in the same office, P.

Kamtar, Kamtar Sháh is a Darwysh residing at Lucnow, D.

Kamtar, Myrzá Khayr Allah Bég is of Persian origin and resides at Farrokhábád, V.

Kamtar, Mawlawy Kifáyat 'alyy author of the نسیم جنت and of a version of the Shamáyil of Tirmidzy, R.

Kamtaryn an Afghán, his name is Myán Kamtaryn, he writes humoristic poetry but it is not good, M. He spent the greater part of his life at Dilly and died in 1168, A, B, C. His name was Pyr Khán, he used to sit in the evening in the Chawk, and to sell his poems which he had written on detached pieces of paper, D. He wrote mostly satires and humoristic poetry, H.

Karam of Dilly, a pupil of Muç*h*afy, resides at *H*aydarábád, K.

Karam, Shaykh Gholám Dhámin of Kútánah resides at Dilly, formerly he resided at *H*aydarábád, he is a pupil of Mümin Khán and is an old man, P. He may be identical with the preceding.

Karamá, Myán Gholám Karamá of Murshidábád has lately left that city, J.

Karámat, Myr Karámat 'alyy of Awrangábád, six days' journey from Dilly, a son of Myr Amánat 'alyy and a grandson of Sayyid Murád 'alyy Bokháry, he leads the life of a Darwysh or devotee at Shikárpúr, K.

Karym, Karym Allah Khán an Afghán has lately taken to writing poetry, D.

Sháh Karym-bakhsh of Paṭna a disciple of Sháh Karak is a Qádirian Çúfy, J.

Lálá Káshy Náth of Ambálah (Umballa) a bad poet, A.

Káshy Náth of Patyála a son of Nawnidh Ráy is a young man, V. His father I believe is the author of the دستور صبیان.

Kátzim, Kátzim 'alyy is young and a pupil of Mo*h*ammad Naçyr, K.

Kawkab, Ráy Makand Ráy of *H*aydarábád a pupil of Faydh, R.

Kawthar, Mahdiy 'alyy Khán of Lucnow a son of Qo*t*ob aldyn Khán, came two years ago to Dilly, he is a pupil of Násikh, P.

Kayfy, Myr *H*idáyat 'alyy a Sayyid of Bárh, composes chiefly Persian verses, K, D.

Kháç is a poet of the Deccan, D.

Khádim resides at Pánypat, D.

Khádim, Khádim 'alyy of the Panjáb was in the service of Nawáb Náçir-jang Bangash, V. He was a native of Khaytal but brought up at Dilly, his uncle was in receipt of a salary of 500 Rs. a month from Nawáb Bangash. Khádim is in the service of Nawáb Motzaffar-jang and receives a salary of Rs. 100. He is the author of a Persian and Urdú Dywán, H, D. He was of Farrokhábád, R.

Khádim, Nawáb Khádim *H*osayn Khán Bahádur of Dilly a son of Nawáb Ashraf aldawlah Afrásyáb Khán and a friend of D, H.

Khádim, Khádim *H*osayn Khán of Paṭna a son of *H*ájy A*h*mad 'alyy *Qiyámat* and a relation of C. He is dead, V.

Kháksár, Myr Mo*h*ammad-yár, familiarly called Kallú, is attached to a shrine close to Dilly called Qadam Sharyf, A, B, E. It appears from I, that he has written a Tadzkirah in which he assumes the appellation of Sayyid alsho'ará. He used to visit H, but was dead when he wrote.

Kháky, Gholám *H*aydar Bég was born in Hindustán, (Dilly, R) his ancestors were of Badakhshán, he is in the Deccan in the army, D.

Khálah, a lady of the name of Badr alnisá Bégam of Farrokhábád, was the aunt of the Nawáb 'imád almulk, and hence she used this takhalluç, V.

Kháliq, 'abd al-Kháliq was attached to the service of the late Myrzá (Prince) Solaymán-shikóh, he was marked with small-pox and stammered in reciting his verses, yet he was constantly present at the Moshá'arahs of the Maháráj*a*h. He went to Gwályár, but it is not known where he now resides, R.

Kháliq, Shaykh Kháliq-bakhsh is originally of the Panjáb, but

was born at Dilly. He is a nephew of Shaykh Nabyy-bakhsh *H*aqyr, and has lately taken to poetry, R.

Khalyl, Sayyid Ibráhym 'alyy, a son of the late Sayyid Mo*h*ammad 'alyy Bashyr, is a young man, who has lately taken to poetry, and submits his verses to Myr Gulzár 'alyy Asyr for correction, R.

Khalyq, Karámat Allah Khán, a cousin of Mo*h*ammad Ja'far Khán Rághib, and a pupil of Myrzá Mo*h*ammad Fakhr Makyn, was a good Inshá writer, and died young, and left a Persian Dywán, V.

Khalyq, Myr Mosta*h*san of Lucnow a younger brother of Myr A*h*san *Kholq*, E. He is tutor in the family of Rájah Ṭikéṭ Ráy at Lucnow, D. He is a son of Myr *H*asan, the author of the Badre Monyr, H.

Khalyq, Myrzá Tzohúr 'alyy of Dilly, a son of Myrzá Hóshdár, is skilled in Hindee music, and in composing Marthiyahs, knows a little Arabic, he is now, 1199 at Murshidábád, C. In the Marthiyah, he has the takhalluç of Tzohúr, he died at Kerbalá in the 'iráq, V.

Khán, Ashraf Khán of Dilly went some time ago to Lucnow, he is a pupil of Muç*h*afy, H.

Khán, Mo*h*ammady Khán, a Paṭhán, and a pupil of Rangyn, resides in the Deccan, has visited Dilly, D.

Khandán, D does not know where he resides.

Khastah, Mo*h*ammad 'abd Allah Khán familiarly called Myán Jywan of Dilly, a son of Sa'd Allah Khán, who was called Áqá Yár Khán, was of Kashmyry origin and born at Dilly, and a pupil of Firáq, D, H, K. I am told that he died about 1840.

Khastah, Gholám Qo*ṫ*ob-bakhsh, a descendant of Sayyid Mo*h*ammad Kirmány, was attached to Nitzám aldyn Awliyá's tomb near Dilly, he was a pupil of Áshuftah, D, H.

Khayál, Brij Náth of Dilly has gone to *H*aydarábád, H.

Khayál, Gholám *H*osayn Khán (Gholám *H*asan Khán, H, P), a nephew of Barkat Allah Khán Barkat and a relation of Myr Juggan, resides now at Súnypat, D. It is said he left two Dywáns containing nearly one hundred thousand verses, P.

Khidmat, Far*h*at 'alyy resided at Lucnow, says Bény Naráyan.

Khirad, Nawáb Fakhr aldyn Khán, a son of Nawáb Sharaf aldyn Mo*h*ammad Khán, is a relation of P.

Khód-gharadh of Agra has visited Dilly, D.

Kholq, Myr A*h*san a son of Myr *H*asan is only nineteen years of age, E. Resides since a long time at Lucnow, H, K.

Kholq, Ráy Jádún Ráy of *H*aydarábád a pupil of Faydh, R.

Khorshéd 'alyy of Dilhar a clever young man, D, K, T.

Khósh of Dilly, his ancestors were of the Panjáb, his father was a celebrated calligraph. Khósh lost his eyesight by small-pox, and, though blind, made the pilgrimage to Makkah, he is a fertile poet, H.

Khóshdil, Ghásy Rám of Dilly kept a shop at Faydhábád, V.

Khósh-dil, Lálah Gobind Lál a son of Lálah Kánjy Dil (*sic* Mal ?) *Gharyb*, a Káyeth, is a talented young man, D.

Khóshnúd is mentioned by M and R.

Khóshras, *H*áfitz Gholám Mo*h*ammad of Dilly is blind, but a good musician, D.

Myr Khosraw, M thinks that he has written much Rékhtah poetry. A notice on him is in the following chapter.

Kishen Chand a Khatry of Láhór is a new poet, V.

Kóchak, Prince Myrzá Wajh aldyn (Wajyh aldyn, D) of Dilly, familiarly called Myrzá Kóchak Çá*h*ib, went some time ago to Lucnow, and died there, K, D. But he is buried at Nitzám aldyn's Mausoleum near Dilly, H.

La*t*yf, Myr La*t*yf 'alyy of Dilly, a pupil of Myr Dard, used to sell jewellery, K. He died in 1214, H.

La*t*yf, Myr Shams aldyn of Súrat is about thirty-two years of age, E. Resides since some years at Lucnow, K. In H he has the takhalluç of Lu*t*f.

Láyiq, Myr Láyiq 'alyy of Lucnow, came in 1208 to Dilly to prosecute his studies, he is a pupil of Násikh, D, K.

Lisán, Myr Kalym Allah was a friend of B, but died young before B wrote his Tadzkirah.

Lu*t*f, Myrzá 'alyy a pupil of Sawdá, T. He is a pupil of Sháh Malúl and resides at Lucnow, H. R identifies him with Myrzá Lu*t*f, on whom see p. 184, but H distinguishes between the two.

Lu*t*f, 'atzym Bég is a pupil of Sawdá, T.

Lu*t*fy was an old poet, his name is not known, J, C.

Maçdar, Myr Má-shá Allah Khán, the father of In-shá Allah Khán was, it would appear, alive when E wrote. Was first Risáldár in the cavalry of Nawáb Mohábat-jang, now he is in the service of the Nawáb Wazyr at Faydhábád, J. Died some time ago, H.

Myr Madad Allah, the father of *H*amzah *Rind* was a good musician flourished under Mo*h*ammad Sháh, C. See Myrzá.

Madhmún, Sayyid Imám aldyn Khán a son of Sayyid Mo'yn aldyn who commanded the king's body-guard, C.

Madhmún, Shaykh (Myán, E) Sharaf aldyn a descendant of Ganj Shakr was born near Gwályár (at Jájhaü near Agra, M). When he was past forty, he took up his abode in the Mosque called Zynat al-masájid, and led the life of an ascetic. Qáyim visited him there twice or three times. He died about 1158. He was a pupil of Matzhar and Árzú. Having lost his teeth, Khán Árzú called him Shá'ire Bédánah, M, A, B, C. Myr says that the Zynat almasájid is at Agra, this is a mistake, it is in Daryáganj at Dilly.

Madhúsh, Myr Nabyy Ján is a pupil of Sóz, C, V.

Maftún, Shaykh 'abd al-Raḥym is of Arabic origin, but born at Lucnow, he is a pupil of Nitzám aldyn Mamnún, K.

Maftún, Myán 'alyy-bakhsh of Paṭna was a Persian poet, J.

Maftún, Myán Badr aldyn is originally of the Panjáb, but was born at Dilly, he is a cloth-merchant and writes Persian and Rékhtah poetry, which is corrected by Myr Farzand 'alyy Mawzún, K.

Maftún, Myrzá (Prince) Karym-bakhsh is of the Imperial house of Dilly, P.

Maftún, Kátzim 'alyy is of Iláhábád, C, V.

Maftún, Móty Rám, a Kashmyry Panḍit, is a pupil of Minnat and Mamnún, D. In Persian he has another takhalluç, H.

Maghmúm, Myrzá Isḥáq Bég of Dilly holds an office at Court, D

Maghmúm, Myr Mashyyat 'alyy (Mast 'alyy, D) a pupil of 'izzat Allah 'ishq, P.

Maghmúm, Rám Jas of Lucnow is in the service of Mr. Jones, C met him at Benares in 1199.

Máh, Myr Moḥammad 'alyy Khán resides at Ḥaydarábád, D.

Maḥabbat, Myr Bahádur 'alyy of a good family of Dilly, is a pupil of Thaná Allah Firáq, V, K.

Maḥabbat called Nawáb Maḥabbat Khán (Maḥabbat Allah Khán, K), a son of Ḥáfitz Raḥmat Khán, a pupil of Myrzá Ja'far 'alyy Ḥasrat resides now, 1196, at Lucnow, and has written a Mathnawy called Sirsy ó Bannú at the request of Mr. Jones, who, it would appear, had the title of Momtáz aldawlah, C. I give here a verse from the Mathnawy:—

اگر ضائع نہووے اسمیں اوقات کہے القصہ پھر یندیسي یہہ بات

He drew a handsome allowance from Áçaf aldawlah, was still

alive in 1215, and had written a Dywán, G. He lives now at Lucnow, V, K. According to D he received an allowance from the British Government, he was in Persian a pupil of Makyn and in Rékhtah of *H*asrat. According to a chronogram in Jorät he died in 1222.

Ma*h*abbat, Shaykh Walyy Allah of Dilly. See Mo*h*ibb.

Mahárāj, Rájah Holás (Bhilás, K) Ráy, a Káyeth, was Dywán of *H*áfitz Ra*h*mat Khán at Bareilly and left a Rékhtah Dywán, K, D.

Ma*h*búb, Myr Qoraysh of Dilly is mentioned by Bény Naráyan.

Mahdiy, Myrzá Mahdiy, V, who says that he knew nothing of his circumstances.

Ma*h*fútz, Munshiy (Sayyid, H) Ma*h*fútz 'alyy Khán a Sayyid of Khayrábád is Munshiy in General Ochterlony's office at Dilly, writes poetry very rarely, D.

Máhir, Myán (Myr, K) Fakhr aldyn Khán of Lucnow, a son of Ashraf 'alyy Khán (whose takhalluç was, Fighán, P) is a man of noble family. He was the Boswell of Sawdá and used to copy his Dywán, E. He had first the takhalluç of Fakhr, obtained through Sawdá a pension of sixty Rupees a month from Shujá' aldawlah, and is still at Lucnow, K. See Fakhr.

Mahjúr, Mo*h*ammad Çadr aldyn, a Kashmyry of Dilly, is a pupil of Mamnún, K, D.

Ma*h*múd, *H*áfitz Sayyid Ma*h*múd Khán is of Afghán origin, K. He is not yet old, and a nephew of A'tzam aldawlah Myr Mo*h*ammad Khán *Sarwar*, P. He is the author of a Tadzkirah of Rékhtah and Persian poets, T.

Ma*h*múd Ser of the Deccan was a contemporary of Walyy, A.

Ma*h*rúq, his name and circumstances are unknown, R.

Ma*h*shar, Myrzá 'alyy Naqyy (Taqyy, K), a Kashmyry of Lucnow, had a very high opinion of his own poetical talents and wrote both Persian and Rékhtah verses. After he had killed Mohlat he fled from Lucnow to Dilly where he met E, and subsequently to Agra; when he thought his crime was forgotten he returned to Lucnow, where he was put to death in 1208, by the relatives of Mohlat, at the age of about thirty years, E. See Mohlat.

Ma*h*shar, Ikrám Allah Khán of Badáwn has some pupils, D, T. Was well known in his own country, P.

Ma*h*w, Shaykh 'atzym Allah of Myraṭh (Meerut) P.

Maẖw, *H*osayn 'alyy Khán of Agra, is in the service of the English Government, H, D, P.

Maẖw, Raẖm 'alyy Khán of Dilly, a son of the late Lutf alnabyy Khán, resides now at Paṭna, J.

Maẖzún, 'álam-sháh is a descendant of Ganj-bakhsh and a pupil of Moẖammad Mas'úd of Dilly, D. He is certainly identical with the following, though D distinguishes between the two.

Maẖzún, 'álam-sháh (Gholám Sháh, D) a Pyr-zádah of Amróhah, was celebrated when he was young, E. He was of Makdésar and not of Amróhah as Muçẖafy states, P. He died some time ago, H.

Maẖzún, Khalyfah *H*áfitz Allah of Farrokhábád supports himself by teaching, and had formerly the takhalluç of Jayẖún, D.

Maẖzún, Mawlawy Sayyid Moẖammad *H*osayn (Mawlawy Sayyid Gholám *H*osayn of Dilly, V) a Músawy Sayyid and a pupil of Mawlawy Moẖammad Barakat, C has seen him. He was of Awrangábád and visited Hindústán for the sake of prosecuting his studies, he died in 1185, at Iláhábád where he had resided for some years, at the age of forty-one years, J.

Maẖzún, Moẖammad Taqyy Khán holds the rank of five thousand and a Jágyr, resides at Paṭna and composes chiefly Persian poetry, J.

Maẖzún, Myr Náçir Ján, a son of Sayyid Moẖammad Naçyr *Ranj* (a son of Myr Dard, H), is skilled in Mathematics, and went lately towards the east (Oudh) P.

Majbúr, Myán *H*aqq-rasá is a young man and a pupil of Naçyr, K.

Majbúr, Ráy Khúsh-ẖál Singh of Paṭna a son of Maháráajah Shitáb Ráy is a good poet, J.

Majdzúb, Myrzá (Myr, G) Gholám *H*aydar Bég of Dilly (of Lucnow, H), an adopted son (a son, C) of Sawdá, resides now, 1196, at Lucnow, C. He is still, 1215, at Lucnow, and has written two Dywáns, G. His name is Myrzá *H*aydar Bég, he is of Moghol origin and lives at Lucnow, K. He said that he was a son of Sawdá, as Sawdá had no child, he probably adopted him, T.

Majnún, *H*imáyat 'alyy of Dilly resides at Murshidábád, is a pupil of Qudrat, and has written a Sáqiy-námah by order of Nawáb Mobárak 'alyy Khán, he was a friend of C. He is also mentioned by V.

Majnún, Sháh Majnún familiarly called Darwysh Sar-barahnah a descendant or son of the Dywán of Moẖammad Sháh, uses sometimes the takhalluç of Kháfiy, he is a pupil of Myr and resides at Lucnow,

C. He has written a Dywán, E. He had first the takhalluç of *H*asrat and subsequently of *H*ály, he embraced the Islám, but is a free-thinker, he lives in great distress at Lucnow, V. His ancestors embraced the Islám, H. Bény Naráyan speaks of him in the past tense.

Majrú*h*, Munshiy Kishen Chand a Kashmyry born in Hindústán, is a pupil of Matzhar and resides now, 1196, at Lucnow, C. He has been brought up at Dilly but resides at Lucnow, V.

Majyd, Majyd aldyn Khán a Kashmyry of Dilly, is a son of Muftiy Mo'yn aldyn Khán, D.

Makand Singh, a Bráhman of Dilly, is a new poet, D.

Makárim, Myrzá Makárim of Dilly was a Mançibdár at Dilly, but fell into great distress, and was reduced to live on the sale of his ghazals, which he sold at two pice (about a penny) a piece, D, H.

Makhkhú, of Farrokhábád but his family was of Dilly, he is a calligraph, D and K who mention him, do not know his takhalluç. See Motzaffar.

Malál, Myrzá Mo*h*ammad Zamán, D. In H are two Maláls besides this, one was a Darwysh and a pupil of Matzhar.

Malúl, Sháh Sharaf aldyn (Ma'rúf aldyn, D) is a Darwysh, he uses in Persian the takhalluç of Ilhám, K, D.

Mamlúw, Ysry Prasád a Káyeth of Lucnow is a pupil of Myrzá Qatyl, he was in 1231 at Dilly, D.

Mamnún, Myr Amánat 'alyy of Paṭna studied for some time at Dilly, and was a pupil of Myr Mawzún, K does not know where he is.

Mamnún, Myr Nitzám aldyn, a son of Minnat, is alive and has many pupils, E. He resides at Lucnow, V. He obtained from the emperor of Dilly the title of Fakhr alsho'arâ, he lately left the emperor's service, K. His family was of Pánypat, but he was born at Dilly and lived long at Lucnow; some years ago he went to Ajmyr, he has written a Dywán, P.

Manjhú Khán, see Matzhar.

Mantzar, Khwájah-bakhsh of Iláhábád, it is said that in 1190, he visited Paṭna, C. Ma'niy, Mo*h*ammad Amyn died at Coel, P.

Maqbúl, Myán Maqbúl Nabyy, a son of the late Yaqyn, resides at present at Farrokhábád, J. He has the title of Matzhar aldyn Khán. He has collected sixty thousand verses from about three hundred ancient and modern poets, but this collection has unfor-

tunately been destroyed by fire, K. He was a friend of D and a pupil of Firáq, P.

Maqbúl, a new poet, a pupil of Naçyr, visited Dilly in 1247, D.

Maqçúd of Lucnow a water-carrier is a popular poet, and his verses are sung on Hindú festivals, E, K.

Maqtúl, Myrzá Ibráhym Bég of Dilly a son of Myrzá Mo*h*ammad 'alyy, his forefathers were of Ispahán, he is a good prose-writer and upwards of thirty years of age, E, whose pupil he was. In D this poet occurs first under Maqtúl and then under Maqbúl.

Ma'qúl, P does know any thing regarding him.

Marhún, Myrzá (Myr, D) 'alyy Ridhá (Myrzá 'alyy of Dilly, K) had formerly the takhalluç of Madhmún, his forefathers were of Mashhad but he was born and educated at Dilly, he is a pupil of Nitzám aldyn *Mamnún* and a son of Qamar aldyn *Minnat*, E. He went to *H*aydarábád and was attached as a poet to the Court of Moshyr almulk Nawáb Nitzám 'alyy Khán Bahádur on a salary of Rs. 200 a month, H, D.

Mar*h*úm, *H*akym Myr 'alyy was a Sayyid of Saháranpúr, H.

Ma'rúf, Mawlawy I*h*sán Allah is a Shaykh, and resides in Bengal, he writes good Persian poetry.

Ma'rúf, Iláhy-bakhsh Khán of Dilly a son of 'árif Ján (Khán, E) who was a great Amyr of the days of Dzú-l-Fiqár aldawlah Najaf Khán. Ma'rúf is a young man, has lately visited Lucnow, he is a pupil of Naçyr, E. He has embraced Çúfism and is a disciple of Fakhr aldyn, he has written a Dywán, D, K. He is a good soldier, H. He was a brother of Nawáb A*h*mad-bakhsh Khán, he died in 1242, and left two Dywáns, P.

Masarrat, Shankar a Káyeth is a pupil of Naçyr, K.

Masarrat, Shaykh Wazyr 'alyy a son of K and a pupil of 'ishq; went some years ago to *H*aydarábád, P.

Mashhúr, his name and circumstances are not known, H. He is a Káyeth of Bareilly, P, R.

Masrúr, Myrzá Açghar 'alyy Bég familiarly called Myrzá Sangy Bég of Dilly is a pupil of Myr 'izzat Allah 'ishq, D.

Masrúr, Nawáb Gholám *H*osayn Khán, R.

Masrúr, Lálah Girdháry Lál a pupil of Faydh, R.

Masrúr, Shaykh Pyr-bakhsh of Kákóry, which is five farsangs from Lucnow, is a pupil of Muç*h*afy, visited Dilly in the suit of Solaymán-shikóh, P. He has collected his poems into a Dywán, H.

Masrúr, Sharaf aldyn A*h*mad a son of Gholám Mo*h*yy aldyn '*ishq*, who had also the takhalluç of Mobtalá is of Meerut, P. He was born in 1209, the chronogram is خوش باش, T.

Mast, Myán 'alyy Ridhá of Dilly, J.

Mast, Myr Fadhl 'alyy was a pupil of Myr Amány *Asad* and used to visit E's assemblies of poets at Dilly with his instructor, D.

Mast, Mast 'alyy Khán a nephew of Açálat Khán Thábit and a pupil of V was at Púrniyah when V wrote.

Mast, Lála Ratan Lál of *H*aydarábád a pupil of Faydh, R.

Masy*h*, Myán (Myrzá, D) Baráty a Kashmyry of Dilly a nephew of Nawáb Wajyh aldyn (aldawlah, K) *Wajyh* lives on commerce, K.

Masy*h*, Myrzá Masy*h* Allah Bég commonly called Myrzá *H*ájy was a soldier and a pupil of Gurdézy *H*osayny, he died some time ago, K, D. In H his name is Myrzá Shaykh Allah Bég.

Masy*h*, Masy*h* Allah Khán a young man who writes Persian and Rékhtah poetry, D, K.

Masy*h*, Nawáb Mo*h*ammad Masy*h* Khán of Lucnow, R.

Matyn an ancient poet, his name is not known, D.

Matzhar, Myrzá Jánjánán of Agra. His father's name was Myrzá Ján and out of affection he called his son Jáne ján or Jánján, that is to say the soul of Ján. This is the statement of J, but it seems to be an error, his name is no doubt Jánjánán. His ancestors were of Bokhárá, he is now upwards of sixty years of age, he is a learned man and a Çúfy, and though not a professed poet, writes beautiful poetry both in Persian and Rékhtah, B, A. M has seen a Persian Dywán of his. He resided at Dilly and In'ám Allah Khán Yaqyn, Dardmand and Tábán and Munshiy Besáwan Lál Bédár are among his pupils, he interdicted the ta'ziyahs and was therefore murdered by a Shy'ah in 1194 (in 1192 the chronogram is عاشق حمیدا مات شهیدا P) when nearly one hundred years of age, C, G. E considers him as the originator of Rékhtah poetry. He has selected only one thousand verses out of 20,000 which he had composed, and embodied them in his Dywán, K. He collected an Album to which he gave the title of خریطهٔ جواهر; in the selection of the extracts he shows very great taste. H says that he lived at Dilly in the Imám street, which is close to the Jámi' masjid, and he confirms the statement that he was murdered in 1192.

Matzhar, Manjhú Khán, a son of *H*akym 'askary Khán, is a brother of *H*akym Bú 'alyy Khán, H. He was dead when K wrote.

Matzhary, Ma*h*búb 'alyy of Kótánah is a pupil of Barkat, (a brother of Barkat Allah Khán, H,) and instructor of 'abd Allah Khán *Awj*, D.

Matzlúm, Sayyid Imám aldyn Khán, a son of Sayyid Mo'yn aldyn Khán, was in command of the mounted body-guard of Mo*h*ammad Sháh, it is said that he compiled a Tadzkirah of contemporary Rékhtah poets, V.

Mawj, Khodá-bakhsh of Agra lived long at Dilly, died some years ago at Lucnow, P. He is distinguished in the Marthiyah, H.

Mawzún, Ráy Chatur Singh a Káyeth of Dilly, he says that he is a grandson of Mádhórám, he writes also Bháká verses, K, D.

Mawzún, Myr Farzand 'alyy of Sámánah (of the Deccan, V) a fertile poet both in Persian and Rékhtah but very vain; he has written several Persian Mathnawies, and considers himself a pupil of Faqyr, E. Resides since many years at Lucnow, and has many pupils, D, K. He was a pupil of Myr Shams aldyn Faqyr and died at Lucnow in 1229, H.

Mawzún, Lálah Nihál Chand was in the service of the late Ráy Rám Ratan in the capacity of writer, D.

Mawzún, Khwájam Quly Khán Dzú-l-Fiqár aldawlah is a poet of the Deccan, B. He was Çúbahdár of Burhánpúr, and held the rank of seven thousand, J. According to D, Mawzún was a brother of the Çúbahdár. In H his name is Ra*h*ym Quly Khán. There was also a shop-keeper's son of this takhalluç, who wrote poems in praise of Sájy Sindhyah, the Marhatta chief, K.

Mawzún, Myrzá Qádir-bakhsh, R speaks of him in the present tense.

Mawzún, Myr Ra*h*m 'alyy of Dilly a good Arabic and Persian scholar was a friend of B, and alive in 1165.

Mawzún, Maháráj*a*h Rám Naráyan of Paṭna was governor of Paṭna, and a pupil of *H*azyn, wrote chiefly Persian poetry, and was distinguished as an elegant prose-writer, being convicted of a crime, he was drowned in the Ganges by the late Nawáb Myr Mo*h*ammad Qásim Khán, C.

Máyil, Myrzá Áqá Bég a pupil of 'ishrat, H.

Máyil, Myán Fakhry, J. Probably identical with Myán Mo*h*ammady.

Máyil, Myr Hidáyat 'alyy of Paṭna has gone to the Deccan, he had from childhood a predilection for Rékhtah poetry, but fritters away his time in love-adventures, C, J. He was first a pupil of Sháh Moshtáq 'alyy *T*alab and of Mojrim, he died in 1208, V.

Máyil, Sayyid Qásim 'alyy of Khayrábád, died young, D, P.

Máyil, Myr Mahdiy of Dilly died some time ago, H.

Máyil, Myrzá Mo*h*ammad Yár Bég of Lucnow is a young man of Moghol descent, and a pupil of Jorät, E, K.

Máyil, Myán (Sháh, K, Myr, P) Mo*h*ammady of Dilly, A. He resides now at Murshidábád, C. His house is close to the Fat*h*púry Mosque (at Dilly) E. He is a pupil of Qudrat Allah Qudrat, he has left Murshidábád, and V does not know where he is. According to K he is a pupil of Qáyim and the instructor of Bahóry Khán Áshuftah, of Mo*h*ammad Naçyr aldyn Naçyr and Khosrawy.

Mid*h*at of Lucnow is a pupil of *H*asrat, H, P.

Mihmán, his name is not known, D.

Mi*h*nat, Myrzá *H*osayn 'alyy Bég (Myrzá *H*osayn Bég, K) of Dilly, a son of Myrzá Sul*t*án Bég, resides at Dilly, C. Came to Oudh when only five years of age, he is a pupil of Jorät, E, D. Was brought up at Lucnow, T.

Mihr, Bédár-bakhsh (Bédár-bakht ?) a son of Khodá-bakhsh Mawj, was poisoned, he was a pupil of Myr Gulzár 'alyy Asyr, R. Though the takhalluç of this poet is clearly spelled Mihr in the text, R has inserted him in the letter lám and in the index it is spelled Lahar.

Mihr, Myrzá *H*átim 'alyy of Farrokhábád resides at Dilly, and is a friend of R.

Mihr, Nawáb Mançúr Khán is a son of Nawáb Ma*h*abbat Khán, R.

Mihr, Munshiy Mihr Chand a Khatry of a place in the province of Láhór, resided long at Farrokhábád, has written an Urdú Dywán, he also wrote Persian poetry and used the takhalluç of Dzarrá in it, J, V. According to D he was of Mahdiyábád in Gujrát, and has written a Rékhtah Dywán.

Mihr, Rajab Bég a brother of Ma*h*múd Bég *Zór*, D, P.

Mihrbán Khán see Rind.

Minnat, Myr Qamar aldyn of Súnypat (of Dilly C, G, V) is a promising young man, A, whose pupil he was. He is a descendant of Sayyid Jalál Bokháry who was a son of Sayyid 'adhod Yazdy, whose biography is in Káshy's Tadzkirah (see *suprà* p. 18, No. 69)

and a pupil of Myr Núr aldyn Nawyd and Myr Shams aldyn Faqyr and a disciple of Fakhr aldyn and a fertile Persian poet, having written several Mathnawies, he is now, 1196, in the service of Mr. Jones, whose title is Momtáz aldawlah, C, G. Has written in Persian about 100,000 lines, he is also the author of the شکرستان which is an imitation of the Gulistán. He went in 1191 from Dilly to Lucnow. Mr. Jones took him to Calcutta, and introduced him to the Governor-General, Mr. Hastings. He died in 1207 at Calcutta, G. He left a Khamsah, V. He also left a Mathnawy in imitation of the Si*h*re *H*alál, he visited the Deccan and received five thousand Rupees for a Qaçydah in praise of the Nitzám, K. He died at Calcutta in 1208 at the age of forty-nine years and left 150,000 Persian verses, among his compositions is the چمنستان, in which he gives the following account of his works:

ابیات درین عمر ده مثنوي گفته ام — بائین و طرز نوي گفته ام
چو اشعار من درعدد می رسد — شمار قصاید بصد میرسد
بود شعرمن در غزل سي هزار — زپانصد رباعی گرفتم شمار

P. His son is Nitzám aldyn Mamnún, D. His name is Myr Shams aldyn he is a companion of Mihrbán Khán, and a Chélá (Protégé) of Nawáb A*h*mad Khán Bangash, J. Perhaps the Minnat of J is not identical with the Minnat of other authors.

Miskyn, Sayyid 'abd al-W*á*h*i*d Khán is a young man, as long as he was at Dilly his verses were corrected by Mümin Khán, at present he is at Indore, P.

Miskyn, Myrzá Kallú Bég is of Moghol origin, has of late retired from the world, he must be distinguished from the Miskyn who has written chiefly Marthiyahs, K. The name of the latter is Myr 'abd Allah.

Miskyn, Lálah Takht Mal of Paṭna, it is said that he is a fertile poet, but his verses are bad, C.

Mismár, Sayyid Karam 'alyy of Sháhdhúrah in the province of Dilly a son of Qays Qádiry, has visited Paṭna, J.

Mo'atztzam, Mawlawy Mo*h*ammad Mo'atztzam of Morádábád, writes good Persian and Rékhtah poetry, D.

Mo'azzaz, his name and circumstances are unknown to R.

Mobáriz, Mobáriz Khán of Dilly, D saw him several times in poetical meetings.

Mobtahij, Lálah Molúk Chand a Káyeth of Sháhjahánpúr was an intelligent man, K.

Mobtalá, Myr Amyn a pupil of Myr resides probably at Benares, V.

Mobtalá, Myrzá Qásim of Dilly (of Lucnow, P) a son of Nawáb Mo*h*ammad 'alyy Khán, had the title of Myr Mardán 'alyy Khán, his forefathers were of Mashhad, he resides now at Benares, J, V. He has written a Persian Dywán and a Tadzkirah, P. I strongly suspect P confounds this Mobtalá with the one mentioned in p. 187.

Moçybat (Moçyb, C), called Sháh Gholám Qo*t*ob aldyn of Ilahábád, was a learned man and a friend of C. Went in 1186 on the pilgrimage and died in 1187, and was buried at Makkah, J.

Modda'á, Myr 'iwadh 'alyy of Dilly was a good physician, and in the service of late *H*áfitz Ra*h*mat Khán, he composed a Rékhtah Qaçydah, in which he mixed many Pashtú words, C.

Modh*t*arr, Shaykh (Myr, D) *H*asan 'alyy of Lucnow is a pupil of Mamnún, K.

Modh*t*arr, Lála Kúnwar Sén a son of the Dywán Déby Prashád a Káyeth, his family was of Dilly, but he was born at Lucnow, had from childhood a predilection for poetry, but he concealed his compositions, at length, however, he became a pupil of Tanhá. If he takes pains he may improve, but at present his poetry is not very good, E. Since twelve years he is Ta*h*çyldar in the district of Bulandshahr, P.

Modh*t*arr, Mo*h*ammad Asad Allah Khán, R.

Modh*t*arr, Myrzá Sangyn a friend of P.

Modh*t*arib, Lála Durgá Prashád of Lucnow, a son of Dywán Bhawány Prashád, a Káyeth, a young man and a friend of Mo*h*ammad 'ysà, E. He is a pupil of Mo*h*ammad 'ysà Tanhá, H.

Modhtarib, Myán Mo*h*ammad *H*ájy a Kashmyry of Dilly, third son of Qádhiy Ra*h*mat Allah Khán, is a pupil of Mamnún, K. He has given up writing poetry, P.

Moghol, Myrzá Moghol 'alyy a Kashmyry of Dilly a son of Khwájah Hyngá (Açghary, D) is a merchant, K. In H he has the name of Moghol 'alyy a son of Mo*h*ammad 'askary.

Sayyid Mo*h*ammad Khán of Dilly is a grandson of Nawáb Muryd Khán and a son-in-law of Nawáb Motzaffar Khán, J.

Sayyid Mo*h*ammad Khán a grandson of the late Nawáb Mortadhawy Khán, resides at Paṭna, and is a relation by marriage of the

Çúbahdár of Bengal, he composes chiefly Marthiyahs, and has not yet chosen a takhalluç, J.

Mo*h*ammad Sháh Khán of Hápúr, composes sometimes poetry, D.

Mo*h*ammad Wáhid, J.

Mo*h*aqqiq of the Deccan is mentioned by A and C among the earliest Rékhtah poets. His language resembles the dialect spoken in Hindústán, V.

Mo*h*ibb, Myr Mo*h*ammad 'alyy went some years ago to the Deccan, he composes chiefly Marthiyahs, D.

Mo*h*ibb, Shaykh Walyy Allah of Dilly a pupil of Sawdá, and a friend of Mihrbán Khán Rind, resided long at Farrokhábád, it is not known where he now lives, C. V. Was for some time in the service of Solaymán-shikóh and died at Lucnow, K, P. Is the author of a Rékhtah Dywán and a Persian Mathnawy, he was in the service of Solaymán-shikóh, and died two years ago, E. In the copy of C, preserved in the Asiatic Society of Bengal, this poet has the takhalluç of Ma*h*abbat, but V has copied this article from C and has Mo*h*ibb, we must therefore consider the reading in C, as a mistake of the copyist.

Mohlat, Myrzá 'alyy a pupil of Jorät, had some years ago a dispute with 'alyy Naqyy Ma*h*shar, and they agreed to fight a duel on the other (left) bank of the Gumpty (at Lucnow), Mohlat was wounded in it, and died of the wound, E. See Ma*h*shar.

Mo*h*sin, Myr *H*asan Khán Bahádur a son of Nawáb Sayyid aldawlah Myr Ma'çúm Khán Bahádur-jang is in the service of General Perron, D.

Mo*h*sin, (Myr, V) Mo*h*ammad Mo*h*sin (Mo*h*ammad *H*asan, B) is a young man and a relation (a nephew, V) and pupil of Myr Mo*h*ammad Taqyy, A, B. He is now in the cavalry of Nawáb Sálár-jang, C. His name is Mo*h*ammad Mo*h*sin Sámiryyah, but according to one Tadzkirah his name is *H*asan, J. It is not known whether he is alive or has died, V. He was related to Árzú and inherited his property, and he composed chiefly Persian poetry, but left also a Rékhtah Dywán, K.

Mo*h*sin, Mo*h*ammad Mo*h*sin of *H*aydarábád, R is not acquainted with his circumstances.

Mo*h*sin, Khwájah Mo*h*sin a nephew of Khwájah 'atzym *Shór* is a young man, and a pupil of Rásikh and Fidwy, V.

Mo*h*siny, *H*akym Mo*h*ammad-bakhsh is of the neighbourhood of Saháranpúr, D.

Mo*h*taram, Khwájah Mo*h*ammad Mo*h*taram Khán (Khwájah Mo*h*taram 'alyy Khán, K, D, P) of Paṭna, a brother of the late Khwájah Mo*h*ammady Khán resided at Murshidábád, and was a friend of Ghasyṭá and of C. He is a native of Dilly and resides in Behár J. He died about two years ago, V.

Mojrim, Myr Fat*h* 'alyy has since many years left Dilly in search of the mysteries of alchemy, the pursuit of which has grown into a monomania with him, K. In H his takhalluç is Ma*h*ram.

Mojrim, Shaykh Gholám *H*osayn of Paṭna a pupil of Myr 'abd Allah *Sarshár*, the father of V is particularly skilled in chronograms, and has written a short Persian Dywán, of late he also uses the takhalluç of Taqdyr, V.

Mojrim, Shaykh Ra*h*mat Allah of Agra is a pupil and disciple of Sháh Mo*h*ammady Bé-dár, was some time at Dilly, K, P. He is dead, R.

Mokhliç of Murshidábád commonly called Myr Báqir, a nephew of the late Nawáb Nawázish Mo*h*ammad Khán Sha*h*ámat-jang, is a young man and resides in Bengal, C. He died probably in 1207 and left a Dywán, G. In D and P is besides Myr Báqir *Mokhliç* of whom they say, that he was of Agra and a pupil of Yakrang and a contemporary of Mohammad Sháh, also Mokhliç 'alyy Khán *Mokhliç* of Murshidábád. According to K both are one and the same person.

Mokhliç, Ráy Anand Rám (Rab*t* ربط Nand Rám, A), a Khatry of Dilly, was Wakyl of the Wazyr I'timád aldawlah, and a pupil of By-dil and Árzú, he composed chiefly Persian poetry and died about a year ago, M. (1164)

Mokhliç, Bady' alzamán Khán was in the service of Nawáb Shujá' aldawlah, C. Was a pupil of Sháh Wáqif, V.

Mokhliç, Myrzá Mo*h*ammad of Dilly was alive in 1168, A. In D his name is Myrzá Mo*h*ammad *H*osayn.

Mokhtár, *H*áfitz Gholám Nabyy Khán Bahádur a son of Nawáb Ghaziy aldyn's tutor, had first the takhalluç of Kalám and composed chiefly Persian poetry, D, K.

Momtáz, *H*áfitz Fadhl 'alyy, A. Was a pupil of Sawdá, wrote a Mathnawy in praise of a walking-stick, in the measure of the Makhzan alasrár, C. He is now in the Deccan, V.

Momtáz, Mawlawy Shaykh I*h*sán Allah writes chiefly Persian poetry, D. He is of Awwanám, which is eight miles from Cawnpore, and one of the best Persian poets of our days, T.

Momtáz, Mawlawy *H*áfitz Núr A*h*mad of Dilly was the grandfather of Myr 'izzat Allah 'ishq, he was a very learned man and died thirty-three years ago, he recited every year on the 11th of Raby' II. poems in praise of Shaykh 'abd al-Qádir Ghylány, he composed both Rékhtah and Persian poetry, K.

Monawwar, Myr Monawwar 'alyy is an intelligent man, K.

Mo'nim, a brother of Qáyim, was a Persian poet, C.

Mon'im, Qádhiy Mo*h*ammad Mon'im Khán of Thánah in the district of Saháranpúr, left a Persian and a Rékhtah Dywán, D. He died shortly ago, H.

Mon'im, Móhan Lál a Káyeth is a pupil of Naçyr, K. He has written a Persian Mathnawy in the style of the ancients, and is a clever Inshá-writer, D.

Mon'im, Qádhiy Núr al-*H*aqq was Qádhiy of Bareilly, is a good Persian poet and has written upwards of 300,000 verses, among his compositions is a commentary on the Qorán in verses, and Arabic and Persian Qaçydahs, several Mathnawies and three Persian Dywáns of Ghazals, he was in 1200 (?) at Dilly, D.

Mon'im, Sayyid Rá*h*at 'alyy is of Farrokhábád, D.

Mon'im, Mawlawy Satr Allah was in love with a dancing girl of the name of Subhány who is the Laura of his poems, he is dead but Subhány has his Dywán, and sheds tears when she reads a poem from it, he was a pupil of Rangyn and Matzhar, K. Mo*h*ammad Yár Bég *Sáyil* had also for some time the takhalluç of Mon'im, K.

Montatzir, Khwájah 'abd Allah Khán of Dilly, a nephew of the late Mo*h*ammady Khán, was a physician, he died of apoplexy, J.

Montatzir, Asad Allah is originally of 'alyygaṛh, R.

Montatzir, Shaykh Imám aldyn is of Agra, D, P.

Montatzir, Khwájah-bakhsh of Iláhábád came in 1190 to Paṭna and returned again to his home, C. Is a pupil of Bétáb and resides now at Murshidábád, J. He entered the service of an English gentleman who was going to the N. W. and died on the road, V.

Montatzir, Myán Núr alislám of Lucnow, a son of Sháh Faydh 'alyy, familiarly called Pyr Gholám (Myr Salám T), is a young man and belongs to a family of saints, he studied Arabic and since the age of twelve years he cultivates poetry; he is now about twenty-five and my pupil, says E. He may be about twenty years of age, T.

Monyr, Myr Áftáb 'alyy is poor but of a good family, and a pupil of *H*átim, K, D.

Monyr, Khwájah Áftáb Khán of Dilly, is a pupil of Sa'ádat Yár Khán Rangyn, K, P, D.

Monyr, Sayyid Monyr aldyn a Pyr-zádah of Jáléser, R.

Monyr, Ismáyl *H*osayn of Shikóhábád lives since some years at Lucnow, R.

Monyr, Myr Nitzám aldyn, his father is Sháh Shyr 'alyy (Babar alyy D), he is a young man, K.

Monyr (Myr D), Wajyh aldyn (Wajh aldyn, H) is a son of Sháh Naçyr (Mo*h*ammad Naçyr H) has written a Qaçydah called Sarápá, it has several Ma*t*la's and under each are 51 verses, D. He died young, P.

Moqym, J.

Mortadhá, Myr Mortadhá of Paṭna, familiarly called Myr Ayyúb, a son of Myr Qudrat Allah b. Shukr Allah, resides now at Faydhábád, and is much respected by the Nawáb Wazyr, J.

Morúwat, Shaykh Çaghyr 'alyy (Shaykh Açghar 'alyy, K) of Sambhal, familiarly called the son of Miçry, a son of the physician Mo*h*ammad Kabyr (Kabyr 'alyy, E) is in the service of Nawáb Faydh Allah Khán and a pupil of Sawdá, *H*asan and Jorät, it is said, he resides now, 1196, at Rámpúr, C. Was alive when E wrote. Composed a Mathnawy in imitation of the Badre Monyr, K.

Morúwat, Myr Mo*h*ammad 'alyy of Dilly a son of Myr Bahádur 'alyy *Mohibb*, is a new poet, D.

Moryd, Moryd *H*osayn Khán, eldest son of the late In'ám Allah Khán Yaqyn, is dead, K.

Mosáfir, J does not know his name.

Mosáfir, Myr Khayr aldyn of Lucnow, a disciple of 'ishq, to be distinguished from the preceding Mosáfir, J.

Mosáfir, Myr Pábandah (Payindah, K) of Jurápat resided at Dilly, fled during the troubles of Dilly to Bareilly where he died, K.

Moshfiq, Myrzá A*h*mad Bég of Dilly a pupil of Myrzá A'tzam 'alyy, R.

Moshriqy, Lála Syl Chand, a Káyeth, left some time ago Dilly and settled at Dásah. Wrote Persian and Rékhtah poetry, D.

Moshtáq, 'abd Allah Khán had from the emperor the title of Moshtáq 'alyy Khán, a son of Abú-l-*H*asan Khán *Hasan* b. Sayf Allah Khán *Jadd*, an Afghán of the Yúsufjáy tribe. His grandfather was the teacher of Bahádur Sháh. Moshtáq has a mançab

(rank) of five hundred and a Jágyr ; he is much given to alchemy and the superstition called Jafar (Cabalistic). At Iláhábád he had his verses corrected by Sháh Mo*h*ammad 'alym *H*ayrat, and at Dilly by Myr, E. He was a pupil of Sóz and died some time ago, D, K. He was of Bareilly, T. He died seven years ago, H.

Moshtáq, Bála Rám is of Dilly, T.

Moshtáq, Gholám 'alyy, R.

Moshtáq, Myr *H*asan is now an old man and resides at Faydhábád, C.

Moshtáq, *H*osayn-bakhsh, a Qawwál of Coel, a pupil of 'iwadh 'alyy Khán Tanhá, is now in the service of Bégam Samroo at Sirdhánah, H.

Moshtáq, (Myr, D) 'ináyat Allah of Dilly, a Sirhindy Pyrzádah, has not much education, but he used constantly to attend the meetings of poets. E did not know what had become of him at the time he wrote. He is an old man, and it is said that he lives at Faydhábád, V. He is a descendant of Sayyid Jalál Bokháry and went about twenty years ago to Rámpúr, H. He died at Rámpúr, K, D.

Moshtáq, Mo*h*ammad Quly Khán of Paṭna, a son of Háshim Quly Khán, was Daróghah of the household of Nawáb Zayn aldyn A*h*mad Khán Haybat-jang, he is a young man and a clever musician, C. He is a pupil of Myán Mo*h*ammad Rawshan, he has collected the (Rékhtah ?) Dywán of all the poets of Hindústán and Bengal, and is engaged in making an anthology from them, J. His forefathers were Turkomans of Hamadán, he was a pupil of Mo*h*ammad Rawshan Jóshish, he is dead, the chronogram for his death is بون مشتاق لقای حیدر, (1216 perhaps we ought to read لقاء in that case the date would be 1206) V.

Moshtáq, Mo*h*ammad Wáçil is of Badáwn, P. In T and H he has the takhalluç of Mo*h*ammad.

Moshtáq, Moshtáq *H*osayn of Coel, R.

Moshtáq, Qorban 'alyy Bég of Dilly a pupil of Myrzá Rostam Bég Shákir, D.

Moshtáq, Háfitz Táj aldyn of Myraṭh (Meerut) is of Jewish extraction and a grandson of Mawlawy Gholám A*h*mad, he lost his eyesight by small-pox. He was when young my pupil, says T, and now he is a court poet at *H*aydarábád on a salary of Rs. 150 a month.

Moshtáq, Shaykh Thaná Allah is of Fat*h*púr near Agra, D.

Moshyr, *H*áfitz Qo*t*ob aldyn of Dilly, it is said that he is a pupil of Sháh Naçyr, D and P have seen him.

Moshyr, 'ináyat *H*osayn Khán a pupil of Asyr, R.

Mostamand, Yár 'alyy Khán of Dilly (Yár 'alyy Bég of Paṭna, K) a pupil of Fidwy and Dardmand resides at Paṭna, C. A pupil of the late Faqyh resides at Murshidábád, J. It is not known where he now is, V.

Mottaqiy, Myr Mottaqiy a son of Myr Jawád 'alyy Khán *Hádiy*, is a skilful archer and a pupil of his father, K. Of late he devotes himself to Çufism, and has read many Arabic and Persian works thereon, H.

Móty Lál a Káyeth of Hápúr where he holds an office, D.

Motzaffar, Myrzá (prince) Khosraw-shikóh, familiarly called Myrzá Ágha Ján, is a son of Solaymán-shikóh, D. In H he has the takhalluç of Modh*t*arr.

Motzaffar, Myr Makhkhú Khán (Sayyid Motzaffar 'alyy Khán, D, P) of Dilly, a son of Sayyid Qalandar 'alyy Khán Bahádur, is a young man and a pupil of Mamnún, K, D. See Makhkhú.

Mo'yn, Shaykh Mo'yn aldyn (Mo'yn aldyn Khán, P) of Badáwn is a pupil of Sawdá, resides now, 1196, at Lucnow, C, V. In D and K his name is Gholám Mo'yn aldyn Khán of Iláhábád or of Dilly, D says he is a pupil of Sawdá and resides at Paṭna, when K wrote, he was dead.

Mozzammil, Mo*h*ammad Mozzammil a contemporary of Ábrú, towards the end of his life he lost his faculties, and he gave up service and led a retired life at Dilly, where he died B, C. It is said that he was a Darwysh, E. In R he has the name of Mozzammil Sháh.

Muflis, Mo*h*ibb 'alyy lived at Rámpúr, and used to deal in 'o*tt*ar of roses, P.

Mújid, Mawlawy Siráj aldyn 'alyy Khán, a very learned and pious man, resides for many years at Calcutta, where he is Muftiy, V.

Mümin, *H*akym Mo*h*ammad Mümin Khán is now the best poet at Dilly and a good physician, he writes Persian and Rékhtah poetry, he has written a Dywán and several Mathnawies, P. He fell from the roof of his house and died in A. D. 1852.

Munçif, Munçif 'alyy Khán of Paṭna of Afghán origin, a pupil of Nitzám Khán Mo'jiz, and though not without education a super-

stitious man, K. Died some years ago at Dilly, he was a good Persian scholar, P.

Munçif, Shaykh Fat*h* 'alyy of Gháziypúr the father of Ma'shúq 'alyy was Myr 'imárat under Nawáb 'áliy-jáh, J.

Münis, Hakym Sa'ádat 'alyy of Benares is a witty man, and a good physician, P met him at Bulandshahr.

Munshiy, 'ajáyib Rám of Murshidábád a pupil of Qudrat, V.

Munshiy, Gholám A*h*mad Qádiry of Dáwry in Nárnawl a pupil of Matzhar had formerly the takhalluç of Wáqif, writes Rékhtah and Persian poetry and elegant prose, C, V.

Munshiy, Myr Mo*h*ammad *H*osayn of Dilly, a son of the calligraph Myr Abú-l-*H*asan, who was familiarly called Myr Kallan, his forefathers were of Persia. Munshiy is a good prose-writer and is a Munshiy in the service of Solaymán-shikóh ; he is about twenty-eight years of age, E, K.

Munshiy, Múl Chand a Káyeth is a pupil of Naçyr, by order of the emperor he is putting a story into verse, K. Translated at Dilly the Sháh-námah into Rékhtah verses, P. Has written a Rékhtah Dywán, D. He died about A. D. 1832.

Murád, Myrzá Murád-bakhsh of Paṭna familiarly called Myrzá Ammú a son of Náçir Mo*h*ammad Khán Wakyl of Munny Bégam, was a pupil of Rásikh and resided mostly at Murshidábád and Calcutta, he died at the age of about thirty years. Another Murád flourished under Mo*h*ammad Sháh, V.

Músawy had also the takhalluç of Mo'izz and of Fi*t*rat, only one Rékhtah verse of his is recorded by A. See p. 109 *suprà*.

Mushkil, Shaykh Amyn aldyn, R.

Muslimán, Lála Bakhtáwar Singh of Mogholpúrah, which is a quarter of the town of Paṭna, J.

Myr, *H*akym Myr 'alyy of Saháranpúr wrote Persian and Rékhtah verses, D.

Myr, Mo*h*ammad Myr is a good poet and changed his takhalluç into Sóz, M, A, B. See Sóz, the verse which is quoted by M and B under Myr is in C. among the extracts from Sóz.

Myre Maydán had the title of Sayyid Nawázish Khán, was a Sayyid of the Deccan, J, B. In one copy of B and in M he is called Myr Myrán, and in the best copy of B he is called Myr Mirzá. See also Bhéd with whom he is identical.

Myran, Myr 'askary of Dilly is a young man of good family, and a pupil of Firáq, K. In H he has the name of Myr 'askar 'alyy.

Myran, Myán Myran Sabzwáry resided at Dilly, composed chiefly poetry in praise of the Imáms and had five new poems ready on the 21st of every lunar month, he was wounded at Dilly by a fanatic, and went to Lucnow where he died by the fall from the roof of a house, J.

Myran, Myr Jahán was a very great Çúfy and wrote mystical poetry in Persian and Rékhtah, K.

Myrzá, Myrzá Mo*h*ammad Bég was born at Dilly but resides since many years at Iláhábád, H.

Myrzá, a nephew of *H*akym Myrzá Mo*h*ammad Khán *Dzawq* and a pupil of Rostam Bég Shákir, H, P.

Myrzá, Abú-l-Qásim was a courtier of the Sul*t*án Abú-l-*H*asan who is usually called Táná-Sháh (succeeded in 1083). When his patron had been made a prisoner, he retired to 'abdallahganj near *H*aydarábád, and lived as a Faqyr, A.

Myrzá, Myrzá 'alyy Ridhá of Dilly, a relation of Nawáb *H*osám aldyn Khán the Deputy Governor of Jahángyr-nagar, lived long in the Behár, now, 1196, he resides at Benares, C. It is not known where he now is. V.

Myrzá, Á'qá Myrzá of Lucnow, his ancestors were of Mázanderán, his father was a merchant and his instructor was Myr, P.

Myrzá, Çádiq 'alyy Khán of Dilly familiarly called Myrzá Madad Allah, was a witty man and a good musician, he was a pupil of Myán Ni'mat Khán and a friend of Sawdá, he is dead, K, D. He died in 1202, H. See also Madad.

Myrzá, *H*akym Fadhl Allah of Pánypat familiarly called Myrzá Naynán (Byná, D) is a young man and writes Rékhtah and Persian poetry, K, P. He is a descendant of Myrzá By-dil, H.

Myrzá, Hidáyat Allah of Dilly is skilled in music, P.

Myrzá, Myrzá Mo*h*ammad of *H*aydarábád was of Túránian origin and a soldier by profession, K, V.

Myrzá, familiarly called Nawáb Myrzá has the title of Mo*h*ammad *H*asan Khán I*h*tirám aldawlah a son of Nawáb Ashraf Khán, a nephew of Bé-qayd, and a brother of Rostam, resides now 1196, at Benares, C. He is a native of Dilly, it is not known where he now resides, V.

Myrzáy, Mo*h*ammad 'alyy Khán, familiarly called Myrzáy a son of

Na'ym Allah Khán, was a good musician and held an appointment under Shujá' aldawlah, V.

Náçir, Náçir 'alyy of Paṭna is mentioned by Bény Naráyan.

Náçir, Nawáb Náçir-jang a son of Motzaffar-jang Bangash, died in 1228, P.

Naçyr, Sháh Naçyr aldyn of Dilly familiarly called Myán Kallú, a son of Sháh Gharyb who was a Çúfy, and according to E, T and V a descendant of Myr Çadr-jahán (Myr *H*aydar-jahán, E) who was a great Saint, but, according to K and H, Sháh Gharyb as well as Naçyr were followers of Myr-jahán. Naçyr took to Rékhtah poetry after the death of his father, and had his verses corrected by Sháh Mo*h*ammady Máyil and other masters. It appears from E that he used in 1209 to attend the poetical meetings at Dilly, but was not yet distinguished as a poet; but when K wrote he was one of the greatest poets of Dilly and had many pupils. P says it is now sixty years since he has commenced his poetical career, he has visited Lucnow and *H*aydarábád, and made the acquaintance of most poets, when he is at Dilly he holds on the 9th and 29th of every month moshá'arahs in his house. Çahbáyiy informs us, that he went towards the end of his life to *H*aydarábád into the service of Rájah Chandá Lál, and that he died there. Karym aldyn adds that this event took place about A. D. 1843.

Naçyr, Sayyid Naçyr aldyn Ghawthy of Jalésar, a descendant of 'abd al-Qádir Gylány, who is usually called Ghawth, composes sometimes Rékhtah poetry, H, K.

Naçyr, Myr Naçyr aldyn resides at Dilly, H.

Nádim, a poet of Dilly is a pupil of Taskyn, R.

Nádir died of consumption in the Kótlah close to Dilly in 1166, A. In J his name is Shaykh Nitzám aldyn 'alyy of Dilly.

Nádir, Lála Gangá Singh (Gangá Prashád, R) of Lucnow is a pupil of Myr *H*asan, E.

Nádir, Shaykh Gholám Rasúl is of Gwályár, D.

Nádir, Kalb *H*osayn Khán is Deputy Collector of Eṭáwah, R.

Nádir, Myr Mo*h*ammad 'alyy (Mo*h*ammad 'árif, R, Myr Mo*h*ammad 'árif 'alyy, P.) a Kashmyry of Dilly, familiarly called Myr Jágan, composes sometimes indifferent Rékhtah poetry, K.

Nadym, Myrzá (Shaykh, V) 'alyy Quly of Dilly was in the service of the emperor, and has the title of Khán; he writes chiefly

Marthiyáhs and is, 1168, alive, A. He was the teacher of Ashraf 'alyy Khán Fighán, came to Murshidábád and took service under Nawáb Myr Mo*h*ammad Ja'far Khán and died there, C. According to J who met him at Paṭna, his name was Myrzá Nadym, and 'alyy Quly Khán was his title.

Nadym Mo*h*ammad Qásim of Dilly, is a pupil of Firáq, K.

Na*h*yf, Lálá Lakhpat Ráy a Khatry and a Wakyl, lived long at Bareilly, and met D when on a visit to Dilly. His father is Munshiy Múlchand mentioned above, (p. 267) H.

Na*h*yf, Sayyid Barkat 'alyy of Murádábád, R.

Najaf, name not known, E, H, P.

Najaf, Sháh Mo*h*ammad A'là of Iláhábád, a son of Sháh Walyy Allah *Bé-táb*, H.

Naját, Shaykh *H*asan Ridhá of Dilly went after the fall of Dilly to Paṭna, of late he resides in Sáran, he composes chiefly Marthiyahs, C, who was his friend. He was for some time in the service of Sa'ádat 'alyy Khán at Benáres and died in 1207, the chronogram is نجات آه از جهان رفت, V.

Naját, Myán Mo*h*ammad of Dilly is since some years at Paṭna in the service of Abú-l-Qásim Khán, and composes chiefly Marthiyahs, J. He is no doubt identical with the preceding.

Naját, Myr Zayn 'ábidyn of Saháranpúr composes chiefly Persian poetry, D. In K he has the takhalluç of Najábat.

Nájiy (Myr, K), Mo*h*ammad Shákir of Dilly was a soldier by profession and a friend of Mon'im, who was a brother of A, and a good Persian poet. A saw him when young, but he was dead in 1168, having died young. He left a Dywán, but his style is farfetched, as it was the fashion of his time to write. He is distinguished in humoristic poetry, M, G.

Najm, Qádhiy Najm aldyn Kákóry has been appointed Qádhiy of Calcutta, D.

Nakhat نکهت, Nadzr 'alyy Bég a pupil of Naçyr has translated the Sikandar-námah into Rékhtah verses, P. In H he has the name of Niyáz 'alyy Bég, and it is said that he is a pupil of Naçyr. In R are two poets of this takhalluç, one Nadzr 'alyy Bég, and the other Niyáz 'alyy.

Nálán, Shaykh 'abd al-Qádir of Fat*h*ábád, a descendant of Shaykh 'abd al-*H*aqq, D.

Nálán, Myr A*h*mad 'alyy of Dilly considers himself as a pupil of Sawdá, C saw him at Murshidábád, and found him very deficient in abilities, but V thought him a well educated man.

Nálán, Myán (Myrzá, K) Mo*h*ammad 'askary of Dilly of Moghol origin, he used to attend the poetical meetings at Dilly, and was a friend and pupil of E, but at the time when he wrote his tadzkirah, he did not know what had become of him. Iu C and V he has the name of Mo*h*ammad 'askar 'alyy Khán, and they say that he was a pupil of *H*átim, this is controverted by E. He was a pupil of Yakrang and of Muç*h*afy, D. He died two years ago at the age of ninety, P.

Nálán, Myr Wárith 'alyy of Behár a son of Myr Arzány resides now, 1195, at Paṭna and is a pupil of Fighán, C. Myán Mo*h*ammad Wárith of Paṭna a son of the late Myr Sayyid Rásty, attended every Friday the meeting of poets which took place at Paṭna, where it appears he resided when J wrote. His Dywán has about 1300 verses, V.

Námy, Shaykh Nitzám aldyn of Farrokhábád, resides since some time at Eṭáwah, V.

Námy, Myr *H*osám aldyn *H*aydar Khán Mobáriz aldawlah Músawy a son of Myrzá Mo*h*ammad Ghiyáth (Myrzá Ghiyáth aldyn Mo*h*ammad Khán, D) who was an Inshá-writer. The family of Námy is originally of Najaf, he is a pupil of Khalyq, D. He is an admirer of poetry, but no longer himself composes verses, P. He is a relation of the late Shujá' aldawlah, for some time he resided at Faydhábád, but now he is again at Dilly, H.

Námy, Lála, Miṭhan Lál a Káyeth of Dilly was first a pupil of Inshá Allah Khán, and after this poet had gone to Lucnow of Naçyr, he composes Persian and Rékhtah poetry, K.

Námy, Myrzá Rajab 'alyy Bég, a nephew of the late Amyr aldawlah *H*aydar Bég Khán, is a high officer of Áçaf aldawlah, D, K.

Naqd, Mihr 'alyy Khán of Dilly resides since some years at Paṭna and is a friend of V.

Násikh, Shaykh Imám-bakhsh a Sayyid of Lucnow is one of the best poets of that city, D, P. In T his takhalluç is Náçi*h*.

Nasym, Gulzár 'alyy, P. He was one year my pupil, says T, then he left this place with a view of making the pilgrimage to Makkah.

Nasym, Rájah Kidár Náth a grandson of Rám Náth *Dzarrah* is a young man and a pupil of Naçyr, K, D. Holds the post of Nátzir at the Court of Dilly, H. He died two years ago, P.

Nátzim of Lucnow, P.

Natzyr of Benares professes to be a pupil of Sawdá, D, P.

Natzyr, Lála Ghanpat Ráy a Káyeth of Dilly is a new poet and a pupil of Naçyr, K, P.

Natzyr, Shaykh Walyy Moḥammad (Walyy Moḥammad Khán, D) of Agra is an old poet, and supports himself by teaching, K. Died shortly ago, P.

Nawá, Shaykh Moḥammad Tzohúr of Badáwn (Shaykh Moḥammad Tzohúr Allah Khán of Lucnow resides at Badáwn, H, D, V, P) a son of Mawlawy Dalyl Allah, and a pupil of Myán Baqá Allah, has the title of Khúsh-fikr Khán, and writes Persian and Rékhtah poetry, E. He died at Lucknow, V. In P it is stated that he visited Persia and died about two or three years before he wrote, at an advanced age, the latter statement is incompatible with that of V, who wrote thirty-five years before P, the two authors may refer to different persons.

Nawáz, 'alyy Nawáz Khán is of Paṭna, V.

Nawáz, 'alyy Nawáz Khán familiarly called Myrza Madad a companion of Nawáb 'umdat almulk, V.

Nawázish, Nawázish *H*osayn Khán of Lucnow, familiarly called Myrzá Khány (Jány, D) a grandson of Nawáb Náçir Khán, is a good poet, H, D. He was a pupil of Sóz and left a Dywán, P.

Nawyd is an opulent man, D.

Na'ym, Myr Moḥammady of Dilly a pupil of Myr Sajjád, some say that he is a pupil of Myr Dard, J. He may be identical with the following Na'ym. Having returned the copies of J and V to the owner, before I put this table of contents together, I was in this, and in several other instances, unable to satisfy myself as to the identity or diversity of poets by comparing the verses quoted from their Dywáns.

Na'ym, Na'ym Allah of Dilly a contemporary of *H*átim with whom he had many poetical contests, C. Na'ym Allah Khán died of dropsy and left a thick Dywán, E, who was his friend. His poems are much sung by all classes, V. Shaykh Moḥammad Na'ym of Dilly was a soldier, and a pupil of *H*átim, he died many years ago, K, D.

Nazákat, Rámjú a lady of Narnawl brought up at Dilly, where she now resides, P.

Názuk, Zynat a lady, P. Nék, Myr Ja'far 'alyy, R.

Ni'amy, Shaykh Ni'mat Allah of Meerut, familiarly called *H*adhrat Ni'amy the father of Mobtalá ('ishq), is a very pious man, and has written a thick Persian Dywán, D. He was a pupil of Mawlawy 'abd al-Hádiy of Bengal, he is dead T.

Nidá, Myr Mortadhá of Dilly is a young man, V. In D is a Nidá of the Deccan.

Nigrán, Myr Bandah 'alyy of Ijrárah, sometimes he uses the takhalluç of 'áshiq, he is a pupil of Myrzá Arjumand Nuzhat, D, K.

Ni'mat, *H*akym 'abd al-*H*aqq of Sikandarábád, a converted Hindú, had originally the name of Harsaháy, retired very young from the world and was very pious, he was in the service of Sháh 'abd al'azyz and died some years ago, P. In D he has the name of Ni'mat Allah.

Ni'mat, Myrzá Mo*h*ammad *H*afytz a pupil of Qamar aldyn Minnat wrote Persian poetry, and when he came to *H*aydarábád, he also composed Rékhtah verses, H.

Nish*á*t, Mawlawy Iláhy-bakhsh of Kándhelah writes good poetry, D, P.

Nish*á*t, Lála Ysry Singh of Dilly, familiarly called Basant Singh, a son of Lálah Sundar Dás Munshiy, was a pupil of Inshá Allah Khán and when this poet had gone to Lucnow his verses were corrected by Naçyr, K, D.

Nish*á*t, Ráy Nilajjá Prashád is Treasurer of the Nitzám of *H*aydarábád, and a pupil of Faydh, R.

Nitzám, Nawáb 'imád almulk Gháziy aldyn Khán Bahádur Fyrózjang had under A*h*mad Sháh the title of Bakhshy almamálik, and under 'álamgyr II. that of Wazyr almamálik, he lives now, 1195, in Sind and composes Persian and Rékhtah poetry, C. Had formerly the takhalluç of Áçaf, he is alive, E, D. He died at Kálpy and left Arabic and Turky Ghazals and a thick Persian Dywán, and a Mathnawy in which the miracles of Mawláná Fakhr aldyn are related and other Mathnawies, K. He was a patron of Wálih Dághistány and Myr Shams aldyn Faqyr, P. Was already dead when H wrote.

Nitzámy, Sayyid Nitzám aldyn A*h*mad Qádiry is alive, he held for a long time a high office (that of Kotowál ?) at Dilly, K.

Nithár, (Myr, C, V) 'abd al-Rasúl of Agra, his ancestors were Mançabdárs under Farrokhsiyar, and he was a friend of Myr Mo*h*ammad Taqyy, he was first at Dilly in the army, subsequently he went to Amróhah, A, B, C. E met him at Amróhah, he was about sixty

years of age, but E does not know whether in 1209 he was alive or not. His family was of Agra, but he was born at Dilly, he died many years ago, K.

Mawlawy Nithár A*h*mad of Bareilly, his family is of Sháhjahánpúr, he is a learned man and betrays in his poems a tendency to Çúfism, T.

Nithár, Shaykh Mo*h*ammad Qáyim of Dilly resides now at Paṭna, and Fidwy corrects his verses, J. He was teacher in the house of the late *H*akym *H*ádiy 'alyy Khán and died suddenly, V.

Nithár, Mo*h*ammad-pánah Khán of Dilly a friend of Myr *H*asan and a pupil of Myr Dard: it is said, he resided for some time at Faydhábád, now he is at Dilly, V. In other Tadzkirahs he is mentioned under the takhalluç of *H*akym, see p. 231 *suprà*.

Nithár, Mortadhà Khán of Dilly, a brother of Malik Mo*h*ammad Khán Mo*h*ibb, composed chiefly Marthiyahs and died at Paṭna, V.

Nithár, Mo*h*ammad Amán a Shaykh, his ancestors were distinguished mathematicians and architects and the Jámi' masjid of Dilly was built by them, formerly he was in the service of Nawáb Mo*h*ammad aldawlah as architect, subsequently he entered the service of Nawáb Dhábi*t*ah Khán and now he is in that of Rájah *T*ikét Ráy who has been Á*ç*áf aldawlah's Treasurer, he is a pupil of *H*átim, and has written a thick Dywán, E. He resides now at Lucnow, K. His father's name is Sa'ádat Allah, H. In T he has the takhalluç of Niyáz. Nithár, Nithár 'alyy of Belgrám, P.

Nithár, Sadásukh of Dilly, C.

Niyáz, Myr Afdhal 'alyy of Paṭna familiarly called Myr Ján, J. He was a nephew of Myr Mo*h*ammad Salym *Salym*, at first he was a pupil of Jóshish, then of Mojrim, and when he was at Murshidábád of Qudrat and Salym, from Murshidábád he went to Lucnow, and after some years residence in that capital, he came back to Paṭna where he died: he was a famous plagiarist, and appropriated the whole Dywán of Salym, V.

Niyáz, Myr Mo*h*ammad 'alyy of Dilly has gone to *H*aydarábád, composes chiefly Marthiyahs, K.

Niyáz, Myr Mo*h*ammad Sa'yd of Agra supports himself by teaching, K, P.

Niyáz, Myán Niyáz A*h*mad, born in Sirhind brought up at Dilly, is a man of considerable learning and great piety, he resides at Bareilly and composes Persian and Rékhtah poetry, K, P. In H his takhalluç is Námy and his name Nithár A*h*mad.

Niyáz, Sháh Niyáz 'alyy of Dilly is a Darwysh and a good calligraph, on the 12th of every month the Çúfies meet in his house and sing, D.

Niyázy (?), Bahádur Khán of Lucnow, a relation of Rájah Kámgár Khán, resided for some time at Paṭna and died there, V.

Nizár, Khwájah Mo*h*ammad Akram (Mo*h*ammad Ikrám, V) is a pupil of Myr, C.

Nuçrat, Lála Góbind Ráy (Góbind Rám, H) a Káyeth, is a pupil of Naçyr, K.

Nudrat, Myrzá Moghol is dead, he used to compose Marthiyahs, and used the takhalluç of Imámy in them, K. An ancient poet, H.

Núr Allah Myrzá of Dilly fell in love with an European and was like mad, V.

Mollá *Núry* the son of a Qádhiy of A'tzampúr, was distinguished as a Persian poet and wrote also Rékhtah verses, he was a friend of Faydhy, A.

Núry, Shujá' aldyn was a native of Gujrát, but spent his life at *H*aydarábád, where he was appointed tutor of the son of Sul*t*án Abú-l-*H*asan's Wazyr, A.

Nuzhat, Myrzá Arjumand was Munshiy of Nawáb Gháziy aldyn Khán and resides now at Ijráṛah, K. He is an ingenious man being clever in making fire-works, &c., he writes chiefly Persian poetry, D. He is dead, K.

Nuzhat, Myr Imám aldyn of Dilly a pupil of Myr Dard, J.

'oshsháq, Shaykh A*h*mad-bakhsh, a son of Sháh A*h*mad Chirmpósh of Behár, is a relation of Sharaf aldyn Monéry, Monér is a place on the banks of the Són not far from Daynapúr, J.

'oshsháq, Jywan Mal a Khatry of Dilly, is a pupil of Máyil and a friend of Myr Taqyy, A, B, D.

Owaysy (or Owysy ?), Gholám Mo*h*yy aldyn a Pyr-zádah, resided in 1213 at Bareilly, and in 1215 he was in the Deccan, D, H. He died at Bareilly previous to 1221, K.

Padzyr, Sayyid Nithár 'alyy, a son of Sayyid Gulzár 'alyy *Asyr*, is only thirteen years of age, R.

Pákbáz, Sayyid Çalá*h* aldyn, familiarly called Myr Makhan, a son of Sayyid Sháh Kamál. He was a very pious man and a friend of A. He was a pupil of Yakrang, J.

Sháh Panchhyá was a Darwysh and a fertile poet, C.

Parwánah, Rájah Jaswant Singh, familiarly called Káká-jy, a son of Mahárájah Bény and a pupil of Lálah Sarap Singh Dywánah, resides at Lucnow and writes Persian and Urdú poetry, C. Was alive in 1209 and E was his friend.

Parwánah, Moḥammad Bég of Khayrábád, P.

Parwánah, Sayyid Parwán 'alyy Sháh of Murádábád has of late retired from the world, C, K. He was a drunkard and given to the use of bhang: he was introduced by Qáyim, who corrected his poems, to Moḥammad Yár Khán, E.

Payám, Sharaf aldyn 'alyy Khán of Agra, composed chiefly Persian poetry, but left also a Rékhtah Dywán, M was a friend of his. He flourished under Moḥammad Sháh, C. He left a very good Persian Dywán, K.

Prém Náth Ráy a Khatry, A.

Qábil, Myrzá 'áliy-bakht is a prince of the royal house of Dilly, and pupil of Dzawq, P.

Qabúl, 'abd al-Ghanyy Bég of Kashmyr, C. See Persian poets.

Qaçd, *H*asan Myrzá of the Deccan is Dáróghah of the perfumery of the Nitzám of *H*aydarábád, R.

Qáçir, Myrzá Babar 'alyy Bég of Dilly, a pupil of Firáq, lived formerly on commerce, he came to Murshidábád and went to Paṭna and thence to Calcutta, but returned to Dilly, it is not known where he now is, V, K. In H his name is Myrzá Amyr 'alyy Bég—T informs us that he was a brother-in-law of Tzafar-yáb Khán.

Qádhiy, 'abd al-Fattáh of Sambhal composes chiefly Persian verses, he is alive, K.

Qádir, Myr 'abd al-Qádir of *H*aydarábád, when he had passed fifty years of age he gave himself up to asceticism, A.

Qádiry, Sayyid Khalyl lives in the Deccan, B.

Qadr, is a good poet, B. His name is Moḥammad Qadr (Qádir, C) of Dilly, he flourished under Moḥammad Sháh and was a man of very bad character, C, V.

Qalandar, Budh Singh was the son of a rich man but did not care for wealth, A, C.

Qalandar, Sháh Gholám Qalandar of Mukhrah not far from Monghér, a disciple of Myr Moḥammad Aslam, went about three years ago to Dilly, J.

Qalandar, Sháh Qalandar was a Faqyr and a pupil of Matzhar, K.

Qalandar, Qalandar-baksh a descendant of the Imám Abú *H*anyfah is a native of the district of Saháranpúr and has written a thick Dywán, T.

Qalandar, Munshiy Yár Mo*h*ammad of Dilly was originally a Hindú, he embraced the Islám and went to Murshidábád, and found service in the house of Shahámat-jang, J. He is probably identical with Budh Singh.

Qalaq, a son of Nawáb Qalandar 'alyy Khán Bahádur of Dilly, is a young man, D.

Qamar, Guláb Khán, familiarly called Qamar aldyn, is the editor of a newspaper called As'ad al-akhbár and a friend of R.

Qamar, Myrzá Qamar aldyn, familiarly called Myrzá *H*ájy, a son of Myrzá Taqyy *Hawas* and a pupil of Myrzá Qatyl, P.

Qamar, Myrzá Qamar *T*áli' (Qamar Bég, R) a son of Yzid-bakhsh, who is usually called Myrzá Nyly and a pupil of *H*áfitz I*h*sán, is the author of a Dywán, P.

Qaná'at, Myrzá Majhlé, R.

Qaná'at, Myrzá Mo*h*ammad Bég of Láhór, a son of *H*asan Bég, a pupil of *H*asrat, resides now, 1196, at Lucnow, C, V.

Qáni', a grandson of Nawáb Náçir Khán, writes Persian and Rékhtah poetry, V.

Qarár, Myr *H*osayn 'alyy of Dilly is a young man and a pupil of Myr Naçyr aldyn Ranj, K.

Qarár, Ján Mo*h*ammad of Lucnow, a pupil of Sháh Malúl, a chóbdár of the king of Oudh, D.

Qaryn a Kashmyry of Lucnow is a young man, and a pupil of *H*asrat, V.

Qásim of the Deccan is a pupil of 'uzlat, B. In J are besides this, two other poets of the takhalluç of Qásim, but their names are not mentioned.

Qásim, Abú-l-Qásim Khán was distantly related to the imperial family of Dilly and resided at Calcutta when Bény Naráyan wrote.

Qásim, Sayyid Qásim 'alyy Khán, a grandson of 'a*t*â *H*osayn Khán Ta*h*syn who is the author of the Naw*t*arz Moraççа', he was formerly in the English service, now he resides at Lucnow, P.

Qásim, Myr Qásim 'alyy Khán was of Bareilly, P.

Qatyl a Khatry of Dilly has embraced the Islám, he now resides at Lucnow, and is one of the best Persian scholars alive, D.

Qáyim, Shaykh Qáyim 'alyy of Eṭáwah had first the takhalluç of Ummédwár, went to Farrokhábád to see Sawdá, K, D.

Qays, Myrzá Aḥmad 'alyy Bég, familiarly called Modárá Bég (Madár Bég, K), a son of Myrzá Morád 'alyy Bég, his ancestors were of Mashhad, he was born in Oudh and is a pupil of *H*asrat, E.

Qismat, Nawáb Shams aldawlah of Lucnow is the eldest son of Nawáb Quly ('alyy, P) Khán and a pupil of *H*asrat, E, K.

Qorbán, Myr Jywan was a pupil of Sawdá and fell in a fight against the English at Faydhábád, C, V.

Qorbán, Myr Moḥammady of Dilly a son of Myr Imám aldyn who is familiarly called Myr Kallú *H*aqyr a pupil of Thaná Allah Firáq, V. Is a young man and in the service of Tzafaryáb Khán, K, D.

Qorbán, Myr Qorbán 'alyy Khán, a son of Myr Moḥammad Qásim Khán, a pupil of Qudrat, he is skilled in music and resides at Paṭna, where he draws a salary of one hundred Rupees a month from the Nátzim, V.

Qudrat, Qudrat Allah resides at Dilly, B. Sháh Qudrat Allah was a Darwysh, A. He was descended from Sháh 'abd al'azyz Shakr-bár a saint, H, P. He was descended from Fakhr aldyn Záhid a Saint, he is one of the most distinguished and fertile Persian poets having left a Dywán of 20,000 verses, his poetry is in the style of that of Myrzá By-dil, towards the end of his life he also used the takhalluç of Tygh (Tatabbu' ?), T. Left Dilly and settled at Murshidábád where he met C, and where he probably died in 1105, G. He resides at Paṭna, E. He was first a pupil of Myr Shams aldyn Faqyr, who was his uncle, and subsequently of Myrzá Jánjánán Matzhar, K, D.

Qudrat, Mawlawy Qudrat Allah is a good Arabic scholar and physician, he is a friend and pupil of Firáq, E. I have been told that he died about A. D. 1834. In K and D is Shaykh Qudrat Allah, a pupil of Rafúgar.

Qudrat, Mawlawy Qudrat Allah is the author of a Tadzkirah of Urdú poets, and resides now at Rámpúr, E met him one day in the society of Moḥammad Qáyim. It seems he was still alive and resided at Rámpúr when K wrote. H calls him Mawlawy Qudrat Allah of Rámpúr, he mentions his Tadzkirah, and says that he is in the habit of holding Moshá'arahs in his house.

Quwwat, his name is not known to R.

Ra'd, Lálah Gangá Prashád a Kashmyry of Lucnow, R.

Radhyy, Sayyid Radhyy Khán, C, V.

Radhyy, Myrzá Radhyy Khán Monajjim of Lucnow is of the royal house, which rules over Oudh, and has written a Laylá Majnún, P. See Hawas, Rasá, and Ridhá.

Radhyy, Nawáb Sayf aldawlah Sayyid Radhyy aldyn Bahádur Çalábat-jang, writes Persian and Urdú poetry, K. Holds an appointment under the English government, D. He died some years ago, P.

Rafáqat, Myrzá Makhkhan Ráy (Myrzá Makyn, P) of Lucnow, a pupil of Jorät, died of consumption at the age of twenty-two years, E.

Ráfat is a poet of Lucnow, D.

Ráfat, Myán Rawúf Aḥmad of Lucnow a Pyr-zádah, and a pupil of Jorät, resides at Rámpúr, K, D. He is a Çúfy and has several times visited Dilly, P.

Raf'at, Shaykh Moḥammad Rafy' of Iláhábád resides at Paṭna, where he holds a high office, J, C, V.

Raf'at, Moḥammad 'ysà Khán Ançáry, a son of Nawáb Imtiyáz Khán is alive, V.

Rafúgar, Moḥammad 'árif, A.

Rafy', Rafy' aldyn Khán, a Paṭhan of Moṛádábád, has visited Makkah, D.

Rafyq, Amyn Allah, P.

Rafyq, Myrzá Asad Bég of Dilly, where he now resides, he is a pupil of Thaná Allah Khán *Firáq*, V. It would appear from K that he was dead in 1221.

Raghbat, Myr Abú-l-Ma'áliy (Abú-l-Ma'ániy, H) a pupil of Mamnún resides at Lucnow, K, D, H.

Rághib, Moḥammad Ja'far Khán of Dilly a cousin of Nawáb Luṭf Allah Khán *Çádiq* of Pánypat lives of late at Paṭna in poor circumstances, he writes chiefly Persian poetry, C. He died at Paṭna, and left a Persian Dywán and two Rékhtah Dywáns, V.

Rághib, Myrzá Subḥán Quly Bég born in Hindústán, but his ancestors were of Persia, he is a soldier, and writes Persian and Urdú poetry, in the latter, he is a pupil of Inshá, K, D, P.

Raḥmán, an old poet, having been a contemporary of Walyy, D.

Raḥmat, Qádhiy alqodhát Raḥmat Allah Khán of Dilly, is the author of a Persian Dywán, D.

Ra*h*ym was a contemporary of Walyy, H.

Rajá, Myán Gholám Mo*h*yy aldyn of *H*aydarábád, a pupil of Faydh.

Rajá, not known, V, D.

Rajab, Rajab 'alyy Bég of Dilly, of Moghol (Persian) origin, resides now at Farrokhábád, K, D.

Rájah, Maháráj*a*h Balwant Singh, a son of Chét Singh Bango*r*, in 1245 he used to hold poetical assemblies at which Bakhtáwar Singh *Ghá fil*, Áqá Myrzá *Myrzá*, Aghá *H*aydar 'alyy *Afça*h, Shaykh Pyrbakhsh *Masrúr* and other poets attended, R.

Rájah, Rájah Bahádur a son of Rájah Shitáb Ráy, Dywán of Bengal, K.

Rakhshán, Mo*h*ammad Chánd flourished under A*h*mad Sháh.

Ramz, Myrzá Mo*h*ammad Sul*t*an Fat*h* almulk Sháh Bahádur, R.

Rangyn, they say he is of Kashmyrian origin, he lived at Dilly and was a contemporary of Sawdá, C, V. He is probably identical with the poet of the same takhalluç mentioned by H, he flourished under Mo*h*ammad Sháh, and his Ghazals are sung by dancing girls.

Rangyn, Myrzá Amán Bég is a calligraph, C. Is in the service of Nawáb Iftikhár aldawlah Myrzá 'alyy Khán Bahádur, V.

Rangyn, Lálah Bilás Ráy a son of Rájah Mán Ráy is Dywán of the son of Mo*h*ammad 'alyy Rohélan, V. He resided at Murádábád, D.

Rangyn, Púran Lál, a Káyeth of Dilly, is a queer man, K.

Rangyn, Sa'ádat Yár Khán of Dilly, a son of *T*ahmásb Bég Khán Túrány (Rúmy, H), is a good soldier but not a great scholar, E revised his Dywán. He was first a pupil of *H*átim, and after *H*átim's death, his compositions were corrected by Nithár, he has composed four Dywáns, one of Ghazals, one of humoristic poetry, one in the idiom of ladies, he is also the author of the مجالس رنگین, which contains critical remarks on various poets, D. His Dywáns together have the title of نورتن Naw Rattan. He died at the age of eighty in 1251.

Ranj, Myr Mo*h*ammad Naçyr, a grandson of Khwájah Myr, is a young man, K. Has given up writing poetry, P.

Ráqim, Bindrában of Dilly, a pupil of Sawdá, C. He was of Mathra and had a wonderful memory, A. He is the author of a short Dywán, and it is not known where he now is, D. Some say he was of Mathra, and it is very likely that this statement is correct, P.

Ráqim, Khalyfah Gholám Mo*h*ammad of Dilly studied Persian,

and has also taken to Arabic, about twelve years ago he went to Lucnow, but he has now returned to Dilly and is studying medicine, K.

Rasá, Mawlawy 'alym Allah resides in Oudh, D.

Rasá, Myrzá Balkhy a son of Myrzá 'ydú Bahádur is a prince of the house of Dilly, D.

Rasá, Myrzá Taqyy, a prince of the house of Oudh, author of a Laylá Majnún, H. See Ridhá and Radhyy.

Rasáy, C does not know his name.

Rashky, Mo*h*ammad *H*asan Khán of Paṭna, a son of the late Khádim *H*osayn Khán *Khádim*, is a studious young man, V.

Rashyd of Lucnow, a pupil of the late Mollá Nitzám aldyn, was killed when young, C, V.

Rásikh, Khwájah A*h*mady Khán is dead, J.

Rásikh, Shaykh Gholám 'alyy of Paṭna, J. First Myrzá Bhujjú *Fidwy* corrected his verses and subsequently Myr Taqyy *Myr*, he is alive, V. He died in 1240, P.

Rásikh, Tzafaryáb Khán, of a noble family of Bareilly, is a talented young man, R. Rásikh, *T*álib *H*osayn.

Rawnaq, Myr (Myrzá) Gholám *H*aydar (Khán, H) of Paṭna, a son of Wáhib 'alyy Khán, is a brother of Asad-jang, V.

Rawshán, Khwájah *H*asan 'alyy of Dilly, is now in the service of Áçaf aldawlah, V.

Rawshan, Rawshan Sháh a Káyeth of Bareilly embraced the Islám and writes Persian and Rékhtah poetry, D. He is the author of a Dywán, H. He resided at Meerut, T.

Ráy, Myrzá Ya'qúb Bég was born in Hindústán, but his ancestors were of Túrán, he is a young man, K. He is dead, D.

Ridhá, Myrzá (Myr, D) 'alyy Ridhá of Manikpúr, a friend of Dywánáh, wrote several Mathnawies, one of them containing his love-adventures is celebrated, C, V, D.

Ridhá, Myrzá 'alyy Ridhá Bég of Agra a pupil of Myán Walyy Mo*h*ammad *Natzyr*, D.

Ridhá, Shaykh 'alyy Ridhá of Lucnow was for some time Nátzir in the court of justice at 'alyygaṛh, he is the author of a Mathnawy, D knew him personally.

Ridhá, Mawlawy Dhiyá aldyn of Thanésar a contemporary of Sawdá, D. He is probably identical with the poet Ridhá of whom C says, that he does not know his name.

Ridhá, *H*amyd aldyn Khán of A'tzampúr, is a son of the physician Mawlawy Kallú of Chandpúr, D, P.

Ridhá, Myrzá *H*asan, is familiarly called Myrzá Jywan, a son of Mo*h*ammad Myrzá Ján (Khán, K, H) Kórbégy, is a young man and a pupil of Naçyr and Mamnún, K. He was a friend of P and died some years before P wrote, and left a Dywán.

Ridhá, *H*áfitz Mo*h*ammad-bakhsh, a Shaykh of Láhór, resides of late at Farrokhábád, D.

Ridhá, Myr Mo*h*ammad Ridhá (Myr Mo*h*ammady, V) of Paṭna, a son of Myr Jamál aldyn *H*osayn *Jamál* and a pupil of Myán Dhiyá (of Sawdá, E), has lately taken to Rékhtah poetry, C. The grandfather of Jamál was Qádhiy Núr Allah Shúshtary, who is the author of the احقاق الحق and of the مجالس المؤمنين, J. Ridhá wrote a Dywán, E. He died at Murshidábád, V. He is familiarly called Myr Paṭnawy, and resides at Lucnow, K. In D are two poets, one Myrzá Mo*h*ammad Ridhá of Lucnow a pupil of Sawdá and author of a short Dywán, and Myr Mo*h*ammad Ridhá Shúshtary, usually called Myr Mo*h*ammad Paṭnawy, a native of Paṭna resided at Lucnow, and was a pupil of Dhiyá. In P are also two poets of this takhalluç, one Myr Mo*h*ammad of Paṭna a pupil of Dhiyá, and Myr Mo*h*ammady of Lucnow equally a pupil of Dhiyá.

Ridhá, Mo*h*ammad Ridhá of the Deccan, D.

Ridhá, *H*áfitz Mo*h*sin resides at Farrokhábád, and is of the Kambóh caste (regarding which, see the Fawáyid alnátziryn) wrote a Persian and Rékhtah Dywán, V.

Ridhá, Myr (Myrzá, K) Ridhá 'alyy of Lucnow, a Toghrá-writer and a pupil of E, K, D.

Ridhá, Myrzá Taqyy of Lucnow, a relation of the Wazyrs (now kings) of Oudh, is the author of a Majnún ó Laylá, D. See Rasá, Radhyy and Hawas.

Ridhwán, Gholám *H*osayn of Paṭna, a son of Shaykh Fakhr aldyn, a pupil of Salym and of Mujrim and of V, who mentions him.

Rihá, Gholám Mo*h*ammad Khán of Dilly a brother of 'ináyat *H*osayn Khán Moshyr and a pupil of Gulzár 'alyy Khán Asyr, R.

Rind, Gangá Prashád a Kashmyry and son of Kishen Chand Paṇḍit was a pupil of Jorät, resided at Bareilly and Lucnow, D.

Rind, Ráy Khém Náráyan, a grandson of Mahárájah Lachmy Náráyan of Dilly, resides now at Hooghly and is my elder brother, says Bény Náráyan.

Rind, Mihrbán Khán, it is said that he is skilled in music and in composing Kabits, Dóhrás, &c. he lives at Farrokhábád, C. He died in Rostamnagar which is a quarter of the city of Lucnow, E.

Rind, Myr (Sháh) *H*amzah 'alyy of Dilly was originally a soldier by profession, subsequently he used to beg barefooted in the streets of Murshidábád, and now, 1194, he is at Paṭna at the shrine of Sháh Arzán in company of other Faqyrs, C. I have seen a Dywán of about 2000 verses of his, J. He had first the takhalluç of Shaydá, he is alive, V.

Riqqat, Myrzá Qásim 'alyy called 'iráqy of Moghol (i. e. Persian) origin, his ancestors having been of Mashhad, whence they emigrated to Kashmyr. He was born at Dilly and brought up at Faydhábád, he is about thirty years of age and a pupil of Jorät, E.

Rokn aldawlah *H*ádziq almulk *H*akym Rokn aldyn Khán Bahádur is a physician of Dilly, writes Persian and Rékhtah poetry, but particularly the former, D.

Rostam, he had the title of Rustam 'alyy Khán I*h*tisham aldawlah, but was usually called Nawáb Bahádur, he was of Dilly and a son of Nawáb Ashraf Khán: in 1194 he gave to C specimens of his poetry. He was a friend of H.

Rú*h* alamyn of Dilly mentioned by Bény Náráyan.

Rú*h*y a Pyr-zádah of *H*aydarábád, A.

Rukhçat, Myr Qudrat Allah of Dilly a son of Myr Sayf Allah, a pupil of Ja'far 'alyy *H*asrat resides at present at Lucnow, C, V.

Ruswá, Áftáb Ráy (Mahtáb Ray, C) the son of a goldsmith, did not conform to the tenets of the Hindús, (C says he turned a Musalmán) and was a great cynic: at length he became mad and died young, A, B. There is another Ruswá of whom D says, that he does not know his name, but he had ascertained that he was distinct from Áftáb Ráy and flourished under Nawáb Najyb aldawlah Bahádur.

Sa'ádat, Myr Sa'ádat 'alyy (Sa'ádat Allah Khán, B) died before he attained the age of forty, A. He was a disciple of Wiláyat Allah and left a Mathnawy in imitation of Laylá Majnún, containing the history of two lovers of Dilly, C. He was a son of Myr Gholám 'alyy 'ishrat, H.

Sabqat, Myrzá Moghol of Lucnow a son of Myrzá 'alyy Akbar Ákhúnd, his ancestors were of Persia, he is a pupil of Jorät whom

he surpasses in the Qaçydah, E. He is of Dilly but resides now at Lucnow, H, P.

Sa'dy of the Deccan is the author of the verses which are erroneously ascribed to Sa'dy of Shyráz, B, J, H, K. In A and D he is identified with Sa'dy of Shyráz.

Safar Sháh, a Sayyid and Darwysh resides at Dilly, D.

Sajjád, Myr Moḥammad Sajjád of Agra (of Dilly, A) his ancestors were of Ádzarbáyján, he is a pupil of Ábrú and superior to his master, B, C. He was brought up at Dilly and left a Dywán, G. It would appear from A that he was a young man in 1168. Qáyim saw about 800 verses of his.

Salám, Najm aldyn 'alyy Khán of Dilly (Agra, D, K), a son of Sharaf aldyn 'alyy Khán *Payám*, is a pupil of his father, B. Went with Çafdar-jang's army toward the east (Oudh), A.

Salámat, Salámat 'alyy, J. Munshiy Salámat 'alyy of Gháziypúr, is a Munshiy in the English service, V.

Salámat, Myr Salámat 'alyy of Púrniya in the Parganah of Arwal in Behár, J.

Sálik, name not known, M.

Sálim, Gholám Moçṭafà was a friend of V. He was first a pupil of Fidwy, subsequently he was appointed Munshiy in an English corps of cavalry, he died at Lucnow, V.

Salym, Salym Allah Khán a son of the late Shaykh Faydh Allah Káliyah resides at Paṭna, J.

Salym, Myr Moḥammad Salym of Paṭna was a merchant, he died in 1195 at Murshidábád and left a Mathnawy, C, J. The chronogram on his death is سلیم رفت بدار السلام, V.

Sámán, Myr Náçir of Jawnpúr (of Dilly, J) a pupil of Myrzá Matzhar died a few years ago, he composed chiefly Persian poems, B. He came during the beginning of Moḥammad Sháh's reign to Dilly, A.

Sámiy, Myrzá Moḥammad Ján Bég, his ancestors came from the steppes of Tymáq (Qipcháq, D) to India, his father resided for some time in Kashmyr, then he came with his son to Dilly (Bareilly, D). Sámiy was a disciple and pupil of Khwájah Myr, he wrote chiefly Persian poems, among them is a Mathnawy in the style of the Sháh-námah recording the events of the reign of Sháh 'álam, but he died before he had completed it. His Urdú poetry is not equal to his Persian compositions. H says that Sámiy was his teacher in Persian.

Sanjar, Shaykh Mo*h*ammad Ya'qúb 'alyy of a place near Gháziy-púr, a son of Qádhiy Mo*h*ammad Çiddyq, and a pupil of Násikh, resided long at Lucnow and visited Dilly in 1260, R.

Sáqiy, Myr *H*osayn 'alyy, C. In D a Sáqiy of the Deccan is mentioned.

Sar-sabz, Myrzá Zayn al'ábidyn Khán, familiarly called Myrzá Ménḍú, a son of the late Nawáb Sálár-jang, is a studious young man, and when only seventeen years of age composed a Dywán, E, V.

Sarshár, Lála Tilók Chand a Khatry is a young man of Dilly, K.

Sarwar, A'tzam aldawlah Myr Mo*h*ammad Khán Bahádur a son of A'tzam aldawlah Abú-l-Qásim Motzaffar-jang, was a pupil of Myrzá Ján Bég Sámiy and Myr Farzand 'alyy Mawzún. He died 1250 and left besides the Tadzkirah (described in p. 185) a thick Dywán, P.

Sarwar (Sorúr ?), Shaykh Mo*h*ammad Amyr Allah a son of Shaykh 'abd Allah of Agra was in 1243 at Dilly, he is a pupil of Mujrim and of Ghálib, D.

Sarwar (Sorúr ?), Myrzá Rajab 'alyy Bég resides at Cawnpore, D. He was a pupil of Nawázish, P. He is the author of the فسانه رنگین, R.

Sattár, 'abd al-Sattár of Lucnow composes chiefly Marthiyahs, D.

Sawdá, Myrzá Rafy' aldyn of Dilly, his ancestors were of Kábul, he is a soldier by profession, and the best poet of our times, B. His father was a merchant, and this is probably the reason why he adopted the takhallúç of Sawdá ware, A. He lived sixty years at Dilly; after the fall of that city, he wandered for some time to various places; finally he settled at Lucnow and Áçaf aldawlah gave him a stipend of Rs. 6000 a year. He died at Lucnow at an age of seventy years in 1195, the chronogram is دور کرپای عناد شاعران هند کا سرور گیا 1199—4 (د) = 1195, G. In K it is stated in the Biography of Sa'dy that Sawdá is the author of a Tadzkirah of Urdú poets.

Sáyah, Salym was of Dilly says Bény Naráyan.

Sa'yd, Qádhiy Sa'yd aldyn Khán of Kákóry in Oudh, a son of Qádhiy Najm aldyn Khán who was Qádhiy of Calcutta, Sa'yd visited Dilly in A. D. 1822. He is blind, P.

Sayf, Myrzá Sayf 'alyy is dead, K.

Sáyil, Sayyid Asad Allah of *H*aydarábád, familiarly called Sháh Samajh-bújh resides now at Paṭna, J.

Sáyil, Myrzá Mo*h*ammad Yár Bég of Dilly of Uzbek origin, a companion of Badzl Bég Khán, J. Was a pupil of Sháh *H*átim and

subsequently of Sawdá, E. He died many years ago, K. He had first the takhalluç of Mon'im, D.

Sayyid, Myr Gholám Rasúl is of Agra, K. He is a Shaykh of Murádábád, P.

Sayyid, Myr Ghálib 'alyy Khán is chief Munshiy of the king of Dilly and writes Urdú and Persian poetry, D. He had formerly the takhalluç of Gharyb, he changed it because the king conferred the title of Sayyid alsho'arâ upon him, K. He is a native of Meerut, but was brought up at Dilly, T. He died some years ago, P.

Sayyid, Myr Imám aldyn, C.

Sayyid, Myr (Myrzá, D) Qo*t*ob aldyn (Myr Qo*t*ob 'alyy, P), familiarly called Qo*t*ob 'álam of Sikandarábád, writes sometimes Rékhtah verses, K. He is a physician, P.

Sayyid, Myr Yádgár 'alyy of Bahádurpúr in Mewát, is a young man in the army and resides at Dilly, A.

Shád a poet of Búḍhánah is since some time settled at Bhópál, D.

Shád, Myr A*h*mad *H*osayn, his forefathers came from the *H*ijáz to India under Shams aldyn Altmish, he resides at Shikóhábád near Meerut, P, H.

Shád, Ráy Déby Prashád of Haydarábád a pupil of Faydh, R.

Shád, Myrzá Iláhy-yár Bég (Iláh Bég, D) Kayámy a pupil of Muç*h*áfy, K.

Shád, Prashády Rám, a Brahman of Sikandarábád, is a friend of Zindah-dil, D.

Shád, Munshiy Rám Prashád, a Káyeth and a pupil of Naçyr, is a witty young man and resides now at Dilly, R.

Shád, Sayyid Tafadhdhul *H*osayn visited Dilly and met R.

Shádáb, Lálah Khushwaqt Ráy of Chánpúr Nadyah, A. He was a clever Inshá-writer, C. A pupil of Qáyim, P. In T his takhalluç is Shád.

Shádán, Lálá Basáwan La'l of Paṭna attends regularly the poetical assemblies, and is a good Inshá-writer, J. Resides at Dilly, H.

Shádán, Myr Rajab 'alyy is a pupil of Bahóry Khán Á́shuftah, K. I have not seen him of late, and do not know what has become of him, H.

Sháfiy, Amyn aldyn of Dilly lives now, 1196, in poverty at Paṭna, C. He died in 1198, V.

Shafy', Myr Mo*h*ammad Shafy', a friend of Sawdá and Myr, lives now at Lucnow, C, V.

Shafyq, Matzhar 'alyy Khán of Dilly, familiarly called Myrzá Budhan, is a pupil of Firáq and of Qásim, K.

Shághil is a pupil of Bismil, whom he surpasses, A, B, J.

Sháh, Sháh Sa'd Allah called 'ishq 'alyy of Paṭna, a disciple of Sháh Karym Allah the successor of Sháh Arzán, is a pupil of Myr Dard, J. He is a Faqyr, and has his Takiyah near Betiah in Sárun, V. He is dead, K.

Myr Sháh 'alyy Khán of Dilly was a poor young man, came to Murshidábád and went subsequently to Lucnow, and thence to the Deccan, where it is said he died, C.

Shahámat, Sháh Shahámat 'alyy is a Darwysh, D, resided in Oudh, P.

Shahwat, a son of Sháh Ma'çúm *Mohawwis* was a very obscene poet, K.

Sháhy, Sháh Quly Khán of Bághnagar (*H*aydarábád, C) was in the service of Táná Sháh and composed chiefly Marthiyahs, A, C.

Shahyd, Mawlawy Gholám *H*osayn of Gháziypúr was in 1196 at Banáres, C. He is now Muftiy at Banáres, V.

Shahydá was an old poet, D, H.

Shahydy, Myr Karámat 'alyy is of Lucnow, it is said that he is a pupil of Násikh, D. Resides mostly in the Panjáb, and comes sometimes to Dilly, P.

Shá'ir, Lálah Mathorá Dás familiarly called Mithan Lál, a Káyeth, is clever in the science of music and in mechanics, K.

Shá'ir, Myr Kamál aldyn *H*osayn, familiarly called Myr Kallú, is a relation of Myr Dard and resides at Dilly, J, C. He is dead, V. He is called Myr Náçir-parast, D. He was a son of Myr Náçir aldyn *Ranj* and left a Dywán, K.

Shákir, Mo*h*ammad Shákir of A'tzampúr was a friend of Mo*h*ammad 'alyy *H*ashmat and of Qáyim, and was skilled in astrology, A, C.

Shákir, Sháh (Myr) Shákir 'alyy of Dilly is a young man who studies the Mathnawy of Jalál aldyn Rúmy and other Çúfy books under Sháh Mo*h*ammad 'atzym, K, H, P.

Shákiy, Munshiy Jawáhir Singh of Meerut, a pupil of Gholám Mo*h*yy aldyn 'ishq, D.

Shams, Myr Shams aldyn 'alyy is familiarly called Myrzá Juman, K.

Shams, Walyy Allah, a celebrated poet of the Deccan, visited Dilly under 'álamgyr and was received with distinction by the emperor, he left a Dywán in the dialect of his native country, R.

Sharaf, a poet of the Deccan, D.

Sharaf, Myr Moḥammady of Dilly is a nephew of Nawáb Khándawrán, C. V. Was a mystic, K knew him, but he was dead when he wrote.

Sharaf, Myrzá Sharaf aldyn is a poet of Lucnow, D, P.

Sharaf, Shaykh Sharaf aldyn *H*osayn (*H*asan, K) is skilled in the Marthiyah, K. He was attached to the Qadam Sharyf near Dilly, P.

Sharáfat, Myrzá Ashraf (Sharaf, K) 'alyy is of Lucnow, K. He is a grandson of Myr Mosharraf and a pupil of Mamnún, P.

Sharar, Myrzá Çádiq was a humble man, P,

Sharar, Myrzá Ghiyáth aldyn, R.

Sharar, Myrzá Ja'far was a younger brother of Myrzá Moḥammad, who has in Persian the takhalluç of 'ishq, he was a soldier-like man, he went to the Deccan and died there, H, K. He died at Púnah, D.

Sharar, Myrzá Ibráhym Bég born at Lucnow was a fair poet, E. Was a pupil of Nawázish, P.

Sharyf, Myrzá Moḥammad Sharyf, a son of the late Myrzá Faydh who wrote two commentaries on the فصوص الحكم, Sharyf is a young man and a pupil of Moḥibb Allah *Mohibb*, some years ago he left Dilly, K.

Sharyf, Myrzá Moḥammad Sharyf is a convert to the Islám, and composes chiefly Marthiyahs, K. He is probably identical with Myrzá Sharyf Bég, familiarly called Lála Sharyf Bég, a son of Lála Dawlat Rám a Khatry mentioned by D.

Sharyf, Myrzá Sharyf Bég is of a good family and a witty poet, P.

Shawkat, Myrzá 'alyy of Lucnow is a younger brother of Sabqat, he has written a small Dywán, D.

Shawkat, Moḥammad Munyf 'alyy of Bijnawr, a son of Myr Rostam 'alyy who was an author and a calligraph, is a pupil of Myr Gholám 'alyy 'ishrat, D. He was converted to the Christian religion at Banáres, and is now at Meerut engaged in Missionary labours, P. I have some where seen a short biography of this convert in English.

Shawq, Bhógy Lál, P.

Shawq, Faydh 'alyy was a contemporary of Sawdá and had many pupils, he wrote Persian and Rékhtah poetry, D.

Shawq, *H*áfitz Gholám Rasúl of Dilly is a pupil of Naçyr, K, P.

Shawq, *H*asan 'alyy (*H*asan Khán a Pathán, P, *H*asan 'alyy Khán, H) of Dilly, a pupil of Árzú, B, J. He was a soldier and in the service of Nawáb 'imád almulk, C, V. He left a Dywán, K.

Shawq, Shaykh Iláhy-bakhsh of Agra is at present a Munshiy of Myrzá Motzaffar-bakht Bahádur at Farrokhábád, H. He is author of a Rékhtah Dywán and of a book called قوانين سلطنت. He died in 1241, P.

Shawq, Jawhar Bég of Lucnow, a pupil of Muçhafy, was strong in logogriphs. He went to Mashhad, P.

Shawq, Mohammad-bakhsh is of Kótánah and a pupil of Barkat Allah Khán Barkat, D. He was a soldier-like man, K.

Shawq, Mawlawy Qudrat Allah of Rámpúr (of موي, P, of Ráypúr, H) is the author of a Dywán and of a Tadzkirah of Rékhtah poets, V. It is said that he composed one hundred thousand verses, T.

Shawq, Rawshan Lál is a clever musician, and a pupil of Naçyr, K, D.

Shawq, Shyw Gopál, familiarly called Kákájy of Paṭna, a son of the Mahájan Sawdágar Mal, died young, V.

Shawq, Tahamtan-jang Bahádur is an Amyr of the Deccan, K.

Shawqy, Mohammad Façyh a son of V, he is twenty years of age, V.

Shaydá, Mawlawy Amánat Allah was in Calcutta, says Bény Náráyan.

Shaydá, Myr Fath 'alyy of Shamsábád Mhow, Myr Sóz has adopted him as his child, and Sawdá is his instructor, C, V. He was an officer at Lucnow and received 500 Rs. a month from Áçaf aldawlah, his Dywán has about 6000 verses, K. It will be observed that I distinguish between this and the following poet on the authority of K.

Shaydá, Khwájah Hyngá, a Kashmyry of Dilly, was a pupil of Sháh Mohammady Bé-dár, he died young, K, E.

Shaydá, Nawáb Mo'yn aldyn Khán resides at Kálpy, and is a grandson of Nawáb Gháziy aldyn Khán Nitzám, P.

Sháyiq, Myr Badr aldyn Hasan of Bareilly is a well educated man, D.

Sháyiq, Pyr Myán (Myr, K) Mohammad of Lucnow was formerly a pupil of Myán Háshimy and now of Jorät, E.

Sháyiq, Mohammad Háshim is a pupil of Myr 'izzat Allah 'ishq, and skilled in the Marthiyah, K. He is a tailor by profession, H.

Sháyiq, Myr Hájy of Dilly, a pupil of Myr Hidáyat 'alyy Kayfy, is young, and composes chiefly Persian verses, K.

Sháyiq, Natzyr aldyn نظير الدين of Bareilly, D. In T and P, he

has the name of Mo*h*ammad Nadzyr aldyn نذير الدين *H*asan a son of Sháh Gholám Mo*h*yy aldyn Owaysy (Rúmy, H) Sirhindy. H speaks in the present tense of him. He is a very learned man and has composed a treatise on arithmetic and one on prosody and rhyme, it is in verse, and the first half of every verse treats on prosody and the second on rhyme, it has the title يك بيت. He writes chiefly Persian poetry, T.

Sháyiq, Myr Qamar 'alyy of Paṭna writes Rékhtah poetry, J.

Shéftah, *H*áfitz 'abd al-Çamad, a Panjáby of Dilly, was a pupil of Bahóry Khán Á*sh*uftah, K.

Shéftah, A*h*mad Khán of Dilly a pupil of Asyr and a friend of R.

Shéftah, Sayyid Iláh-bakhsh of Dilly resides since some years at Paṭna, and composes chiefly Marthiyahs, J.

Shéftah, Myr Mo*h*ammady resides at present at Dilly, but is not a native of that city, J.

Myr Shér 'alyy of Dilly resides since some years at Paṭna, J.

Shifá, *H*akym Mo*h*ammad *H*asan Khán of Dilly is a young man, D.

Shifá, *H*akym Yár 'alyy is a good physician, A.

Shiguftah, Budh Singh, a blacksmith, is a pupil of Bahóry Khán Á*sh*uftah, K.

Shiguftah, Myrzá Sayf 'alyy Khán is a son of the Nawáb Shujá' aldawlah, he had formerly the takhalluç of Bayán, and Myrzá Qásim 'alyy Jawán corrected his verses, of late he has changed his takhalluç, E met him at Lucnow. He left a Dywán, D.

Shiguftah, Myrzá Shiguftah-bakht (Bédár-bakht, P, H.) Bahádur, familiarly called Myrzá *H*ájy-Çá*h*ib, a son of Myrzá Jawán-bakht Jahándár Sháh, resides at Banáres, D.

Shikóh, Mo*h*ammad Ridhá of Lucnow is a friend and pupil of Myrzá Qatyl and writes Persian poetry, E, K.

Shikóh, Sayyid Shikóh 'alyy of Saráwah, died about twenty-five years ago, H.

Shikybá, Shaykh Gholám *H*osayn is a poor man and a pupil of Mo*h*ammad Taqyy Myr, K. Has written a Dywán, D.

Sho'á', Prince Mo*h*ammad Akbar a son of Sháh 'álam *Áftáb* (hence the takhalluç) is the heir-apparent to the throne, D, K.

Shohrat, Amyr-bakhsh Khán, a Kashmyry of Dilly, is a pupil of Firáq and resides at Dilly, D. He has gone to the Deccan, K. He died young, P.

Shohrat, Iftikhár aldyn 'alyy Khán, a brother of Wáthiq 'alyy Khán, resided in A. D. 1814 at Calcutta and is mentioned by Bény Náráyan.

Shohrat, Myrzá Mo*h*ammad 'alyy of Dilly, a pupil of Ya*h*yà Amán Jorät, is now, 1196, at Lucnow, C. He is of Lucnow, V.

Sho'lah, Amar Náth is a Kashmyry of Lucnow, P, H.

Shór, Khwájah 'atzym Khán of Dilly, a son of Khwájah Mo*h*ammady Khán, is a pupil of Myrzá Ghasytá and resides at Motháry in Behár, J. He is dead, V.

Shór, George جارج بنس (?) a Christian, R.

Shór, Myrzá Ma*h*múd Bég of Dilly, familiarly called Malhú Bég, was a soldier-like young man and a pupil of Sa'ádat Yár Khán Rangyn and Inshá Allah Khán, he died young, K. He was a friend of H and K.

Shórish, Gholám A*h*mad, a son of Mo*h*ammad Akbar, is a young man and a pupil of Mümin Khán Ashná, P.

Shórish, Myr Mahdiy of Paṭna, a son of Myrzá Gholám *H*osayn, is a clever young man, V.

Shórish, Náçir *H*osayn (Khalyfah Nádir *H*osayn, H, D) of Dilly is a young man, and a pupil of Thaná Allah Firáq, K. He had formerly the takhalluç of Morúwat, D.

Sho'úr, Sho'úr A*h*mad of Rámpúr is the father of Ra*w*úf A*h*mad *Ra*w*úf*, K.

Sho'úry, of Jowálápúr, D, P. Of Chándpúr, J.

Shujá', Nawáb Shujá' Quly Khán, a son of Nawáb Monyr aldawlah Nádir-jang, resides since some years in Mogholpúrah at Paṭna, J.

Shukr, Mo*h*ammad Myrzá of *H*aydarábád a son of *H*asan Myrzá Qaçd and a pupil of Faydh, R.

Shukr, Rádhá Kishen a Káyeth, is of Morádábád, P.

Shywan, Myr A*h*san of Paṭna was a soldier by profession, he is dead, J.

Si*h*r, Mo*h*ammad Khalyl Khán of the Deccan, K.

Sikandar, Khalyfah Mo*h*ammad 'alyy (C and G call him Shaykh Sikandar, but H, who knew him, says that this is a mistake) of the Panjáb, familiarly called Khalyfah Sikandar, composes chiefly Marthiyahs and writes in the Marwáry and Panjáby dialects, he is the author of the story in verse of the boatman and the fish and king Dilkhwár. He considers himself as a pupil of Nájiy, C, J.

He is upwards of fifty years of age, E. On the invitation of the Nátzim of *H*aydarábád, he repaired to his capital. He died there and his remains were carried to Karbalá, K.

Sipáhy of Lucnow, it is said that he has been killed, K, D.

Sipáhy, Myr Imám-bakhsh died some time ago, K.

Sipáhy, Sháh Quly Khán, D, H.

Siráj, Myr Siráj aldyn of Awrangábád was a pupil of Sayyid *H*amzah of the Deccan, A, B, C. He left among other poems a Mathnawy called خیال بستان, D. See page 148 *suprà*.

Siráj, Siráj aldyn 'alyy different from Siráj Awrangábády, P.

Siyádat, Myr Mojáhid aldyn of Lucnow a pupil of Mamnún, D, K, H.

Sohráb, Myrzá Sohráb Bég, a Moghol, resides at Dilly, D, P.

Sokhon, *H*akym Myrzá Mo*h*ammad *H*osayn, a Kashmyry of Dilly, is a good physician and writes Persian and Rékhtah poetry, H, K. In H it is said that there was also a poet of this takhalluç at the time of Nájiy and Madhmún, and he mentions a third Sokhon who was a poet of the Deccan.

Sokhonwar, Lálah Dalwály Singh is a Munshiy of the king of Dilly, he is a young man, K, P.

Solaymán a pupil of Myr 'abd al-*H*ayy, A. A contemporary of Tábán, C, V.

Solaymán, Myr Murád 'alyy of Dilly resides since a long time at Paṭna, now he is gone to Behár, J.

Solaymán, Solaymán Khán of Dilly a pupil of Ashraf 'alyy Khán Fighán, J. Resided for some time at Paṭna, but it is not known where he now lives, V.

Solaymán, Prince Solaymán-shikóh, a great patron of poets and learned men, among his protégés are Muç*h*afy, Jorät, Inshá Allah Khán, &c. E. Resides mostly at Lucnow but now he lives at Agra, P. He died on the 24th of February, 1838.

Sor'at, R, who mentions him, does not know his name.

Sorúr (or Sarwar ?), Myr Faydh 'alyy of Ijṛáṛah, resides at Dilly, and is a pupil of 'izzat Allah 'ishq, D.

Sorúr (or Sarwar ?), *H*imáyat Allah Khán of Dilly, a Dárógah in the Dilly Palace, is a pupil of Naçyr, D.

Sóz, Sayyid Mo*h*ammad Myr (Sayyid Mo*h*ammad, C) of Qaráwalpúrah near Dilly, a son of Dhiyá aldyn Bokhány, was skilled in archery

and other manly exercises, in 1191 he went to Lucnow, but it seems that he lived there in great poverty, he therefore went in 1212 to Murshidábád and being not successful in finding a livelihood, he returned to Lucnow and died the same year, G, V. Had formerly the takhalluç of Myr, now that of Sóz, he now resides at Faydhabad, J. He was a friend of E, and was upwards of seventy years of age when he wrote.

Sózán, Nawáb Mirzá A*h*mad 'alyy Khán Shawkat-jang of Lucnow, a son of Iftkhár aldawlah Mirzá 'alyy Khán, lives at the court of Áçaf aldawlah, C, V, E.

Sózán, Shaykh Shams aldyn of Dilly resided at Farrokhábád, was a soldier by profession, and a pupil of Sóz, K.

Sub*h*án, Myr 'abd al-Sub*h*án was a pupil of Ábrú, D.

Sul*t*án, Mirzá (Prince) Mo*h*ammad E'zid-bakhsh Bahádur of Dilly, familiarly called Mirzá Nyly is alive, D.

Sul*t*án, Nawáb Naçr Allah Khán Bahádur of Afghán origin is Jágyrdár of Rámpúr, D. He is dead, P.

Sul*t*án, Sul*t*án Quly Bég is a soldier by profession, D.

Ta'ashshuq, Myr Sayyid Mo*h*ammad of Dilly, a descendant of 'abd al-Qádir Jylány and a relation of Myr 'izzat Allah 'ishq, he has lately taken to poetry, D, H. He is at present, 1852, Professor of Arabic in the Dilly College and may be about sixty-five years of age.

Táb, Mahtáb Ráy, P (see Táyib).

Tában, Myr 'abd al-*H*ayy of Dilly, a handsome but profligate man, who died young of dropsy contracted by drinking, A, B. He was a friend of Sawdá and a pupil of Mo*h*ammad 'alyy *Hashmat*. His Dywán contains about one thousand verses, J, E.

*T*abyb, Sayyid Sháh of Láhór writes Urdú with great correctness, D. [Firáq, D.

*T*abyb, Walyy Mo*h*ammad is a Surgeon of Dilly, and a pupil of Taçawwur, Sayyid I*h*sán Allah a son of *H*osayn Khán, a native of Pankór not far from Lucnow, may be about 25 years of age, he is a a pupil of Jorät, E. According to D, the name of Taçawwur was Sayyid *H*asan Khán and according to H, Sayyid *H*osayn Khán, and according to K, Sayyid *H*aydar 'ally, and according to P, Sayyid *H*aydar *H*asan Khán, and according to T, Sayyid I*h*sán *H*osayn.

Taçawwur, Sayyid Rajab 'alyy of Dilly, a pupil of Naçyr has lately taken to poetry, D.

Taçwyr is the takhalluç of a lady, says R, with whose circumstances I am not acquainted.

Taçwyr, Sháh Jawád 'alyy of Murshidábád, is a poor man, who has lately taken to writing poetry, D.

Ta*h*ayyur of Dilly, a clever poet, D. Died some time ago, H. In K, P and R is the following account, his name is Gholám Moç*t*afá, a son of Mawlawy Rafy 'aldyn, who was a very learned man, K, P and R speak of him as if he was alive. It is clear that he is identical with the Ta*h*syn of D, and not with his Ta*h*ayyur, who must have been dead when P wrote.

Ta*h*syn, Myán Gholám Moç*t*afá a son of Malawy Rafy 'aldyn has recently taken to writing poetry, and Firáq corrects his verses, D. See preceding notice.

Ta*h*syn, Munshiy *H*osayn 'a*t*â Khán resides at Eṭáwah, H.

Ta*h*syn, Myr Mo*h*ammad *H*osayn Khán of Lucnow, has the title of Moraççá' Raqam, he is a good calligraph and Inshá-writer, H. His name is Myr Mo*h*ammad *H*osayn 'a*t*â Khán, he is a son of Mo*h*ammad Báqir Khán *Shawq*, he lived at the court of Abú Mançúr 'alyy Khán Çafdar-jang. He is the author of the ضوابط انگريزي and of تواريخ قاسمي in Persian and of the نوطرز مرصع which is an Urdú version of the story of the four Darwyshes, T. He seems to be identical with the preceding, though H distinguishes between the two.

Tajalliy, Sháh Tajalliy (Sháh Tajalliy 'alyy, D, K.) of *H*aydarábád a Darwysh, occupies himself usually with poetry, D.

Tajalliy, familiarly called Myán *H*ájy, his name is Myr Mo*h*ammad *H*asan, (*H*osayn H, Mo*h*sin K), he is a son of Myr Mohammad *H*osayn (*H*asan H) *Kalym* (D says *T*álib *H*osayn *Kalym*) and a nephew of Myr *Mo*hammad Taqyy *Myr*, he is the author of a thick Dywán and of a مجنون ليلى, he is a soldier by profession and about forty years of age, E, whose friend he was. He lives now in the 'arab-saráy near Dilly, and had for some time the takhalluç of *H*ájy, D. I have heard he is dead, H. According to T the name of Tajalliy was Myr Gholám 'alyy, and the theme of the Mathnawy is the affection for him of a Bráhman's wife whom he married. R makes a distinction between Mo*h*ammad *H*osayn, familiarly called *H*ájy, and Myr Gholám 'alyy the author of the Laylá Majnún.

Tajammul, of Lucnow, D, H.

Tajammul, Myr A'tzam (Mo*h*ammad 'atzym H, P) of Lucnow, a pupil of Jorät, writes chiefly Marthiyahs, D.

Tajarrud, Myr 'abd Allah of the Deccan, a pupil of Sayyid 'abd-al-Walyy 'uzlat, A, B, D.

Ṭalab, Shaykh *Ṭálib* 'alyy of Sámánah came in the suit of Dzú-l-Fiqár aldawlah Najaf Khán to Meerut where he had his Rékhtah verses corrected by T, subsequently he entered into the English military service and rose to the post of Jamá'ahdár, T.

Ṭáli', Lála Hindú Lál of *H*aydarábád, a pupil of Faydh, R.

Ṭáli', Myr Shams aldyn of Dilly, died young, B. He was a native of the neighbourhood of Lucnow, C.

Ṭálib, Myrzá Abú *Ṭálib*, of a village near Awrangábád served in the army of Bahádur Sháh (who succeeded to the throne in 1118) and spent part of his life at Dilly, A.

Ṭálib, 'ashúr Bég Khán a son of the late Dawlat Bég Khán, his ancestors were of Túrán, but he was born in Hindústán, he is a pupil of Myr Taqyy and Firáq, K.

Ṭálib, *H*áfitz *Ṭálib* is a poet of Rámpúr and a pupil of Mawlawy Qudrat Allah Shawq, P.

Ṭálib, Shayk *Ṭálib* 'alyy of Paṭna, a brother of Gholám 'alyy *Rásikh*, J. He was a pupil of Fidwy, he died young in 1206, and left a Dywán, V composed the following chronogram on his death, طالب علي در قرب احمد يافت جا.

Ṭálib, *Ṭálib* 'alyy is a son and pupil of Myr Ghálib 'alyy Khán *Sayyid*, H, K, D.

Ṭálib, Myr *Ṭálib* 'alyy of Iláhábád, a nephew of Moçyb, J.

Ṭálib, *Ṭálib* *H*osayn Khán a Kashmyry of Dilly, a son of Myán 'askary *Nálán* is a dáróghah or steward to Prince Solaymán-shikóh, E, K. He is a pupil of Inshá Allah Khán, H.

Ṭálib, Myán *Ṭálib* 'alyy is a Buzurg-zádah (i. e. the descendant of a celebrated man or saint) and resides at Lucnow, D.

Tamanná, 'abbás Quly Khán ('alyy Khán, K) of Dilly was a Moghol by origin, D knew him, but he was dead when he wrote.

Tamanná, Myr Asad 'alyy Khán of the Deccan a contemporary of Nawáb Nitzám 'alyy Khán, D.

Tamanná, Myrzá Moghol Khán is a great man of Dilly, R. When I was at Dilly, in 1845, he used to hold Moshá'arahs.

Tamanná, Khwájah Mo*h*ammad 'alyy of Paṭna, a son of Khwájah 'abd Allah *Táyyd*, is a friend of C. According to J, his name is Mirzá 'alyy Ridhá, he mentions besides him a Tamanná of Dilly regarding

whom, he says, neither Gurdézy nor Taqyy give any information, but he learned from Myr Awlád 'alyy that this verse is by him

نرگستان کے تماشے کا مجھے شوق نہیں اچ دیکھي هیں تمنائے تمہاری آنکھیں

Tamanná, Mo*h*ammad Is*h*áq Khán born at Dilly was of Kashmyry origin, he went to Banáres and entered the service of Myrzá Jahándár Sháh and died there, H.

Tamkyn, Bakhtá Mal Panḍit was born at Dilly but his ancestors were of Kashmyr, he resides at Bareilly, H. His father was Lachmy Rám *Fidá*, K.

Tamkyn, Çalá*h* aldyn resided at Dilly and is a fertile Rékhtah poet, A, B, J. He flourished under Mo*h*ammad-sháh, C calls him Myr Çalá*h* aldyn. T informs us that he was a great drunkard.

Tamkyn, Mo*h*ammad Yúsof, R.

Tamkyn, Myr Thaná 'alyy is skilled in the superstition called Raml. In 1238 he came with Shawkat-jang from Farrokhábád to Dilly and D made his acquaintance.

Táná-sháh, Abú-l-*H*asan (Sayyid Abú-l-*H*asan) king of Golconda, after the fall of his capital, he was confined by 'álamgyr to the town, and treated with great severity. As he had been given to pleasure, he missed much the luxuries which he used to enjoy, and solicited from the Emperor to be allowed the use of the Huqqah. This indulgence was granted, and he now smoked day and night using ottar of roses and other perfumes instead of water to allow the smoke to pass through, to increase the intoxicating effects of the huqqah. At first he used daily hundreds of bottles of rose-water, but the Emperor when he heard of it, restricted him to sixteen flasks and to eight Béd-mushks and after some time he still farther reduced his allowance until Táná-sháh gave up smoking altogether, being disgusted with the stinginess of his jailer, G.

Tanhá, Shaykh 'iwadh 'alyy Khán, a son of Mo*h*ammad Wa*h*yd Khán b. Mo*h*ammad Sa'yd Khán b. Qáyim 'alyy Khán b. Qásim 'alyy Khán and a pupil of Muç*h*afy, was a soldier by profession and is now at Dilly, D. Qásim 'alyy Khán was a native of Madynah and came with Humáyún to India and under Akbar he was honoured with a Mançab. His descendants occupied posts of responsibility under the emperors. Tanhá served first in Ma*h*búb 'alyy Khán's cavalry in the army of Nawáb Dzú-l-Fiqár aldawlah, after the Nawáb's death he entered the service of Jahándár Sháh and subsequently of

Iltimás Khán and then of Mahdiy 'alyy Khán, and it seems he was in the service of the latter nobleman when T wrote, who made his acquaintance at Meerut.

Tanhá, Moḥammad 'ysà born at Lucnow, his ancestors were of Dilly, he may be about twenty-seven years of age and is a soldier, E.

Tanhá, Sayyid Kifáyat 'alyy, a son of the late Sayyid Iláhy-bakhsh, was in 1261 at Dilly and attended the Moshá'arahs held in the house of Moghol Khán Tamanná, R.

Tanhá, Sa'd Allah Khán of Dilly, a pupil of Firáq, died young, D. He was of Afghán origin and my pupil, K.

Tapish, Myr Madad 'alyy of Dilly, his ancestors were of Persia, is a pupil of Asyr and has written also elegant verses in Persian, R.

Ṭapish, Moḥammad Ismá'yl, familiarly called Myrzá Ján, of Dilly, his father Yúsof Bég Khán was of Bokhárá, he is a pupil of Moḥammad Yár Bég Sáyil and of Khwájah Myr Dard. C met him at Benáres in 1198, and he was then a young man and in the service of prince Jahándár Sháh, C. He subsequently came to Murshidábád and thence to Calcutta, where he was for some years imprisoned, he died after he had again obtained his liberty, V. During his imprisonment he composed a Yosúf ó Zalykhá in Rékhtah. He is now in Bengal, K. He is alive, D. Bény Naráyan says also, that he was alive when he wrote, but had left Calcutta and gone up-the-country.

Taqyy, Sayyid Moḥammad Taqyy of Dilly, familiarly called Myr Ghásy, was a pupil of Fakhr aldyn and supported himself by copying books and teaching, C, D. He was a disciple of Myr Moḥammad 'atzym, K.

Ṭarab, Jhanú Lál a Káyeth of Lucnow is a pupil of Náwizish, he composes chiefly Marthiyahs and uses in them the takhalluç of Dilgyr, he is a convert to the Islám, P. Subsequently he had his verses corrected by Imám-baksh Násikh, he is now at the court of Oudh, T.

Taraqqiy, Myrzá Moḥammad Taqyy Khán of Faydhábád is a wealthy man, and a great admirer of poetry, D.

Tárik, Záhid Bég of Dilly a pupil of Myr 'izzat Allah 'ishq, T, D.

Tarsán, Myr Bahádur 'alyy of Lucnow is a pupil of Jorät, D.

Ṭarz, Girdháry Lál a Káyeth of Amróhah a pupil of Qáyim, C.

Ṭarzy, Myr Imám 'alyy is eighteen years of age and my pupil, V.

Tasalliy, Myr Shujá'at 'alyy of Dilly a pupil of Naçyr is alive, D.

Tasalliy, Lálah Tyká Rám, a son of the paymaster Gópál Ráy, is about twenty-five years of age; his ancestors came from the neighbourhood of Eṭáwah but he was born at Lucnow, he had a large collection of works of poetry, E. According to D the takhalluç of this poet was Taskyn. T says he is a pupil of Matyn.

Taskyn, Gangá Dás a Kashmyry Panḍit, D. All Hindús whose ancestors came from Kashmyr are called Panḍits if they are Bráhmans, and almost all Kashmyries are of that caste.

Taskyn, Myr *H*osayn, descended from Myr *H*aydar Khán Qátil the Wazyr of Farrokh-siyar, is a pupil of Mümin Khán and a friend of P.

Taskyn, Myr Sa'ádat 'alyy, a pupil of Minnat (D says of Nitzám aldyn Majnún), is a promising young man, E. He is of Bareilly, T.

Taslym, Mo*h*ammad Kabyr Khán an Afghán of Rámpúr a pupil of Khalyfah Gholám Mo*h*ammad 'abbásy ('ayyáshy?) Dihlawy (Bareilawy, H), T, D.

Táthyr, Myr Çádiq 'alyy of *H*aydarábád, D.

Táyib, *H*áfitz 'abd Allah of Dilly is a pupil of 'abd al-Ra*h*mán I*h*sán, D.

Táyib, Mahtáb Ráy is originally of Kashmyr, H.

Thábit, a poet of *H*aydarábád of whom D quotes a Rubá'y on Nawáb Aristú-jáh ارسطو جاہ.

Thábit, Içálat Khán (Ijábat Khán, P. Ijábat 'alyy Khán, R) of Afghán origin, a pupil of Fidwy, lived long at Paṭna and died in 1210, V.

Thábit, Myrzá (Prince) Mo'izz aldyn Bahádur, a brother of the celebrated Myrzá A*h*san-bakhsh, is alive, and I*h*sán usually corrects his verses, D.

Thábit, Shujá'at Allah Khán of Pánypat a pupil of Ja'far 'alyy *H*asrat, C. He resided at Lucnow, K.

Thaná, Myr Shams aldyn born at Paṭna was a pupil of Sháh Moshtáq *T*alab, E.

Thaná, Thaná Allah Khán of Farrokhábád is Sirishtahdár in the Magistrate's court at Coel, where R met him five years before he wrote.

Thanésery, Sháh Imám-bakhsh, a Darwysh of Thanéser, is a mystic, H.

Tháqib, Myr Ghálib aldyn was a contemporary of Walyy, his poems are in the style of the ancient poets, D.

Tháqib, Sayyid Shams aldyn was a Darwysh of Dilly and a pupil of Á'brú, D.

Tháqib, Shiháb aldyn a pupil of Á'brú, A saw him in 1164. He resided at Dilly, C. He was of Lóhárah, T.

Tharwat, Sayyid Darwysh 'alyy was a queer man, P.

Tharwat, Mufty Gholám Makhdúm of Phulwáry, a son of Mawlawy Jamál aldyn and a pupil of Mawlawy Á'yat Allah *Jawhary*, was first a poor man, but obtained forty thousand Rupees by inheritance, he was a learned Mawlawy and resided at Paṭna, he is dead, V.

Tharwat, Myrzá Mo*h*ammad Çádiq of Lucnow was usually called Á'ghá Tharwat, he was tutor in the house of Rájah Ṭikét Ráy, D.

Thurayyá Sháh is the name of a poetess, T.

*T*ifl, Myrzá (Prince) 'abd al-Moqtadir a grandson of Sháh 'álam, K. He is the author of three Dywáns, H.

*T*ómás, John Thomas a native of Dilly, and a son of Mr. George, who was familiarly called Jiház Çá*h*ib, is a soldier-like man, D, H, K.

Toráb, Mawlawy Toráb 'alyy, a very pious man, is now about fifty years of age, he resided formerly at Dilly, I do not know where he now is, R.

*T*orrah, *T*orrah-báz Khán of Benáres, P.

*T*úr, a poet of Lucnow is a pupil of Mo*h*ammad Ridhá Barq and of Násikh, P.

Tzafar, Myrzá Abú Tzafar, king of Dilly, is the author of a Dywán, which in reality has been composed by Dzawq.

Tzáhir, Myr Lu*t*f 'alyy, a son of Myr Mo*h*ammad Báqir Tzohúr a pupil of *H*asrat, pays now less attention to poetry than to music, J.

Tzáhir, Khwájah Mo*h*ammad Khán, a pupil of Myrzá Matzhar, died probably after the invasion of Nádir Sháh, B. He was a son-in-law of 'alyy Naváz Khán and came for his sake to Paṭna. He died young, J.

Tzáhir, Myr Mo*h*ammady of Dilly resides since some years at Agra, where he practises medicine, D, K.

Tzahyr, Naçyr aldyn, a pupil of Mobtalá, is a good Persian scholar, he lately intended to go to Najaf but remained in the Deccan, I have no news of him, says his instructor, T.

Tzaryf, Khodá Wirdy Khán (Khodá Burdy Khán, D, K) is a brother of Sa'ádat Yár Khán Rangyn, and had formerly the takhalluç of Bé-táb, he is a soldier-like young man and his brother revises his verses, K. See Bé-táb p. 215.

Tzohúr, Bady' aldyn *H*aydar the second son of T.

Tzohúr, Myr Mo*h*ammad Báqir, a pupil of Myrzá Matzhar, had formerly the takhalluç of *H*azyn, he adopted the takhalluç of Tzohúr when he went from Paṭna to Jahángyrnagar, he wrote a Sáqiy-námah and a Dywán, he died under A*h*mad Sháh, J.

Tzohúr, Lálah Shéó Singh resides at Agra and imitates Yaqyn, B. Flourished under A*h*mad Sháh, C.

Tzohúr, Tzohúr Allah was a contemporary of Mo*h*ammad Sháh, D.

Tzohúr, Tzohúr Allah Khán a son of Dalyl Allah Khán of Bedá-lun (?) obtained the title of Khán from Myrzá Jawán-bakht. He was an exceedingly pleasant companion, and made at Lucnow the acquaintance of most poets, as Jorät, Inshá-Allah Khán. He made the pilgrimage to Najaf and lived some years at the court of Persia; the Sháh conferred the title of Sa'dy of India upon him. He lives now in his home, T. He may be identical with the preceding, but the verses quoted are not the same.

Tzohúr, *H*áfitz Tzohúr Allah Bég is a young man of Dilly, his ancestors were of Túrán, D, H.

Ulfat a poet of Motzaffarnagar, H.

Ulfat, Mo*h*ammad Ulfat a native of the neighbourhood of *H*ayda-rábád, H. He is probably identical with Mo*h*ammad 'othmán Ulfat mentioned in the Çub*h*e Wa*t*n, p. 32.

Ulfat, Ráy Mangal Sén of the Káyeth caste was a native of Paṭna and held for some time an office at Dilly. He was a pupil of Jorät, H.

'umdah, Sytá Rám a Kashmyry is a pupil of Yaqyn, B. He was a contemporary of Árzú, C.

'umdat almulk a son of Nawáb Mo*h*ammad 'alyy Khán, D.

Umméd, a poet of *H*aydarábád of whom nothing farther is known, H, D.

Umméd, Myrzá Mo*h*ammad Ridhá had the title of Qazalbásh Khán. He was a native of Persia and a pupil of *T*áhir Wa*h*yd, he came under Bahádur Sháh to India and obtained rank and title, and died in 1159. He left a celebrated Persian Dywán and a few Rékhtah verses, A, M, C, H.

Umméd, Umméd 'alyy, a son of Nawáb Khánjahán, resides now at Hooghly says Bény Naráyan.

Ummy, Rawshan Bég of Dilly, a pupil of Naçyr, is a young man of considerable poetical talents, H. He died young, P.

'umr, Mo'atabar Khán of the Deccan was a man of rank and a pupil of Walyy, B, C.

Ustád, Shaykh Mo*h*ammad-bakhsh of Bareilly, R.

'uzlat, Sayyid 'abd al-Walyy, a son of Sa'd Allah who was a very learned and pious man and in whom Awrang-zéb had very great confidence, was born at Súrat, but his family was according to B of Bareilly, he was a good Arabic and Persian scholar and was alive in 1165, B. According to C and G the family of 'uzlat was from a place near Lucnow, after his father's death 'uzlat went to Dilly, where he made the acquaintance of many men of letters, and it was there that he received the first impulse to devote himself to Rékhtah poetry. From Dilly he went to Murshidábád and was supported by 'alyy Wirdy Khán. Having committed himself, owing to the levity of his disposition, he left Murshidábád after the death of his patron and went to the Deccan where he died, he left a Dywán, C, G.

Wáçif, *H*asan-bakhsh a relation and pupil of H.

Wáçil, Mo*h*ammad Wáçil (Myán Wáçil Khán, D) was head porter in the palace, he was descended from Ráymán, D. He is dead, K.

Mo*h*ammad Wáçil of Badáwn is a fair poet, D.

Wáçil, (Gholám, J) Mo*h*yy aldyn Mo*h*ammad of Belgrám, it is said that he has written a Rékhtah Dywán which has about one thousand verses, J, V.

Waçl, Myrzá Is*h*áq, a son of *H*ájy Ibráhym and a grandson of Áqá Qadyr Ispahány, resides since some time at Lucnow and is a pupil of Sháh Malúl, he composes chiefly Marthiyahs, C, V.

Wadád, Myrzá Dáwúd a witty poet, D.

Wafá, Myrzá (Mawlawy, C, D) 'abd al'alyy a Kashmyry of Dilly where he resides and supports himself by teaching, he is a pupil of Naçyr, D, K.

Wafá, Lála Nawal Ráy is a young man, A. He is a younger brother of Goláb Ráy Dywán of Najyb aldawlah Najyb Khán, C, J, V. He was Náyib or deputy governor of Oudh at the time of Çafdar-jang who died in 1167.

Wa*h*dat, Jam'yyat Ráy a Káyeth of Meerut where he is a writer in a public office, H, P.

Wahm, Myr Mo*h*ammad 'alyy of Dilly, a son or grandson of Myr Mo*h*ammad Naqyy (Taqyy, V, D) *Khayál* the author of the بستان خیال resides now at Lucnow, and has an appointment under Áçaf aldawlah, C, E, V, K.

Wa*h*shat, Myr Abú-l-*H*asan of Mynú near Dilly was a grandson of Tyr-andáz Khán and a pupil of Sawdá, he was dead in 1168, A, C. V says "It appears from the Tadzkirah of Myr Gholám *H*asan and from the Gulzáre Ibráhym that Abú-l-*H*asan *Wahshat* is identical with Mo*h*ammad *H*asan H*asan* though Myr Mo*h*ammad Taqyy makes a distinct person of Wa*h*shat in his Tadzkirah. It is possible that he had both the takhalluç of Wa*h*shat and *H*asan and the name of Abú-l-*H*asan and Mo*h*ammad *H*asan."

Wa*h*shat, Myr Bahádur 'alyy was at the court of the late Nawáb Shujá' aldawlah, it is said that he composed the بارہ ماسہ in the style of the تہتہہ کہانی, C.

Wa*h*shat, Gholám 'alyy Khán of Murádábád, a son of Myr Far*h*at Allah Khán and a pupil of Mümin, holds at present an appointment under the English government at Bulandshahr, P.

Wa*h*shy, Myr Bakhshy of Dilly resides since some years at Paṭna, J.

Wa*h*yd, Mawlawy 'abd al-Rawúf of Calcutta is a good Persian scholar, R.

Wa*h*yd, *H*akym Mo*h*ammad Wa*h*yd aldyn Khán of Badáwn is a well educated man and physician to the Rájah of Bhartpúr, R.

Wájid a mystical poet, D.

Wajyh, Nawáb Wajyh aldyn Khán Mobárak-jang, (Mobádir-jang, K, perhaps Mobáriz-jang), a pupil of Fákhir Makyn, uses in Persian the takhalluç of Baryn (see p. 162), he is the author of a Rékhtah Mathnawy of twelve thousand verses, V. Most of his Ghazals are in Persian, K, D.

Wálih a Hindú of Faydhábád, P.

Wálih, Mar*h*amat Khán a Kashmyry of Dilly was in the English service at Lucnow and Dilly, and used in his Persian compositions the takhalluç of Tháqib, he died some years ago, H, K, D, P.

Wálih, Myr Mobárak 'alyy of Dilly a son of Sháh Qudrat Allah Qudrat, is a man of no learning, he resides at Murshidábád, C, J, V.

Wálih, Mo*h*ammad Akbar of Dilly was a contemporary of Mo*h*ammad Sháh, D, K.

Wálih, Mo*h*ammad Khán was in the service of prince Jahándár Sháh, V. He is probably identical with the Wálih of whom D says that he came in 1239 to Dilly.

Wáliy, Munshiy Mo*h*ammad Wáliy of Pandúa resides now at Hooghly says Bény Naráyan.

Walyy, Myrzá Mo*h*ammad Walyy (Myrzá Walyy Mo*h*ammad, P) of Dilly a nephew of Sháh Asrár Allah is now, 1194, at Murshidábád, he is a fertile poet and has written a Dywán, C, J. He was a friend of Salym and died young, V.

Walyy, Sháh Walyy Allah (Mo*h*ammad Walyy, J, D) of Gujrát was a descendant of the Saint Sháh Wajyh aldyn Gujráty, about the year 1112 he visited Dilly in company with Abú-l-Ma'ániy, and it was there that he began at the suggestion of Shaykh (Sháh, D) Sa'd Allah *Gulshan* to write Rékhtah poetry, A.

Wáqif, Myrzá *H*asan-bakhsh Khán of Dilly, a son of Tarbyyat Khán, is a teacher in the palace, D.

Wáqif, Sháh Wáqif of Dilly is a Darwysh and has some school learning, he was put into jail by the Nawáb Shujá' aldawlah on the suspicion of having cursed the army, but now, 1194, he is free and resides at Lucnow, C. He died several years ago, K.

Wárith, *H*ájy Sháh Mo*h*ammad Wárith of Iláhábád a pupil of Moçyb whom he accompanied to Makkah, after his death he returned to India, J. He is probably identical with the following.

Wárith, Mo*h*ammad Wárith of Iláhábád where C saw him, he was a man of some education. He wrote Persian and Rékhtah poetry, V.

Wárith, Sháh Wárith aldyn of Dilly is a Çúfy Shaykh, and holds on the 14th of every month meetings in his house at which they sing, &c., he is an exquisite calligraph and a teacher of this art, D, K.

Wazyr, Khwájah Wazyr of Lucnow is a pupil of Násikh, P. He is the author of the دستور العمل, R.

Wazyr, Wazyr 'alyy Khán an adoptive son of A'çaf aldawlah, his attempt to possess himself of the throne of Oudh (in 1212) is well known, P. He died at Calcutta. In Bény Naráyan he has the takhalluç of Wazyry.

Wiçál, Naçr Allah Khán of Dilly, a son of Thaná Allah Khán Firáq, is a good physician, D, P. In 1266 he was in the service of the Nawáb of Jhajar on a salary of 150 Rupees a month, R.

Wilá, Matzhar 'alyy Khán, familiarly called Myrzá Lu*t*f 'alyy (Myrzá Lu*t*f Allah, K), a son of Solaymán 'alyy Khán *Wadád* who was familiarly called Mo*h*ammad Zamán and was a good Persian poet, is a young man and a pupil of Tapish and of E. It is said that he went to Calcutta and is in the English service, K. He was

a pupil of Mamnún, P. Bény Naráyan states that his name is Myrzá Lutf 'alyy and that he is familiarly called Matzhar 'alyy Khán.

Wiláyat, Myr Wiláyat Allah Khán of Dilly elder brother of Mohtasham Khán Hashmat, was a brave and generous man and a contemporary of Çafdar-jang, J, V. He died under Shujá' aldawlah at an advanced age, C.

Wiláyat, Wiláyat Sháh a Darwysh of Dilly who went some years ago to the east, D. He resides at Coel, K.

Wos'at, Mostaqym Khán of Rámpúr is a new poet and a pupil of Shawq, V.

Yád, Myr Gholám Hosayn of Súnypat a relation of Mawlawy 'abd al'azyz and a disciple of Fakhr aldyn, and in poetry a pupil of Firáq. He died young, K, D.

Yád, Myr Mohammad Hosayn a son of 'ábid 'alyy Khán and a brother of Mokhliç 'alyy Khán and a pupil of Hasrat resides at Murshidábád, J.

Yahyà, Munshiy Yahyà Khán had first an appointment of trust at the court of Dilly, after the fall of that city he went to Bhartpúr, where he obtained a comfortable appointment, he is dead, D, K. He was a clever Inshá-writer, H.

Yahyáy, Mohammad Mohyy aldyn, a son of Sháh Mohammad Músà and a brother of Bé-táb, is a young man, writes Persian and Rékhtah poetry, he has adopted the above takhalluç in honour of Sháh Khúb Allah of Iláhábád whose name was Mohammad Yahyà, at present he is Qádhiy of Sayyidpúr near Gháziypúr, J.

Yakdil, Myr 'izzat Allah of Dilly flourished under Mohammad Sháh and composed chiefly Manqabats, J.

Yakdil, Diláwar Khán, a brother of Moçtafà Khán Yakrang, had for some time the takhalluç of Hamrang and also of Bérang, K.

Yakrang, Lálah Bishen Dás is a Káyeth of Saháranpúr, D.

Yakrang, Moçtafà (Quly) Khán (Gholám Moçtafà Khán, K) of Dilly held a Mançab under Mohammad Sháh and was a contemporary of Abrú, his Dywán contains about 500 verses, A, B, C, G. He was a pupil of Matzhar, K.

Yakrú, 'abd al-Wahháb is a pupil of Abrú, B, C.

Yaksú, Lála Fath Chand, a Káyeth of Mogholpúrah close to Dilly, was a good poet, D.

Yaktá, Khwájah Mo'yn aldyn Khán is a nobleman of Dilly, R.

Yá'qúb, Myr Yá'qúb 'alyy of Dilly was a friend of Fakhr aldyn, many years ago he went to the east, and it is not known what has become of him, K.

Yaqyn, In'ám Allah Khán of Dilly, a son of Atzhar aldyn Khán Bahádur Mobárak-jang, a grandson of the Majaddid or Reformer of the second year thousand, and a pupil of Matzhar, B, J. Matzhar was so fond of him that he wrote most of his poetry in his name, he was killed at the age of about twenty-five during the reign of A*h*mad Sháh by his own father, because he brought disgrace on his family, C, E, G. His Dywán is very celebrated, J.

Yár, Myr A*h*mad of Dilly, a son of Sháh Iláh-yár and a pupil of Myr, flourished under A*h*mad Sháh and composed sometimes Rékhtah poetry, C, V.

Yár, Myr *H*aydar 'alyy of Dilly, a son of the late Nawáb Ma'çúm Khán, and a brother of Nawáb Asad Allah Khán Sayyid almulk, resides now at Murshidábád, J. He is probably identical with the preceding Yár.

Yás, Myán Bánú of *H*aydarábád a pupil of Faydh, R.

Yás, *H*asan 'alyy Khán, it is said that he lives now at Lucnow and is a pupil of *H*asrat, C, V.

Yás, *H*akym Ikrám Allah resides of late at Dilly, R.

Yás, Khayr aldyn of Dilly, a pupil of Mümin, has given up poetry and devotes himself to medicine, P.

Ymá, Myr *H*osayn 'alyy Khán of *H*aydarábád a contemporary of Ymán, D.

Ymán, Shyr Mo*h*ammad Khán of *H*aydarábád, it is said that he is a very great man, K, D. Besides this another Ymán is mentioned by D, but he says that he does not know his name.

Yúnos, familiarly called *H*akym Yúnos flourished probably under Akbar, C, J. He composed chiefly Persian poetry, D.

Yúsof, Nawáb Amjad 'alyy Khán is a native of Dewy near Fat*h*-púr Hanswa, R. [verses, H.

Sháh Yúsof was a Darwysh who composed sometimes Rékhtah

Yúsof, Myr Yúsof 'alyy of Dilly is of a good family and a disciple of Fa*th* 'alyy Khán *H*osayny, he composes sometimes poetry, D. He is a young man and a pupil of Sayyid Fa*th* 'alyy Chisty, K. He is a pupil of 'izzat Allah 'ishq, H. He is evidently different from Yúsof 'alyy Khán of Paṭna.

Yúsof, Yúsof 'alyy Khán of Paṭna a nephew of Açálat Khán *Thábit* was formerly Thánahdar under the English Government, but he has given up his appointment; V, whose pupil he was.

Zamán a poet of the Deccan, H.

Zamán, Sayyid Moḥammad Zamán of Amróhah a talented young man and an acquaintance of E. Died some time ago, K, H.

Zár, Bahádur Bég Khán was a soldier by profession, J.

Zár, Burhán aldyn Khán of Dilly, a calligraph in the service of the Emperor, has some knowledge of Arabic and Persian and writes Persian and Urdú poetry, K, H.

Zár, Myr Jywan a Kasmyry born at Dilly, he is upwards of thirty years of age, E.

Zár, Myr Matzhar 'alyy of Dilly, a pupil of Mawlawy Sháh *H*afytz Allah, is in the service of Nawáb Myrzá A*h*mad 'alyy Khán at Faydhábád, C, E, V, D. He resides at Lucnow, K.

Zár, Moghol Bég a friend of Myr Moḥammad Taqyy, A, C.

Zár, Myrzá Sangyn is a relation of Nawáb Monyr aldawlah, J. He is a pupil of Fidwy and resides now at Murshidábád, V.

Záry, Sópan of Paṭna a pupil of Myr Moḥammady Ridhá, died in Bengal, V.

Zindah-dil, Harsaháy Misr, a Bráhman, is a physician at Sikandarábád, D.

Zór, Dawúd Bég of Dilly, a young man, is a brother and a pupil of Myrzá Malhú Bég Shór, K, D.

Zynat is the takhalluç of a dancing woman of Dilly, P.

Zyrak, Jay Sukh Ráy, a Káyeth of Dilly, about twenty years of age, knows Arabic, H.

THE SECOND CHAPTER.

WORKS OF PERSIAN POETS.

(63) ترجمهٔ تکلمه (P.)

A translation of Yáfi'y's Legends of Qádirian saints (see Çúfism) into Persian verses by 'abdy made in India under Sháhjahán in 1051.

The author is not mentioned in Tadzkirahs, he himself informs us that at the age of fourteen he was laid up with fever and his life was despaired of. He fell into a sleep in which 'abd al-Qádir appeared to him and promised him recovery. From the moment he awoke, the fever left him and he rapidly gained strength and henceforth he devoted himself entirely to the service of that saint.

The book is divided into 105 chapters حکایت each containing the history of a saint. Beginning

کن به بسم الله اي جان ابتدا بس بحمد حق زبان را برکشا

Asiatic Soc. No. 324, a splendid copy about 200 pp. of 11 lines.

(64) دیوان ابجدي (P.)

The Dywán of Abjady. His name was Myr Mo*h*ammad Ismá'yl Khán. He was tutor of the late Nawáb 'umdat alomarâ of the Karnatic, who made him a present of 6,700 Rupees on the completion of the Anwar-námah

in A. H. 1174, and in 1189 he bestowed upon him the title of king of poets (*Çubhe Watn, p.* 27).

Contents: Ghazals about 130 pp. of twelve bayts alphabetically arranged; and sixteen Rubá'ys. Bg

اي نام تو مفتاح در نطق و بيانها حمد تو بود آب تر خوشک زبانها

As. Soc. No. 706, 8vo. revised by the author.

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(65) انور نامه (P.)

The Anwar-book by Abjady, a Mathnawy containing an account of the exploits of Nawáb Anwar Khán, the father of the patron of the author. It has upwards of 7,500 verses. Beginning

خدايا توئي شاه فرمان‌روا توئي افريننده‌ٔ ما سوا

As. Soc. No. 1312, 4to. 174 pp. a good copy written in 1176.

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(66) ديوان ابو الفرج رونى (P.)

The Dywán of Abú-l-Faraj, according to 'awfy his name was Abú-l-Faraj b. Mas'úd Rúny, he was a native of Láhór, and a panegyrist of Sul*t*án Ibráhym (succeeded in 451, and died 481) the grandson of Sul*t*án Ma*h*múd of Ghaznah. Anwary carefully studied and imitated his Dywán. This statement is borne out by the contents of the Dywán, most Qaçydahs being in praise of Sul*t*án Ibráhym. Dawlat-sháh mentions Abú-l-Faraj Sajry or Sajzy (on this name see Wálih and the Á*t*ishkadah, p. 114, it is usually but erroneously, spelled سنجرى), and relates of him that he was attached to the court of Amyr Abú 'alyy Symgúr, who was governor of the Sámánides

over Khorásán. When the family of Soboktogyn made war against this province, he was requested by the Symgúr family to write satyres against them. After the conquest of Khorásán Ma*h*múd (succeeded in 387 and died in 421) intended to take revenge on him, but at the intercession of 'onçory (died in 441), the grateful pupil of Abú-l-Faraj, he not only spared his life, but treated him with great consideration. The dates show that these are two different persons yet they are constantly confounded. The verses quoted by Dawlat-sháh of Abú-l-Faraj are not found in this Dywán but those quoted by 'awfy are found in it. One copy begins :—

نظام عالم و خورشید ملک و ذات هنر
نصیر الدولت و پشت هدی وروی ظفر

In the other copy (No. 1360) this is the commencement of the third Qaçydah, the first begins in it :—

سپهر دولت و دین آفتاب هفت اقلیم ابو المظفر شاه مظفر ابراهیم

As. Soc. of Bengal, two copies, which differ slightly from each other, one, No. 510, was copied in 1078, 8vo. 110 pp. of 17 lines; the other, No. 1157, 12mo. about 100 pp. of 15 lines.

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(67) رباعیات ابو سعید ابو الخیر (P.)

Tetrashichs of Abú Sa'yde Abú-l-Khayr. His full name is Abú Sa'yd Fadhl Allah a son of Abú-l-Khayr, he was a great Çufy of Mahnah, his spiritual guide was Abú-l-Fadhl Loqmán of Sarakhs (on whom see Jámy, *Naf. aluns* No. 361). He devoted himself to ascetic exercises, led a very austere life and spent fourteen years in the wilderness, he died at the age of forty-four

in A. H. 440 (Jámy, *Nafahát aluns*, No. 365; Wálih, No. 2). Beginning

دنیا جم را و قیصر و خاقان را تسبیح ملك را و صفا رضوان را
دوزخ بدرا بهشت مرنیکان را جانان مارا و جان ما جانان را

As. Soc. No. 1398, a splendid copy written fancifully in Shikashtah, 50 pp. of 10 bayts in all 250 Rubá'ys, these of course are not all the Rubá'ys of this poet. In the Móty Mahall is a commentary (8vo. 10 pp. of 20 lines) by an anonymous author on the following Rubá'y which is not found in the above collection.

حورا بنظاره نگارم صف زد رضوان زتعجب کف خود برکف زد
آن خال سیه برآن رخان مطرف زد ابدال زبیم جنگ در مصحف زد

Beginning of the commentary:

الحمد لله فیاض الحکم و المواهب و موصل الطالبین الی المطالب

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(68) دیوان آصفي (P.)

The Dywán of Açafy. His father Moqym aldyn Ni'mat Allah was the Açaf (Wazyr) of Sultán Abú Sa'yd Myrzá. Açafy was in great favour with Sultán Hosayn Myrzá and possessed an astonishing memory and fine talents; but he was excessively vain, and wasted his time in adorning himself. He was a pupil of Jámy and a friend of 'alyy Shyr, and died at Herát at the age of seventy, in 928. Iláhy says, that he made the following Rubá'y on his own death, when he felt it was approaching.

سالی که رخ آصفی بهفتاد نهاد هفتاد تمام کرد و از پای افتاد
شد درهفتاد و مصرع تاریخست پیموده ره بقا بکام هفتاد

I have not found this Rubá'y in any of the copies of the Dywán which I examined, but not all copies do contain his Rubá'ys. Arzú does not consider it genuine.

He composed a Mathnawy in the measure of the Makhzane asrár and Qaçydahs in praise of the Imáms, but it is particularly his elegant Ghazals which brought him to celebrity (Iláhy; Taqyy Káshy No. 170; Dawlat-sháh *Append.* Khoshgú Vol. II. No. 39; H*abyb alsiyar*).

His Dywán consists almost exclusively of Ghazals and a few Rubá'ys. Beginning

ساز اباد خدایا دل ویرانی را یا مده مهربتان هیچ مسلمانی را

Móty Ma*h*all, two copies, both very beautiful, 196 pp. 11 lines; Tópkhánah 90 pp. As. Soc. No. 1360 an inferior copy of A. H. 1085; two good copies are in my private collection.

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(69) مهر و مشتري (P.)

The Sun and Jupiter, a romantic poem by Shams aldyn Mo*h*ammad 'aççár. The takhalluç of the poet عصار means an oil-presser, he chose it because he followed in his early years this profession. He was a native of Tabryz, and died in A. H. 784. He left besides this poem some Qaçydahs or panegyrics.

This poem was completed at Tabryz at 11 o'clock A. M. the 10th of Shawwál, but on the year the copies differ. Hammer *Schoene Redek. Pers.* p. 254 and one Lucnow copy have A. H. 778. Another Lucnow copy has 748, and the copy of the Asiatic Society has 788. The author who seems to have been an astrologer as well as a poet, gives us the constellation of the moment of the birth of this production of his genius, and it appears from it, that the sun was in the Pisces, that is to say, it was February. Now the 10th of Shawwál A. H. 778 coincides with the 20th of Feb. A. D. 1377. This therefore seems to be the correct date. (Sir G. Ouseley *Notices of Pers. Poets*

p. 201, Baron Hammer *loco cit.* and Peiper, *Comm. de Mihri et Musht. amoribus* Berl. 1839, have given very full accounts of this poem; see also *Kholáçat alash'ár* No. 177.) Beginning

بنام پادشاهی عالم عشق که نام اوست نقش خاتم عشق

Móty Mahall, a splendid copy, 422 pp. of 12 lines; *Ibidem*, 344 pp. of 14 lines; As. Soc. No. 1492, 12mo. The poem contains 5320 verses.

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(70) مثنوي ناهيد واختر تصنيف اچهى صاحب (P.)

Venus and the Star, a poem by the prince Baland-akhtar, who was familiarly called Achchhé Çáhib, and who therefore chose Achchhé as his takhalluç, he was a brother of the Emperor Mohammad Sháh, and composed this poem in 1139. The title and date are contained in the following verses:

چو پايان يافت اين شوريده دفتر نهادم نام آن ناهيد واختر
ازين ابيات پردرد اى سخندان شمارى كن طلب از دردمندان
زتاريخش ازين غمگين ناشاد چه ميپرسي غم و اندوه و بيداد

The contents of every chapter are expressed in a distich of the same metre as the rest of the poem. Bg.

اين خامه كه چون برق بفكر تگ و تاز است
صد شكر كه از فضل خدا حمد طراز است

Móty Mahall, 26 pp. 13 lines a fine copy.

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(71) قافنامه تصنيف عاصي (P.)

The Qáf-námah by Gholám Sarwar *'áçiy*; it consists of Ghazals, all the verses of which end in qáf, hence the name. Another peculiarity is, that the first letter of every verse of the first Ghazal is alif, of the second Ghazal b. &c., there is one Ghazal for every letter of the alphabet. Bg.

اي جهان افرين يگانه و طاق از همه قيدها على الاطلاق

Lithographed, Lucnow, Masyháy press, 1261 and Moçtafà press 1264, 14 pp. on the margin is the Chirágh námah.

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(72) دیوان ادهم (P.)

The Dywán of Myrzá Ibráhym *Adham*, he died or was put to death in prison in 1060, *(vide* pp. 99, 117, 109, 149, *suprà*, see also *Kholáç. alafkár)*.

Contents: Qaçydahs in praise of the Imáms; Mokhammahs, 18 pp. of 15 bayts.

گل بباغ آمد و شد مرغ چمن نغمه سرا
شکر لله که رسیدیم باین برگ و نوا

A Mathnawy called Companion of the pilgrims رفیق السالکین being an imitation of the Makhzanë Asrár, and a Sáqiynámah, 41 pp. 15 bayts.

بسم الله الرحمن الرحیم راه حدیثست بسوئی قدیم Bg.

Ghazals, 32 pp. 13 bayts and about 100 Rubá'ys. Bg.

اول دیوان بنام اول اشیا منشي نثر بنات و نظم ثریا

Móty Mahall a fair copy 12mo. As. Soc. No. 672, 8vo. 120 pp. of 13 bayts.

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(73) قصاید ادیب صابر (P.)

The Qaçydahs of Shiháb aldyn b. Majd aldyn Isma'yl *Adyb* Çábir. Some say he was a native of Tirmidz, and was brought up at Bokhárá, but the better established opinion seems to be, that he was born at Bokhárá and brought up in Khorásán. He studied at Herát and acquired a considerable knowledge of Arabic grammar

and most sciences. His first patron was the Sayyid Abú Ja'far 'alyy b. *H*osayn Qodámah Músawy, who resided at Nayshápúr, and was so much respected that Sul*t*án Sanjar called him his brother. Adyb Çábir resided long in his house at Nayshápúr, and was introduced by him to the Sul*t*án Sanjar and the nobles of his court. He gained the confidence of the Sul*t*án and when Atsyz raised in Khwárizm the standard of revolt against Sanjar, he sent Adyb as a spy to the court of Atsyz that he might continually keep him informed of the intentions of his enemy. It so happened that Atsyz dispatched an assassin who was to murder Sanjar on Friday. Adyb sent the intelligence of the plot and portrait of the assassin in advance. The plot was thus frustrated, but Adyb paid with his life for his fidelity to his former patron. Atsyz ordered that his hands and feet be tied, and that he be thrown into the Oxus. This happened in 546.

Adyb is one of the greatest of the early Persian poets, his merits are acknowledged by such high authorities as Jabaly, Anwary and *H*akym Súzany. Rashyd aldyn Wa*t*wá*t* and Adyb were contemporaries and very nearly equal as poets. There existed therefore a great jealousy between them, and they wrote satyres against each other. Rashyd aldyn seems to have higher talents, but Adyb is more of a scholar, and his poems are more polished. Adyb's Dywán was very rare at the time of Taqyy Káshy and the copy which he saw contained only 1000 verses, and was much injured. (Dawlat-sháh, 2,17; Taqyy Káshy No. 10).

This Dywán consists of Qaçydahs, most of which are in praise of Nitzám al-Khiláfat Majd aldyn, at the end are a few Rubá'ys, &c. Bg.

ای زمین را در رخت چون اسمان فر و بها
بوسهٔ را از لبت ملك جهان زیبد بها

Móty Mahall, 136 pp. of 17 lines, the MS. is of some age, and contains apparently merely selections from the Dywán.

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(74) دیوان آذري (P.)

The Dywán of Á*d*zory.

The name of this poet was Jalál aldyn *H*amzah (or 'alyy *H*amzah) b. 'alyy Malik *T*úsy Bayhaqy. He adopted the takhalluç of Á*d*zory because he was born in the month of Á*d*zor, November. His father was a man of importance at Isfaráyn, according to others at Bayhaq-Sabzwár, and in his early years Á*d*zory sang Qaçydahs in praise of princes, among them is one in praise of Sháhrokh, which is celebrated; subsequently he relinquished the vanities of this world, and became a Çúfy. His spiritual guide was the poet Ni'mat Allah (see below). He performed twice the pilgrimage and remained two years at Makkah, and wrote there a work containing an account of the Ká'bah and the ceremonies to be performed by the pilgrims, under the title of سعي الصفاء. Subsequently he went to India and was received with the greatest respect by A*h*mad-sháh Walyy (reigned from A. D. 1422 to 1435) of the dynasty of Kalbarga. He gave him a lakh of dirhams (according to Iláhy 10,000 dirhams) but Á*d*zory refused to accept them, and returned to Persia. On a subsequent occasion when Mo*h*ammad Báysanghor poured a bag of gold out before him he equally declined it, but Mojáhid Hindy, a very learned man who was present on the occasion, was less disinterested, and took a handful of gold mohurs and finally obtained the whole. Á*d*zory died at Isfaráyn in A. H. 866, at the

age of eighty-two years. His tomb is at Isfaráyn, and was at the time of Dawlat-sháh so sacred, that convicts found an asylum there from the hands of justice.

He left a Dywán of 30,000 verses and several other works in prose and verse; the following two are mentioned by Dawlat-sháh, the Imperial *T*oghrá طغرای همایون, and Curiosities عجائب الغرائب, (This is probably a mistake for عجائب الدنیا). In the Khizánah 'ámirah is the following account of the works of Adzory. "I have seen a Mathnawy of Adzory which has the title of ثمرات *Fruits*. It consists of four books, each of which has a separate title. The first is called طامه المکري (?); the second عجائب الدنیا; the third عجائب العلي; and the fourth سعي الصفا. It is a mystical and ethical work;" I take a verse from it:

خوانده باشي که زمرهٔ تقلید بصناعت کنند مروارید

(Hammer *Shoene Redek. Pers.* p. 300; Dawlat-sháh, 6; Taqyy Káshy No. 110. *Haft Iqlym* fol. 101.)

The Lucnow copy of his Dywán contains Qaçydahs 50 pp. of 15 lines. They begin:

اغاز سخن به که کند مردم دانا بر نام خداوند تبارک وتعالی

Ghazals, 120 pages, of 13 lines, and some satyres, Rubá'ys, &c. The Ghazals begin:

گر کند بدرقه لطف تو همراهی ما چرخ بردوش کند غاشیهٔ شاهی ما

Móty Mahall, an indifferent and imperfect copy; As. Soc. No. 701, a good copy written in 1032, the Ghazals begin in it زهي ضمیر تو از سر کائنات آگه

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(75) جواهر الاسرار (P.)

Gems of mysteries by Adzory, died 866. The author informs us in the preface, that this is an abstract, made in 840, of a work which he had compiled in 830. It

consisted of four chapters and had the title مفاتيح الاسرار *Keys to mysteries*, and contained mystical explanations of some verses of the Qorân, of some traditions, of sayings of Çufies, and of verses of celebrated poets, more particularly of Kháqány. This is a most useful book for understanding Persian poetry. Dawlat-sháh says of it جواهر الاسرار مجموعه ايست از نوادر وامثال وشرح ابيات مشكله وغير ذلك Bg.

يا مفتح الابواب افتح باب قلبي وقلوب المسلمين وانت خير الفاتحين

Móty Mahall, small folio, 470 pp. 23 lines, copied in 1037. At the beginning is a table of contents.

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(76) دیوان آفرین (P.)

The Dywán of Sháh Faqr Allah *A'faryn* of Láhór. He was of the Jóbah, which is a division of the Gújar caste and died in 1154, *H*ákim (see page 144 *suprà*) made the following chronogram on his death رفت نقاد معنی از عالم (*vide* pp. 118, 154, 150, and A'zád, *Khizánah 'ámirah*). It contains only Ghazals. Bg.

دل قبلهٔ نماز نیاز دوام ما گرداندن رخ از دو جهان شد سلام ما

Móty Mahall, 106 pp. 15 lines, the copy is incomplete and ends in Nún.

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(77) قصهٔ هیر ورانجها (P.)

The story of Hyr and Ránjhá being a Mathnawy, by A'faryn, A'zád informs us that he was engaged in composing this poem in 1143 when A'zád passed through Láhór.

بنام چمن ساز ناز و نیاز که خار نیازش بود سرو ناز Bg.

Tópkhánah large 8vo. 212 pp of 24 lines.

(78) مثنوي افغان (P.)

A Mathnawy of Afghán (see p. 197 *suprà*). He gives us the date, 1174, when he wrote the following verse:

به هفتاد صد چار بالا هزار روان کردم این چشمهٔ آب گوار

The Mathnawy contains a description of India, an account of the war between the Mahrattas and A*h*mad-sháh Abdály, the praises of Sháh 'álam, &c. in 1470 verses. Bg.

خدایا بقدرت خداي تراست بکار دو عالم کیاي تراست

Fara*h*-bakhsh, a splendid copy, 8vo.

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(79) دیوان آفتاب (P.)

The Dywán of A'ftáb. This is the takhalluç of the emperor Sháh-'álam who reigned from A. H. 1173 to 1201. It contains Ghazals 120 pp. 12 lines. Bg.

الهي از کرم چون بادشاهي دادهٔ مارا
مطیع حکم ما از لطف کن اقلیم دلهارا

Tópkhánah, a fine copy written during the reign of the author. Another copy is in the Móty Ma*h*all, 288 pp. 10 lines. It begins

خداوندا برافروزان بنورخود چرا غم را لبالب از شراب صوفت گردان ایاغم را

It was written in 1206, and contains an excellent portrait of Sháh 'álam.

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(80) دیوان اگاه (P)

The Dywán of Mawlawy Mo*h*ammad Báqir Náyi*t*y *A'gáh*. His parents were of Byjápúr, and he was born at E'lwar in 1158. Though he did not receive much instruction, he acquired a knowledge of most sciences and

wrote on various subjects in the Arabic, Persian, and *H*indústány languages. He died on the 14th Dzú-l-hajj, 1220 or 1221 (*Çubhe Watn*, p. 10).

Contents: Ghazals 180 pp. of 11 bayts; Fards and chronograms 15 pp. among the latter there is one for 1181 on the death of his Pyr Abú-l-*H*asan, and one for 1203 on the death of Fakhry; Rubá'ys in praise of the Imáms 52 pp. of 12 bayts. Bg.

الهي مطلع صبح تجلي كن دل مارا
چمن زار گل وادي ايمن كن دل مارا

Tópkhánah, a good copy, 74 pp. 24 lines, it contains merely Ghazals; private collection 12mo. 250 pp. At the end of this copy is a small treatise called السحر الحلال في ذكر الهلال in which verses, similes, &c. on the new moon are collected from various poets, 48 pp. 12 lines. Bg.

هلالي زبان با اينهمه آينه داري روش بيانها

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(81) ديوان اهلي خراساني (P.)

The Dywán of Ahly Khorásány. He was of Tarshyz, and his name was Sharm (?) His father was a very religious man and was familiarly called Balpaky Sádah بلپكي ساده. Ahly came early to Herát and supported himself by writing for tanners and shoemakers. Through the interest of Khwájah 'abd al-*H*ayy Zargar he was appointed Nátzir of the mint. Being anxious to see the royal prince Farydún *H*osayn Myrzá, for whom he entertained a great admiration, he asked for admittance into a garden in which he was sitting, but Sulṭán-bakht a black slave refused it to him. He wrote some verses which contain an allusion to the name of the doorkeeper on a piece of paper, covered it with wax and

attached it to an apple which he passed through the water course into the garden. The prince read the verses and granted him an audience. After the fall of the house of Myrzá Sultán *H*osayn (died in 911) he went first to Mashhad where he composed Qaçydahs in praise of the Imáms, then he came in great poverty to Káshán and was reduced to begging, and finally he proceeded to Tabryz where he supported himself by teaching archery. He died at Tabryz in 934, Khwájah Khalyl Allah Zargar made the following chronogram on his death :—

اهلي مرد نام نکويش بماند و بس

His erotic poems are distinguished by their heart-felt fervency. Taqyy Káshy has seen a Dywán of about 3000 verses of his. (Bland, *A century of Pers. Ghazals*; Sámy No. 224 ; Taqyy Káshy No. 196.)

Ahly Khorásány must not be confounded with Ahly Túrány, a Chaghatáy nobleman of a profligate character who lived at the court of Sultán *H*osayn Myrzá and died in 901 or 902 (Sámy No. 625 ; Khoshgú II. No. 4).

The Dywán of Ahly Khorásány contains merely Ghazals. Bg.

دو چشمم فرش آن منزل که سازي جلوه گاه آنجا
بهرجا پا نهي خواهم که باشم خاکراه آنجا

Móty Mahall, 8vo. 60 pp. 15 lines, a fair copy.

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(82) ديوان اهلي شيرازي (P.)

The Dywán of Ahly of Shyráz. He was a friend of the philosopher Dawwány who had a high opinion of him, both on account of the soundness of his judgment and his acquirements. He wrote a Qaçydah in imitation of

Salmán's celebrated poem and sent it to Myr 'alyy Shyr to Herát who was surrounded by the greatest poets of the age, and they all declared, among them Jámy—that he had surpassed Salmán, whereas all other poets who had imitated it, had failed to equal him. When his renown had spread through 'iráq, Khorásán and Ádzarbáyján, he went to Tabryz and after a stay of two years in that city he made the pilgrimage to Makkah and returned to Shyráz and lived in retirement to his death, which overtook him at an advanced age in 942. Agreeably to his wish he was interred in the Maçallá on the side of *H*áfitz and Sa'd Gul.

Ahly Shyrázy has not been surpassed in ingenuity of versification, his Si*h*re *h*alál is considered inimitable in this respect. (Bland, *A century of Pers. Ghazals*; Taqyy Káshy No. 210; Iláhy).

Contents: Qaçydahs in praise of the divinity, of the Imáms, of Myr 'alyy Shyr, Amyr Najm aldyn, &c. Two of these Qaçydahs are particularly celebrated, one in praise of Sul*t*án Ya'qúb and one in praise of Sháh Ismáyil. 136 pp. 23 lines. Beginning of the Qaçydahs:

الهي بسر دفتر حكمت الله بني آدم انينهٔ قدرت الله

Qi*t*'ahs, chronograms, Mokhammas', &c. Specimen

دريغا ازان غنچه باغ دل كه مقصود ما بود خوش زود رفت
چومقصود شدگرکسی سال فوت بپرسد بگوئيد مقصود رفت

Ghazals about 400 pp. 21 lines. Beginning

اي حيرت صفات تو بند زبان ما انگشت حيرت است زبان و دهان ما

Móty Ma*h*all, a good copy, small folio.

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(83) سحرحلال تصنيف اهلى شيرازي (P.)

Lawful sorcery by Ahly of Shyráz. The author says in the preface that one day he heard that two poems of Kátiby, one called مجمع البحرين and the other تجنيسات were much praised, because the former (as the name indicates) may be read in two different metres and the latter on account of the occurrence of words which consist of the same letters but have different meanings. This induced Ahly to compose a poem which combines these two properties. It may be read in the metre فاعلاتن فاعلاتن فاعلن or in the metre مفتعلن مفتعلن فاعلن. Moreover it has a double rhyme.

After a short preface in prose the poem begins:

این همه عالم بر تو بی شکوه رفعت خاک در تو پیش کوه

Móty Mahall, 23 pp. of 24 bayts, a good copy. Mr. Bland, has promised an edition of this poem.

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(84) رباعيات اهلي شيرازي (P.)

Rubá'ys of Ahly Shyrázy. This collection contains 98 or 101 Rubá'ys, one on every card of a pack. He composed them in one night and wrote each Rubá'y on a separate slip of paper, and so well are the cards described in them that you could play with the slips. Beginning (after a short preface in prose):

اي سرو سهى خاك رهت كاه غلام كى صورت مه بود چو حسن تو تمام
هركسى كه ترا بنده بود پادشه است در بندگي تو پادشاه است غلام

A splendid copy is in the Móty Mahall and one in the Tópkhánah.

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(85) شمع و پروانه تصنيف اهلي شيرازي (P.)

The Candle and the Moth, a poem by Ahly Shyrázy. It was composed in 911 and has 1001 verses as stated in these lines:

چو از تعداد بر وفق مراد است بنام حق هزار و يک فتاد است
سخن کز بر تاريخش کنم کم بود تم الکتاب الله اعلم
بنام انک مارا از عنايت دهد پروانه شمع هدايت Bg.

Tópkhánah, a very fine copy.

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(86) ساقي نامه اهلي شيرازي (P.)

Sáqiy-námah of Ahly Shyrázy consisting of 110 Rubá'ys more or less. It begins after a short preface in prose:

ساقي قدحی که کارساز است خدا مشکن بت ما بوالهوسان بهر خدا
ما ماهي مرده ايم و تو آب حيات مارا بوصال خود رسان بهر خدا

Móty Maḥall, 84 pp. of 16 bayts, this copy contains besides the Sáqiy-námah other Rubá'ys of the same author and the Rubá'ys on the pack of cards, it was written in 1113.

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(87) مثنوي اهلي (P.)

A Mathnawy ascribed to Ahly. It does not appear which Ahly is meant. It treats on morals. Beginning

بنام خداوند لوح و قلم که بر نيستي زد زهستي رقم

Tópkhánah, 32 pp. 12 lines, written in Naskhy.

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(88) ديوان احمد جام (P.)

The Dywán of Abú Naçr Aḥmad usually called Zandah Fyl ژنده فيل a son of Aby-l-Ḥasan Námaqy. He was

descended from Jaryr b. 'abd Allah Bajaly and having been born at Jám, he is usually called A*h*made Jám. His early education was so much neglected that he knew neither to read nor to write. At the age of twenty-two he turned an ascetic, and after he had spent sixteen years in solitude on a mountain where it would appear he applied himself to study, he again mixed with the world. He was born in 441 and died in 536. He was in every respect a most fertile and successful man. He prevailed on sixty thousand persons to do repentance, he had no less than thirty-nine sons and three daughters, of whom three daughters and fourteen sons survived him and turned holy men and great authors, forty of his disciples became celebrated saints, and he left fourteen mystical and ascetical works, among them are:—

Lamp of the Pilgrims through life سراج السايرين
Samarqandian Essay رساله سمرقندي
Companion of the Penitent انيس التائبين
Key of Salvation مفتاح النجات
Seas of Truth بحار الحقيقة
His son Tzahyr aldyn 'ysà is the author of a book called رموز الحقايق on mysticism.

The Dywán consists chiefly of Ghazals in which he praises various persons, and a few Qaçydahs and Rubá'ys.

Beginning اي ياد تو در دل و زبانها افتاده چو روح در روانها

It contains also a Mathnawy of about 100 bayts in praise of A*h*made Jám, it is probably the composition of one of his disciples. Beginning

هست جام شوق يارم روز و شب زان خمار اندر خمارم روز و شب

Móty Ma*h*all. There is a copy of a Dywán of A*h*mad in the Tópkhánah, written in 1080, and one in the As. Soc. No. 757 which begins:

اي جمالت تابشی در انس و جان انداخته
پرتو روي تو نوري در جهان انداخته

It contains mystical Ghazals which are not alphabetically arranged and a Mathnawy of 93 bayts, it begins هست‌جام شوق یارم روز وشب The verses quoted of Aḥmade Jám in the Á'tishkadah and in Khoshgú's Tadzkirah are not found in this Dywán, but there is a Ghazal in it, which very closely resembles a fragment of the Qaçydah quoted by Khoshgú, it begins: گوهر عشقت زکاني دیگر است. Small 8vo. about 290 pp. of 14 bayts, lettered دیوان احمد جام.

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(89) کلیات خواجه احمد جعفري احمدي (P.)

Complete poetical works of the Khwájah Aḥmad Ja'fary whose takhalluç was Aḥmady.

Contents: A preface in prose 4 pp. Qaçydahs in praise of the Imáms 42 pp. 23 bayts. Beginning

نفس نفس که بحمد خدا سخن رانم ملك برد بفلك بهر هدیه دیوانم

Ghazals about 100 pp. 22 bayts. Beginning

اي مد بسمل بود سر نوشت ما آغاز حمد تست بجلد سرشت ما

Rubá'ys, &c. 40 pp.

Tópkhánah, the copy is defective in the middle.

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(90) دیوان ظفرخان احسن (P.)

The Dywán of Tzafar Khán Myrzá Aḥsan Allah *Aḥsan* who died in 1073 or 1083. A'rzú relates on the authority of Sarkhosh (the passage is wanting in one of my copies of Sarkhosh, but it is in Mr. Hall's copy), that Aḥsan had an album of the poets with whom he was acquainted as Çáyib, Qodsy, Kalym, Salym, Dánish, Myr Çaydy, Sálik Yazdy, Sálik Qazwyny, &c. it contained portraits

of these poets and some of their verses written in their own hand. Sarkhosh says that he saw the leaf containing on one side the portrait and on the other the verses of Kalym in possession of Sháh 'ayán a devotee, (see pp. 109, 118, 117, and 149.)

He gives us in the preface to this Dywán the date, 1032, when he began his poetical labours in the following Rubá'y:

از طبع ظفرخان چو گل نظم دمید و زبادهٔ فکر اولین جرعه کشید
تاریخ شروع خواستم گفت خرد نو باوه زبوستان فکر احسن چید

Contents: A preface of 18 pp. 11 lines;—Ghazals 288 pp. 11 bayts. Rubá'ys 32 pp. Beginning of Ghazals:

چو گردد شرمساري در قیامت عذر خواه ما
بسوزد خرمن عصیان خلق از برق آه ما

A Mathnawy in praise of Láhór, the Panjáb, Kashmyr, Agra, &c. 60 pp. Beginning

بنام آنکه گل هم بلبل اوست به بستان لاله سرخوش از مل اوست

Móty Mahall, beautifully written. In the Asiatic Society No. 1441 is a copy of the Dywán of Ahsan in which the initial verse of the Lucnow copy is not found, but it contains the verses quoted by Sarkhosh, it may be a second Dywán of the same poet. It has about 250 pp. 11 bayts, and begins:

آهم بحشر سوخت لب عذر خواه را وزنامه شست سیل سرشکم گناه را

In the same volume is a Mathnawy with the title میخانهٔ راز it fills 26 pp. of 13 bayts and treats on various subjects. It is preceded by a short preface in prose, in which the author praises his own poem. Beginning of the Mathnawy:

ستایش کنم داور پاك را که از بادهٔ داد ابرو تاك را

(91) ديوان آهي (P.)

The Dywán of A'hy. He was a chief of the Ulús which is one of the Chighatáy hordes, and he had originally the takhalluç of Nargisy but changed it into A'hy when he found that another poet of his time had adopted it. He was on terms of great intimacy with the prince Gharyb Myrzá a son of Sultán *H*osayn Myrzá and dedicated his Dywán to him. He died in A. H. 927. (*Kholáçat alash'ár*; *A'tishkadah* p. 20).

The Dywán consists of Ghazals and four Rubá'ys. Bg.
اي صد خجالت از گل روی تو لاله را ماند غزال چشم تو چشم غزاله را

Móty Ma*h*all, a fine copy, 8vo. it contains evidently merely extracts.

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(92) ديوان مير طاهر علوي (P.)

The Dywán of Myr *T*áhir *'alawy* (usually pronounced 'olwy) who died in Kashmyr previous to 1136, (see pp. 100, 126.)

Contents: Qaçydahs 79 pp. 19 lines. Beginning
از هر دو دیده مطلع دیوان حیرتم بسم الله از نگاه پریشان حیرتم

Ghazals and a few Rubá'ys 482 pp. 17 bayts. Bg.
ثبت نامت کرد تا کلک قضا جریان ما مشرق صبح ازل شد مطلع دیوان ما

Móty Ma*h*all a very well written copy in 8vo.; another copy in the same collection contains only Ghazals, 52 pp. of 10 bayts, and Rubá'ys, 10 pp. 8 verses and in the fly page is written ديوان رشيد خان علوي Rashyd Khán may have been the title conferred upon him by 'álamgyr, this copy begins:

مد آه گرم ما بسم الله ديوان ما هاي هاي گريهٔ هوي صحفه عنوان ما

There is also a splendid copy inscribed Khullyyáte 'alawy in the Móty Ma*h*all, containing Ghazals 538 pp. of 25 bayts, the margin being covered with text, and Rubá'ys 47 pp. 18 bayts. It begins:

زنگ غفلت برد یادش از دل حیران ما گشت خورشید جمالش مطلع دیوان ما

The verses quoted in Wálih of Myr Mo*h*ammad *T*áhir Káshány 'alawy and of Mo'tamid almolúk 'olwy Khán Myrzá Mo*h*ammad *H*áshim being not found in it, it cannot be safely ascribed to either of these two poets.

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(93) مثنوي علوي (P.)

The mystical Mathnawy of 'alawy containing the story of the blacksmith and the cotton-cleaner قصهٔ حداد و حلاج in about 1300 verses. The author mentions Jalál Asyr as his contemporary. The book is lettered حداد و حلاج مثنوي علوي خان the author is thereby identified with Myr *T*áhir 'olwy.

بنام آنك داد از رشتهٔ آه چو عقد سبحه دلهارا بهم راه .Bg

Tópkhánah, 120 pp. of 11 lines, a good copy.

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(94) خوان نعمت تصنيف نعمتخان عالي (P.)

The Table of Delicacies being the complete poetical works of Ni'mat Khán '*áliy* of Shyráz, who died in 1121, see pp. 127, 151. It appears from the preface which is in prose, that his name was originally Núr aldyn Mo*h*ammad, and that he received the title of Ni'mat Khán in 1104, later he received that of Dánishmand Khán. 'áliy is particularly strong in the satyre, and indeed the hyperbolic style of the modern school of Persian poetry is suited only to the satyre and parody.

Contents: Preface in prose 30 pp. of 13 lines. Bg.

عيار افزاي نقد سخن اكسيريست كه چون فلزات معدن لفظ

Ghazals 234 pp. of 12 bayts; and Qi*t*'ahs, chronograms, Mo'ammás, &c. 42 pp. Beginning

تمامی یابد از مصراع بسم الله دیوانها
ببین کز مد این ابرو است زیب روی عنوانها

Móty Maḥall, a good copy. In a MS. in the Farah-bakhsh inscribed Dywán of 'áliy is in addition to the above poems a Mathnawy of 180 pp. of 16 bayts which begins:

حمد وشکر اورا که هرچه هست از وست دام هستي حلقه دار ازها و هوست

In the Asiatic Society, No. 583, is a copy which in addition to the Dywán and Mathnawy, contains the حسن وعشق which will be mentioned in the third chapter.

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(95) دیوان ناصر علي (P.)

The Dywán of Náçir 'alyy Sirhindy (I believe Sahrandy in p. 201 is a mistake) who died at Dilly in 1108, (see pp. 201, 113, 151, 126.) Beginning

الهي شوخی برق تجلي ده زبانم را
قبول خاطر موسی کلامان کن بیانم را

Lithographed, Lucnow in the press of *H*asan Radhawy, s. a. (circa 1262) 104 pp. of Ghazals and 8 pp. of Rubá'ys with glosses by Maqtúl and others, also in the Mortadhawy press, 1263.

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(96) مثنوي ناصر علي (P.)

The Mathnawy of Náçir 'alyy. It contains about 840 verses and begins:

الهی ذره دردی بجان ریز شرر در پنبه زار استخوان ریز

Móty Maḥall, 48 pp. of 22 bayts; Tópkhánah; As. Soc. 56 pp. of 15 bayts.

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(97) ديوان اماني (P.)

The Dywán of Amán Allah *Amány* who died in 1044 (see pp. 109, 118, 116.) He praises Sháhjahán.

Contents: Introduction in prose. Beginning

سبحان الله شگفت گوهری از معدن قدس

Ghazals 153 pp. of 12 bayts, Tarjy'bands, Rubá'ys and Qaçydahs 40 pp. Beginning.

ای ذات تو ازکثرت افراد مبرا موجی‌کششي تا که شوم قطرهٔ بدریا

A Mathnawy 18 pp. 19 lines. Beginning

بده ساقي ان بادهٔ خوشگوار که غم لشکر اراست از هر کنار

Copies are frequent, M. M. 8vo. 204 pp. of 23 bayts; Tópkhánah 12mo. very splendid, containing Ghazals 180 pp. of 8 bayts, Rubá'ys 50 pp. of six bayts, Tarjy'bands, a Mathnawy, &c. 80 pp.

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(98) ديوان امين (P.)

The Dywán of Sháh Mo*h*ammad Amyn aldyn whose takhalluç was Amyn. There occurs a chronogram in his Dywán on the building of a house for 1127, viz. مکان رفیع است و عالي محل indicating the time when he flourished.

Contents: Ghazals about 80 pp. 22 bayts, Rubá'ys, &c. 9 pp. Beginning

خوانده ام تا ورق نسخهٔ شیدای را همه در اب زدم دفتر دانای را

Tópkhánah, a fair copy, it is stated in the postcript that the copy was written in 1140 at the request of the author بموجب استفسار شاه محمد امین

(99) كليات انوري (P.)

Complete poetical works of Aw*h*ad aldyn 'alyy *Anwary* the greatest Qaçydah writer of the Persians. He was born in a village close to Mahnah in the plains of Khâwarán in the country of Abyward and he therefore chose first Khâwary on his takhalluç. He seems to have been proud of his native country, for he used to say that it had produced three great men and that he was the fourth. These three men are Abú Sa'yd (see p. 309 *suprà*); As'ade Mahnah, a very learned man and a contemporary of Imám Ghazzály, with whom he used to hold disputations, and Khwájah Abú 'alyy A*h*mad Shádán Khâwarány the Wazyr of Toghril Bég b. Mikáyyl Seljúqy. A friend of his, 'omárah, who used to revise his verses prevailed upon him to change his takhalluç into Anwary, under which he has become celebrated. He was originally a pupil of the Mançúrryah Madrasah at *T*ús and very poor. The following occurrence prevailed upon him to exchange the study of divinity for the profession of a panegyrist. One day while he was sitting at the entrance of the Madrasah he saw a person passing by mounted on a splendidly caparisoned horse and accompanied by a numerous suit of slaves. The poor student asked who this great man was, and he was told that he was a poet. He wrote that very night a Qaçydah in praise of Sul*t*án Sanjar and presented it the following morning. The Sul*t*án being a man of very great taste recognised the man of genius in him and took him into his service. Sul*t*án Sanjar died on Friday the 11th Raby' I. 552. Anwary was very strong in astrology and compiled several books on it among them, one called مفيد or the

useful book. In 581 it so happened that there was a conjunction of all the seven planets in the sign of Libra, Anwary predicted a storm which would eradicate trees and destroy almost every building, so frightened were people at the approach of this partial destruction of the globe, that they built rooms under ground to live in. When the fatal day arrived it was perfectly calm and there was the whole year so little wind that the people were unable to winnow their corn. He died at Balkh in 586 and his tomb is on the side of that of the saint A*h*mad *H*adhrawayh. Dawlat-sháh places his death in 556 and the author of the *A*tishkadah in 656. Taqyy Aw*h*ady has seen 12,000 verses of Anwary. *A*zád saw a copy of the Dywán of Anwary which was written in 676 by Abú Bakr b. 'othmán 'alyy, along with it, some of them written in the same hand, were the Dywáns of *A*bú-l-Faraj Rúny, Qádhiy Shams aldyn *T*absy, Tzahyr Faryáby, Shaykh 'abd al'azyz Labnány and Náçir Khosraw.

Contents: Qaçydahs and Qi*t*'ahs 364 pp. of 25 bayts:

مقدری نه بالت بقدرت مطلق کند زشکل بخاری چو گنبد ازرق .Bg

Ghazals not alphabetically arranged 72 pp. 22 bayts and Rubá'ys 23 pp. of 16 bayts. Beginning of Ghazals:

توگر دوست داري مرا گر نداري منم همچنان ترشتر دوستداري

Móty Ma*h*all, a most precious MS. written in 692; As. Soc. 150, a fine old copy in folio; Ibidem 517, and 1246 (incomplete).

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(100) شرح ديوان انوري (P.)

A commentary on the Dywán of Anwary by Abú-l-*H*asan, *(vide* p. 93 *suprà)*. The commentator states

in a short preface that he confined his exegetic labours to difficult verses, but that he also explained the meaning of rare words occurring in easy verses.

Beginning سپاسی که از روی گواهی خرد بر ذمه جمله افراد

The first verse on which he comments is;

باز این چه جوانی و جمالست جهانرا
و ین حال که نو گشت زمین را و زمان را

Móty Mahall, 8vo. 180 pp. 15 lines; in the As. Soc. No. 1047 (about 150 pp. 20 lines) is a commentary on Anwary which begins with the same verse but has no preface, the remarks on the verse begin: جمهرهٔ بنابر مشهور بخاریست که در آخر زمستان

In the Tópkhánah (56 pp. 17 lines) is a commentary on the Qit'ahs of Anwary by Abú-l-Hasan Hosayny Farahány, it begins:

ای نام تو قالب عبارت را روح در راه تو پای عقل و دانش مجروح

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(101) دیوان انیسی (P.)

The Dywán of Anysy. His name is variously spelt Yúl Quly Bég, Yúál Quly Bég and Lawlaqy, the first spelling is no doubt correct. It is said that he received the takhalluç of Anysy "companion" from the circumstance that he was the intimate friend and constant companion of prince Ibráhym Myrzá *Jáh*, a grandson of Sháh Isma'yl. He was first librarian of 'alyy Quly Khán governor of Herát under the Çafawides, he enjoyed at Herát the society of Shikyby of Ispahán, Myr Moghyç, Mahwy Hamadány and other poets of note. When 'abd Allah Khán Uzbak took Herát after a year's siege, he had a proclamation made in his army that the life of Anysy be spared, and he treated him with great respect and took him to Má-warà-lnahr. Unfortunately however

all his papers were lost at the capture of the town, among them was a rough copy of a Mathnawy in the metre of Shyryn Khosraw. At the invitation of the Khánkhánán, he came to India and was appointed paymaster of the forces, subsequently he was still farther promoted and received a salary of fifty thousand Rupees and a Jágyr. Anysy was as much distinguished as a gallant soldier as he was as a poet. All poems of his which are preserved, were composed by him in India. He died at Burhánpúr in 1014 or 1015. He left among other poems محمود و ایاز in the metre of Khosraw ó Shyryn. (*Máthir Rahymy*; and Khoshgú, see also pp. 118, 45, 56 *suprà*).

Contents: Qaçydahs, Ghazals, and at the end a short Mathnawy. Beginning of the Qaçydahs:

بشگفت گل تازه گلستان ارم را شمعی دیگر افروخت شبستان کرم را

Beginning of Ghazals:

بی تو جایگه کنم بر سر خود خاک انجا

Móty Mahall, 8vo. 122 pp. of 14 bayts.

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(102) مثنوي عارف (P.)

The Mathnawy of 'árif, he may be identical with the poet mentioned in page 156 *suprà*.

The poem is in praise of the Imáms, on morals, &c.

بعد حمد ذات پاک ذو الجلال انکه امد در ثنایش عقل لال Bg.

Private collection B, 90 pp. of 17 verses, copied in 1183 apparently under the eye of the author. There is another Mathnawy by 'árif (whether the same 'árif or another I have no means to ascertain). It contains apophthegms, logographs, &c. At the end are added some Qaçydahs in praise of the Imáms. Beginning of the Mathnawy:

الهي قطرة از بادة تودید (؟) بکامم ریز و گردان مست توحید

(103) شاهد عرشي (P.)

The Object of love by Myr Mo*h*ammad Mümin *'arshy*. The date 1069, when he composed this poem is contained in the following verse:

تاريخ تمامش زخرد جستم گفت باحسن ازل شاهد عرشي زيبا

Arzú gives the following notice of him. "He was a brother of Myr Çáli*h* *Kashfy* and a son of Myr 'abd Allah Mushkyn-qalam *H*osayny, who was a celebrated calligraph under Jahángyr. Both brothers were poets, calligraphs and men of learning. Myr Çáli*h* is the author of the panegyric on 'alyy called مناقب مرتضوي. They are altogether a talented and distinguished family. They came originally from Persia, but since the reign of Jahángyr they inhabited Agra, I believe there are still descendants of this family extant. Myr 'arshy was a panegyrist of Mo*h*ammad Dárá-shikóh the eldest son of Sháhjahán. I have seen his Dywán, it is very simple, but it aims at high things and, it must be allowed, it contains fine thoughts. This 'arshy must be distinguished from the one mentioned above."

The author informs us that he diligently studied the Mathnawy of Jalál aldyn Rúmy and that this is an imitation of it. Beginning

حمد آرايم بنام ذو الجلال قال را افروزم از انوار حال

Móty Ma*h*all, 184 pp. of 16 lines a splendid copy; private collection, 262 pp. of 12 bayts, a fine copy.

(104) نسخهٔ مهر و وفا (P.)

Love and Faith, a Mathnawy by Myr 'arshy composed in 1053, the title is a chronogram.

Like the preceding it treats on mysticism.

Bg. بنام آنکه مهر افروز جانست و فا اموز جان عاشقانست

Tópkhánah, about 500 pp. of 12 bayts.

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(105) دیوان عرشي (P.)

The Dywán of Myr 'arshy.

Contents: a preface in prose of 12 pp. 15 lines.

Bg. نثر ارایش دیباجه دیوان ثنا بنام مقدسست

Ghazals 150 pp. 15 bayts. Beginning

کرفرا گیرد بهار جلوهٔ اش بستان ما
تن نهالی گردد و دل غنچه و گل جان ما

Tópkhánah, copied in 1089. In the As. Soc. No. 1354 is a very clearly written old volume in which all the works of Myr 'arshy are collected, it contains a preface in prose as described above, Ghazals about 200 pp. of 22 lines, beginning ای بود ذاتت منزه زابتدا و انتها the Ghazal with which the Lucnow copy commences is in this copy the third; Qaçydahs about 100 pp. beginning دل بود ائینه و ائینه. دان او جهان, Rubá'ys 7 pp. Beginning

اي آنکه بروني از درون وبرون معمو ر زحسن تست بیرون و درون
مجنون شد بر جلوهٔ لیلي مفتون مجنون ترا هزار لیلي مجنون

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(106) دیوان ارسلان (P.)

The Dywán of Qásim *Arslán* of Mashhad or Tús, he was descended from Arslán Jádzib a general of Mahmúde

Soboqtogyn, he came to India and was in great favour with Akbar, he died 995 (pp. 62 and 47 *suprà*).

Contents: Qaçydahs about 150 bayts.

Bg. بهر حمد پادشاه انس و جان به که بسمله آرم برزبان

Ghazals about 2000 verses. Beginning

ساقي زعکس مي شده روشن ضمیر ما
جامی بده که عارف جام است پیر ما

At the end are Qit'ahs, chronograms for 972, 977, 982, &c. and Rubá'ys, &c.

As. Soc. No. 685 8vo. 184 pp. 11 bayts, a very carefully written old copy.

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(107) انتخاب از دیوان آرزو (P.)

Selections from the Dywán of Árzú who died in 1169 (see page 102).

Árzú has written about 31,000 Persian verses. Among his poetical works is a Mathnawy called شور عشق which is an imitation of Mahmúd ó Ayáz, a Mathnawy called جوش و خروش, a Sáqiy-námah called عالم آب, a Dywán in which he imitates Fighány, and one in which he imitates Salym containing to every poem of theirs a new one of the same rhyme and metre, he also imitated Athar. These selections contain about one-tenth of his complete poetical works:

اي بسمله نام تو هر لوح زبان را حمد تو بود فاتحهٔ قران بیان را

Tópkhánah, about 500 pp. of 21 bayts.

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(108) دیوان آرزو (P.)

A Dywán of A'rzú (d. 1169)—in which he imitates Shafy'áyiy *Athar* giving a counterpart to every one of

his poems. A'rzú informs us in his Tadzkirah, *voce* Athar, that these poems formed first a separate Dywán as they do in this copy, but subsequently he incorporated them in his large Dywán.

It contains Ghazals 88 pp. 15 lines; Rubá'ys, poetical stories, Qaçydahs, &c. 60 pp. 17 lines. Beginning

چه پروري بغذای سمین تن خود را نداده است کسی زور دشمن خود را

Móty Ma*h*all, 224 pp. of 17 bayts.

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(109) ویس و رامین (P.)

The Love Adventures of Ways and king Rámyn, a romantic poem by Fakhr aldyn As'ad Jorjány; who flourished under the Seljúq princes, (Mo*h*ammad 'awfy 10, 25 folio 129. Wálih and Abú *T*álib mention him under Fakhr aldyn).

The book was originally in the Pahlawy language, one day when the poet was with the royal army which was marching towards Hamadán 'amyd aldyn Abú-l-Fat*h*, a high officer of the king requested him to translate it into Párs*y* verses, and it was at his request that he wrote this epos. The style is simple and the language but little mixed with Arabic words, though the author does not pedantically avoid their use. Beginning

سپاس و شکر را زیبا مرآنست که در ملکش سرای جاودانست

As. Soc. No. 1166, 12mo. about 500 pp. of 16 bayts—old, clear and correct, but much worm-eaten and several pages wanting, among these the one which contains the heading ot the dedication to the king; it is likely that his name was contained in the heading.

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(110) عیش و طرب تصنیف عاشق (P.)

Enjoyment and merriment, a Mathnawy by Shaykh Núr aldyn Mo*h*ammad *'áshiq*. It was composed in 1079.

بود هفتاد و نه افزون بر هزار کین کلک شد کنده در فصل بهار

The Mathnawy contains tales, and seems to be an imitation of that of Jalál aldyn Rúmy, at the end are added thirteen Ghazals and a few Rubá'ys. It begins:

الصلا اي عاشق زار الصلا الصلا اي مست دیدار الصلا

Móty Ma*h*all, 134 pp. of 15 bayts, this copy was written by 'ináyat Allah, a son of the author, in 1141.

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(111) کلیات آشنا (P.)

Complete poetical works of Myrzá Mo*h*ammad *T*ahir who had the title of 'ináyat Khán and the takhalluç of A'shná, he was a son of A*h*san (see No. 89) and died in 1077 (?) (see pp. 109, 118, 116.)

Contents: Qaçydahs in praise of the prophet, the Imáms, Sháhjahán and Dárá-shikóh, 56 pp. of 28 bayts.

Beginning اگر جمال پری روی من ببیند حور
شود زغایت انصاف معترف بقصور

A few Qit'ahs, Tarjy'bands, a Sáqiy-námah containing a description of Dilly, a description of a warm-bath, stories, &c. 240 pp.; Ghazals (incomplete) 150 pp. Fards and Rubá'ys about 100 pp.; among the latter occurs a chronogram for 1073, viz. مبارک باد این ائینه خانه. The Ghazals begin:

ای بسر تاج زتوحید توهر دیوانرا حمد تو دولت اندیشه سرگردانرا

Tópkhánah, an old copy but injured, there is a copy of a Dywán of Á'shná in the same collection which begins with a Mathnawy in praise of Kashmyr and contains also a few Qaçydahs, Ghazals, Haftbands, &c. 65 pp. 14 lines Bg. بهار آمد دلا ساغر بکف گیر

In the Móty Mahall is a copy of the Dywán which contains Qaçydahs, Qit'ahs, and the Mathnawy in praise of Kashmyr about 100 pp. of 19 lines. Beginning of Qaçydahs:

باز شد فصل بهار و طرب امد بوجود غنچه از فیض هوا لب به تبسم بکشود

Ghazals 122 pp. of 13 bayts; Rubá'ys 25 pp. 10 bayts. Beginning of Ghazals: بجسم زارما کوئی زنو جان میشود پیدا

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(112) کلیات اشرف (P.)

Complete poetical works of Myrzá Mohammad Sa'yd *Ashraf* of Mázanderán (of Ispahán?) a son of Mollá Mohammad Çáni', who is the author of a commentary on the Káfiyah. This witty and amusing poet was by his mother the grandson of Mohammad Taqyy Majlisy. He came to India and was appointed to instruct Zéb alnisá Bégam. After he had visited his native country he returned to India and found a patron in a son of Bahádur Sháh who fell at Patna in battle. Ashraf died at Monghyr on his way to Makkah at an advanced age, his descendants are still in Bengal. Abú Tálib, from whom this notice has been taken, has seen about 4000 verses of his. (See also pp. 110, 118.)

Contents: Qaçydahs, (one is in praise of the poet Çáyib) 180 pp. 17 lines, in another copy are 159 pp. 20 lines.

Bg. (بقا) نیست جز نام خدا مطلع دیوان ثنا
مطلعی نیست بعالم به ازین نام خدا

Ghazals 110 pp. 17 lines; Rubá'ys 102 pp. Mathla's 22 pp. Beginning of Ghazals:

جزنبي وولی بحق راه مدان خدای را از در معرفت درآ عالم کبریای را

A Mathnawy on Fate and Predestination قضاوقدر in imitation of a Mathnawy of Mo*h*ammad Quly *Salym* which has the same title, and some other short Mathnawies.

Beginning شنیدم روزی از روشن روانی

Tópkhánah, a good copy, there is another copy in the same collection which contains about 100 pp. 17 lines of Ma*t*la's in alphabetical order, preceded by a Qaçydah which begins:

نو بهار آمد که باید گرمي بازار گل شعله اتش دماند چون درخت نارکل

After the Ma*t*la's follow several Mathnawies, the first, 38 pp. 15 bayts, begins: دلا مژده بادت که نوروز شد چو می بوی گل عشرت اندوز شد

The other Mathnawies fill about 100 pp. 166 lines. One copy of this Dywán in the Fara*h*-bakhsh has a short preface, it begins:

چه شکر کویمش انرا که واهب النعمست

There is also a copy in the Móty Ma*h*all and one in the Asiatic Society, No. 1155, Qaçydahs 198 pp. 14 bayts not alphabetically arranged, Ghazals alphabetically arranged, and Fards and Rubá'ys, 112 pp.

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(113) دیوان اشرف (P.)

The Dywán of Darwysh Ashraf who flourished under Baysongor's son (see p. 71 *suprà*.)

Contents: three short Qaçydahs on the taw*h*yd, Ghazals 200 pp. of 10 bayts and a few Qi*t*'ahs. Beginning of Ghazals:

سعي کن باشد که باشي اشنا لیس للانسان الا ما سعي

Fara*h*-bakhsh, a splendid copy; my own collection a very beautiful MS. of some age.

(114) معدن فیض تصنیف اشرف (P.)

The Mines of Grace being a Mathnawy by Mo*h*ammad *H*asan b. Sháh Mo*h*ammad Zamán Iláhábády whose takhalluç is Ashraf. He is probably now, 1852, alive.

The poem treats on morals and religion. Beginning

وصف تو یا رب نباشد حد کس تو بان وصفی که خود گفتے و بس

Lithographed, Lucnow or Cawnpore, 1266, 64 pp. 27 lines, two bayts in a line.

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(115) دیوان آشوب (P.)

The Dywán of Mo*h*ammad-bakhsh *A'shúb*, who flourished in Oudh during the reign of Áçaf aldawlah, A. H. 1188 to 1212.

Contents: an introductory Qaçydah of 78 bayts; Ghazals about 100 pp. 28 lines, Rubá'ys and panegyrics on Áçaf aldawlah and the "late" Shujá' aldawlah (died in 1188) 22 pp. of 26 lines. Beginning of the Dywán.

گل چمنستان عشق سینه خیابان او ناله بیتاب شوق سرو خرامان او

Tópkhánah, a fair copy; in the same collection is an incomplete copy of selections from Áshúb's Dywán which begins:

کز زمین بی سپر یا چرخ والائیم ما کرد و از نقش قدرتهای مولائیم ما

---

(116) دیوان اسیر (P.)

Dywán of Myrzá Jalál *Asyr*, of Ispahán, a pupil of Facy*h*y Herawy. He was a great drunkard and composed most of his verses in a state of intoxication. They were written down by an attendant who made many mistakes,

and hence his Dywán has in some places very little meaning. This is probably the cause why it is so popular in India. He was in high favour with Sháh 'abbás and married a relation of his. He died in 1040 or 1049. Árzú says that his complete works contain 20,000 verses, Abú Tálib has seen 8000 verses; (see pp. 109, 117, 149.)

Contents: Qaçydahs in one copy 112 pp. of 15 lines, in another 56 pp. 36 lines, the beginning differs. Mathnawies and Tarjy'bands 15 pp. 18 lines in another copy 16 pp. 36 lines. Ghazals in the fullest copy 500 pp. 14 bayts. Beginning of Ghazals:

ای گلشن از بهار خیال تو سینه ؛ برگ گل از طراوت نامت سفینه ؛

Móty Mahall and Tópkhánah, several copies. As. Soc. No. 683, copied in 1112, and No. 737, the latter copy contains merely the Ghazals and Rubá'ys.

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(117) عطاي نامه (P.)

The Ghazals of Shaykh Sháh Mohammad *'atáy* Qánúngúy of the Parganah of Sándy.

The Ghazals rhyme all in l, and the first word of each verse of the same Ghazal commences with the same letter, and they are arranged according to this letter, there being two Ghazals for every letter of the alphabet—in all 60 Ghazals. Beginning

ای در عراق از عارض رنگین تو شد گل خجلت زده کاکل مشکین تو سنبل

Lithographed, Lucnow, Mohammady Press, 1263, 24 pp. with a few marginal notes.

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(118) كليات اثر (P.)

The complete poetical works of Akhónd Shafy'áyiy *Athar* of Shyráz, (see pp. 117, 149). He was a pupil of Myrzá Hádiy Qalandar the father of 'olwy Khán, he spent the greater part of his life at Ispahán and never visited India. The date of his death which happened at Lár is recorded in the following verse:

سال وفاتش جو خواستم زاثر كفت كرد وداع از جهان معلم ثاني

Wálih estimates his Dywán to 10,000 verses, and Abú *T*álib to 8000. *A*rzú praises particularly his panegyries on the Nawáb *H*aydar alzamán and his satyre on Najaf Quly Khán the Çadr alçodúr of Persia. It appears from the following chronogram that he collected his Dywán in 1106. بهر تاريخ رقم كرد اثر گهر صلب شهنشاه زمان

Contents: Qaçydáhs chiefly in praise of the Imáms, of *T*áhir Wa*h*yd, and some obscure persons; and a few Qi*t*'ahs and chronograms, 110 pp. 15 bayts in a page. Bg.

شرح مجموعه صنع تو ندارد پايان يک رباعيست زتركيب عناصر انسان

Ghazals 60 pp. 13 verses in a page. Beginning

بكش بوادي افتادگي تن خود را چو زر بخاک نهان سار دشمن خود را

Rubá'ys, Tarjy'bands, and at the end a satyre 20 pp.

Móty Ma*h*all, two copies 8vo. very splendid. Tópkhánah, 102 pp. 13 lines.

(119) دیوان اطهر فارسی (P.)

Dywán of A*th*ar. He says in a preface in prose (8 pages of 13 lines) that his name is A*th*ar Khán b. Amyr Nitzám aldyn Radhawy, that his home was Bokhárá, and that he came to India under 'álamgyr, where he collected his poems into a Dywán.

Contents: three Qaçydahs rhyming in ی, م and ن, in all about 144 bayts. Beginning

زهستي پاک کن دل را که انوار لقا بيني
پس انگه چشم را برهرچه بکشای خدا بيني

Ghazals 55 pp. of 22 bayts; Rubá'ys 8 pp. Beginning of Ghazals.

چنان دارند شوق وصل بسم الله عنوانها
که در پرواز ایند ازدوبال جلد دیوانها

Tópkhánah, a fair copy.

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(120) دیوان اثیر (P.)

The Dywán of Athyr aldyn Mo*h*ammad Akhsykaty, whose takhalluç is Athyr. Akhsykat is a place in the district of Farghánah in which he was born. He made his studies at Balkh and Herát and spent the greater part of his life in the 'iráq and Á*d*zarbáyján at the court of the Átábuks and stood in high favour with Arslán Sháh b. Toghril, Ilduguz and Qizil Arslán. His success was the cause of much jealousy, and Mujyr, Baylaqány who was in the service of Mo*h*ammad Átábuk, the brother of Qizil Arslán, wrote satyres against him, to which he replied. Towards the end of his days he took Najm

aldyn Kobrà as his spiritual guide and retired from the world. He went from Adzarbáyján to Khalkhál and died there in 608. His poems are considered nearly equal to those of Anwary and Kháqány, yet Taqyy Káshy says, he had much difficulty in finding a copy of his Dywán, his poems being not much read. It contained about 10,000 verses. (Taqyy Káshy, No. 27; Dawlatsháh 2, 18; Mohammad 'awfy, folio 125; *A'tishkadah* p. 424; Khoshgú I. No. 120.)

The Dywán contains Qaçydahs and a few Qit'ahs, Rubá'ys, &c. most of them in praise of Sháh Arslán Toghril whose name occurs in the following verse:

بفراخت رایت حق بر تافت روی باطل
الب ارسلان ثاني شاه ارسلان طغرل

The following Tetrastich contains the poet's name:

آنم که حسد برده بر امروز دیم جانم خردم دلم ندانم که چیم
چون پرسیدي با تو بگویم که کیم سلطان سخن اسیر اثیر اخسیکتیم

Bg. جهانرا هم جهان بانیست پیدا بین وپنهان دان
که زیر گنبد نیلي پدید آورد چار ارکان

Móty Mahall, a beautiful copy, 104 pp. of 14 lines.

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(121) دیوان فرید الدین عطار (P.)

The Dywán of Faryd aldyn *'attár*. His name was Abú *H*ámid (or Abú *T*álib) Mohammad and he was a son of Abú Bakr Ibráhym, a respectable druggist of Shádyákh not far from Nayshápúr, he is therefore called Nayshápúry. He was born in 513, in a village called Kedken, during the reign of Sinjar. First he followed the profession of his father and hence his takhalluç *'attár*, the druggist. He informs us in his Gul Khosraw that

he gave way to his predilection for poetry notwithstanding the admonition of his friends, and neglected the study of medicine. He commenced two of his best mystical works whilst he was still a druggist, but apparently before he had completed them he left his shop and turned a religious mendicant.

مصیبت نامه کاشوب جهانست الهي نامه کاسرار نهانست
بدارو خانه کردم هر دو اغاز چه گویم زود رستم زان آن باز

These two verses upset the silly story of his sudden conversion related by Dawlat-sháh, and the account of the disgusting love adventure which we find in Táqyy Káshy. He took Rokn aldyn Akáf as his spiritual guide, and after some time he made the pilgrimage with him to Makkah. In the course of his life, he became personally acquainted with most Çúfies of his age and collected four hundred volumes of works on mystical theology which he diligently studied, and he became thereby one of the most copious and profound Çufy-writers. He was put to death during the carnage of the Tatars of Chengyz Khán, in 627, at the advanced age of 114 lunar years, of which he spent 29 at Nayshápúr and 85 at Shádyákh. According to some authors, he died earlier.

After 'attár's death, says Sir G. Ouseley, an eminent Çúfy was asked, to whom he ascribed the more profound knowledge of the Çúfy doctrine, Jalál aldyn Rúmy or Faryd aldyn 'attár; he answered, "The former like an eagle flew to the height of perfection in the twinkling of an eye; the latter reached the same summit, but was crawling slowly and perseveringly, like an ant."

Dawlat-sháh says that out of forty, there were at his time twelve Mathnawies of Faryd aldyn extant, the re-

maining having been lost. This catalogue contains a description of twenty-two of his works including his biography of saints and besides, we find mention of the following:

مفتاح الفتوح mentioned by Ouseley and Stewart, *Catalogue* p. 60; both these authors have seen it.

لسان الغيب mentioned by the same.

Bír-námah mentioned by Stewart. Hammer writes Pir-námah, I suppose they mean the بيسر نامه

Kent Kunz Mokhfiâ (?) mentioned by Stewart.

Mansúr-námah and Aúsat-námah mentioned by the same.

شرح قلوب اخوان الصفا and سياه نامه, ولد نامه, حيدر نامه mentioned by Khoshgú, the last named work is supposed to be in prose.

Contents: Qaçydahs 39 pages of 34 bayts: Bg.

سبحان خالقی که صفاتش زکبریا برخاك عجز می فگند عقل انبیا

Ghazals 228 pages of 32 bayts. Beginning

کفتم اندر محنت و خواري مرا چون به بيني نيز بگذاري مرا

Móty Mahall, a magnificent copy; As. Soc. No. 459 about 459 pp. of 16 lines, a good copy; *Ibidem* No. 1338 about 330 pp. of 17 lines, this copy contains more poems, particularly Rubá'ys, than any other, and the Ghazals are not alphabetically arranged, in the commencement a few pages are wanting, the same volume contains most other poems of *'attár*, it was written in 1006.

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(122) حقايق الجواهر (P.)

Perhaps the correct title is جواهر الحقايق but it is twice written as above in the manuscript. The author is Faryd aldyn *'attár*, who uses here the takhalluç of Faryd and

Faryd aldyn. It consists of Qaçydahs and Tarjy'-bands, which with the exception of the first six, are alphabetically arranged, and treat on the Taw*h*yd. Dawlat-sháh states that several commentaries have been written on these poems, and that one of the commentators was Sayyid 'izz aldyn Á*m*oly. Beginning

ای خدائي سرهرانسان توئي کاشف راز حقایق جان توئي

As. Soc. 1409, 265 pp. 11 lines.

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(123) بي‌سرنامه (P.)

The headless book, a short poem on theosophy and mystical love, by Faryd aldyn 'a*tt*ár. Beginning

من بغیر تو نبینم در جهان قادرا پرور دگارا جاودان

As. Soc. No. 1338, on the margin 9 pp. of 20 lines; Tópkhánah, 16 pp. 13 bayts, this copy begins with the following verse which is on the fourth page of the Society's copy, and as it has nevertheless about 200 verses, the Society's copy must be incomplete at the end.

سربیسر نامه را پیدا کنم عاشقانرا در جهان شیدا کنم

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(124) مصیبت نامه (P.)

The book of Accidents or Misfortune, by the same poet. The title is contained in the following verse:

در مصیبت ساختم هنگامه من نام این کردم مصیبت نامه من

In Hájy Khalyfah No. 4235, this poem has the name of جوابنامه. A copy in the library of Upsala is inscribed نزهه نامه (see Tornberg, *Cat. Bibl. Ups.* p. 100).

In forty chapters the poet brings the Wanderer before, 1, Gabriel; 2, Michael; 3, Israphael; 4, 'izra'yl; 5, The

great throne of God; 6, The throne; 7, The footstool of God; 8, The tablet of fate; 9, The pen (with which fate is written); 10, Paradise; 11, Hell; 12, Heaven; 13, Sun; 14, Plants; 15, Wild beasts; 16, Birds; 17, Quadrupeds; 18, Satan; 19, The Jinn; 20, Man; 21, Adam; 22, Water; 23, Earth; 24, Mountains; 25, Sea; 26, Minerals; 27, Moon; 28, Fire; 29, Wind; 30, Noah; 31, Abraham; 32, Moses; 33, David; 34, Jesus, 35, Mo*h*ammad; 36, The Senses; 37, Imagination; 38, Understanding; 39, Heart; 40, Mind; and after this pilgrimage he comes to the knowledge of his ownself در دیدن خود. The poet explains his notions on the above subjects mostly metaphorically by the means of legends of saints, and parables. Beginning

حمد پاک از جان پاک آن پاک را کو خلافت داد مشت خاک را

Tópkhánah, 350 pp. of 20 verses; Móty Ma*h*all 154 pp. 50 verses. As. Soc. No. 1400 about 260 pp. 25 lines, an elegant but incorrect copy, written in A. H. 1000; As. Soc. No. 1338, on the margin about 350 pp. of 20 bayts. The copies of this and most other works of 'a*tt*ár differ essentially from each other, the Moçybat-námah in No. 1338, contains several stories which in other copies form part of the Man*t*iq al*t*ayr.

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(125) اسرار الشهود (P.)

Mysteries of Extatic Moments, a mystical poem by the same author. It begins:

هست بسم الله الرحمن الرحیم مصحف ایات اسرار قدیم

Tópkhánah, 8vo. about 200 pp. of 15 lines, at the end is a chronogram containing the date when this copy was made:

چون بلطف مخزن اسرار حق سلطان دین
شیخ عطار انکه اندر بزم وحدت یافت بار

ازبراي يادگار اين نسخه را كردم رقم سال او جستم زعقل دوربين انجام كار
كاتب عقل ازپي تحرير تاريخش زلطف زد رقم اخر كه اسرار الشهود يادگار

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(126) جواهر الذات (P.)

The Essence of Existence, that is to say, the principle of life or the soul, a poem by Faryd aldyn *'attár*.

This Mathnawy resembles a litany; sometimes more than fifty verses begin with the same words, as for instance:

خدا را يافتم چون راه ببردم زنام و ننگ خودبيني بمردم
خدا را يافتم درجان حقيقت كه بسپردم شريعت در طريقت
خدا را يافتم در جوهر جان حقيقت باز ديدم روی جانان
خدا را يافتم جمله خدا بود چو بود من زبود من جدا بود
خدا را يافتم در لا مكان باز چو ديدم عشق جانان در مكان باز
خدا را يافتم در اصل موجود نظر كردم حقيقت جمله او بود

This poem, it would appear from a postscript to the Asiatic Society's copy No. 370, is divided into three daftars or books, and resembles in its contents the *H*adyqah or the Mathnawy of Mawlawy Rúmy. The author states that it is similar to the Ushtar-námah and Iláhy-námah, but superior to both. Beginning of the first daftar:

بنام آنكه نور جسم و جان است خدای آشكارا و نهان است

Beginning of 2nd daftar:

تعالی الله از آن ديدار پر نور كه در ذرات عالم گشته مشهور

As. Soc. No. 370, this copy contains two daftars, the first 244 pp. of 50 bayts, and the second 232 pp. of 50 bayts, but it is defective at the end; *Ibidem* Nos. 1373 and 1338, both these MSS. contain only the commencement.

(127) اشترنامه (P.)

The Ushtar book, by Faryd aldyn *'attár*. This poem does not contain a history of Ushtar, as might be inferred from the title, but it treats on theosophy, and is very much in the style of Jawhar aldzát, for instance towards the end there are no less than 153 verses which begin with the words اي وصالت. Beginning

ابتدا بر نام حي لايزال صانع اشيا بداع جمال

As. Soc. No. 771, 866 pp. of 12 lines, an inferior copy written in 1180.

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(128) خسرو نامه (P.)

The Khosraw-book or Royal book, it is a romantic epos, recording the Love adventures of Gul and Hormoz by Faryd aldyn *'attár*. The title of the work is contained in the following verse:

بنام خسرو روی زمین را نهادم نام خسرو نام این را

Beginning بنام آنکه جان داد وجهان ساخت

زمین را جفت طاق آسمان ساخت

As. Soc. 1338, 426 pp. of 19 lines, this codex was written in 1006.

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(129) گل خسرو (P.)

The Loves of Gul and Khosraw, by Faryd aldyn *'attár*. This is an abridged version, or abstract, of the preceding Mathnawy. He mentions in the introduction, several of his former works, viz. the Jawáhir-námah (*sic*), Muçybat-

námah, Iláhy-námah, Asrár-námah, Mokhtár-námah, Mantiq alṭayr and Khosraw-námah. Beginning

بنام آنکه گنج جسم و جان ساخت طلسم گنج جان هردو جهان ساخت

As. Soc. No. 1338, 136 pp. 20 bayts.

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(130) منتخب حدیقه (P.)

Selections from the *H*adyqah of Sanáy, by Faryd aldyn '*attár*. Beginning and preface, in which he says that these are selections from selections

حمد و شکر و ثنا علی الاطلاق ذات حق را سزد باستحقاق
پیش ازین داعی از بے سببي کرده بود از حدیقه منتخبي
دوستی در کمال سیرت فرد روزی از منتخب مطالعه کرد
گفت زین انتخاب نغز بود انتخابے که مغز مغز بود
خاطران التماس اجابت کرد و زوي این مختصر برون اورد
هست بر وفق اسم ذات صفات عدد این هزار ویك (؟) ابیات

Móty Mahall, 122 pp. of 15 lines.

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(131) مظهر العجائب (P.)

The Exhibition of Curiosities, a poem by Faryd aldyn '*attár*.

This Mathnawy is in the style of the *H*adyqah. The poet gives us the following account of his former productions:

این کتابم از غرائب آمده مظهر سر عجایب آمده
ای تو گشته از عجایبهای خویش مرهمی ماندي بریں دلهای ریش
گر ازینمرهم نیابي کام خویش جوهر ذاتم بیار و نه به پیش
انچه ازوی بشنوي درخویش بین تا شود سر عنایت پیش بین
جوهر ذاتم عجائب بوده است همچو اشتر نامه مستي کرده است

گرتو از مرغ حقائق پي بري منطق الطيرم بخوان تا بشنوي
مرغ عطار از زبان حق شنيد لاجرم اغيار زيشان حق بريد
چونکه حق بشناختي سرش ببين تا شود اين ديد تو عين اليقين
رو تو از سر ولايت گوش کن و انگهی جام نبوت نوش کن
گر تو از جام نبوت مي خوري هرگز از راه ولايت کي روي
رو مصيبت نامه را از سر بخوان تا شود حاصل ترا مقصود جان
گرتو از خسرو يکی گل خواستي بلبل مسکين خود بگذاشتي
خسروت سلطان گل رخسار او بلبل بيدل چه داند کار او
کار خود با او گذار و دار پاس زان که داري ملك معني بيقياس
گر الهي نامه را داري بگوش جام وحدت را بگير و نوش نوش
گر تو پندم را بيابي در جهان رو عزيزش دار همچو جان جان
تا بيابي عزت دنيا و دين و انگهی بر تخت سلطاني نشين
رو بذکر اوليا مشغول شو و انگهی با تذکره مقبول شو
آفرين جان آفرين بر جان بجان زآنکه هست او اشکارا در نهان .Bg

As. Soc. No. 263, near 200 pp. of 44 bayts, with pictures, written in 1186.

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(132) منطق الطير (P.)

Speeches of Birds, a Mathnawy by Faryd aldyn *'a*ttár who composed it in 583 or 580. It is divided into 30 sections مقاله, and contains apologues, in most of which birds are introduced as speaking.

آفرين جان افرين پاکرا آنکه جان بخشيد زايمان خاکرا .Bg

Copies are frequent; there are several in the Móty Mahall, Tópkhánah, and As. Soc. No. 776, 1338; Private collection, 396 pp. 11 lines, the poem has in all about 4000 verses. A very full analysis of it is in Hammer's *Gesch. d. schoenen Redek. Pers.* p. 142.

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(133) بلبل نامه (P.)

The Book of the Nightingale, an apologue in which the love of the nightingale to the rose is described. It is very much in the style of the Mant*i*q al*t*ayr.

قلم بردار و راز دل عیان کن سر آغاز بنام غیب‌دان کن .Bg

As. Soc. No. 1338, on the margin, 41 pp. of 20 lines.

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(134) وصلت نامه (P.)

The Book of Union, by Faryd aldyn '*attár*. He says with regard to the title:

نام این کردم بوصلت نامه من از آنکه وصلت دیده ام از خویشتن

He explains the wisdom of God in expelling Adam from Paradise and in bringing him by the removal from his divine presence, to the knowledge of himself and the love of God. Like the other works of '*attár* it consists chiefly of apologues.

ابتدا اول بنام کردگار خالق هفت و شش و پنج و چهار .Bg

Tópkhánah, 50 pp. 30 bayts, As. Soc. No. 1338, on the margin, 75 pp. of 20 bayts.

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(135) پند نامهٔ فرید الدین عطار (P.)

The Book of Councils of Faryd aldyn '*attár*. It is also called, according to Hammer-Purgstall, وصیت نامه but this is probably a mistake for وصلت نامه Bg.

حمد بیحد مر خدای پاک را انکه ایمان داد مشت خاک را

Lithographed at Lucnow, Mojtabáy press, 1264, 30 pp. the margin covered with text. It is remarkable that the first verse in Sacy's edition, Paris 1819, and in Hindley's edition, London 1809, should contain a palbably wrong reading viz. حمد بیحد آن خدی پاك را

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(136) خیاط نامه (P.)

The Book of Transition, by Faryd aldyn 'a*ttá*r. The name of the poem occurs in the following verse:

چو بر کاغذ نهادم نوک خامه نوشتم نام این خیاط نامه

It is divided into ten chapters فصل and treats on intellect, praise of knowledge, praise of meekness, gratitude, blame of stupidity, blame of envy, stinginess بخل, avarice حرص, causes of pride. Beginning

بنام انکه هستي زو نشان یافت نفوس ناطقه زو نور جان یافت

As. Soc. No. 1063, 12mo. 63 pp. of 14 lines.

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(137) کنز الحقایق (P.)

Treasury of Verities, by Faryd aldyn '*attár*. The author explains first the object of the religious duties: purification, prayer, fasts, pilgrimage and holy warfare, then he enters on the excellency of the soul, on the history of Mançúr, the mission of Christ and of Mahdiy, &c.

Beginning بنام آنکه اول کرد و آخر بنام آنکه باطن کرد و ظاهر

As. Soc. No. 1338, 38 pp. of 20 bayts, the copy is defective at the end.

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(138) هفت وادي (P.)

The Seven Valleys or Stages in the life of a gnostic; every chapter begins with a verse like this:

بعد ازين وادي عشق آيد پديد

The stages which I have observed mentioned are عشق, فقر, حيرت, توحيد, استغنا, معرفت. The first seven verses are the same as in the Muçybat-námah, and the last verse it has in common with the Asrár-námah:

شوخي و بی شرمي ما درگذار شوخي ما پيش چشم ما ميار

As. Soc. No. 1338, 34 pp. 19 lines. After this follows in this copy a fragment of a poem 11 pp. 19 lines of 'attár inscribed مقالات. The first 12 verses are the same as in the هفت وادي. Then follows the verse:

عقل در سوداي او حيران بماند جان زعجز انگشت در دندان بماند

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(139) الهي نامه (P.)

The Divine Book, by Faryd aldyn 'attár.

The poem is divided into 22 chapters مقاله and contains the story of a Khalyfah who had six sons, he requested them freely to acquaint him with all their wishes and promised to satisfy them. They did so and the first son asked for a pretty woman, and three of his brothers supported him and expressed a similar wish, the two others wished to be acquainted with the mysteries of sorcery.

The father shows them the vanity of their wishes in parables. Beginning

بنام آنکه ملکش بی زوالست بوصفش عقل صاحب نطق لال است

Tópkhánah, a good copy; As. Soc. No. 1400, 260 pp. 25 lines; *Ibidem* No. 1338. In the Lucnow copy the "*h*amd" which is very long is omitted and it begins:

الهي نامه را اغاز کردم در کنج سعادت باز کردم

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(140) اسرار نامه (P.)

The Book of Mysteries, by Faryd aldyn '*attár*. The title occurs in the following verse:

زهي عطار کز بحر معاني بالماس سخن در میچکاني
ترا زیبد بعالم بار نامه که بر تو ختم شد اسرار نامه

It treats in 20 chapters مقاله on the high position of man, on the resurrection and judgment, and on the principal virtues to be practised, and vices to be avoided. The subject is illustrated by legends and parables. Bg.

بنام آنکه جانرا نور دین داد خرد را در خدا دانی یقین داد

Móty Ma*h*all, 68 pp. of 50 lines; As. Soc. No. 1400, 154 pp. 25 bayts; *Ibidem* No. 1338, on the margin about 200 pp. 20 lines; *Ibidem* No. 274 a fair copy.

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(141) دیوان عظیم (P.)

The Dywán of 'atzym. Sarkhosh (see p. 113 *suprà*) calls him 'atzymá and Wálih 'atzymáyiy, but his takhal-

luç is uniformly spelled 'atzym in the Dywán, thus in the very Ghazal from which Sarkhosh takes a verse:

منشور سرفرازي دارين را عظيم بر نام ما نوشته منصور داده اند

The age when he flourished is fixed by several chronograms which occur in the Dywán for 1068, 1069, 1074, &c. He was a son of Mollá Qaydy, who was a nephew of Mollá Natzyry. He came to India, says Wálih, and received a high appointment at Lahór from Sháhjahán. In making this statement Wálih confounds him with Áqá 'atzymá. 'Atzym of Nayshapúr wrote his Dywán in his native country and not in India, and he sung the praises of Bayram 'alyy Khán of Khorásán and Mo*h*ammad Ibráhym, to whom he gives the title of Khán b. Khán and not the praises of Sháhjahán:

Contents: Qaçydahs and Tarjy'bands 95 pp. 14 or 15 bayts. Beginning

اي زبسم الله كل برفرق فرقان ريخته شكر الحمد ازآن دركام انسان ريخته

Ghazals 108 pp. and a few Rubá'ys. Beginning

اي عشق تن ما زتو شد جان تو از ما ما از تو شديم آخر ودیوان وتو از ما

A Mathnawy called فوز عظيم it treats on the *Physica* of Mo*h*ammadan Philosophy, viz.: the first logos العقل الاول, the genesis of plants, animals, man, also on morals, mystical love, &c. about 200 pp. Beginning

دارم سر حمد حق تعالی ام للانسان ماتمنی

At the end is a small essay in flowery prose and two short Mathnawies.

As. Soc. No. 714, a good copy.

(142) ديوان اوحدي (P.)

The Dywán of Aw*h*ady. There were two contemporary poets who had this takhalluç, both of whom were Çúfies, and they are confounded with each other in most Tadzkirahs.

The name of the elder of them is Aw*h*ad aldyn *H*ámid Kirmány. He was a pupil of Rokn aldyn and a friend of Mo*h*iyy aldyn al'araby, who mentions him in his *Fotúhát*. The disgusting practices which he introduced among the Darwyshes, will be described in another chapter. He is according to all accounts the author of the مصباح راح. According to Khóshgú, No. 53, his takhalluç was Aw*h*ad and not Aw*h*ady and he died in A. H. 536. This date however is a glaring mistake, for Mo*h*yy aldyn his contemporary died in A. H. 638. It is likely that he died in A. H 697. This is the date mentioned in the *Nafáyis al-mâthir*.

Aw*h*ady the younger was a pupil of the preceding and it is in his honor that he assumed this takhalluç. He first had that of Çúfy. His name was Rokn aldyn Ispahány or, according to others, Marághy. He was a friend and contemporary of Sa'dy, and died, according to most Tadzkirahs, in A. H. 697, five years after he had completed the Jáme Jam. According to Jámy *Nafa*h*át aluns* No. 568 and the *Nafáyis al-mâthir* and the H*abyb alsiyar* III. folio, 543, he completed this poem in A. H. 733 and died at Marághah in 738. They support their statement by two very strong facts. The date of his death they say is engraved on his tomb-stone at Marághah and the date of the composition of his Jáme Jam is recorded in the following verse of Aw*h*ady himself:

چون ز تاریخ بر گرفتم فال هفتصد رفته بود و سي و سه سال

It is clear that those biograghers who place his death in A. H. 697 confound him with Aw*h*ad aldyn Kirmány. This blunder seems to have originated with Dawlat-sháh. He devotes only one article to both poets, and says at the end that Aw*h*ady died in A. H. 697, under Ma*h*múd Gházán Khán, and that he is buried at Ispahán and that the pious perform pilgrimages to his tomb. There is no doubt that he means the tomb of Aw*h*ad aldyn Kirmány, but later authors have taken it to apply to Aw*h*ady Ispahány.

It is difficult to say whether this Dywán is by Aw*h*ad aldyn Kirmány or by Aw*h*ady Ispahány. I have unfortunately neglected to see whether the takhalluç of the author is Aw*h*ad or Aw*h*ady, I think however the latter is the case. It begins with a Mathnawy entitled مفتاح الارواح "the key of spirits" in the metre:

معفولن مفاعلن فعولن معفولن مفاعلن فعولن

It fills 66 pp. of 13 lines. The end is wanting. The initial line is

چون غرهٔ صبح گشت غرا شد طرهٔ اسمان مطرا

Jámy quotes the conclusion of the Mathnawy of Aw*h*ad aldyn Kirmány which has the title مصباح الارواح, and it appears that it is in the same metre. It is not unlikely that مفتاح الارواح is a mistake for مصباح الارواح, and that this poem is by Aw*h*ad aldyn Kirmány.

After this Mathnawy follow Qaçydahs, the beginning of which is wanting and then Ghazals. The Ghazals fill 152 pp. of 13 lines and begin:

اي غم عشق تو یار و غار ما جز غمت خود کس نزیبد یار ما

In the Átishkadah p. 75, in the biography of the

younger Aw*h*ady the following verses are quoted which I found in this Dywán:

شربتی ده که کم کند جوشش — داروی ده که به شود بیمار
چیست این ناله وفغان در شهر — چیست این شوروفتنه در بازار
همه در جستجو و ان فارغ — همه در گفتگو و ان بیزار
راه بسیار شد مرفجان خر — دزد همراه شد میفگن بار

The Qaçydah in which these verses occur is also ascribed to the younger Aw*h*ady by Jámy, No. 568. It is therefore clear that this MS. contains poems both of the elder and younger Aw*h*ady, the Mathnawy being by the former and the Qaçydahs and Ghazals by the latter, who according to Dawlat-sháh has written 10,000 verses and according to Taqyy Káshy 14,000. His poems were much sung by Darwyshes.

Móty Ma*h*all, carefully written in 1018, in the middle defective, and containing to all appearance merely selections.

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(143) جام جم (P.)

The Mirror of Jamshyd, a mystical poem by the younger Aw*h*ady, composed in 733, in imitation of the *H*adyqah of Sanáy. This Mathnawy was so much valued, that no less than 400 copies of it were taken at Ispahán within one month after it had been composed.

Beginning قل هوالله لامرء قد قال من له الحمد دایما متوال

He describes the plan of his work in the following verses, which however are not consecutive.

نامه اولیا است این نامه — مبر اورا بشهر و هنگامه
سخن مبدء و معاش و معاد — اندرین چند بیت کردم یاد

قسمتی راست کردمش بسه دور | تا نیوشنده بر نباشد جور
دور اول نشاط بخشد ونور | کند از دیده خواب غفلت دور
اندر اید سرت بگفت و بگوی | عالمی دیگرت نماید روی
دویمین دور شیر گیر کند | در فنون هنر بصیر کند
راه یابی بآزمایشها | پرده برخیزد از نمایشها
در سیوم دور چون کنی نوشش | بنماید نهاد را پوشش
روح را قوت شباب دهد | سر آز و امل بخواب دهد

Móty Mahall, 190 pp. 22 lines: Farah-bakhsh 350 pp. 15 lines. As. Soc. No. 743, a fine old copy.

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(144) هفت اختر (P.)

The Seven Planets, a poem containing the story of Bahrám Sháh, by 'ayshy, composed in 1070. The title, name of author, date and number of verses 6,204, are contained in the following lines:

کرد افلاک چون بمهر نظر | نام بروی نهاد هفت اختر
کرد چون سیر اختران یک یک | آفرینها بمن بگفت فلک
باره دیگر چو کرد نظاره | بارك الله بگفت صد باره
باز تاریخ هفت اختر گفت | سخن خوبتر ز شکر گفت
گفت از خوشدلی ز روی نیاز | عیشیا برگ گل بحوض انداز
عدد بیت نیز کرد شمار | شش هزارش بدید دو صد چار

As. Soc. No. 433, more than 200 pp. of 26 bayts, the commencement is wanting.

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(145) انبيا نامه تصنيف عياني (P.)

A history of the prophets who preceded Mo*h*ammad, in Persian verses, by Abú Is*h*áq Ibráhym b. 'abd Allah al-Bálih البالة *H*asany Shabistary whose takhalluç was 'ayány. The date when he wrote is not known, but he probably flourished previous to the eighth century of the Hijrah. Beginning

الهي بدل كامم از خامه دة نواحي دل از انبيا نامه دة
زخوان نوال تو كامم فزاي وازين انبيا نام نامم فزاي

As. Soc. No. 231, 4to. about 900 pp. of 38 bayts beautifully written, old and correct.

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(146) ديوان آزاد (P.)

The Dywán of Myr Gholám 'alyy Á*z*ád (see p. 142.) It contains only Ghazals and in all about 4000 verses.

Beginning برآر از مد بسم الله تيغ خوش مقالي را
مسخر كن سواد اعظم نازك‌خيالي را

Fara*h*-baksh, large 8vo. about 225 pp. 15 lines.

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(147) مختار نامه (P.)

The History of Mokhtár, in Persian verses, composed by Á*z*ád in 1131. It begins:

بنام خداوند ليل و نهار خداى نهان خالق اشكار

Fara*h*-baksh, 400 pp. 34 lines, a fine copy, there are also two copies in the Móty Ma*h*all.

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(148) قصاید و مقطعات تواریخ وفردیات وغیره (P.)

Persian Qaçydahs, detached verses and chronograms by Azád. Beginning

ای جمالت مقام حیرت ما بر درت حلقه دیده بینا

Tópkhánah, 8vo. about 600 pp. This copy is important for being to all appearance the rough copy of the author. There are places left blank, lines struck out, &c. The chronographs are for A. H. 1139, 40, 41, 43, 45 and 46.

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(149) دیوان عزیز (P.)

Dywán of 'abd al'azyz Khán *'azyz* of the Deccan. In one place his name is 'azyz Allah. He is probably identical with the 'azyz of the Deccan, mentioned by Shórish (see p. 210, *suprà*).

Contents: Qaçydahs, Ghazals and a few Rubá'ys not alphabetically arranged, 36 pp. Beginning

مرحبا ای طوطی باغ و بهار لایزال
خوشگوارت باد چون شکر ثنائی ذوالجلال

A prose composition, called گلشن رنگ, only 6 pp. a Mathnawy 7 pp. Ghazals in the Dakhny dialect and a Persian Qaçydah.

As. Soc. No. 862 about 70 pp. 17 lines, written in 1167.

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(150) مثنوي عزیز الله زاهدي (P.)

The Mathnawy of 'azyz Allah Záhidy, whose takhalluç was *'azyz*, and who wrote this poem in 810. In an introduction in prose, of 7 pp. 12 lines, he gives the following account of his own labour:

درسنه ۸۱۰ درهرات آمدم...تا هزار بیت مایه ساختم...در همه ابیات تجنیس تام رعایت کردم و همه ابیات را ذوالقافیتین گفتم و از تجنیس و ایهام و غیره از صنایع که ممکن بود مرعي داشتم و هیچ بیت را از حال عاشق و معشوق نگذاشتم و چنان ترتیب دادم که اول نامه گفتم پانزده بیت از زبان عاشق و در بیت اخر بطریقه نثر دعا کردم بعد ازان غزلی گفتم پنج بیت بعد از آن سه بیت قطعه بعد از قطعه فردي و بعد دو حکایتی چهارده بیت

Beginning چون براورد دل نواز اغاز نامه کرد دل نواز اغاز

Fara*h*-baksh, 95 pp. of 11 bayts.

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(151) دیوان از رقي (P.)

The Dywán of Abú-l-Ma*h*ásin Abú Bakr Zayn aldyn *Azraqy*. He was according to Nitzámy 'orúdhy (*Chahár Maqálah*, quoted in the *Kholáçah* of Taqyy Káshy) a native of Herát and a son of Isma'yl Warráq, who was of Marw. He introduced himself into the society and confidence of the Seljúqy prince Toghán-sháh I. the seat of whose government was Nayshápúr by the composition of a most obscene book entitled Alfyyah Shalfyyah الفية شلفية which he illustrated with pictures. From the description which *H*ájy Khalyfah Nos. 1153 and 1615, and Jámy, *Baháristan* edit. Schlechta-Wssehrd p. 88 give of it, it appears to have been a version of the Kók-shashter, to be mentioned hereafter. Azraqy is also the author of the book Sindbád سندباد and of several other works, which he dedicated to his patron. Taqyy Káshy says that the copy of his Dywán which he saw, did not contain more than two thousand verses. He died at Herát in A. H. 527. (Mo*h*ammad 'awfy 10, 2; *Kholá-*

çah No. 9; Dawlatsháh 2, 1; Hammer p. 129.) This Dywán contains merely Qaçydahs, in all about 1800 verses.

Beginning چه موجب اینکه هرساعت ز وي این نیلگون دریا
زمین را سایبان گردد به پیش گنبد خضرا

Móty Mahall a good copy in folio, 44 pp. of 17 lines; private collection 14 pp. of 17 bayts. This copy does not contain the Qaçydah with which the other copy commences, but it contains the Rúbá'y quoted by Dawlat-sháh.

Beginning
زنور قبه زرین اثینه تمثال زمین تفته فرو پوشد آتشین سربال

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(152) دیوان بدر چاچ (P.)

The Dywán of Badr aldyn (Khoshgú writes Fakhr aldyn) Mohammad Cháchy who is usually called Badre Chách, that is to say the full moon of Chách, or the Badr aldyn of Chách. Chách is the ancient name of the Táshkand, the birth-place of the poet. Attracted by the liberality of Sultán Mohammad Sháh, a son of Toghluq, he came to India and spent the greater part of his life at his court, and composed many Dywáns in his praise. In his Dywán occurs the date 745 in the following verse:

بسال دولت شه بود غرهٔ شعبان که سوی مملکت دیوگیر شد فرمان

Khoshgú identifies him erroneously with Badr aldyn Jájarmy, who died in 686.

Contents: Qaçydahs in praise of God, in praise of his patron, and in praise of Dilly, &c. at the end are a few Qit'ahs.

Beginning حمد آن سلطان عالم را که عالم پرور است
آنس او در راه ایمان انس و جان را رهبر است

Lithographed at Lucnow, Mohammady press, 1261, 108 pp. edited by Lála Badry Náth and Hádiy 'alyy with háshiyah and at the end a vocabulary of difficult words and phrases. MS. copies are not rare, there are several at Lucnow: also Asiat. Soc. No. 763.

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(153) حملهٔ حیدري تصنیف محمد رفیع خان باذل (P.)

The Lion's Attack, being a Mathnawy, by Mohammad Rafy' Khán whose takhalluç is Bádzil. He was a descendant of Ja'far SaróND Mashhady. Wálih says that he was born at Mashhad, but Árzú, who knew him personally, informs us, that his father or grandfather came from Mashhad to India, and that Bádzil was a native of Dilly. He was commandant of the fort of Gwályár, and and when he lost his appointment on the death of 'álamgyr he lived in retirement at Dilly, where he died in 1123, the chronogram on his death is جا مهر علي بجنّش داد. Besides this poem, he left a Dywán (see pp. 110, 140).

This epos which consists of 40,000 verses and is not much shorter than the Sháh-námah is a rhymed version of the *Ma'árij alnobúwat*, and contains the biography of the prophet and of his son-in-law 'alyy; the author completed it in 1119, after he had been engaged in it for fifty years. Beginning

بنام خداوند بسیار بخش خرد بخش ودین بخش ودینار بخش

Lithographed at Lucnow, A. H. 1268, 2 vols. folio 238 and 329 pp. of 50 bayts, MS. copies are frequent.

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(154) نان و حلوا (P.)

Bread and Sweetmeat, a Mathnawy, by the great Shy'ah divine Bahá aldyn 'ámily whose takhalluç was Baháyiy.

He was a native of 'ámil but spent the greater part of his life at Ispahán. He died in 1030, and his corpse was carried to Mashhad for interment. The chronogram on his death is بی بها شیخ بهائي گو. Besides this Mathnawy and many Arabic works, which will be enumerated hereafter, he left a Dywán and a Kashkúl or *Adversaria*, of which there is a very beautiful copy in the Fara*h*-bakhsh library. Abú *T*álib also ascribes to him a Mathnawy called شیر و شکر. For farther information regarding him and his other works, I refer to the chapter on Shy'ah theology.

This poem is considered as an introduction to the Mathnawy of Jalál aldyn Rúmy. It begins after a few lines of preface in prose

ایها اللاهي عن العهد القديم ایها الساهي عن النهج القويم

As. Soc. No. 869, 22 pp. of 15 bayts, copies are frequent.

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(155) اعجاز الالغاز تصنيف بهائي (A. P.)

Inimitable Riddles by the same Baháy.

The author does not give the solution of the riddles.

Specimen : اخبرونی عن اسم کتاب اقله من حروف النورانية و اکثره من حروف الزيادة

Beginning اما بعد الحمد و الصلوة فيقول احوج الخلق

Private collection, B. 15 pp. of 12 lines.

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(156) ديوان بهجت (P.)

The Dywán of Bahjat, we learn from his poems that he was at Lucnow in 1212 (see p. 211 *suprà*).

This Dywán contains chiefly Ghazals, at the end is a very silly Qaçydah in praise of the اهل فرنگ Europeans. Beginning

اي داد نام پاک تو زينت کلام را در نظم ونثر حمد تو باعث نظام را

As. Soc. No. 699, a good copy, about 600 pp. 14 bayts.

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(157) وصلت نامه بهلول (P.)

The Book of Union by Shaykh Bahlól. The title and name of the author occur in these lines:

نام اين کردم بوصلت نامه من زآنکه وصلت ديده ام از خويشتن
هرکه ميخواهد که او واصل شود درد بهلولش مگر حاصل شود

The author imitates Faryd aldyn 'a*ttá*r in making a litany of his poem, for example he goes on in this strain through a number of verses,

درد مارا داد راه مصطفی درد مارا داد سر اوليا
درد مارا داد حال صوفيان درد مارا داد سير عارفان
درد مارا داد هردم صد صفا درد مارا داد هردم صد عطا
عاشقان اين دم درآ در سر جان تا بيابي سر عشق لامکان Bg.

As. Soc. No. 1240, 100 pp. 15 lines, well written in 1066.

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(158) ديوان بهلول (P.)

The Dywán of Bahlól. It contains Ghazals alphabetically arranged. Beginning

شبنمي از بهر عشق دوست گل شد خاک ما
مخزن اسرار شد خاک گل غمناک ما

As. Soc. No. 759, small 8vo. a modern inferior copy imperfect at the end.

(159) دلائل ظاهره تصنيف بليغ (P.)

Clear Evidence by Balygh or Balyghy. The title is a chronogram for 1186.

The object of the book, which is partly in prose and partly in verse, and consists chiefly of extracts from Indian poets, seems to be, to show that natives of India who have written Persian verses are not so contemptible as the Yránians make them. To prove this he gives notices and extracts of Myr Khosraw, Myrzá Jalál Asyr, Náçir 'alyy, Myrzá By-dil, &c. At the end are stories, &c.

Bg. حمد عليمی که در يك لفظ کن معاني تصانيف طبقات

Móty Mahall, 8vo. 49 pp. 15 lines.

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(160) تلون قدرت تصنيف بليغ (P.)

The Changeableness of Power, being a Dywán of Ghazals by Balygh. The title seems to be a chronogram for 1180.

Contents: After a short Preface follow Ghazals about 200 pp. of 14 bayts, which begin:

نگاهی کو که بيند جلوهٔ شاه الهي را

Tópkhánah, 8vo. a fair copy.

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(161) مکالمهٔ بليغ (P.)

Eloquent Words or poetry of Balygh. This title is a chronogram for 1178.

Contents: After a preface in prose of 4 pp. Fards and Rubá'ys alphabetically arranged 150 pp. of 15 lines.

Beginning الهي جوهر تقرير ده تيغ زبانمرا

Tópkhánah, 8vo. a fair copy.

(162) دیوان بنایي (P.)

The Dywán of Bannáyiy. His father was a respectable architect at Herát, the birth-place of the poet, and his takhalluç is derived from banná, builder.

He was a very clever and witty man and skilled in almost every art and science, he was a profound Çúfy, an exquisite calligraph and a distinguished composer of music. On account of his erudition, it was said that he was the Mollá of poets and the poet for Mollás. His conceit roused the jealousy of Myr 'alyy Shyr: a spiteful expression of his being reported to him, his indignation was so great that Bannáyiy was obliged to leave his native country. He went into the 'iráq and was kindly received by Sulṭán Ya'qúb to whom he dedicated his بهرام و بهروز. After some time he returned to Herát and tried to conciliate the favour of the Myr by writing a Qaçydah in his praise. He presented it but received no reward, and he therefore substituted the name of Sulṭán Aḥmad Myrzá for that of 'alyy Shyr, saying that he would not give away his daughters without dowry. Myr 'alyy Shyr was so enraged at this, that he obtained a death-warrant against him. He fled to Má-wará-lnahr and was received at the court of Sulṭán 'alyy Myrzá b. Sulṭán Aḥmad Myrzá b. Sulṭán Abú Sa'yd; and he wrote for him a Qaçydah called مجمع الغرائب in the dialect of Marw. His fortunes were still in the ascendant when Moḥammad Khán Shaybány took possession of Má-wará-lnahr. He conferred the title of King of Poets upon him, and when he marched into Khorásán he gave him opportunities to revenge himself on the poets of his native country, who had persecuted him. He returned from Herát to Má-

warâ-lnahr and was killed in the massacre of Shâh Ismâ'yl in 918. In some Ghazals in which he imitates *H*áfitz he uses the takhalluç of *H*ály. Taqyy Káshy has seen about 6000 verses of Ghazals and Qaçydahs of his. (Sámy, No. 213; Táqyy Káshy, No. 169.)

This copy of the Dywán contains only Ghazals. Bg.

زهي از لعل شيرين تو شور افتاده در سرها
زده نيشكر از رشك قدت بر خويش خنجرها

Móty Ma*h*all, 65 pp. 15 lines. This copy seems to contain but a very small portion of the Dywán, some of the verses quoted in the Átishkadah p. 201 are found in it.

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(163) رموز الطاهرين تصنيف باقر علي (P.)

Hints of the Pure, a mystical poem, by Báqir 'alyy Khán, a son of Gholám 'ályy Khán Madany, he says that he was induced to write this poem by the study of the Mathnawy of Mawlawy Rúmy. From the introduction, it would appear that he wrote under Mo*h*ammad Sháh (reigned from 1132 to 1161).

در زمان شاه عالم پادشاه آن محمد شاه غازي دين پناه

At the end he gives three chronograms apparently for 1139, one of them runs :—

جستم از دل سال اتمام كتاب داد از الهام غيبي اين جواب
سال اتمامش درين مصراع بين سر قران با رموز الطاهرين

The other equally gives 1135 + 4 = 1139.

چو جستم سال اتمام از نياز گفت پير عقل و آن داناي راز
ازيد قدرت مدد جو و بخوان سال تاريخ است رازي خسروان

Beginning هزار آفرين باد برجان جان

As. Soc. 612, 8vo. 232 pp. 17 bayts.

(164) گلشن اسرار تصنيف باقر علي (P.)

The Rose Garden of Mysteries, a mystical Mathnawy, by Báqir 'alyy. The title, name of author, and date, 1165 — 20 = 1145, are contained in the last lines:

این زمان باقر علي حد ادب پیش گیر و دل بنه بر فضل رب
از خرد جستم چو تاریخ کتاب داد از الهام غیبي این جواب
از سر گفتار بگذر نیکبین گلشن اسرار شد تاریخ این
وقف مدح المادحین عن وصفه حار فکر العارفین فی صنعه Bg.

As. Soc. 562, 154 pp. 14 lines.

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(165) دیوان باقرکاشي خرد (P.)

The Dywán of Báqir Káshy, a younger brother of Mollá Maqçúd Khordah-farúsh, he was a good poet, and exquisite calligraph; in the former art, he was a pupil of Mo*h*tasham and in the latter of Myr Mo'izz aldyn Mo*h*ammad of Káshán. Sháh 'abbás imprisoned him on the suspicion of some fault, but after he had suffered one year's incarceration, his innocence was proved and the Sháh heaped favours upon him. Subsequently he visited Karbalá and remained two years there in the society of learned men, then he proceeded to Káshán and finally he went to India and entered the service of Ibráhym Pádsháh. It is now twenty years, says the author of the *Máthir Rahymy*, that he holds an appointment in the library of the Khánkhánán. It appears from the Átish-kadah p. 324, that he subsequently again returned to his home. In his poems occur the names of Akbar, Ibráhym 'ádil-sháh and Tzohúry.

Contents: Ghazals 142 pp. 15 bayts, alphabetically arranged. Beginning

یارب آن سوز فگن در دل دیوانه ما که کلیم آید و اتش برد از خانه ما

Rubá'ys 32 pp. 6 Rubá'ys on a page, Tarjy'bands 53 pages and a Mathnawy called Maykhánah (the wine-shop) 22 pp 17 lines. It begins:

بمیخانه ائی فقیرانه آی شکسته شو آنگه بمیخانه آی

Another mystical Mathnawy, divided into نزل and treating on God and His attributes, unity and plurality, transfiguration of the prophet, solitude, poverty, fear, hope, &c. 50 pages. Beginning

بسم الله و به نستعین تنزیل من رب العالمین

Qaçydahs chiefly in praise of the Imáms 50 pp. 16 lines.

Móty Mahall, not very legible; As. Soc. No. 1283, 12mo. a splendid old copy, Ghazals and Rubá'ys 230 pp. of 14 or 15 bayts, the Maykhánah 23 pp. of 16 bayts, Tarkybbands, &c. 54 pp., Dywán of Qaçydahs and some minor poems 95 pp. Beginning of Qaçydahs ای مصحف جمال تو از زیور آفتاب.

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(166) دیوان بیرم (P.)

The Dywán of Mohammad Bayram Khán, who died in 968, the chronogram on his death is شهید شد محمد بیرم (see pp. 56, 72.)

Contents: Qaçydahs in praise of the prophet and the Imáms 22 pp. 12 lines. Beginning

شهی که بگذرد از نه سپهر افسر او اگر غلام علی نیست خاك برسر او

Persian Ghazals, 22 pp. of 10 lines. They begin:

تا سرو دید نازکی ان نهال را از سرنهاد دغدغه اعتدال را

Chagatay Ghazals, followed by Qiṭ'ahs 36 pp.
Móty Maḥall, a fair copy.

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(167) رت پدم تصنیف بزمي or پدماوت (P.)

The story of Rat Syn and Padam, a poem of 3,014 verses, by Bazmy of Karj. He resided for some time at Shyráz and came during the reign of Jahángyr to Gujrát, and composed this poem in the year 1028, as appears from the following verses:

در سال هزار بیست و هشت این سلک خیال منتظم گشت
شد با سه هزار چار ده در این درج زموج طبع من پر
ای نام تو نقش لوح جانها درمانده بوصف تو زبانها Bg.

Móty Maḥall, 8vo. 224 pp. of 12 lines, a beautifully written copy; As. Soc. No. 294, 8vo., the last verses which contain the date are wanting in this copy, but the name of the author occurs in it.

بزمي روش زمانه این است دریای و را کرانه این است

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(168) دیوان برهمن (P.)

The Dywán of Chandra Bhán Brahman of Patyálah or Láhór. He was Myr Munshiy of Sháhjahán, and was employed by him as ambassador to Hindú kings. Besides this Dywán he left letter-forms called چارچمن.

Contents: Short Ghazals and 38 Rubá'ys. Bg.

ای برتر از تصور و وهم گمان ما ای درمیان ما و برون از میان ما

Tópkhánah, 106 pp. 13 lines; Móty Maḥall, this copy contains 97 pp. of 17 lines of Ghazals and 16 pp. of Tarjy'bands; As. Soc. No. 538, copied in 1171.

(169) دیوان برهان (P.)

The Dywán of Burhán, who is probably identical with the poet of this takhalluç mentioned in page 154.

Contents: Qaçydahs in praise of the Imáms 53 pp. of 17 lines. Beginning

اي ذات تو ازشائبهٔ شرك مبرا با آنكه شدي ازدل هر ذره هويدا

Ghazals 70 pp. 16 l. and six Rubá'ys. Beginning

ز سر چون رشته قطع راه كن در وادي دلها
كه تا آيند چون گوهر باستقلال منزلها

Tópkhánah, 8vo. a fair copy.

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(170) تاريخ سعادت تصنيف بيدار (P.)

The History of Happiness being an account of the progress of the dynasty which rules over Oudh from Shujá' aldawlah to Sa'ádat 'alyy Khán (to whose name the title is an allusion), in verses by Imám-bakhsh ***By-dár*** of Ambálah (Umballa), composed in 1227.

Bg. بنام خدا كو جهان آفريد بحكمت زبان در دهان آفريد

Móty Mahall, 164 pp. of 9 lines, a splendid copy, written in 1227.

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(171) گلشن سعادت تصنيف بيدار (P.)

The Rose Garden of Happiness, being a Mathnawy containing the praises of Nawáb Sa'ádat 'alyy Khán, and descriptions of the Dilkushá (this is the name of a

palace built for the Nawáb by Sir Gore Ouseley) of Farah-baksh and other palaces and gardens of the Nawáb by the same By-dár. Beginning

خدایا بده اتش عشق خیز و زان اتش آور شررهای تیز

Móty Mahall, 92 pp. of 9 lines, an autograph, written in 1227.

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(172) دستور نامه تصنیف بیدار (P.)

The Book of Usage, being a Mathnawy in praise of Gháziy aldyn *H*aydar and Naçyr aldyn *H*aydar, by the same poetaster. Beginning

بنام آن خداوند جهاندار زبان را در دهانم داد گفتار

Móty Mahall 500 pp. of 8 lines, an autograph, written in 1232.

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(173) گلزار نامه تصنیف بیدار (P.)

The Book of the Rose Garden, a Mathnawy in praise of the same, by the same. Beginning

بنام انکه بخشیده بجان ها زیاد خود بهر دلها تپشها

Farah-bakhsh, 75 pp. of 7 lines, elegant writing.

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(174) دیوان غزل میرزا بیدل (P.)

The Dywán of Ghazals of 'abd al-Qádir By-dil. He derived his origin from the Chaghatáy tribe called Birlás and Olús, but he was born at 'atzymábád (Paṭna), and

died at Dilly on the 4th of Çafar 1133. Though he was not a learned man he had a profound and extensive knowledge of Çúfy literature, and his predilection for mysticism shows itself even in his satyres. (See pp. 119 and 213, see also Arzú *Majma'*, and Azád *Khizánah*.)

This Dywán contains merely Ghazals. Beginning

باوج کبریا گر پهلوی عجز است راه آنجا
سر موی گر اینجا خم شوی بشکن کلاه اینجا

Móty Mahall, 2,310 pp. of 14 lines, a very fine copy.

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(175) دیوان رباعیات میرزا بیدل (P.)

Collection of Tetrastichs of Myrzá By-dil, they are alphabetically arranged. Beginning of باء.

اول ترکیب وضع و نسبت دریاب آنگه ربط معنی و صورت دریاب
عالم گاری به پشت ماهی است سوار آن ماهی بر هوا حقیقت دریاب

Private collection, about 500 pp. 8 Rubá'ys in a page, written in 1133, in the commencement a few pages are wanting.

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(176) طلسم خیرت (Perhaps طلسم حیرت) (P.)

An allegorical story by Myrzá By-dil, if I understand the following chronogram correctly, it was composed in 1(1)5 + 1012—214 = 1125.

کهن تاریخی عقل زمان یاب پی تاریخ نظمش بود بیتاب
سر اندیشه تا دزدید در جیب برون اورد گنج عالم ز غیب

In this allegory, mind is the king, the body is the kingdom, idiosyncrasis the bride, health a son (prince); the

liver is the castle; solicitude the army; the temperaments or humours are the commanders of the army, &c.

Bg. بنام انکه دل کاشانه اوست نفس کرد متاع خانه اوست

Tópkhánah, about 300 pp. of 15 lines.

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(177) گلگشت حقیقت تصنیف بیدل (P.)

The Walk of Truth, a Mathnawy by Myrzá By-dil, containing chiefly descriptions, as a description of a mountain, of a cloud, of the rainbow, of the dawn of morning, &c. also religious and philosophical reflections.

Beginning طپش فرسوده شوق ناله تمثال

Móty Mahall, 26 pp. of 45 lines, incomplete.

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(178) محیط اعظم تصنیف بیدل (P.)

The Great Ocean, a mystical Mathnawy, by Myrzá By-dil. The title is a chronogram for 1078, when the poem was completed. It begins after a short preface in prose and a few lines in a different metre.

خوش آندم که دربزمگاه قدم می بود بی نشا و کیف و کم
منزه زاندیشهٔ حادثات مبرا زدرد غبار صفات

As. Soc. No. 992, 71 pp. 35 bayts.

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(279) دیوان صدفی (P.)

Dywán of Çadafy. All what we know of this author we learn from the postcript: "Here ends the composition of Çadafy whose sobriquet is Mohammad Sháh.

This copy was written by Mo*h*ammad Ghayúr, the brother of the author, during the reign of 'álamgyr." In the beginning it is stated that the true title of the book is راز العارفين but that it is usually called Dywáne Çadafy. It contains only Ghazals. Beginning

ای زوصفت در زبانم گوهر خوش آبها وی زنامت شد کشاده هردری ابو ابها

Móty Ma*h*all, 446 pp. of 11 lines.

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(180) چهار باغ حيدري تصنيف صادق (P.)

The Four Gardens of *H*aydar, by Çádiq 'alyy *Çádiq*. The book is dedicated to, and named after, Gháziy aldyn *H*aydar, who died in 1242, and contains rather selections from ancient authors than original poetry. It is divided into four chapters باغ. 1, Sarápá or description of the beloved; 2, Selections from ancient poets; 3, Artificial poems صنائع; 4, Chronograms of old poets, anecdotes, witty sayings, &c. Beginning

حمد بیحد وثنای بیعد خالقی را که اوهام

Fara*h*-baksh, about 200 pp. of 9 lines, a splendid copy.

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(181) کليات صهبايي (P.)

Complete poetical works of 'abd al-Báqiy Çahbáy, who flourished in 1063, as appears from the following chronogram found in his Dywán (see also pp. 125, and 157):

خرد سال طلوعش را رقم کرد بهفت اقليم زيب افزاي اورنگ

Contents: Ghazals 400 pp. 10 lines. They begin

خواهم از بحرسخن قطرهٔ وجداني را که بنامت کنم آرايش ديواني را

Tarjy'bands, Qaçydahs in praise of 'álamgyr, Zéb alnisá, &c. 150 pp.

Móty Mahall, an old carefully written copy.

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(182) ناز و نیاز (P.)

Blandishment and Devotion, a Mathnawy. Towards the end, the words Mohammad Çálih are written in red ink on the margin, it is possible that this is the name of the author. The date of the composition 930, is contained in the poem and it is dedicated to Khán 'obayd Allah. Niyáz or Devotion, a native of the town of 'ishq, and Náz or Blandishment are personified in this allegorical story. Beginning

اي وجود تو اصل هر اشيا گشته اشيا زصنع تو پيدا

As. Soc. 1240, 110 pp. 15 bayts, a fine copy written in 1069.

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(183) دیوان صالح (P.)

Dywán of Çálih. I have not been able to identify the author, he may be the same as the preceding. It contains merely Ghazals, and begins:

محبت از غم دنیا و دین رهاند مرا

As. Soc. 1408, 33 pp. 17 lines, it appears to contain merely selections.

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(184) دیوان صرفي (P.)

The Dywán of Çarfy. It is probable that the author of this Dywán is Çaláh aldyn Çarfy; the identity however is not fully established. He was of Sáwah and a

contemporary of Maqçady, 'ahdy and Tzaryfy Sáwajy. When he began to devote himself to poetry, he went to Káshán, where in those days Mo*h*tasham was the great master in this art, and stayed there ten years and made the acquaintance of several poets of note, as Wá*h*shy of Báfiq, Ghayraty of Shyráz, and *H*átim, Fahmy, Shujá' and Radhy'áyiy natives of Káshán and of Myr *H*aydar Mo'ammáyiy Káshy. The last named poet as well as Mo*h*tasham revised his verses. As soon as he had attained celebrity, he went to India where he died. (*Máthire Rahymy*, MS. As. Soc. No. 45, folio 596; see also pp. 31 and 60 *suprà*).

Contents: Ghazals, 396 pp. of 13 bayts; Rubá'ys 22 pp. 10 bayts. Beginning

اي هواي ترا بدل ماوا انت مهوي و انت من اهوى

Móty Ma*h*all, 12mo., a splendid copy.

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(185) ديوان ميدي (P.)

The Dywán of Myr Çaydy of *T*eherán, he came under Sháh Solaymán to celebrity, and went in 1064 to India, where he died. Abú *T*álib says that his Dywán has 4000 verses, and that in one instance he received a present of 5000 Rupees from Jahán-áray Bégam, the daughter of Jahángyr, and in another, one lakh for his poems. (*A'tishk.* p. 287 and pp. 99, 125, 112 *suprà*).

Contents: Ghazals and Rubá'ys about 100 pp. 12 lines.

شد بسکه از خرام تو تغییر حالها از جا در آمدند بگلشن نهالها

Tópkhánah, a bad copy; Móty Ma*h*all, 134 pp. 15 bayts, a good copy; As. Soc. 1406, 99 pp. of 13 bayts; *Ibidem* No. 1272, written in 1094, this copy contains besides the Ghazals also Qaçydahs, some

in praise of persons in Persia, but most of them in praise of Sháh-jahán, and a few Qiṭ'ahs and two short Mathnawies, 55 pp. 12 bayts.

Beginning گردون نصیب دیده من کرد بیحساب

There are two other copies in the Society's Library, one No. 1181 is defective at the commencement, and the other No. 1408 contains merely selections.

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(186) خلاصهٔ کبیر دیوان صائب (P.)

Selecta majora from the Dywán of Myrzá Mo*h*ammad 'alyy *Çáyib*. His father, a merchant by profession, was one of the Tabryzians تبارزه whom Sháh 'abbás caused to settle at Ispahán in a quarter of the town called after him 'abbásábád, they were like the Kashmyries at Dilly, a clever and industrious race, and many of them were goldsmiths. Çáyib was first instructed in poetry by the *H*akym Roknáyiy Káshy, and subsequently his verses were revised by the *H*akym Shifáyiy Ispahány. According to Shyr Khán Lody, p. 140, he came first as a merchant to India, his poetical talents introduced him at the Court of Sháh-jahán, and he remained at Dilly until Tzafar Khán (see p. 325 *suprà*) took charge of the Government of Kashmyr. Attracted by the liberality of this nobleman and the beauty of the climate, he accompanied him to that country. Á*z*ád says that when a young man, Çáyib made the pilgrimage to Makkah and returned to Persia, subsequently towards the end of the reign of Jahángyr he again left his native country with a view of going to India. When he had reached Kábul Tzafar Khán, who at that time acted as governor on the part of his father, Á*b*ú-l-*H*asan Torbaty, induced him to take up his residence with him. On the death of Jahán-

gyr his successor Sháhjahán bestowed the Government of Kábul on Lashkar Khán, when Tzafar Khán hastened to the presence of his new sovereign accompanied by Çáyib, and found him making conquests in the Deccan, A. H. 1039. Here Çáyib remained some time till his father came from Ispahán with the hope of prevailing upon him to return to his native country. In furtherance of this object Çáyib composed a Qaçydah in praise of Khwájah Abú-l-*H*asan and his son Tzafar Khán, in which he solicits their permission to depart. But the emperor having returned to Agra in 1041 and shortly after appointing Tzafar Khán governor of Kashmyr, Çáyib accompanied him to that country, and after a short stay there, returned to Persia, where Sháh 'abbás II. bestowed the title of king of poets upon him. He died in 1081 and is buried at Ispahán.

Sa'dy, says *A*bú *T*alib, may be considered as the originator of the Ghazals, Bábá Fighány gave it new life, and his manner was in vogue, until Çáyib wrote Ghazals in an entirely new style, and he may therefore be considered as the founder of the new school. (Ouseley, *Notes Pers. Poets*, p. 227, see also pp. 90, 125, 112, 151 *suprà*.)

Contents: Qaçydahs, 16 pp. of 48 bayts. Bg.

ای سواد عنبرین قامت سویدای زمین

Ghazals, 536 pp. of 46 lines; Qi*t*'ahs, Ma*t*la's, Rubá'ys, &c. 119 pp. Beginning of Ghazals:

اگر نه‌مد بسم‌الله بودی تاج عنوانها نکشتی تاقیامت نوخط شرازه دیوانها

Móty Ma*h*all, a good copy, written in 1081, the title خلاصه کبیر is in the postscript; there is a copy of a fragment of the complete Dywán in the Móty Ma*h*all, 776 pp. of 19 bayts, it contains merely the Ghazals rhyming in d, which in the preceding copy fill 160 pages, it is probably the second out of three or four volumes, it begins:

آبها ائینه سرو خرامان تواند بادها مشاطه زلف پریشان تواند

A splendid copy of the Dywán of the Ghazals of Çáyib, is in the As. Soc. No. 54, small folio about 700 pp. of 38 bayts, it was written for Sháh 'abbás, and begins like the Selecta: اگر نه صد بسم الله بودی

There has been lithographed at Lucnow, Moçtafáy Press, 1264, 12mo. 168 pp. of 12 bayts, a book of selections from the Dywán of Çáyib under the title of انتخاب دیوان صائب. We are informed in a short preface which is in prose, that Darwysh 'ámiláyiy Balkhy paid a visit to Çáyib at Ispahán, and having obtained his Dywán, he made selections from it which he called مراة الجمال some authors however call them واجب الحفظ, the latter I suspected is the correct title. The printed Intikháb is founded upon them and contains Ghazals and Rubá'ys and begins: غیرحق را میدهي ره درحریم دل چرا

There is a splendid MS. in the Móty Mahall, 444 pp. of 19 lines entitled آرایش نگار containing verses of Çáyib, most of which are descriptions of various objects; as, a mirror, arrow, bow, peacock, &c. It begins:

خورد دانست انکه جرم خویش را بیچاره شد آدم از جنت برای گندمی اواره شد

In the Tópkhánah, (250 pp. 40 bayts) a copy of the same work has the title of مراةالجمال It is totally different from the lithographed selections from the Dywán of Çáyib

In the Asiatic Society, No. 666, 352 pp. 14 bayts is a MS. inscribed مراة الجمال صائب. It is a serápá or description of the beauty of the human figure, and consists of verses taken from the Dywán of Çáyib, they are arranged under 21 chapters, containing the description of the eyebrows, eye, nose, &c. and the verses in each chapter are alphabetically arranged. This no doubt is the genuine Mirät aljamál, and like the preceding work it has nothing in common with the Intikháb printed at Lucnow. Beginning

اي روي چون بهشت ترا کوثر ائینه

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(187) ساقي نامه تصنیف صوفي (P.)

The Cup-bearer, a poem by Mollá Mohammad *Çúfy* of Ámol, or according to the Átishkadah, p. 243, of Ispahán.

He composed this poem in 1000 (see pp. 33 and 88 *suprà*). Beginning

الا ای دل مانده ازکار وبار بمستي و ديوانگي سر برآر

Moty Mahall, 28 pp. of 11 bayts.

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(188) گلدستهٔ عشق (P.)

The Nosegay of Love, a Mathnawy containing the story of Kámrúp, by Ṭékchand *Chand* a son of Balrám. At the end was the date of the composition, but it has been torn away. From the introduction it appears that the poet flourished under 'álamgyr, and that he was a native of Búryah in Sahrand.

Bg. سپاس و حمد حق متعال بيچون کزو برپا شد اين گردنده گردون

Tópkhánah, 190 pp. of 16 bayts.

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(189) ديوان داعي (P.)

The Dywán of Nitzám aldyn Maḥmúd b. al-*H*asan *H*osayny of Shyráz, who had the takhalluç of Dá'iy. He informs us in the preface that in 865, when fifty years of age, he collected the poems which he had made during the preceding forty years into a Dywán. Taqyy Káshy, No. 166, says that he was of the school سلسله of Ni'mat Allah, and he praises his Mathnawy called مشاهد. Iláhy says he was a disciple of Ni'mat Allah, and as this saint died in 827 he may have known him. Wálih, Nos. 4 and 16, distinguishes between Sháh Dá'iy and Dá'iy Shyrázy but apparently without sufficient grounds. The author divides his Dywán into three parts

Beginning of 1st part: ای مرا مونس جان بسم الله
Beginning of 2nd part: بلبل اگر ناله برآرد روا است
Beginning of 3rd part: لله الحمد که از فیض مجدد مارا

Móty Mahall, 346 pp. of 17 bayts, a beautiful copy.

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(190) رباعیات میر درد (P.)

Tetrastiches of the great Çúfy poet Myr *Dard* in alphabetical order. He was a son of 'andalyb and a disciple of Sháh Gulshan and died in 1199 (see p. 218 *suprà*.)

از داغ جنون گلست برسر مارا از اتش عشق شعله دربر مارا

Tópkhánah, 80 pp. of 10 bayts, written in 1202 by Myr Fakhr aldyn *H*osayny, whose takhalluç was Máhir, and who is mentioned in pp. 252 and 223 *suprà*.

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(191) دیوان دردمند (P.)

The Dywán of Dardmand, who died in 1176 or 1179, (see pp. 219, 194, 155, 150). It contains merely Ghazals.

جز بوصف نوخطان کی واشود لبها مرا

Tópkhánah, 18 pp. of 12 bayts, this copy contains probably merely extracts.

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(192) دیوان درکي (P.)

The Dywán of Darky of Qomm, he was a contemporary of Sháh 'abbás and died in the Deccan (Wálih; Yúsof 'alyy Khán; and p. 92 *suprà*).

Contents: Ghazals, 400 pp. 15 bayts; Rubá'ys, 10 pp. 12 bayts. Beginning

ای ثنایت زینت دیباچه عنوان ما نقطه نام تو خال چهره دیوان ما

Tópkhánah, a very beautiful copy.

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(193) دیوان ذره (P.)

The Dywán of Myrzá Bhuchchú *Dzarrah*, he gives us the date, 1188, when he completed this book in the following Rubá'y.

صد شکر بذات عالیت رب رحیم بخشید شفای کامل از لطف عمیم
جمعی بودند در تلاش تاریخ ذره بدیهة یافت از فضل کریم

It contains Ghazals, some Tarjy'bands, &c. Bg.

محبت ده حد جانا نه ام را اجابت (not legible) ام را

Móty Mahall, the first half wanting, 132 pp. 13 bayts.

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(194) مدایح المشایخ تصنیف ذوقی (P.)

Qaçydahs in praise of the principal Shaykhs of the Qádiry order of Darwyshes, by Mo*h*yy aldyn *Dzawqy*, a son of Abú-l-*H*asan of Pillawr near Cawnpore.

The author says in a short preface which is in prose, that he wasted six days on this composition. Every Qaçydah is in praise of a Shaykh or saint beginning with Mo*h*ammad, and every verse in it ends with the name of the respective saint. Beginning

رحمة العالمین رسول الله هم امان هم امین رسول الله

As. Soc. No. 838 about 100 pp. of 15 bayts, written in 1189.

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(195) شکرستان خیال انتخاب دیوان ذوقی (P.)

The Sugar Pot of Imagination, being selections from the Dywán of Dzawqy of Belgrám. Beginning

بعد از حمد و ثنای رازقي که ذائقه حلاوت پرستان را

Lithographed Lucnow, Moçtafy Press, 1262, 8vo. 20 pp. on the margin is a Persian cookery book, called خوان نعمت.

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(196) دیوان فصیحي (P.)

The Dywán of Myrzá *Façyhy* Ançáry of Herát. He was in the service of Mortadhà Quly Shámlú and a contemporary of *H*akym Shifáyiy, and when this poet was on a visit to *H*osayn Khán Shámlú, governor of Herát, they wrote satyres against each other. He intended several times to come to India, but was prevented by his countrymen who were proud of his fame, but in 1004, he sent his Dywán to Agra. Among his pupils are Nátzim Herawy, Jalál Asyr and Darwysh Wálih, he died in 1046 (Arzú; *A'tishkadah* p. 204; and *suprà* pp. 151, 91, 127, 113).

Contents: Ghazals 109 pp. of 13 bayts; Rubá'ys 11 pp. Beginning of Ghazals:

خدایا روزي مطلب پرستان ساز راحت را
که جنت دوزخ است آتش پرستان محبت را

Qaçydahs about 100 pp. and again Rubá'ys 20 pp. Beginning of Qaçydahs:

ساقیا مي ده که در جوش است خون نوبهار

Tópkhánah, two copies, one without the Qaçydahs; As. Soc. No. 1126, the Qaçydahs begin in this copy دلم بگرفت زائین زیا پوشان مالاني the text of this copy seems to differ widely from the Lucnow copies, at the end is a short Mathnawy. Beginning سبحان الله چه بارگهست

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(197) قصهٔ عشق شاه و ماه تصنیف فضلي (P.)

The Loves of Sháh and Máh, a Mathnawy by Fadhly (see p. 92 *suprà*). The title is a chronogram for 1051,

the year when it was composed. The number of verses 12,260, is stated somewhat figuratively at the end of the poem:

چون شد این کاخ مرتفع بنیان — استوار آمدش همه ارکان
خانهایش دو ازده آمد — منزل آفتاب و مه آمد
چون بیوت کواکب سیار — لیك هرخانه داشت خانه هزار
و انچه بر جمله خانها افزود — دو صد وشصت بیت زاید بود
یا الهي غریق عصیانیم — از ره آفت خطا ونسیانیم .Bg

Tópkhánah, a fair copy.

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(198) دیوان غفور (P.)

The Dywán of *H*akym *Faghfúr* Láhijy. He also used the takhalluç of Qasmy and Myr. In Abú *T*álib he has the name of *H*akym Mo*h*ammad *H*osayn *Faghfúr* Yazdy. He was of a Sayyid family of Láhyján in Gylán, and possessed almost every accomplishment: he knew Arabic well, composed beautiful melodies, wrote an elegant hand, was a clever chess-player and excelled as a physician, in this art he was a pupil of his uncle Táj aldyn *H*osayn who was a pupil of the celebrated Çadr alshary'at Gylány. He seems also to have possessed some skill in arithmetic, and is the author of a useful treatise on counting with the fingers درحساب اصابع. After he had visited, partly on account of political disturbances, Mázanderán, Adzarbáyján and Armenia, he came to Ispahán which was then a great seat of learning, and made the acquaintance of *H*akym Shifáyiy and other men of note. Being a man of independent fortune, he was not under the necessity of gaining his subsistence by writing panegyrics on great men, yet he was received with

great distinction by 'alyy Quly Khán Shámlú, who held a high office at the court of Sháh 'abbás. In 1012, he went to India, on the road he made several poems in praise of the Khánkhánán, for which he received the most liberal presents, and he was introduced by him to Sháh Parwyz, a son of Jahángyr, who took him in 1025 into his service. He died at Iláhábád in 1028 or 1030. (*Máhthire Rah.* folio 627 and *suprà* pp. 151, 91.)

The Dywán contains Qaçydahs, most of them in praise of Sháh Parwyz, and Ghazals. As the copy is defective in the beginning and end, I take a chronogram from it for 1024.

قلم بر لوح زد چون فال تاریخ بکرسي ایت الکرسي بر آمد

Móty Mahall about 150 pp. of 23 lines, the margin covered with text, beautifully written.

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(199) دیوان فلکي (P.)

The Dywán of Abú-l-nitzám Jalál aldyn Mohammad *Falaky* Shirwány. He was born in a place called Shamájy شماجي and he, as well as Anwary, was a pupil of Abú-l-'olà of Ganjah, some authors say that Anwary was a pupil of Falaky. His patron was Manúshihr Shirwánsháh, the ruler of Shirwán. He was skilled in mathematics and astrology and left a book on the latter subject. It is the predilection for this science, which induced him to choose the takhalluç of Falaky (the man of the spheres of heaven) though according to Ulugh Bég it was an unhappy choice. He died in 577. Táqyy Káshy has seen about 7000 verses of his, and Abú Tálib 3000. Beginning of the Qaçydahs:

سپهر مجدد معالی محیط نقطه عالم جهان جود و مروت چراغ دوده آدم

Móty Mahall, two copies, one 12mo. 72 pp. of 14 or 15 bayts, written at Agra in an elegant hand in 1015, prefixed is a short biography of the author.

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(200) دیوان فانی (P.)

The Dywán of Mollá Mohsin *Fániy* of Kashmyr, he was in poetry a pupil of Mollá Çarfy Kashmyry, and in Çúfism a disciple of the Shaykh Mohibb Allah Iláhábády. For some time he held the office of the Çadárat of Iláhábád and was much respected, but when Sultán Murád-bakhsh conquered Balkh, a copy of the Dywán of Mohsin was found in the library of Nadzr Mohammad Khán, the fugitive sovereign of that kingdom, which contained panegyrics on him; Sháhjahán was so much enraged at his duplicity, that he removed him from his post, but he allowed him a pension. Fániy returned to his native country Kashmyr, and spent his time in instructing young men. He was enamoured of a public woman of the name of Nájy, with whom unfortunately Tzafar Khán fell also in love, and their rivalry led to enmity between them. Fániy died in 1081 and left a Dywán of 6000 or 7000 verses. (*Mirät alkhiyál*, p. 254; Arzú, and *suprà* pp. 113, 117, 116.)

This copy of the Dywán contains merely Ghazals.

Beginning بمیدان کمان سنجه مردان زور بازو را
بدست اورده ام من هم ز ابروی ترازورا

Móty Mahall, 48 pp.

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(201) قصاید خواجه محمد دهدار فانی (P.)

The Qaçydahs of Khwájah Mohammad Mo'yn aldyn b. Mohammad b. Mahmúd Dihdár *Fániy*. He came to

India and stood in high favour with 'abd al-Ra*h*ym the Khánkhánán. He died in 1016 and left several works on Çúfism as شرح خطبة ، حاشیه رشحات ، حاشیه نفحات البیان ، حاشیه برگلشن راز.

The Dywán contains besides Qaçydahs, which are in praise of God, and the prophet, and the Imáms, also a few Tarjy'bands. Beginning

حریف بزم خیالم لب مقال کشود کجا دلی که در آید دمی بگفت وشنود

Móty Ma*h*all, 8vo. 388 pp. of 17 lines, a beautiful copy, written in 1030.

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(202) هفت دلبر تصنیف فانی (P.)

The seven Sweet-hearts, a Mathnawy by Fániy who dedicated it to Akbar. It contains seven stories related in seven nights. Beginning

حمد گویم خدای عالم را که شرف بخش داد آدم را

Tópkhánah, about 100 pp. 32 lines.

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(203) دیوان فقیر (P.)

The Dywán of Myr Shams aldyn *Faqyr*, he had also the takhalluç of Maftún. In 1179, he went from Dilly to Lucnow, and he was still alive in 1180 when Yúsof 'alyy Khán wrote. Abú *T*álib says in one place that he was drowned in 1180, and in other places he says, in 1181, he farther states that he left about 15,000 verses. (See pp. 158 and 223 *suprà*.)

Contents: Qaçydahs, in praise of the prophet, the Imáms, &c. also logogriphs and chronograms, 44 pp.

Beginning ای غم عشق تو شوری در جهان انداخته

A Mathnawy which has the title تصویر محبت and contains the story of Rám Chand, the son of the Betel Vender, 82 pp. 11 lines composed in 1156, the title is a chronogram.

خداوندا دلی دہ شعلہ سانم کہ از شورش فتد اتش بجانم Bg.

Ghazals 104 pp.; Rubá'ys 12 pp. Beginning of Ghazals:

ای در طلب نام تو آوارہ نشانها گم‌کردہ رہ معنی وصف تو بیانها

Móty Mahall, the autograph written in 1157; Tópkhánah, a copy bearing the seal and signature of the author, the seal bears the date 1160; As. Soc. No. 1223, 128 pp. 13 bayts, a bad copy, it contains merely the Ghazals and Rubá'ys.

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(204) مثنوي واله سلطان تصنیف فقیر (P.)

The Loves of the Poet Wálih, who is the author of the Tadzkirah, see pp. 132 *suprà*, and of Khadyjah Bégam, the daughter of *H*asan 'alyy Khán, by Faqyr who composed this poem in 1160, as stated in the following verses:

امد چو بدل خیال تاریخ شد نظم منیع سال تاریخ
تاریخ دگر زشخص معني ظاهر شودت اگر بجوئی

It contains 3,230 bayts and begins:

ای واله حسن دلکشت جان عشق تو بهردو کون سلطان

Farah-bakhsh copied in 1161; As. Soc. No. 464, 332 pp. 11 lines.

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(205) شمش الضحی (P.)

The Noon-Sun, a Mathnawy by Faqyr, in praise of the Imáms, it is therefore also called معجزات چہاردہ معصوم.

He composed it in 1249—76 = 1173 and it contains more than 8000 verses as stated in these words:

سایه از نام او چو دور امد　　سال تاریخ در ظهور امد
عدد بیتها ز هشت هزار　　آید افزون اگر کنند شمار

Beginning ای بنامت زبان سحر طراز　　نطق را داده مایه اعجاز

Farah-bakhsh, 280 pp. 31 lines.

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(206) تحفة الشباب (P.)

The Present of Youth, a short Mathnawy composed by Faqyr in 1143 as stated in the conclusion:

سال این منظوم کارام دلست　　یکهزار و یکصدو سه با چل است
مرحبا ای صبح ایام وصال　　مرحبا ای افتاب بی زوال .Bg

Tópkhánah, In a note which I have taken of a volume of the Móty Mahall containing this and the preceding Mathnawy, the name of the author is written ملا محسن میر شمس الدین دهلوي

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(207) مولد امام مهدي (P.)

The Birth and Miracles of Imám Mahdiy, a Mathnawy by Faqyr. It begins:

خداوندا رہ تفرید بنمای　　بروی من در توحید بکشای

Tópkhánah, 300 pp. 17 lines.

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(208) کلیات فرد (P.)

Complete poetical works of Abú-l-*Hasan* ***Fard***, who is called Ni'maty, because his father was the saint Sháh Ni'mat Allah, and he is also called Mojyby, because Mojyb a man of great learning and sanctity was his grandfather.

Fard followed the profession of his ancestors—that of a saint—and died in 1265.

Contents: two Dywáns of Ghazals 338 pp. and 465 pp. generally of 20 bayts; Rubá'ys, Qaçydahs and Mathnawies, &c. from p. 466 to 586. Beginning

ای نعمت تو پیش ز حد قیاس ما کی درخور نوال تو باشد سپاس ما

Printed, Calcutta, 1268, 4to. in two volumes.

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(209) مثنوي فارغ (P.)

A Poetical Story composed by Fárigh in 1000. All we know regarding the author and his poem, we learn from the following verses:

جان محمد درست قول سلیم خلف پاک میر ابراهیم
قصه نثر پیش من آورد کین سخن نظم کن چو دانی کرد
سال تاریخ این خجسته کتاب سنه الف است از طریق حساب
که درین سال شاه عالمگیر کرد گیلان بعدل خود تسخیر

It is dedicated to Sháh 'abbás and begins:

لله الملک انه مالك هو باقی وغیره هالك

Móty Mahall, 8vo. 90 pp. defective at the end.

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(210) دیوان فرید احول (P.)

The Dywán of Faryd aldyn Ahwal (the squinting) whose takhalluç is Faryd. He was a native of Isfaráyn in Khorásán, but he came first to celebrity at Ispahán, Ádzor p. 247 and Khoshgú I. No. 180 are therefore of opinion that he was a native of Ispahán. He was a clever poet and very good musician. As soon as his merits were acknowledged he went to Shyráz, and his talents were an introduction for him to the court of the Átábuks,

at which he spent the greater part of his life. He was a contemporary and rival of Imámy and by order of his patron Khwájah Nitzám aldyn Abú Bakr, the Wazyr of 'adhod aldyn Sa'd, several poetical contests took place between them. He died at Ispahán and left a Dywán, of which *T*'áqyy Káshy has seen 5000 verses. (Dawlatsháh 3; *Khol. alash'ár*, No. 44.)

This copy of his Dywán contains Qaçydahs and a few Qi*t*'ahs, most of his poems are in praise of 'adhod aldyn Abú Bakr b. Aby Naçr, one is on Spring and some on moral subjects. Beginning

يا واهب الحيوة و ياحي لم يزل علمت محيط كلي وجز ويست درازل

Móty Ma*h*all, 38 pp. 44 bayts; a splendid copy.

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(211) ديوان فوجي (P.)

The Dywán of Myrzá Mo*h*ammad Moqym *Fawjy*. He was born at Shyráz and his takhalluç, which means campaigner, is derived from his early profession. He came to India and was attached to the service of Sháh Shujá', a son of Sháhjahán and resided in Bengal.* After a long residence in India he made the pilgrimage to Makkah, and returned to his fatherland but died a short time after his arrival (Árzú; Shyr Khán Lódy, p. 259 and *suprà* p. 96.) We find in his Dywán the following chronogram for 1059:

پير خرد ز شادي تاريخ سال ان خنديد وگفت اب نشاط و رواق عيش

* Sarkhúsh of whose Tadzkirah, I consulted two copies, one belonging to me and one to Mr. Hall, says simply فوجي از شعراى بنگاله بود اما صاحب فكر بودة (see p. 113 *suprà*). I fear this notice is incomplete, for in one of the Lucnow copies of Sarkhúsh, it is stated that Fawjy came under Sháhjahán to India.

Contents: Qaçydahs and Tarjy'bands, 110 pp. 19 bayts.
ای جهان را از جمال خویش بیناساخته خاك را آئینه رخسار زیبا ساخته
Ghazals, 210 pp. 14 lines. Beginning
نهان از دیده ها ••• رفت بخلوت خانهٔ دلها
شدی در پرده پنهان از میان برخاست حایلها
Rubá'ys, Matla's, Chronograms, 40 pp.
Móty Mahall, a good copy.

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(212) دیوان فیض (P.)

The Dywán of the distinguished mystical philosopher and theologist, Mollá Mohsin Káshány, whose takhalluç as a poet was Faydh, and he was therefore commonly called Akhúnde Faydh. He was a nephew of Mawláná Dhiyá aldyn Núráy Káshy, and in tradition a pupil of Baháy (see p. 369 *suprà*), and of Sayyid Májid Bokháráy and he was by marriage connected with the philosopher Çadrá Shyrázy. Mohsin, says Ádzor, succeeded to bring reason and positive religion, and dialectics and Çufism into harmony. He flourished under Sháh 'abbás II. who treated him with great respect, and he has written a great number of works many of which will he described in their respective places. Ádzor mentions کتاب اصفی and کتاب صافي which are two commentaries on the Qorân, کتاب وافي on Hadyth and Law, and حجة البیضا مفاتیح on ethics. He died at Káshán under or after Sháh Solaymán, and his tomb is a place of pilgrimage (*A'tishkádah*, p. 330; Wálih, No. 122, for a further notice see the chapter on Çúfism).

Contents: A preface in prose 21 pp. 18 lines, containing a vocabulary of Çúfy terms, which has the title of المشواق. He says that mystical poetry is of five kinds: either true love عشق حقیقي is poetically described or it

consists of dithyrambs, in which the poet describes his desire to meet the beloved, or he describes the beauty of the divinity which he beholds in the mirror of the perfection of the human figure, or he writes moral sentences, or he paints the love of the initiated (literally of the perfect saint). On the first four subjects Faydh wrote a book called "the desire of love" شوق عشق and on the fifth he wrote one which has the title of شوق المهدي. Subesequently he divided the Shawke 'ishq into its four constituent parts and gave to each part a separate name, viz; 1, Desire of Love شوق العشق; 2, Desire of Truth شوق الحق; 3, Desire of Beauty شوق الجمال; 4, Desire of Perfection شوق الكمال. He gives to expressions like the curl, the mole, the cheek, &c. the metaphorical meaning which is explained in the Gulshane Ráz. It appears this copy contains only the first part, viz. the شوق العشق for I find no such division in it as mentioned above. It consists of Qaçydahs, alphabetically arranged, 24 pages of 18 bayts. They begin:

چه سان گویم ثنای حق تعالی نیم چون من سزای حق تعالی

Ghazals, 186 pages and some Rubá'ys:

ای در هوای وصل تو گسترده جانها مالها

Móty Mahall, an elegantly written copy.

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(213) روضة الفيض (P.)

The Garden of Grace or of Faydh, a Mathnawy by Faydh al-*H*asan of Saháranpore, whose takhalluç is Faydh, composed in 1263. Beginning

ای که من مرغ ثنا خوان تو ام طوطی شاخ گلستان تو ام

Lithographed, Lucnow, Mortadhy press, s. a. 36 pp. the margin covered with text.

(214) كليات فيضي (P.)

Complete poetical works of Faydhy (see pp. 127, and 62 *suprà*). According to Táqyy Aw*h*ady *apud* Arzú, he left in all about 20,000 verses.

Contents: A preface in prose 6 pp.: Qaçydahs, Tarjy'-bands and Marthiyahs 194 pp. of 17 bayts. Bg.

يا ازلي الظهور يا ابدي الخفا نورک فوق النظر حسنک فوق الثنا

Ghazals in alphabetical order about 400 pp.

Beginning مستانه سخن ميرسد از دل بلب ما

An Arabic poem without dots, Mo'ammás, chronograms, Ma*t*la's, Rubá'ys, &c. about 200 pp.

As. Soc. No. 911, an elegant copy; Móty Ma*h*all without the Qaçydahs 406 pp. of 13 bayts, written in 1004; *Ibidem* another copy containing the Qaçydahs and preface in prose, 584 pp. of 21 bayts.

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(215) مركز ادوار (P.)

The Centre of Circles, a Mathnawy by Faydhy. This poem is also called مبداء فيض.

منکه چنين گنج نهان يافتم از نظر شاه جهان يافتم
شد چو ز فيض ازل انجام او مبدا فيض نهم نام او

In the Lucnow copy is a postcript to this poem, which contains very interesting details regarding the literary labours and plans of the author, and I therefore insert it here. سال سی‌ام الهي نهصد و نود وسه هجري ان فارس عرصه سخنوري را پسيچ ان شد که زمين خمسه را جولانگاه طبع اسمان گرای سازد * برابر مخزن اسرار مرکز ادوار بسه هزار بيت گوهر افزای بينش گردد * مقابل خسرو وشيرين سليمان و بلقيس نو باوه از بستان سرای دانش سربر زند * بجای ليلی و مجنون نل دمن که از

داستانهای باستانی هندوستان است از باطن فیاض تراوش نماید وهریك بچهارهزار بیت پیرایه بلند نامی گیرد * و در وزن هفت پیکر هفت کشور به پنج هزار بیت پذیرای آبادی شود * ودر بحر سکندرنامه اکبرنامه قرار گرفت که در همانقدر ابیات فهرسی از جراید شکوه شاهنشاهی نگاشته آید * و درهمان روزگار اغاز نخستین کتاب شد

Beginning بسم الله الرحمن الرحیم گنج ازل راست طلسم قدیم

Tópkhánah, 180 pp. of 15 bayts; Móty Maḥall, 122 pp. of 21 bayts; As. Soc., 32 pp. of 60 bayts.

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(216) نل دمن (P.)

Nal Daman, a Mathnawy by Faydhy.

Beginning ای درتگ و پوی تو زآغاز

Lithographed at Lucnow, Mortadhy press, 1263, 144 pp. in three columns, one column covering the inner háshiyah, on the outer háshiyah is a short gloss. Lithographed, Calcutta, 1831, 8vo.

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(217) دیوان فائز (P.)

The Dywán of Fáyiz (see pp. 127 and 158 *suprà*).

Contents: Ghazals 94 pp. of 15 bayts and a few Rubá'ys.

Beginning الهي درغم اباد جنونم بادشاهي ده مرا ازترك دنيا دولت صاحب كلاهی ده

Móty Maḥall, a fair copy.

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(218) جارجنامه (P.)

"The George-námah of Mullá Feruz bin Káwus, chief priest of the Párși Kadmis of Bombay, edited by his

nephew Mullá Rustam bin Kaykobád, Bombay, lithographed by R. Prera, 1837," 3 volumes 8vo. 400 pp. 702 pp. and 833 pp. of 21 bayts of text. The book contains a history of India from its discovery by the Portuguese to the conquest of Punah by the English in 1817, the author says that he completed the first volume in 1814, and there is a portrait in it representing him at the age of seventy-three years. First verse:

خجسته در اغاز و در ابتدا بود بیگمان نام پاک خدا

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(219) دیوان فدوي (P.)

The Dywán of Fidwy who flourished in the middle of the eleventh century of the Hijrah, as is shown by several chronograms contained among his poems for 1051, 1057, 1059, &c.

Contents: Ghazals, 160 pp. of 26 lines, Qaçydahs, a Mathnawy, Rubá'ys, &c. 33 pp. 26 lines. Beginning

پاک زجمله عنصراست حضرت ذوالجلال ما
دادہ ز آب زندگي پرورش نهال ما

Tópkhánah, a good copy.

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(220) دیوان فغاني (P.)

The Dywán of Bábá Fighány of Shyráz. His father being an artizan, he was not brought up for the profession of letters, and it was his extraordinary talent for poetry which caused him to abandon his original vocation. Arzú says, as the poets of Khorásán did not appreciate his compositions, he left his home and went to Sultán

Ya'qúb. This would imply that he first tried his luck at the court of Sultán *H*osayn Myrzá and Myr 'alyy Shyr; for under "the poets of Khorásán" no doubt the poets which surrounded that court are meant. Sámy and Taqyy Kàshy relate that he proceeded to Tabryz and was soon acknowledged by the literati of that part of the country, as the best poet of the age. His reputation recommended him to Sultán Ya'qúb who conferred the title of Bábá or Bábáye Sho'arà upon him and appointed him his principal court poet. After the death of his patron he went to Khorásán and settled at Abyward. As he was a confirmed drunkard, the governor of that place allowed him two pounds of meat and two pints of wine a day. Finally he came so far in his vice that he allowed himself to be employed as a porter by the people of the wineshop. Towards the end of his life he went to Mashhad, and when Sháh Ismá'yl took that town he made a celebrated Qaçydah on Imám Músà and in praise of the sháh. He died in 925.

He is one of the best Ghazal writers, and is therefore called the little *H*áfitz, Taqyy Káshy has seen a Dywán of 6000 verses of his. (Bland, *A Cent. of Pers. Ghazals*; Sámy, No. 215).

Contents: Qaçydahs 9 pp. 16 bayts. Beginning

زبان خامه ندارد سر رقوم و رسوم بجز مناقب ذات مقدس مخدوم

Ghazals in alphabetical order, 268 pp. 16 bayts. Bg.

ای سر نامه نام تو عقل گره کشای را ذکر تو مطلع غزل طبع سخن سرائی را

Móty Mahall, an old clear copy, at the end some pages are wanting. Another copy 402 pp. 15 lines; copies without the Qaçydahs are very frequent; As. Soc. 1397, 222 pp. 14 bayts; two copies are in my collection.

(221) رباعيات فكري (P.)

The Rubá'ys of Sayyid Mo*h*ammad *Fikry* of Herát who was originally a weaver, and is therefore called Jámah-báf. He came in 969 to India and gained, through his great talents for making epigrams, the favour of Akbar. He died in India in 973. The chronogram on his death is سفر نمود میر رباعي. (see pp. 52, 62, 44 *suprà*, the mistake of Taqyy Káshy in supposing that he was still alive in 985 is to be accounted for by the great distance). Specimen

دارد فكري سری كه سامانش نيست
درد ايست بدل نهان كه درمانش نيست

Móty Ma*h*all 74 pp. the commencement is wanting.

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(222) شاهنامه (P.)

The Sháh-námah or book of kings by Firdawsy. Firdawsy means the Paradisian, and is the takhalluç of Abú-l-Qásim *H*asan (or Mançúr) b. Is*h*áq. Some authors say that he chose this takhalluç because his father was gardener in a garden called Firdaws. He was born near *T*ús in A. H. 328. He came to Ghaznah to find redress against the oppression which his family suffered at the hands of the governor of *T*ús. Sulṭán Ma*h*múd the conqueror of India who resided at Ghaznah had formed the plan of having the poetical records of the history of Persia put into a new garb, and he entrusted various poets of his court with episodes to put them into verse. Firdawsy in his place had at *T*ús, at the suggestion of his teacher Asady, been engaged in the same task. Not long after his arrival at Ghaznah, Ma*h*múd having seen his per-

formance, gave him the preference over all his court poets, and entrusted him with the completion of the work. At first he was liberally rewarded by the king, but subsequently owing to the intrigues of the minister Maymandy he was obliged to leave the court of Maḥmúd and wrote satyres against him. He died at Ṭús in 411.

Moḥammad 'awfy says that 20,000 verses of the Sháh-námah are by Daqyqy, and the other 60,000 by Firdawsy. Táqyy Káshy further informs us that the last 4000 verses are by Asady who completed the book at the request of Firdawsy during his last illness. According to this account the Sháh-námah would have 80,000 verses, but the copies now extant, contain from 46 to 56,000 verses. It appears from Moḥammad 'awfy's account that in his time, 670 years ago, complete copies of the Sháh-námah were rare, the text usually read being "The Selection اختيارات from the Sháh-námah" made by Khwájah Mas'úd. This statement gives us a clue for explaining why the MSS. now extant differ so much in the number of verses: we may suppose that some copyists of the selections referred to the original, and enlarged them by making farther extracts from it.

The name of Daqyqy was, according to the Á'tishkádah, Mançúr b. Aḥmad, he was a native of Bokhárá and flourished under the Sámánide dynasty, and it is said that he put the story of Gustásp into verse by order of Núh b. Mançúr who was deposed in A. H. 387.

Asady Ṭúsy was the teacher of Firdawsy. He died during the reign of Mas'úd the son of Maḥmúd, his portion of the Sháh-námah begins with the inroad of the Arabs into Persia. He is also the author of a poem

called Gershásp-námah گرشاسپ نامه and of some Qaçydahs and of dialogues containing disputations.

I have given a full notice of Khwájah Mas'úd who made the Selections from the Sháh-námah in the Journal of the Asiatic Society of Bengal, Vol. 22 p. 442. He died in 525 and left three thick Dywáns, one in the Persian, one in the Arabic and one in the Hindústány language of that day. He is the earliest Musalman poet who wrote in Hindústány of whom we have any account.

Beginning بنام خداوند جان و خرد.

Fine MS. copies are frequent. The first complete edition has been made by Major Macan with very great trouble and expense, Calcutta, 1829, 4 vols. 8vo.; lithographed at Bombay, 1266, with pictures; edited with a French translation and a very learned introduction, &c. by Mohl, Paris, 1838-43, this edition is very splendid but not yet complete. An abridged translation into Urdoo has been lithographed at Dilly; on the abstract of the Sháh-námah in Persian prose, see the chapter on history.

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(223) يوسف و زليخا (P.)

Yúsof and Zalykhá, a romantic epose by the author of the Sháh-námah. Beginning

به اخبار و گفتار پیغمبران سخن راند هرکس به قدر توان

Tópkhánah, about 400 pp. 19 lines; As. Soc. No. 605. Mr. Morley has promised an edition of this interesting but rare work.

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(224) ديوان فريبي (P.)

The Dywán of Firyby. According to the postscript the name of Firyby was Sháhpúr and he was of *T*eherán.

The verses quoted of poets of this takhalluç in Wálih and in the *Nafáyis almáthir* are not found in this Dywán.

Contents: Ghazals 54 pp. 22 lines, Rubá'ys, &c. 9 pp. Bg. برد براه عدم هجر یار مرا نگه ندارد اگر ذوق انتظار مرا

Móty Mahall, a bad copy apparently containing merely selections, written in 1165.

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(225) دیوان فطرت (P.)

The Dywán of Myr Mo'izz *Fitrat* who died in 1106 and not in 1101 as stated above (see pp. 109, 128, 151, 137 *suprà*).

Contents: A Qaçydah in praise of 'alyy; Ghazals 200 pp. 18 bayts. Beginning of Ghazals:

تمام از شور سودایت نمکدان کاسه سرها

Tópkhánah, defective at the end; As. Soc. No. 1397, in this copy and in one copy of the Tópkhánah, the Ghazals begin:

جنونم کوس شهرت زد بدامن چون کشم مارا

There is another copy in the As. Soc. No. 873, containing Ghazals and Rubá'ys, alphabetically arranged 88 pp. 16 bayts. Bg.

به پیری شد فزون داغ محبت جسم زارم را

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(226) دیوان فرصت (P.)

The Dywán of Mohammad Bég *Furçat*. He was in the service of Sháh 'abbás II. and died under Sháh Solaymán (Wálih; see also p. 127 *suprà*). It contains merely Ghazals. Beginning

خدایا کعبه داغ محبت کن دل مارا زیارتخانه شور جنون اب و گل مارا

Tópkhánah, 170 pp. 15 bayts, probably merely extracts.

(227) نسبت نامه شهريارى (P.)

The History of the Qo*t*obsháhian dynasty of Golconda, in 18,600 verses, from its commencement to Mo*h*ammad Quly, composed by *H*osayn 'alyy Sháh Fursy فرسي in 1016.

Beginning نخست اي خردمند دانش فزاى زبانرا بنام خدا برگشاي

Móty Ma*h*all, 480 pp. of 40 lines written in 1019 at Láhór; As. Soc. No. 50, it was like the other copy written at Láhór and has the same number of pages. In the As. Soc. No. 35, folio 272 pp. of 38 bayts defective. In the commencement is a poem which has the title of تواريخ قطبشاهي it is divided into four cantos مقاله and appears to be an abstract of the Nasab-námah; in page 5 line 6 occurs the takhalluç of Fursy, but in the postcript it is ascribed to Hirá Lál *Khóshdil*, Munshiy of *H*aydar Quly Khán, and his takhalluç also appears in the poem:

خدايا تو آن سيد كامگار بداري هميشه چوگل در بهار
كه خوشدل بمدحش ثنا گستراست چو او فيضبخشي دگر كمتراست

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(228) ديوان غالب مسمى بحدايق الاحداق لزمرة العشاق (P.)

Gardens for the Eyes of the Crowds of Lovers, being the Dywán of Mo*h*ammad Sa'd *Ghálib*. He informs us in the preface that he devoted himself from childhood to poetry and read many poetical works, and that he was sixty years of age when he collected his productions into this Dywán, at the end he gives us the date, 1101, of its completion:

سال تمام او چو طلب كردم از خرد آمد ندا زغيب كه ترتيب نيک داد

Contents: preface in prose.

Beginning سپاس لطافت اقتباس و شكر نزاهت لباس

Ghazals 170 pp. of 17 bayts; Tarjy'bands, short Mathnawies, Rubá'ys, &c. 96 pp.

Beginning of Ghazals, الهي مهربان كن برمن آن شوخ جفاجو را

Móty Ma*h*all, a very fine copy.

(229) قصايد فخر الدين غالب (P.)

The Qaçydahs of Myr Fakhr aldyn Mo*h*ammad *Ho*sayny ***Ghálib***, he says at the end that he completed this collection in the 6th year of Mo*h*ammad Sháh—1136.

Beginning من و ابرو كمان شوخي كه عالم كشته قربانش

Móty Ma*h*all, 226 pp. of 8 bayts, apparently an autograph.

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(230) ديوان مرزا اسد الله خان غالب (P.)

The Dywán of Myrzá Asad Allah Khán ***Ghálib***, who is now, 1853, alive at Dilly (see p. 228). I am told that he is engaged at the request of the king of Dilly in compiling a history of the Moghol Emperors of India from Tymur to this day.

Beginning يگانه يزدان را بزبانيكه بخشيده اوست

Lithographed at Dilly, 1261, 8vo. 506 pp.

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(231) مثنوي غنيمت (P.)

The Mathnawy of Mo*h*ammad Akram ***Ghanymat*** (see pp. 127, 113). It has the title of نيرنگ عشق it was composed under Awrangzéb, and contains the story of Sháhid and 'azyz.

Beginning بنام شاهد نازک خيالان عزيز خاطر اشفته حالان

Lithographed, Lucnow, Mortadhawy press S. A. (about 1263), 35 pp. of 46 bayts with glosses by Mo*h*ammad Çáli*h* and others. In the Tópkhánah are two copies of the Dywán of Ghanymat, it consists of Ghazals, 150 pp. 11 lines. Beginning

اي سايه سحاب عطای تو كشتها كردي زكوچه تو هوای بهشتها

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(232) ديوان غني (P.)

The Dywán of Mawláná Mo*h*ammad *T*áhir ***Ghanyy*** of Kashmyr, who died in 1079. He was a pupil of Mollá

Mo*h*sin Fániy and his takhalluç is a chronogram for the year in which he chose it, viz. 1060; Wálih has seen about 2000 verses of his (see *suprà* pp. 113, 107, 151, 127).

Contents: a preface in prose by Myrzá Mo*h*ammad Máhir who collected the poems:

Beginning ای ذات تو سردفتر افراد وجود

Ghazals 126 pp.; appendix 11 pp. containing miscellaneous poems among them chronograms on the death of Kalym d. 1061, of Iláhy d. 1052, of the Amyr al-omará Islám Khán d. 1074.

Beginning جنوني کو که از قید خرد بیرون کشم پارا

Lithographed, Lucnow, Moçtafà press, 1261, 144 pp. with copious marginal notes and a short biography of the author.

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(233) اثار شباب تصنیف غزالي مشهدي (P.)

Remnants of youth, this is the title of a Dywán of Ghazzály of Mashhad, which he dedicated to Akbar. He came early in life from Khorásán to Ardestán in the 'iráq and after a long stay in that city he proceeded to Káshán. His poetical talents were of the highest order and his fame spread all over Persia, but as he was a great free-thinker he found it advisable to expatriate himself from his native country, and to take refuge in India where he found a most favorable reception at the court of Akbar (see p. 61 *suprà*). His poems might throw much light upon the philosophy of the time of Akbar and it is therefore very desirable that they be collected and preserved. Taqyy Káshy has seen besides this Dywán another Dywán of Ghazals entitled انیة الخیال and one of Qaçydahs named بحر مناقب and he believes that he has left a third Dywán of Ghazals

which he has not seen. Besides he composed three Mathnawies in imitation of the Makhzane Asrár which are entitled بدیع نقش ، مشهد انوار ، قدرت آثار and a Mathnawy entitled عاشق و معشوق in imitation of Khosraw wa Shyryn, and one entitled محمود و ایاز in imitation of Laylá wa Majnún, he also imitated Kátiby and wrote a poem of 500 verses, which can be read in two metres, has a double rhyme and abounds in puns تجنیس.

Contents: a preface partly in prose and partly in verse, Qaçydahs, Tarjy'bands, 76 pp. 15 lines. Beginning.
بسم الله الرحمن الرحیم اینست شهاب از پي دیو رجیم
Ghazals alphabetically arranged 388 pp. 14 bayts.
Beginning ای زکمال کبریا هردو جهان روای تو
A Sáqiy-námah, Rubá'ys, Qi*t*'ahs, &c. 66 pp.

As. Soc. No. 319, a bad copy, written in 1184.

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(234) دیوان گرامي (P.)

The Dywán of Girámy. I have not been able to find in the Dywán the quotations which occur in Tadzkirahs from poets of this takhalluç.

Contents: Ghazals about 800 pp. of 9 bayts.
Beginning شست و شوی ده بخون عاشقان میخانه‌را
A few Qaçydahs, Rubá'ys, Tarjy'bands, &c. 76 pp.

As. Soc. No. 590, a good copy. There is a fragment of a Dywán of Girámy in the Móty Ma*h*all, 52 pp. 13 bayts, in which mention is made of Nádir-sháh's return from India to Persia, but I do not know whether this fragment and the above Dywán are by the same poet.

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(235) دیوان غیاث (P.)

The Dywán of Ghiyáth *H*alwáy, he was of Shyráz but settled at Ispahán, he lost his eyesight and is there-

fore called Ghiyáthe Kúr, the blind Ghiyáth, by Wálih. He died by a fall from the roof of a house under Sháh Çafyy (see p. 91 *suprà*; *A'tishkadah* p. 388).

Contents: Qaçydahs 26 pp. of 12 bayts.

Beginning چه نوراست ایںکه پیدا و نهان بینند اعیانش

Ghazals 180 pp. 11 lines. They begin:

ای گرم جوش از تو درون پیاله ها شوقت فتیله سوخته در مغز لاله ها

Móty Mahall, an old MS. without date.

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(236) لمعات الطاهرين تصنيف غلام علي خان (P.)

Flashes of the Pure, by Gholám 'alyy Khán *Gholám*, who it appears from the preface flourished under 'álamgyr Awrangzéb, and was a contemporary of Sayyid Rahmat Allah *Káfiy*.

Contents: a preface partly in prose and partly in verse 64 pp. a mystical Mathnawy divided into 110 chapters لمعه upwards of 1000 pages of 12 bayts. Beginning of Mathnawy. بسم الله الرحمن نعم الرحيم حكيم قدير علي عظيم

As Soc. No. 319, a good copy.

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(237) محبوب نيرنگ تصنيف گلابي (P.)

The Fascinating Sweetheart, a love story in the form of poetical epistles, by Khwájah Mohammad Táhir *Gulábу*, who composed it in India in 1133. The chronogram is رياض الفواد. It begins after a short preface in prose: پس از حمد و ثنای ایزد پاك از نعت ودرود شاه لولاك

As. Soc. No. 1206, 500 pp. 11 bayts, an autograph written in 1133.

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(238) كليات حاذق (P.)

Complete poetical works of *H*akym *H*ádziq. He belonged to a family of distinguished physicians which was

originally of Lahyján in Gylán. His grandfather *H*akym 'abd al-Razzáq enjoyed a great reputation in Persia and was in high favour with Khán A*h*mad the ruler of Gylán and with Sháh *T*ahmásp. He had three sons, Abú-l-Fat*h* in whose praise 'orfy and others have written panegyrics, Núr aldyn Mo*h*ammad Qaráry and Najyb aldyn Humám, who is the father of *H*ádziq. After the death of their father, the three brothers went to Ardebyl to prosecute their studies. And subsequently they proceeded from Ardebyl, in the disguise of merchants, to India. They were introduced at court and Abú-l-Fat*h* gained the entire confidence of Akbar and was one of the most influential men about him, but, says Badáwny, he was a great free-thinker. He died in 997. Humám was less distinguishsd than his brother and died in 1004. *H*ádziq was born at Fat*h*púr Sykry as he informs us himself.

اگرچه مولد من است فتحپور و ليك رواني دلمن پر زنور يوناني است

Though he was not a very good physician the reputation of his father and uncle was an introduction for him and under the patronage of the Khánkhánán he attained to rank and wealth. Naçrábády says that he was extremely egotistical and considered himself equal as a poet to Anwary. (*Máthire Ra*h*ymy* fol. 619).

Contents: Ghazals, Qaçydahs, Qi*t*'ahs not alphabetically arranged and Mathnawies. Beginning wanting.

Móty Ma*h*all, an autograph, written in 1033, 476 pp. of 11 lines. At the end is the following postcript: روز چهار شنبه نوزدهم شهر ذي القعده كه منتظم است در سنت يكهزار وسي و سه‌در قصبه شودهره على سبيل الاستعجال در عرصه پانزده روز مسوده نمود راقم وقايله الراجي الى غفران ربه و مزيد كرمه عبد الحاذق بن حكيم همام گيلاني

(239) دیوان حافظ (P.)

The Dywán of Shams aldyn Mo*h*ammad H*áfiz* of Shyráz. He is the greatest Ghazal writer of the Persians, and died in 791. Sir Gore Ouseley *Not. of Pers. Poets* p. 23 has given a very full and elegant biography of this poet, which renders any farther account superfluous. The Dywán has been arranged by Mo*h*ammad Gulandám.

Beginning الا یا ایها الساقي ادر کاسا و ناولها

Beautiful copies of this Dywán are very frequent, yet it is not much read in upper India. It was printed in Calcutta 1791, this is the best edit. but rare; it has been reprinted, Calcutta 4to. but without improvement. Lithographed Calcutta, 1826, Cawnpore, 1831, 8vo.; Bombay, 1828, small 4to. carelessly done, the text is independent of that of the Calcutta editions; *ibidem*, 1267, 8vo. this again is an independent text, very elegant but not very correct; Teherán, Tabryz, Constantinople 1257, Bulak 1256.

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(240) مخمسات غزلهای حافظ (P.)

The Ghazals of *H*áfitz converted into Mokhammas' by a poet of the takhalluç of 'alyy.

Contents: a short preface in prose. Mokhammas' alphabetically arranged.

Beninning فتادم در ره عشقت بجست و جوی منزلها

Tópkhánah 350 pp. 5 Mokham. in a page.

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(241) کشف الاستار من وجوه مشکلات الاسفار (P.)

Removal of the Veils from the difficulties of Books, by Mo*h*ammad Afdhal (Sarkhush?) of Iláhábád. He informs us in the preface, that in this work the difficulties of Persian poets which are generally read in India are

explained with the exception of the Mathnawy of Jalál aldyn Rúmy and the *H*adyqah, and that it consists of sixteen treatises رساله. He probably devoted to every poet a separate treatise, this however is not clearly stated. This is the seventh treatise and contains a commentary on *H*áfitz, and we gather from it that the preceding number contains a commentary on the Sikandar-námah. The Commentator flourished under Sháhjahán.

Beginning زبان میکشایم بشکر خدا که از کشف استار ان بیتها

Tópkhánah, 180 pp. 17 lines; Móty Ma*h*all, 136 pp. 23 lines.

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(242) شرح دیوان حافظ (P.)

A commentary on the Dywán of *H*áfitz, erroneously ascribed to Mawlána Hilály. The anonymous author flourished under Awrangzéb and refers in one instance to a book in the Emperor's library. He explaines difficult verses and tries to force a mystical meaning into them.

Bg. الایا ایها الساقي الخ الا حرف تنبیه یا حرف ندا ایها وصله و توسط

Major Anderson's collection, 8vo. about 50 pp. 24 lines copied in 1123 in a crammed hand: I had it copied and it fills about 800 pp. 8vo. of 13 lines. In the Móty Ma*h*all is a commentary without a preface, 8vo. 256 pp. of 21 lines, which begins: الایا الخ الا حرف تنبیه است و یا حرف ندا و الیا کلمه یست که معرف بلام I have a commentary by an anonymous author, without introduction which begins الایا الخ الا حرف تنبیه است وایها براي فصل است درمیان حرف ندا

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(243) شرح بعض ابیات دیوان حافظ (P.)

Commentary on some of the verses of *H*áfitz, by Mo*h*ammad Ibráhym b. Mo*h*ammad Sa'yd. He says in the preface that though only few verses are explained in this book, it may be considered as a commentary on the

whole Dywán because in explaining one verse he endeavoured to throw light on many others.

Beginning اندیشه حمد شایسته نعمای الهي تصوریست

First verse explained دوش از مسجد سوی میخانه امد پیر ما

Móty Mahall, 110 pp. 23 lines.

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(244) دیوان حالتي (P.)

The Dywán of Qásim Bég *H*álaty; though born and brought up at *T*eherán, he seems to have spent the greater part of his life at Qazwyn. The time when he flourished is fixed by a number of chronograms for 954, 963, 985, &c. which occur in his Dywán, thus the date of the accession of Sháh Ismà'yl, 983, is commemorated in the following verse:

برتخت سلطنت چونشستي قضا نوشت تاریخ این جلوس که نوشیروان عصر

Contents: Ghazals 135 pp. of 15 bayts. Beginning.

می شنیدم زبس پرده شب اواز ترا می توان یافت ازان حسن تو و ناز ترا

Mo'ammás, Rubá'ys, Qi*t*'ahs and chronograms, about 100 pp., at the end are some Qaçydahs, &c.

Móty Mahall, a splendid copy, dated 1011.

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(245) دیوان حالي (P.)

The Dywán of Sayyid 'abd Allah H*ály*, a pupil of Çáyib (see p. 138 *suprà*).

It contains merely Ghazals.

Beginning نظر باید زخود پوشید جویای تجلي را

As. Soc. No. 704, 176 pp. of 13 bayts, a fair copy. In the As. Soc. No. 910, about 400 pp. of 15 bayts, is a Mathnawy by a poet of the takhalluç of *H*ály, a disciple of Khwájah Qo*t*b adyn Mo*h*ammad Ya*h*yà b. 'obayd Allah. It is entitled نهال باغ ارام and contains the story of Bihrúz and Bahrám. Beginning wanting, last verse

باجابتك واثق ظني يا سميع الدعا اجب عني

(246) عصمت نامه تصنیف حمید (P.)

The Book of Innocence, a poem celebrating the loves of Sátin and Myná, composed by *H*amyd in 1016, during the reign of Jahángyr. He is probably identical with Mollá *H*amyd who has written the history of the commencement of Sháhjahán's reign (see p. 109).

Bg. ای کنج نهان و پرده غیب اسم تو طلسم کنج لا ریب

Móty Ma*h*all, 56 pp. of 16 bayts, a splendid copy, dated 1097.

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(247) دیوان حسن دهلوي (P.)

The Dywán of Khwájah, or Amyr Najm aldyn *H*asan Sinjary, a son of 'alâ aldyn of Dilly. *H*asan was his name as well as his takhalluç. He spent the greater part of his life in his native city, Dilly, and was a disciple of Nitzám aldyn Awliyá and an intimate friend of Amyr Khosraw and Dhiyá Barany. The latter author says of him that he had never seen so quiet, abstemious and holy a man as *H*asan. He died at Déógyr according to the *Mirät alkhiyál*, p. 67, in 707 but this is the date with which his memoirs of Nitzám aldyn which have the title فواید الفواد begin, they end with the year 720. Taqyy Káshy says he died twenty years after Amyr Khosraw, and *T*álib says he died in 738. He left besides a Dywán of about 10,000 verses, and the memoirs just mentioned, also another prose work entitled سیر الاولیا and, according to Jámy, *Nafa*hát, several Mathnawies. Taqyy Káshy ascribes to him also a commentary on some Qaçydahs of Kháqány ('abd al-*H*aqq Dihlawy, *Biogr. of Indian Saints;* Bland, *A Cent. of Pers. Ghaz.* Khoshgú; H*abyb alsiyar* III. folio 613).

Contents: Qaçydahs 35 pp. of 14 bayts. Beginning
ای حائم جهان وجهان داور حکیم محدث همه بدایع و تو مبدع قدیم
Ghazals 410 pp. 13 bayts; Rubá'ys 23 pp. 9 bayts.
Bg. ای برفراز سرو برآورده ماه را برماه کج نهاده بشوخي کلاه را

Móty Mahall; Tópkhánah; As. Soc. No. 663, a splendid copy, which offers important variants; Ibidem 412. This copy begins:
رسید وقت صباح روزید باد صبا

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(248) دیوان حسن شاملو (P.)

The Dywán of *H*osayn Shámlú, who had the takhalluç of *H*asan. He was governor of Herát under Sháh 'abbás II, and under Sháh Solaymán, who died in 1109, (*A'tish-kadah* p. 23).

Contents: a preface in prose, 3 pp.; Rubá'ys alphabetically arranged about 50 pp. of 10 bayts and a few Ghazals. Beginning of poetry:
یارب این مخمور غفلت را مي اسرارده همچو آهم بردر دلهای روشن بارده

Tópkhánah, apparently incomplete.

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(249) تحفه میمونه شریفه (P.)

A Mathnawy of Mo*h*ammad *H*asan of Dilly, who flourished in 1013, as appears from a chronogram which he made on the death of a friend.
بود ثلاث وعشر سال فزون از هزار قطب حرم فوت شد حضرت عبدالوهاب

The Mathnawy is interspersed with Qaçydahs and Qi*t*'ahs and contains the praises of the prophet, of his chaste wives and of great saints.

Bg. بسم الله الرحمن الرحیم کرد خدا رحمت خود را عمیم

Móty Mahall, 280 pp. of 14 lines.

(250) دیوان هاشم (P.)

The Dywán of Háshim. We learn from his Dywán that he was a Naqshbandy Çúfy, and flourished at Burhánpúr in the Deccan in 1030, he was a disciple of *Ah*mad Fárúqy, who died in 1034, and on whose death he made upwards of seventy chronograms. It appears that he was still alive in 1056.

Contents: a Qaçydah, a Shash-band, some Rubá'ys, a Tarjy'-band called خرگاه لیلی 45 pp. of 16 bayts.

Beginning اگر پرسی زقدش سرو باغ راستان آمد

A Sáqiy-námah divided into seven cantos اختر 16 pp.; several short Mathnawies 74 pp.; Ghazals 144 pp.; Rubá'ys, chronograms, 112 pp.

Beginning of Ghazals: بسمله دلها بود بسم الله عنوان ما

As. Soc. No. 402, a splendid copy, written in 1066, probably for the author. I copy his spiritual geneology to Naqshband as it bears on the history of Çúfism.

الف ثاني را منور کام جانها راز لال شیخ احمد مجمع البحرین علم حال و قال
پیر ایشان خواجه باقی در دریاي شهود شیخ ایشان خواجکي امکنه بدر الکمال
مرشد او والد او خواجه درویش ولی قدوة عالم محمد زاهد اورا پیر و خال
شیخ او خواجه عبد الله سراحوار دین پیر ایشان شیخ یعقوب ان مه چرخ کمال
پیر او سلطان بهاء الحق والدین نقشبند خواجه نوشید این می از خمخانه میر کلال

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(251) مظهر الآثار تصنیف هاشمي (P.)

A mystical Mathnawy, by Háshimy Kirmány, who died in 948 (see pp. 87, 55). The title of the book, name of the author, place where he composed it, viz. Tatah, and date of composition 940, are stated in the Khátimah.

After a very long introduction containing principally the praises of Mo*h*ammad and some saints, as Ni'mat

Allah Walyy, Mo*h*ammad Láhijy, &c. follow first three chapters called روضه and then twenty chapters inscribed موعظه. Beginning

بسم‌الله الرحمن الرحيم فاتحه آراى كلام قديم

As. Soc. No. 560, near 200 pp. 13 bayts, beautifully written in 1095.

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(252) ليلي مجنون هاتفي (P.)

The Loves of Laylá and Majnún, a poem by 'abd Allah *Hátify* of Jám. He was the son of Jámy's sister, and spent his life in great ease in a garden near his native city. His fame was very great even during his lifetime, and in 927 when Sháh Isma'yl in his return from the conquest of Khorásán passed through Jám, he paid him a visit and prevailed upon him to describe his victorious career in an epos. The poet consented, but died in the same year before it was completed, he only composed one thousand verses of it. Having a particular talent for the Mathnawy, it was his ambition to imitate the five poems of Nitzámy, he wrote however only four. (Sám No. 211; Ouseley p. 143).

The poem begins with a verse of Jámy:

اين نامه كه خامه كرد بنياد توقيع قبول روزيش باد
طغراش بنام پادشاهى كافراشت چو عرش بارگاهى

Móty Ma*h*all, a splendid copy, 60 pp. 31 bayts, transcribed by Mawláná 'abd Allah in 908, from the autograph; private collection 141 pp. 15 bayts; printed, Calcutta, 1788. A Laylá Majnún has also been published at Tabryz, but it is not stated whose.

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(253) تیمور نامه هاتفي (P.)

The exploits of Tymúr, a romantic epos by Hátify in which he imitates the Sikandar-námah of Nitzámy. At the end he gives an account of his former productions.

Beginning بنام خدائی که فکر وخرد نیارد که با کنه او پي برد

Móty Mahall, 156 pp. of 31 bayts, copied in 908 from the autograph; Farah-baksh 225 pp. 17 lines; As. Soc. Nos. 357, 762.

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(254) شیرین وخسرو (P.)

The Loves of Shyryn and Khosraw, by Hátify. He informs us in the introduction that after the completion of Laylá Majnún, his uncle Jámy advised him to compose this poem. Bg.

خداوندا بعشقم زندگي ده بفرقم تاج عز بندگي نه

Móty Mahall, 66 pp. 31 bayts, copied from the autograph in 908.

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(255) هفت منظر هاتفي (P.)

The Seven Aspects, a Mathnawy by Hátify, in which he imitates the Haft Paykar of Nitzámy.

Beginning این نگارنده صحیفه غیب نام تو صدر صفهٔ لاریب

As. Soc. No. 599, 252 pp. 14 bayts, a good copy.

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(256) دیوان حاتم (P.)

The Dywán of *H*átim (see p. 235 *suprà*).

Contents: Ghazals 90 pp. 13 bayts; Rubá'ys and Fards 6 pp. Beginning

همچو ني از سوز دل آتش بجان داریم ما نالها درکوچه‌های استخوان داریم ما

Móty Ma*h*all, an autograph written in 1179, as we learn from the postcript تحریر فی التاریخ هفتدهم شهر رجب سنه یکهزار و یکصد وهفتاد و نه هجري قایله وکاتبه فقیر حاتم. It appears that he made subsequently additions, or some one else used the blank leaves as an album, for after this postcript we find chronograms for 1190 and 1194, it is, however, not clear whether they are written in the same hand or not. In the same copy is the Urdú Dywán of the same poet to be mentioned hereafter.

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(257) دیوان حیدر کلوج (P.)

The Dywán of *H*aydar of Herát. As he was originally a baker he is called *H*aydare Kalúj or *H*aydare Kalychah, Sám No. 232 speaks of him in the present tense (see p. 74 *suprà* see also *A'tishk.* p. 202).

Contents: Ghazals, 84 pp. 14 bayts. Bg.

ای در دوجهان دولت وصلت هوس ما وصل تو بصد گونه هوس ملتمس ما

Móty Ma*h*all, this copy probably contains merely selections.

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(258) دیوان حیدر (P.)

Dywán of *H*aydar. It consists of Qaçydahs in praise of Naçyr aldyn *H*aydar who reigned from 1242 to 1252. Beginning

مطلع دیوان حیدر مصدر حمد خدا مصرعش بال سما ومصرعش بال هما

Fara*h*-bakhsh, about 100 pp. of 9 bayts. In the Tópkhánáh is a Dywán of Ghazals and Rubá'ys of *H*aydar, but I have not ascertained which *H*aydar. It has 120 pp. of 12 bayts. Bg.

بیارب یاربم تا روزبے ماه رخت شبها شب وروز از خدا وصل تو میخواهم بیا ربها

Another Dywán of Ghazals of a poet of the takhalluç of *H*aydar in the same collection (about 100 pp. 11 bayts) begins:

ای هربد و نیك از تو شده نامزد ما از روز ازل برتو عیان نیک وبد ما

(259) ديوان حيرتي (P.)

The Dywán of *H*ayraty. He was originally of Marw but he declared himself that he was of Tún. Wálih says that he was of Má-wará-lnahr. He came early to Ray and spent several years in that city. Subsequently after a visit to Baghdád he went to Ádzarbáyján; being much given to drinking he found it necessary to proceed to Mazánderán, where that vice was less punished, and he spent five years in the house of Áqá Rostam, the governor of that province. In reward for a Qaçydah which he composed in praise of Sháh *T*ahmásp, he obtained the title of king of poets and was called to court, and after a short residence there he was requested to compose a Mathnawy under the title بهجة المباهج. In order to enjoy greater rest for his literary labours, and perhaps also to indulge more freely in his habitual vice, drunkenness, he went to Káshán, which he considered as his home, and he was murdered there in 961. He left besides the above mentioned epos another Mathnawy to which he gave the title of گلزار and which is an imitation of the Bostán. All his verses amount to about 40,000. (Taqyy Káshy No. 234; *A'tishkadah* p. 95; *Khizánah' ámirah*; and p. 75 *suprà*).

Contents: Ghazals, about 400 pp. 15 lines. Bg.

ای بجان بنده ات سفید وسیاه ما بر خداوندی تو خلق گواه ما

Móty Ma*h*all, a bad imperfect copy, ending with the letter mym.

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(260) کلیات حزین (P.)

Complete poetical works of *H*azyn, who died in 1180 (see page 135 *suprà*). He collected his works in 1155; up to that time his poems formed four Dywáns.

Contents: a preface in prose 3 pp. Beginning
افتتاح نامه نام آوران کیهان خدیو سخن
Forty-six Qaçydahs 100 pp. of 20 bayts. Beginning
غیر بقی غیرت یکتای بی همتاستی بقش لا در چشم وحدت بین من الاستی
Sixty-two Qit'ahs, 28 pp. Beginning
یاخاتم النبیین غمخوار عالمی تو پیش تو چون نذالم از جور اسمانی
1,451 Ghazals, 700 pp. 18 bayts; 484 Rubá'ys, and 792 verses of Fards, &c. Beginning
درین دریای بی پایان درین طوفان شور افزا
صفیر دل a Mathnawy, containing chiefly stories, 30 pp. 18 bayts. Beginning after a short preface in prose:
ثناهای شایسته دلدار را سپاس فراوان زما یار را
A Mathnawy in imitation of the *H*adyqah, it has the title حدیقة البدیعة, 62 pp.
Beginning كلما في الوجود ليس سواه وحده لا اله الا الله
خرابات a Mathnawy, 24 pp. Beginning
ثناها است پیر خرابات را که شست از دلم لوث طامات را
چمن وانجمان a Mathnawy, 14 pp. Beginning
بنام آنکه اذر را چمن ساخت دل دوزخ شرر را انجمن ساخت
مطمح الانظار a Mathnawy, 6 pp. Beginning
ای دل افسرده خروشت کجا است خاموشي از زمزمه جوشت کجاست
فرهنگ نامه a Mathnawy, 15 pp. Beginning
بنام نگارنده هست و بود فرازنده این رواق کبود
تذکرة العاشقین a Mathnawy, 22 pp. Beginning
ساقی زمئي موحدانه ظلمت بر شرک از میانه

Móty Mahall, a splendid copy. Most of his works are in the As. Soc. Nos. 411 and 1034.

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(261) دیوان هجري (P.)

The Dywán of Hijry. He was of Kúnbán کونبان but lived in Bengal, and in several of his poems he expresses

a lively desire to see his home again. The Dywán contains several chronograms for 1171, 1174, 1180, &c.

Contents: a Qaçydah in praise of 'alyy. This is a most wonderful composition. If you read the first letter of every Miçra', you have a Qiṭ'ah in praise of Nawáb Sayyid Moḥammad Ridhá Khán Motzaffar-jang. Some letters in the Qaçydah are written in red, if you read them by themselves you have a Ghazal, and certain letters in the Ghazal form a Rubá'y, and certain letters in the Rubá'y form a Miçra'. Beginning

منبع و سر چشمهٔ احسان علیست حیدر صفدر جهان را جان علیست

Qaçydahs, Tarjy'-bands; Ghazals, &c. 226 pp. 10 bayts; Rubá'ys 20 pp. Beginning of Ghazals.

بده حسن قبولي از کرم یا رب بیانم را

Móty Maḥall, a splendid copy, written in 1194; As. Soc. No. 354, a fine copy, written in 1192.

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(262) دیوان هلالي (P.)

The Dywán of Badr aldyn Hiláły. He was by origin of Chaghatáy, but was born at Astrábád. He received a good education and was skilled in science. It is on account of this combination of poetical talents with erudition that he is called the Little Jámy. He went early in life to Herát, which was then under the patronage of Myr 'alyy Shyr, the great seat of learning, and made the acquaintance of many celebrated poets, among them Nargisy, with whom however he had several controversies. When he had attained to celebrity he visited 'iráq and Ádzarbáyján, and was every where well received by the great; he remained for some time with prince Abú-lnaçr Sám Myrzá, the author of the Tadzkirah mentioned in

page 12 *suprà*. Love for his native soil brought him back to Herát, which town had in the meanwhile been taken by 'abd Allah Khán U'zbek. He made a Qaçydah in his praise, which was well received, but his enemies persuaded the Khán that he was a heretic, and he was put to death on this charge in 939. The author of the Átishkadah p. 34, ascribes to Hilály, besides the two Mathnawies to be mentioned below, a Laylá ó Majnún (Sám No. 210; Taqyy Káshy No. 207; Khoshgú II. No. 60). Beginning

ای نور خدا درنظر از روی تو ما را بگذار که در روی تو بینیم خدا را

Lithographed, Lucnow, Mortadhawy press, 1263, 35 pp. three columns in a page. This copy does not contain the Qaçydahs; Tópkhánah, MS. 176 pp. 12 bayts.

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(263) صفات العاشقین (P.)

Qualities of Lovers, a Mathnawy by Hilály divided into ten chapters مقاله. Beginning

خداوندا دری از غیب بکشای جمال شاهد لاریب بکشای

Tópkhánah, 80 pp. 13 bayts, written in A. H. 913; As. Soc. No. 1240, 84 pp. 15 bayts, a good copy, written in 1066. *Ibidem* No. 991, a good copy, written in 970.

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(264) شاه وگدا (P.)

The King and the Beggar, a mystical Mathnawy, by Hilály in 1344 verses. Beginning

ای وجود تو اصل هر موجود هستي و بودي و خواهي بود

As. Soc. No. 1498, 12mo. 112 pp. 12 bayts.

(265) دیوان ناصر خسرو حجت (P.)

The Dywán of Náçire Khosraw H*o*jjat. It appears from more than one passage of his poems that he was of Khorásán (and not of Ispahán) and flourished under the Fá*t*imite Khalyfah Ma'add b. 'alyy Mostançir, who succeeded in 427 and died in 487.

ترا باد از جهان ناصر امام حق مستنصر
مبادا فضل تو قاصر ازین بندهٔ خراساني

He was apparently a man of very brilliant talents and an original mind, and acquainted with all the sciences cultivated in his days. Being himself descended from 'alyy, he mixed himself up in the religious and political disputes which then divided the Mo*h*ammadan world, and was one of the great champions of the Shy'ahs. His turn for philosophical speculations moreover made him, even among his own party, suspected of free-thinking, nay of being an adept of the black art. It is said that he believed in metempsychosis. He was in consequence exposed to many persecutions. His biographers inform us that he was a school-fellow of the philosopher Faryáby. When he had obtained a name he went to Egypt and was appointed Wazyr by the Khalyfah Mostançir, subsequently he was compelled to take flight from Egypt to Baghdád, and obtained a high office, but after a short time he was obliged to yield to persecution and he fled to Khorásán, and finally he retired to Badakhshán and led the life of an ascetic taking a cave as his habitation. He died in 481, and is buried in the cave in which he lived. Some authors say that he died in 431. Among his poems is a Qaçydah in praise of 'imad aldyn Abú-l-Ma'áliy ruler of Badakhshán. It is said that he left many works, among them are some

on the occult sciences, Taqyy Káshy has inserted a short memoir of his which has the title رسالة الندامة في زاد القيامة in a Persian translation into his Tadzkirah. He composed it towards the end of his life. Dawlat-sháh mentions two works of *H*ojjat:—the كنز الحقايق which is in prose and the روشنای نامه which is a Mathnawy. Jámy in his Baháristán mentions a سفرنامه or Journal of *H*ojjat in which he gives an account of his travels to various countries (probably also to India) and of his disputations with learned men. His Dywán has, according to Dawlat-sháh, 30,000 verses, and according to Taqyy 20,000. It consists of Qaçydahs most of which treat on philosophy and morals. Bg.

آب خوش بي تشنه بس ناخوش بود مرد سير آب آب خوش را منكرست

Another copy commences:

پادشاه برکامهای دل که باشد پارسا پارسا شو تا شوی برهر مرادي پادشاه

Móty Ma*h*all, a splendid copy, written in 1037; private collection, a good copy 284 pp. 23 lines. A copy of the روشناي نامه is in the library of Leyden, see Dozy's *Catalogus*, it was composed in 343 (443 ?), it is divided into several Maqálahs and treats on philosophical subjects.

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(266) رياض الصالحين (P.)

The Gardens of the Good, being a Tarkyb-band, with Qaçydahs on the margin by Motzaffar *H*osayn, who had the takhalluç of *H*osayn, and who is called Shahyd, martyr, by the copyist, this means that he either fell in battle or was unjustly put to death.

Beginning دوستان اشفته حال و بيسر و سامان منم

Tópkhánah, 28 pp. copied by Mo*h*ammad 'alyy b. Mo*h*ammad-baksh *Ashúb* b. Mo*h*ammad Ghiyáth Badakhshy.

(267) كليات حسيني (P.)

Complete poetical works of *H*osayny, collected in 1145. He may be identical with *H*osayn-dóst *H*osayny (see pp. 134 *suprà*).

Contents: a short preface.

Beginning ديباچه ديوان حسيني چو به بيني

Mathnawies, Qaçydahs, chronograms, &c. 250 pp.; Ghazals 200 pp. of 13 lines. Beginning of Ghazals:

كرده ام ورد زبان تا مد بسم الله را شمع بزم دل نمودم ذكر الا الله را

Móty Ma*h*all, a very elegant copy in 16mo.

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(268) زاد المسافرين تصنيف حسيني (P.)

Provision for Travellers by Amyr Kabyr aldyn *H*osayn b. 'álim b. Abú-l-*H*osayn H*osayny* of a village in Ghór. He possessed considerable learning, and was a great Çúfy, and a disciple of Bahá aldyn Zakariyá of Multán, where he first devoted himself to Çúfism; when he had attained to perfection in it, he went to Herát and found many disciples. He travelled much and was a friend of Aw*h*ady and Fakhr aldyn 'iráqy, the author of the لمعات. Jámy Nafa*h*át, No. 568, says, he died on the 16th Shawwál 718; this is wrong, for it appears that he composed this poem in 729.

در هفتصد و بست و نه زهجرت كشت اخراين كتاب ختمت

Dawlatsháh says he died in 719 and according to another copy in 729. He left besides the *Zád* and *Kanz alromúz* a Dywán and several prose works as the روح and نزهة الارواح and الارواح and صراط المستقيم which will be described in the chapter on Çúfism.

The Zád almosáfiryn may be considered as an imitation of the *H*adyqah of Sanáy. It is divided into eight chapters مقاله containing the rules of ascetic life, interspersed with apologues and legends of saints حکایت.

Beginning ای برتر از آن همه که گفتند آنانکه پدید یا نهفتند

As. Soc. No. 1477, 12mo. 103 pp. 14 lines, much injured; Tópkhánah, 45 pp. of 34 bayts, this copy begins: ای اول تو ورای اول

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(269) کنز الرموز (P.)

Treasury of Mysteries, a poem by Myr *H*osayny.

After the praise of God and his prophet, and of Shiháb aldyn Sohrawardy, of Shiháb aldyn Zakariyá, of Shaykh Çadr aldyn Mo*h*ammad Zakariyá and of the Amyr Kabyr Núr Allah Modhaji'ah, the poet proceeds to give a mystical explanation of the religious duties of the Islám, of mystical love, abstinence, &c. Bg.

باز طبعم را هوای دیگر است بلبل جانرا نوای دیگراست

As. Soc. No. 1048, 12mo. 86 pp. 12 bayts. Tópkhánah, about 750 bayts.

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(270) مطلع العاشقین (P.)

A collection of descriptive poems and verses from various poets, by *H*osayn *H*osayny *T*absy. It is divided into 47 chapters باب and contains descriptions of and bonmots on the human form, flowers, night, fire, wine, sword, pigeons, shape, shadow, mirror, bow, arrow, warm bath, new moon, 'yd, autumn, &c.

Beginning سپاس بی قیاس قادریرا که دل عاشقان

Móty Ma*h*all, 164 pp. 14 lines.

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(271) دیوان هما (P.)

The Dywán of Sayyid Imtiyáz Khán *Humá*, a son of Mo'tamid Khán and a brother of Sayyid A*h*mad Khán *Dhamyr*. It contains merely Ghazals. Beginning

بدست غم چو جان امد بلب ساقي بده مارا
می کز دل برد بویش غم دنیا و عقبی را

Tópkhánah, about 60 pp. 10 bayts, written by 'alyy Bási*t*y.

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(272) دیوان همایون (P.)

The Dywán of Amyr Humáyún of Isfaráyin. He went early in life to Tabryz, and was supported by the Qádhiy 'ysà and Sul*t*án Ya'qúb, who called him the second Khosraw خسرو کوچك, after the death of his patrons he came to a place in the neighbourhood of Káshán, where he had a powerful friend and he died there in 902 (Sám No. 23; Taqyy Káshy No. 153; *A'tishk.* p. 94).

Contents: Ghazals. Beginning

بی تو جائی که شود خاک دل آنجا تاابد ناله برآید زدل چاك آنجا

Tópkhánah, 80 pp. 15 bayts; As. Soc. No. 238, 25 pp. 13 bayts, a splendid copy but containing mere extracts.

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(273) خاور نامه تصنیف ابن حسام (P.)

The Book of the East, a Mathnawy by Mo*h*ammad *Ibn* Ho*s*am of Khwáf in Qohistán. He was a very pious man and possessed considerable learning, and was able to write Arabic as well as Persian poetry. His piety was so great that some consider him a saint. He was a disciple of Çadr aldyn Mo*h*ammad Rawwásy 'okáshy and spent much of his time in solitude. He died in 875

and left a Dywán of Qaçydahs containing about 4000 verses, and a collection of Ghazals (Dawlat-sháh, 7, 3; Taqyy Káshy No. 119).

This epic poem contains an account of the wars of 'alyy, of the wars of Bahman and Sháh Tahmásp, &c. Taqyy Káshy says, though it is not founded on history, it has considerable poetical merit. Beginning

نخستین مراین نامه دلکشای سخن نقش بستم بنام خدای

Móty Mahall, 540 pp. 31 bayts, a splendid copy; As. Soc. No. 1316, 828 pp. 19 bayts, a splendid copy: *Ibidem* Nos. 1311 (incomplete), and 1325, this copy begins بنام خداوند جان خرد.

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(274) کلیات ابن یمین (P.)

The complete poetical works of the Amyr Fakhr aldyn Mahmúd b. Amyr Yamyn aldyn Mohammad Mostawfiy of Faryúmad, which is three days journey from Sabzwár, he is generally known by his takhalluç, Ibn Yamyn, i. e. the son of Yamyn aldyn. He was of a wealthy Tatar family and exceedingly liberal and charitable, he was therefore generally respected, and it is said that repeatedly the governorship of some province of Khorásán was offered to him, but he refused to accept it. He died in his native town in 745, and left panegyrics on the Sarabdár (or Sarabdál) princes and some Ghazals, but it is particularly his Qit'ahs which are celebrated, many of his poems however were lost by him in 743 in war. Qit'ah or Moqatta'ah is defined to be a poem consisting of several verses of the same metre and rhyme, but without a Matla'. If it has a Matla' it is either a Qaçydah or a Ghazal. It may be added that most Qaçydahs are panegyrics and most Ghazals are erotic poems, whereas Qit'ahs contain

more frequently moral reflexions, yet many are panegyrics. (Iláhy; Taqyy Káshy No. 76; Dawlat-sháh 5, 7).

Contents: A preface by one of his friends, it is dated 753, 20pp. Bg. الحمد لله الذي خلق بقدرته العالية من الماء

Qaçydahs, all of which are panegyrics, about 200 pp. Beginning اي ديده در شناختن حال كائنات

Rubá'ys and Qiṭahs about 250 pp. 15 bayts. Bg. بنام خداي كه هستي ازوست زبردستي و زبردستي ازوست

Tópkhánah, a splendid old copy; in the same collection there are three copies of the Dywán of Ibn Yamyn, the fullest copy has about 300 pp. of 14 bayts, containing Ghazals, Tarjy'bands, &c.

Beginning اي خداوند قادر يكتا مبدء كون خالق اشيا

In other shorter copies, the first 13 Ghazals are omitted, they begin: تعالى الله كه بنمودان دلا را جمال خويش را بر ما هم از ما

Selections from Ibn Yamyn, As. Soc. No. 1134, written in 1055. Beginning بيا ازابن يمين اى دوست بشنو

The Qiṭ'ahs of Ibn Yamyn have been very elegantly translated into German, Ibn Jemin's Bruchstücke aus dem Persischen von Baron O. M. von Schlechta-Wssehrd, Vienna, 1852.

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(275) ديوان عصمت (P.)

The Dywán of Khwájah Fakhr aldyn 'içmat Allah *'içmat* of Bokhárá. He was descended from 'alyy, and his ancestors were settled at Bokhárá. His father Khwájah Mas'úd was one of the most distinguished men of that city and a good poet. 'içmat received a good education and was well informed even in history and mathematics. He stood in high favor with the prince Naçyr aldyn Sulṭán Khalyl, a son of Myrán-sháh, and he used in his honor in some of his Qaçydahs the takhalluç of Naçyry. He died at an advanced age in 829. It

is said that he imitated chiefly Myr Khosraw. Khoshgú says that his Dywán comprises about 20,000 verses (Taqyy Káshy No. 106; Dawlat-sháh, 6, 5; *Habyb alsiyar*).

Contents: Qaçydahs and Qi*t*'ahs in praise of Sul*t*án Khalyl, Sul*t*án Ibráhym, Ulugh Bég, &c. about 400 pp. 15 bayts. تعالى الله زهي قيوم دانا تعالى الله زهي حي توا نا

Ghazals about 200 pp.; Mo'ammas, Rubá'ys, &c. 13 pp. Beginning اي زعشق اوازه در كون و مكان انداخته

Móty Ma*h*all, small 4to. beautifully written by Myrak Bokhary in 1030.

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(276) قصايد اكسير (P.)

The Qaçydahs of Myrzá 'atzymáy *Iksyr* of Ispahán. He was in the service of 'umdat almulk *A*çaf-jáh and Çafdar-jang, and died under Nawáb Siráj aldawlah. In his Dywán are chronograms for 1140, 43, 47, 48, 51, 53, the latest which I observed is for 1157. (*Anys alah*ib*bá*, and p. 162 *suprà*).

Contents: a short preface in prose, Qaçydahs, and at the end a few Qi*t*'ahs, &c.

Beginning of preface: سپاس بيقاس سزاوار احديست.

Beginning of Qaçydahs: مرا ز زلزله درد دوري دلدار.

Móty Ma*h*all 326 pp. of 17 lines, a splendid copy.

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(277) ديوان الهي (P.)

The Dywán of Myr Iláhy, a son of *H*ojjat aldyn of Sa'dábád near Hamadán, he was a contemporary and friend of Taqyy Aw*h*ady (see p. 95) and of Mo*h*ammad

Ján Qodsy. The Dywán contains a chronogram for 1052 and according to a chronogram on his death by Ghanyy he died the same year, but *T*álib places his death in 1060 and Siráj in 1064. The author of the Hamé-sháh Bahár confounds him with the Hakym Masy*h* alzamán Iláhy, who came to India under Akbar (see p. 66 *suprà*).

Contents: Qaçydahs and Ghazals are mixed, and they are not throughout alphabetically arranged, about 500 pp. of 15 bayts. Last verses rhyming in alif.

بدل خوشست الهي نگاهبانی راز زبان شناس مکن حرف لب گذاریرا

A Mathnawy in praise of Sháhjahán, 26 pp. and some Ruba'ys. Beginning بسم الله الرحمن الرحیم قافله سالار کلام حکیم

Private collection, the commencement and end are wanting, and the last pages much injured.

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(278) دیوان الهام (P.)

The Dywán of Ilhám. He is probably identical with the poet Malúl, to be mentioned lower down.

Contents: Ghazals, 160 pp. 13 lines.

Beginning هست اعجاز مسیحا حرفی از دیوان ما

Qaçydahs, 48 pp. 14 bayts.

Beginning نطق من راز نهان را در بیان انداخته

Fara*h*-bakhsh, a very carefully written copy, 8vo.

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(279) کلیات عماد فقیه (P.)

Complete poetical works of the Khwájah 'imád aldyn Faqyh, whose takhalluç is 'imád. He was a native of Kirmán, and when he had completed his studies at Shyráz

he proceeded after a visit to his home to Yazd, with a view of being initiated by 'izz aldyn Ma*h*múd Káshány, the translator of the 'awárif almaʻárif into the mysteries of Çúfism. During the reign of Mo*h*ammad Motzaffar who died in 741 and Sháh Shujá', he founded a Khánqáh in Kirmán, and the fame of his sanctity was so great, that instead of paying a fee to a physician, the inhabitants brought the sick to him that he might cure them by his breath and prayers. Among his numerous disciples was a cat, who used to say prayers with him. To this circumstance refers the verse of *H*áfitz.

اي كبك خوشخرام كجا ميروى بناز غره مشو كه گربه عابد نماز كرد

Most authors place his death in 773, but Taqyy Káshy and Sir G. Ouseley p. 195 have 793. The former of these two authors has seen a Dywán of about 8000 verses.

Contents: 1. مصباح الهداية. The Torch of Guidance, a mystical Mathnawy, 160 pp. 18 bayts, it is divided into ten chapters باب and each of them is subdivided into ten sections فصل composed in A. H. 716 + 34 = 750.

چو دل در شهريار از مهر بستم فتاد از غيب تاريخش بدستم

Bg. بنام آنكه جانرا دانش آموخت بنور عقل شمع مجلس افروخت

2. Ghazals, near 200 pp. and a few Rubá'ys.

Beginning هر دم از عطای تو كام دگر مرا

3. مونس الابرار Companion of the Righteous, a Mathnawy, 66 pp. in two cantos مقاله, the first is mystical, and the second contains visions of the poet in which the prophet, Khidhr, &c. appeared to him, and episodes from his own life: he composed this poem in 766.

هفتصد و شصت و ششمی سال بود كاخر اين نظم نكو فال بود

Bg. حمد الهي نگار اي دبير چون رقم از مشك بر هر سرير

4. مقطعات Occasional poems, 65 pp., most of them are panegyrics on Sul*t*án Sháh Shujá', Wazyr Shams aldyn,

Rokn aldyn 'amyd almulk, Qádhiy 'alyy Yazdy, Queen Radhyyat aldyn, Fa*th* Allah Yazdy, &c.

Beginning ای حکمتت زبانرا فضل الخطاب داده

5. صحبت نامه A poem on mystical love, 53 pp. divided into ten cantos مقاله, composed in 731.

زهجرت شد هفتصد و سي و يك

Bg. بنام خدائی که توفیق ازوست دل زنده‌را نور توفیق ازوست

6. محبت نامه صاحب دلان The Book of Love, 48 pp. in eight chapters باب composed in 722, the name is a chronogram. It begins after a short preface in prose.

بنام آنکه در کاشانهٔ دل محبت را معین کرد منزل

7. ده نامه A Mathnawy divided into ten Epistles نامه addressed to the king, &c. 40 pp. Beginning

بنام آنکه معجز نامهٔ اوست حروف کائنات از خامهٔ اوست

As. Soc. No. 337, a good copy, but some pages wanting; Móty Ma*h*all, written in 997, incomplete.

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(280) گلدسته تصنیف عماد الدین (P.)

The Nosegay, a Mathnawy composed in 1075, by imád aldyn Mo*h*ammad, who as he informs us, was a native of India (see p. 116 *suprà*). Beginning

ای بتو شاهي و ملك جاردان از تو شد کون و مکان و لامکان

Tópkhánah, 18 pp. 34 bayts.

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(281) بدایع الاخبار عماد (P.)

Strange Stories, a Mathnawy of 1,634 verses by 'imád. The title is a chronogram for 1037.

Contents: a preface in prose, Mathnawy divided into eight chapters باب ۱ توحید ۲ صفت مسلماني ۳ صفت عشق

۴ صبروشکر ۵ ترک‌دنیا ۶ دانستن‌قدرعمر ۷ مذمت دنیا ۸ قضا و قدر

ای صفات تو صفای دل ما ز آب عشق تو مخمر گل ما .Bg

Móty Maḥall, copied in 1075.

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(282) دیوان عمادي (P.)

Dywán of 'imad aldyn '*imády*, the panegyrist of 'imád aldyn Daylamy, who, if he is identical with the 'imád aldawlah mentioned in the Shyráz-namáh, died in 333. It is said that 'imády was born at Ghaznah, and therefore he is called Ghaznawy, and he resided at Shahryár not far from Ráy, and he has therefore also the patronymic of Shahryáry. Some authors however maintain that 'imády Ghaznawy and 'imady Shahryáry were two distinct poets, the former of whom flourished at the time of Maḥmúd, and the latter under the Seljúqians. If the distinction be founded, this Dywán must be ascribed to 'imády Ghaznawy, because the verses quoted by 'awfy of that poet are found in it. This question has been discussed at some length by the author of the Haft Iqlym, Khoshgú and Taqyy Káshy; the latter places the death of 'imády Shahryáry in 573. This Dywán consists of Qaçydahs or panegyrics.

سبحان خالقي که بیاراست از دو حرف
این هفت قبه را که به شش روز بر کشید

Móty Maḥall, 108 pp. 14 lines, another copy has 40 pp. of 44 bayts.

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(283) دیوان امامي (P.)

The Dywán of Abú 'abd Allah Moḥammad (or Abú Moḥammad 'abd Allah) b. Abú Bakr 'othmán *Imámy*.

He was of Herát, but spent the greater part of his life in Kirmán and Ispahán. He possessed much learning, and was a contemporary of Sa'dy, whom in the opinion of some critics, he surpassed in the Qaçydah. He died in 686 or 674.

The poems are not alphabetically arranged, in this Dywán. It contains Qaçydahs, Ghazals, and at the end 15 pp. of Rubá'ys. Bg.

در جهان جان بعون مبدع اشیا

As. Soc. No. 413, 4to. about 200 pp. of 12 verses, a splendid copy.

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(284) ديوان عراقي (P.)

The Dywán of the Çúfy poet Fakhr aldyn Ibráhym b. Shahryár *'iráqy* of Hamadán. In his early years he learned the whole Qorán by heart, and when he was seventeen years of age he became a pupil of the celebrated Çúfy Shiháb aldyn Sohrawardy. He repented so much a hasty answer, which he had given to his spiritual guide, that he turned a wandering qalandar and went to India. At Multán he met Bahâ aldyn Zakariyá who gave him his daughter in marriage, and who on his death-bed declared him as his successor and as the spiritual guide of his flock. In India he composed some very beautiful elegies expressive of his love for his native country. After twenty-five years' residence in India, being obliged to give way to the jealousy of some of the followers of Bahâ aldyn, he performed the pilgrimage to Makkah and went thence to Aleppo and Rúm (Iconium?) where he met Çadr aldyn Mo*h*ammad Qunyawy, and he studied the Foçúç of Ibn 'araby with him. Whilst he read this book he composed a work called *Lam'át* لمعات (sparks or inspirations). He

was given, even more than other Persian poets, to the disgusting crimes of which they boast in their compositions. He died in 686 or 688: Dawlat-sháh places his death in 709.

Contents: Qaçydahs and Ghazals not alphabetically arranged, 230 pp. 14 bayts, and a few Rubá'ys and Fards.

Beginning ببزم عشق جانبازان اگر جویای جاناي

As. Soc. No. 1132, a fine old copy, also No. 820, this copy seems to be much fuller, but it is badly written.

Beginning راه بار یکست و شب تاریک و مرکب لنگ و پیر

In the Tópkhánah is a MS. 80 pp. of 18 bayts, bearing the title of عشق نامه by "'iráqy who is known by the name of Fakhr aldyn." It contains a Mathnawy and some Ghazals.

Bg. هر که جان دارد و روان دارد واجب است شکر انکه جان دارد

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(285) کار نامه تصنیف عرفان (P.)

The Exploits of 'alyy Mardán Sháh, the Amyr al-omarâ of Sháhjahán, by Mo*h*ammad Ridhá b. Mo*h*ammad Ján *'irfán* of Khorásán.

After a short preface in prose, the poem begins:

بنام خدای که شد نامها زاغاز او ختم انجامها

Tópkhánah, 350 pp. of 30 bayts. In the Móty Ma*h*all is a copy (possibly an autograph) of the Dywán of 'irfán, it is however, not certain whether he is identical with the author of the above Mathnawy, it is more likely that he is identical with 'abd Allah 'irfán see p. 113 *suprà*. The Dywán contains Qaçydahs 42 pp. of 17 lines; Ghazals 156 pp. 13 lines; Rubá'ys 14 pp. Beninning of Qaçydahs:

من ان نیم که دهم دل بجلوه زیبا

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(286) دیوان عشقي (P.)

The Dywán of Shaykh Mo*h*ammad Wajyh *'ishqy*, a son of Gholám *H*osayn *Mojrim* of Patna. He was for

ten years Ta*h*syldár under the English government at Kharwar, subsequently he came to Dacca: he was still alive in 1224, but his eye-sight was much impaired (*Nastare ishq* and *suprà* p. 183.)

Contents: Ghazals, Rubá'ys and a short Mathnawy. دمي كه پيكرخوب تو آفريد خدا چه آفرين كه نه بر آفرين شنيد خدا

Collection of Mawlawy Mo*h*ammad Wajyh, 80 pp. of 13 bayts, this book contains merely extracts from the Kullyyát of this poet.

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(287) ديوان عشقي (P.)

The Dywán of 'ishqy. It contains 216 pp. 9 bayts and 27 Rubá'ys. Beginning ای تازه زگلزار جمالت چمن ما وز خندهٔ شيرين تو شيرين دهن ما

As. Soc. No. 705, at the end, under the head خاتمه "conclusion" are five verses, from which we learn that the Dywán was completed in the 24th year of Mo*h*ammad Sháh (A. H. 1154); this may be the year in which the author collected his poems, but in the last of these verses we are told that Shaykh Burhán is the copyist, and therefore it may also be the date of the copy. In the Tópkhánah is a Dywán of Sháh Abú-l-Barakat 'ishqy, containing Ghazals, 50 pp. 14 bayts, the initial verse of it is not found in the Dywán of the As. Soc. it runs: بيا اي دل بكن در وصف ان مهر و رسايلها

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(288) ديوان عشرت (P.)

The Dywán of Myrzá 'alyy Ridhá *'ishrat*, who collected his poems into a Dywán, under Mo*h*ammad Sháh in 1160, and died shortly after.

Contents: Ghazals 266 pp. of 12 lines; Qaçydahs in praise of Shujá' aldawlah 37 pp. Beginning گل برگ كند رنگ ثناى تو زبان را حمد تو بهار است گلستان بيانرا

A Sáqiy-námah. Beginning

زحمد خدا تا شوم تر دماغ کشایم لب خویشتن چون ایاغ

Móty Maḥall and Tópkhánah, the latter copy does not contain the Sáqiy-námah.

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(289) قصائد عبد الواسع جبلي (P.)

The Qaçydahs of 'abd al-Wási' b. 'abd al-*H*ámiy ('abd al-Jámi'?) ***Jabaly*** Sulṭány. He was born in the mountains of Ghurjastán; hence his takhalluç, which means mountaineer; and he was descended from a family of Sayyids. According to the general opinion his early education was much neglected. Some of his biographers however contend that he could not have attained to such excellency in poetry if this had been the case, and they are of opinion that he has received a good education. From his native mountains he came to Herát, where he applied himself to study and thence he proceeded to Ghaznah. He found a patron in Bahrám Sháh, who succeeded to the throne of Ghaznah in 512 and died 543. This is the same prince to whom Sanáyiy dedicated his *H*adyqah and for whom *H*amyd aldyn Naçyr Allah, a pupil of Abú-l-Maḥámid Ghaznawy translated the Kalylah wa Damnah from Arabic into Persian. When Sulṭán Sinjar took Ghaznyn Jabaly composed poems in his praise and was fourteen years in his service. He died in 555 or 543. Taqyy Káshy has seen 6000 verses of Jabaly, Wálih says that he left about 8000 verses of which he had seen 1000. His poetry is difficult to understand, and therefore considered very beautiful ('awfy 10, 3; Dawlat-sháh 2, 2; Taqyy Káshy No. 17; Shyr Khán Lódy p. 37; Ouseley, *Biogr. Not. of Pers. poets* p. 108).

His Qaçydahs are not alphabetically arranged, and begin—

که دارد چونتو معشوق نگار و چابك و دلبر
بنفشه زلف لاله روی نرگس چشم نسرین بر

As. Soc. No. 73, about 360 pp. of 15 bayts, copied in 1243.

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(290) مثنوي جعفر (P.)

A Mathnawy by Ja'far, who was a soldier by profession, he composed it in 1065 and dedicated it to Sháhjahán.

Beginning بنام خدا ابتدا کرده ام خدا را بخود رهنما کرده ام

As. Soc. No. 929, 64 pp. of 13 bayts.

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(291) چار درویش تصنیف جافي (P.)

The Story of the four Darwyshes by Myr Abú-l-*H*asan Khán *Jáfiy*, (*Kháfiy ?*) Beginning

بنام یزدان که مورث کام است بر زبانم همیشه این نام است

Tópkhánah, 120 pp. of 10 bayts, a beautiful copy written in 1192, probably for the author. It has the following postscript: یك قصه چار درویش تصنیف میر صاحب میرابوالحسن خان متخلص بجافي ۱۳ ربیع الثاني سنه ۱۹ جلوس شاه عالم سنه ۱۱۹۲

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(292) قصائد جگت نراین (P.)

Qaçydahs of Jagat Naráyan, in praise of Açaf aldawlah, who died in 1212. Beginning

خالق جان و دل تن سر خدا مالك ملك و ملك افسر خدا

Móty Mahall, 150 pp. 15 bayts.

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(293) ديوان جلالي (P.)

The Dywán of Sayyide 'álam Mo*h*ammad *Jalál*, or *Jaláły*. *H*e informs us in a Qi*t*'ah that he was a native of A*h*madábád and that his father and spiritual guide was Myr Sayyid Jalál b. *H*asan, a descendant and follower of Sháhe 'álam *H*abyb, his entire spiritual genealogy is recorded in a Qaçydah: he was a disciple of his father, who was a disciple of Sayyid Khán 'abd al Ghafúr, Sayyid A*h*mad, Sayyid Mo*h*ammad Rájú, Mo*h*ammad Sháhe 'álam, Sayyid Burhán who settled in Gujrát, Náçir aldyn Mo*h*ammady, Jalál aldyn A*h*mad, Makhdúm A*h*rár, Sayyid Kabyr aldyn A*h*mad, 'alyy and Jalál who settled in India, Mo*h*ammad and Ja'far, Sayyid Ma*h*múd, A*h*mad, Sayyid 'abd Allah, 'alyy, Ja'far, Naqyy, Taqyy, Imám Ridhá.

Contents: Qaçydahs 7 pp. of 14 bayts; Ghazals 94 pp.; Rubá'ys 23 pp. Beginning of Ghazals—

الا اي مست ناز از حد مبر بی اعتدالي را

As. Soc. No. 531, a fine copy.

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(294) مدح محمد شاه تصنيف عبد الجليل (P.)

A Mathnawy by 'abd al-Jalyl in praise of Mo*h*ammad Sháh—succeeded in 1131—in which he describes the fireworks and other festivities of the emperor.

Bg. بهاري كرد كل عالم چمن شد شكفتن عام در هر انجمن شد

Tópkhánah, 25 pp. 25 bayts.

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(295) ديوان جمال الدين (P.)

The Dywán of Jamál aldyn Mo*h*ammad of Ispahán, a son of 'abd al-Razzáq and the father of the poet Kamál

aldyn. He flourished under the Çáyid dynasty and most of his Qaçydahs are encomiums on them. He died at Ispahán in 588 (Taqyy Káshy No. 29; Dawlat-sháh, 3, 3).

It consists of Qaçydahs alphabetically arranged.

Bg. دگرباره چه صنعت کرد با ما سپهر سرکش و فرتوت رعنا

Móty Mahall, 66 pp. 44 bayts.

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(296) بیان حقایق احوال سید المرسلین (P.)

Explanation of the verities of the history of the prophet by Fadhl Allah *Jamály* of Dilly. He was a pupil of the Shaykh Samá Allah who, according to 'abd al-*H*aqq, died in 901, at an advanced age. Jamály was a great traveller, he made the acquaintance of Jámy (who died in 898) at Herát and wrote an account of his own travels سفر نامه. He was deeply versed in Çúfism and is considered as a saint. His tomb, a very elegant little building of white marble, is a short distance S. E. of the Kotob minár, eleven miles from Dilly. The Jamály mentioned in p. 48 *suprà* either is not identical with the author of this book or the date of his demise must be incorrect, as will appear by comparing the above dates. The author of the *A'thár alçanádyd*, p. 165, places the death of the author of this work in 922, and says that خسرو هند is a chronogram for it but this gives 925.

The book is divided into several parts, and each part has a separate title. The first is entitled مصباح الارواح, and the seventh and last part شرح الواصلین و سم الغافلین وشهد المرضیین وسیف للجاهلین. The date of the composition of the first part, 868, is contained in the following line:

هشت سال و شصت سال و هشتصد رفته بد از هجرت شاه رسل

The work contains a mystical view of the life of Mo*h*ammad. The author usually gives one or two traditions with a Persian translation, and some explanations in prose, and then follow his illustrations which are chiefly legends in verses. The first part begins:

اي طالب انوار اسرار معاني و جويای تجليات ظاهر

The Shar*h* alwáçilyn begins—

نام بسم الله الرحمن الرحيم می سزايد بر صراط مستقيم

As. Soc. first part, No. 632 about 400 pp. of 15 bayts, a splendid copy, at the end are Rubá'ys, &c. about 60 pp. Shar*h* al-wáçilyn, As. Soc. No. 1285, written in the same hand, but in a different shape, about 400 pp. of 15 lines, it ends with the words تم الكتاب المسمى بشرح الواصلين و باتمامه تم الاقسام السبعة الموعود من الكتاب الوارد في بيان حقائق احوال المصطفى صلعم. After this follows a short Mathnawy, 27 pp. which has the title of مهر القلوب and probably belongs to the work. Beginning مي كشد هر روز تيغ آفتاب.

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(297) كليات جامي (P.)

Complete minor poems of Núr aldyn 'abd al-Ra*h*mán *Jámy*. He was born at Jám in 817, and died in 898. For a full account of his life I refer to Rosenzweig's *Biographische Notizen über Mewlana Abdurrahman Dschamí*, Vienna, 1840. Taqyy Káshy gives the following list of his works, many of which will be described in their places. The readings between parentheses are taken from Iláhy.

شواهد النبوة * نفحات الانس * نقدالنصوص * رساله طريق صوفيان (بطريق خواجگان) * اشعة اللمعات * شرح فصوص الحكم * لوامع * شرح قصيده ابن فارض * شرح رباعيات * شرح بيتين از مثنوي مولوي * لوايح * شرح بيت خسرو دهلوي * شرح حديث ابي ذر عقيلي * سخدان خواجه پارسا * ترجمه چهل حديث * مناقب حضرت مولوي * مناقب خواجه عبدالله انصاري * رساله تحقيق مذهب صوفي و متكلم و حكيم * رساله في تحقيق الوجود * رساله سوال و جواب هندوستان *

رسالهٔ لا اله الا الله • رسالهٔ مناسك الحج (رساله منظومه نرجح) • هفت اورنگ مشتمل بر هفت كتاب اول سلسلة الذهب ثاني سلامان و ابسال ثالث تحفة الاحرار رابع سبحة الابرار خامس يوسف و زليخا سادس ليلي و مجنون سابع خرد نامهٔ اسكندري • ديوان اول و ديوان ثاني و ديوان ثالث • بهارستان • رسالهٔ كبير در معما رسالهٔ متوسط رساله صغير• رسالهٔ منظومه واصغر در معما • رسالهٔ عروض • رسالهٔ قافيه • رساله موسيقي• رسالهٔ منشات • فوايد الضيأية في شرح الكافية • شرح بعضي از مفتاح الغيب منظوم و منثور •

Iláhy adds to this list: • رسالهٔ صرف ومنطق • تفسير ناتمام رساله عروه • حلية الحلل • شرح قصيدهٔ بردة منظوم. On the حلية الحلل see *Hájy* Khal. No. 4,614, and Dorn's *Cat. des. MSS. de la Bibl. Imp. de St. Pétersb.* p. 372, it contains logogriphs extracted from the حلل المطرز of Sharaf aldyn 'alyy Yazdy who died in 850.

Von Rosenzweig and Dorn, *loco cit.* give us very valuable details regarding the above works, and the former author mentions in addition ارشادية (see *Hájy* Khalyfah, No. 567,) تجنيس اللغات and تاريخ هرات.

Contents: the minor poems of Jámy are divided into three Dywáns, each of which has a separate title:

1. فاتحة الشباب "Beginning of Youth;" it contains Qaçydahs 90 pp. of 19 bayts; Ghazals 276 pp.; and about 170 Rubá'ys and a few Tarjy'bands.

Beginning بسم الله الرحمن الرحيم اعظم اسما عليم حكيم

2. وسطة العقد "The Centre of the Necklace." This Dywán contains 10,000 bayts, and the author collected it in 884, when he was going on for seventy.

Beginning درين صحيفه چو اغاز كردم املارا

3. خاتمة الحيوة "Conclusion of Life." This Dywán fills 134 pp. of 19 lines; at the end are a few Rubá'ys. Jámy made the fair copy of it in 896.

Beginning آنكه تسبيح حصا بر صدق او امد گواه

Two or three very beautiful copies of these Dywáns are in the Móty Mahall: every Dywán has a short preface in prose.

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(298) هفت اورنگ جامي (P.)

The Constellation of the two Bears. This is the name of seven Mathnawies of Jámy, each Mathnawy has a separate name: and the last five of them together have also the title of خمسهٔ جامي, they are—

1. سلسلة الذهب *Catena aurea*, it is in the same measure as the *H*adyqah of Sanáy, the Haft Paykar of Nitzámy, and the Jáme Jam of Aw*h*ady, viz. : فاعلاتن مفاعلن فعلن. This poem is divided into three books. The first book fills 106 pp. of 38 bayts, making upwards of 4000 lines, but the chapter-heads, which are long and numerous, must be deducted.

Beginning لله الحمد قبل كل كلام بصفات الجلال والاكرام

The second book has 28 pp. 38 bayts.

Bg. بشنو ای گوش بر فسانه عشق از صریر قلم ترانه عشق

Third book, 80 pp. of 38 lines.

Bg. حمد ایزد نه کار تست ایدل هرچه کار تو بار تست ایدل

2. سلامان و ابسال. The Adventures of Salámán and Absál 34 pp. 38 bayts, it is in the same measure as the Man*t*iq al*t*ayr of 'at*t*ár, and the Mathnawy of Jalál aldyn Rúmy, viz.: فاعلاتن فاعلاتن فاعلات.

Bg. ای بیادت تازه جان عاشقان زاب لطفت تر زبان عاشقان

Edited by F. Falconer, London, 1850. MS. copies are not frequent.

3. تحفة الاحرار. Present to the Free, 36 pp. of 50 bayts, It is in the measure of the Makhzan alasrár of Nitzámy, viz. مفتعلن مفتعلن فاعلات. It is divided into 12 cantos مقاله and it was composed in 886.

Beginning بسم الله الرحمن الرحيم هست صلای سرخوان کريم

Published by F. Falconer, London, 1848; MS. As. Soc. No. 1412, a fine copy written in 981.

4. سبحة الابرار The Rosary of the Righteous, 63 pp. of 50 bayts. It is in the measure of the Noh Sipehr of Myr Khosraw, viz. فاعلاتن فعلاتن فعلن and is divided into three cantos عقد. In some copies is a short preface. Beginning

ابتداء بسم الله الرحمن الرحيم المتوالي الاحسان

Printed at Calcutta, 1811, 4to.; Lithographed at Calcutta 1818, 4to. Edited by F. Falconer, London, 1849.

5. يوسف و زليخا The Loves of Yúsof and Zalykhá, 86 pp. 50 bayts. It is in the measure of Nitzámy's Khosraw Shyryn, viz.: مفاعيلن مفاعيلن فعولن.

Bg. الهي غنچهٔ اميد بکشای گلی از روضهٔ جاويد بنمای

Printed at Vienna, with a German translation by Von Rosenzweig, 1824; Calcutta, 1809, 1244, 1265; Lithographed Calcutta, 1818, 4to.; Lithographed Lucnow, edited by Qudrat A*h*mad and Qabúl A*h*mad with useful notes, 1262. I have a MS. copy which was written by Myr 'imád (on whom see p. 89 *suprà*) in 1007, it is one of the most correct and beautiful Persian MSS. in existence. It is a school-book in India and therefore MS. copies are innumerable.

A commentary on Yúsof ú Zalykhá has been written by 'abd al-Wási' of Hánsy. Tópkhánah 220 pp. 13 lines. Beginning محبوبترين مقالات شرح قصهٔ ستايش

Mo*h*ammad Sájid Qádiry a son of Faydh Mo*h*ammad of Jhanjánah wrote in 1157, glosses on the margin of this poem, and they were subsequently at his request copied out by Mo*h*ammad Sháh, who added after his death a preface and made a separate work of it under the title of شرح عجيب which comprises the text and has been printed at Calcutta in 1240 and 1264, 4to. 241 pp.

Beginning زهی قادر مطلق بيچون که از قدرتش صحفه

6. ليلي مجنون The Story of the two Bedouin Lovers Laylà and Majnún; this story has first been handled by Arabic poets. It is in the metre of the To*h*fat al'irá-

qayn, viz, مفعول مفاعلن فعولن. The poet informs us that he completed the poem in 889, and that it has 3860 verses. Beginning

کوتاهي اين بلند بنياد در هشتصد و نه فتاد هشتاد
ور تو بشماران برى دست باشد سه هزار و هشتصد و شست

Beginning (or ای خاک تو تاج سربلندي (سر بلندان

Translated into French by Chézy, Paris, 1808, and into German by Hartmann, Leipz., 1808. (See Zenker's *Bibl. Orient.*)

7. خرد نامه سکندري The Wisdom Book of Alexander 55 pp. 50 bayts. It is in the measure of the Firáq-námah of Salmán, and of the Sikandar-námah, Sháh-námah and Bóstán, viz.: فعولن فعولن فعولن فعول.

الهي کمال الهي تراست جمال جهان بادشاهي تراست Bg.

A beautiful copy of these seven poems is in the Móty Mahall, it was written in 955, there is also a copy of the Khamsah in the same collection which was written in 921. In the As. Soc. Nos. 381 and 208, are two very fine copies of all the seven poems, the former was written by Jamál aldyn. In complete copies, each poem has a short preface in prose. Zenker in his *Bibliotheca Orient.* Leipz. 1846, p. 55, says that the کليات جامي or "œuvres complêtes de Djami" have been printed at Calcutta, 1811, in one 4to. volume. He quotes the postscript, from which it appears that the book which he alludes to is the Roq'áte Jámy to be mentioned hereafter.

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(299) فتوح الحرمين (P.)

Conquest of the two Holy Cities, Makkah and Madynah, a poem in which these two holy places and the ceremonies of the pilgrimage are described by Jámy. His name occurs in the following verse:

گر بودت از سخن من ملال نوش کن از عارف جام اين مقال
اى همه کس را بدرت التجا کعبه دل راز تو نورو صفا Bg.

Móty Mahall, 98 pp. of 15 bayts, beautifully written in 983; As. Soc. Nos. 463, 659, 788, 985. Some copies begin اي دوجهان غرقهٔ آلاي تو

(300) شرح رباعیات (P.)

Theosophistic Tetrastiches with a commentary thereon and a short preface in prose by Jámy. Beginning of preface حمد الاله هو بالحمد حقیق Specimen:

واجب که وجود بخش نوو کهن است تصویر وجود بخشش قول کن است
گویم سخن نغز که مغز سخن است هستي است که هم هستي وهم هست کن است

Móty Mahall, 62 pp. 17 lines, a fine copy, at the end are added some sayings of Jámy's Pyr, Sa'd aldyn Káshghary; As. Soc. No. 828, 44 pp. 9 lines.

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(301) دستور عشق (P.)

Dastoor-i-ishk, or the Loves of Sussee and Panoon, a Persian poem by Lallah Jentperkass, Calcutta, 1812, 8vo. I have never had an opportunity of seeing this book.

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(302) لطیفه شوق تصنیف جنوني (P.)

Desirable Amusement, by Jonúny, dedicated to Awrangzéb. The names of the poet and of the emperor occur in this verse.

گر جنوني نکردی این تحریر که نوشتی زمدح عالمگیر

In the conclusion he informs us that he composed the poem in 1100, and that it contains upwards of 6016 verses. It consists of anecdotes which are headed لطیفه Beginning بلبل بوستان دانای مي سراید چنین زگو یای

As. Soc. No. 346, 392 pp. 17 bayts, copied in 1123.

(303) كليات جويا (P.)

Complete poetical works of Myrzá Dáráb Bég *Júyá*. He was by origin a Persian but was born in Kashmyr. He died in 1118, the chronogram on his death is سخن پرنور Árzú says that most poets of Kashmyr who flourished in the commencement of the 12th century were pupils of Júyá, as for instance Mollá Sá*ti*'y.

Contents: a short preface in prose; Qaçydahs in praise of God and the Imáms, &c. 180 pp. 11 bayts.

Beginning مراچه حد ثنا لااله الا الله كجا من و تو كجا لااله الا الله

Ghazals about 500 pp. 10 bayts. Bg.

الهي رهنما سوى خود اين گمراه غافل را

Rubá'ys 38 pp. 8 bayts; and short Mathnawies, one in praise of Kashmyr.

Beginning بسم الله الرحمن الرحيم راه نمائنده اميد و بيم

Móty Ma*h*all, copied in 1128; Tópkhánah.

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(304) ديوان كليم (P.)

The Dywán of Abú *T*álib *Kalym* of Hamadán, the principal court poet ملك الشعراء and panegyrist of Sháh-jahán. He died in 1061, (see pp. 90, 128, 113, 151, 116 *suprà*).

Contents: Qaçydahs in praise of God, Sháh-jahán, &c. 236 pp. 17 bayts.

Beginning شوق هركس را كه در راه طلب سر ميدهد

Ghazals, 329 pp.; Rubá'ys 17 pp. Beginning

بدل كردم بمستي عاقبت زهد ريائي را

Móty Ma*h*all, several copies, one written in 1093; As. Soc. Nos. 600 and 1079, containing merely the Ghazals; *ibidem* 1442, containing his Qaçydahs as well as the Ghazals.

(305) شاهنشاه نامه کلیم (P.)

The Imperial Book, by *Kalym*, being an epic poem on the exploits of Sháh-jahán.

Bg. بنام خدائیکه از شوق جود در عالم عطا کرد و سایل نبود

Móty Mahall, 710 pp. of 21 bayts.

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(306) دیوان کمال اسمعیل اصبهانی (P.)

The Dywán of Kamál aldyn Ismá'yl of Ispahán, a son of Jamál (see p. 445 *suprà*) whom he surpassed. He was like his father a panegyrist of the Çá'id family and owing to the novelty of ideas he is called Khalláq alma'ániy. He also occupied himself with Çúfism, and Shiháb aldyn 'omar Sohrawardy was his spiritual guide. He was tortured to death by the Moghols who expected to find hidden property in his house on the 2d Jumádà I. 635 (some say 638) and left a Dywán of about 16,000 verses.

Contents: Panegyrics in praise of his patrons, Dhiyá aldyn Ahmad Abú Bakr, Shiháb aldyn, Fakhr b. Nitzám aldyn, &c. and a few Rubá'ys.

Beginning ای جلال تو بیانها را زبان انداخته

Móty Mahall, 260 pp. 17 lines; my own collection 748 pp. 16 bayts, an old and correct copy.

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(307) دیوان کمال خجندی (P.)

The Dywán of Kamál aldyn Khojandy. He devoted his whole life to ascetic exercises, and is therefore considered a saint. When a young man he made the pilgrimage to Makkah, and on his return he remained at

Tabryz. When that city was taken by Yuqtamish Khán he was carried away as a prisoner into the desert of Qipcháq, but after four years he effected his escape and returned to Tabryz, Sulṭán *H*osayn a son of Oways received him with great respect and built a Khánqáh for him. He died during the reign of Sulṭán Myrán-sháh who was a great admirer and patron of his, in A. H. 803: some say he died in 792 and others in 808. Kamál was a contemporary of *H*áfitz, and they possessed each other's esteem, but were not personally acquainted with each other. In reference to the elder Kamál he has the following rubá'y.

دو کمال اند در جهان مشهور یکی از اصفهان دگر ز خجند
این یکی در غزل عدیم مثال وآن دگر در قصیده بے مانند

The author of the Kholáçah has seen about 10,000 verses of Kamál Khojandy (Ouseley, *Pers. poets*, p. 192; Bland, *A Cent. of Ghazals*).

Contents: A Qaçydah, then Ghazals, most of which consist like those of Salmán of eight verses, they are not alphabetically arranged, 404 pp. of 11 bayts; Rubá'ys, Qiṭ'ahs, &c. 25 pp. 19 bayts.

Beginning of Qaçydahs افتتاح سخن آن به که کند اهل کمال
Bg. of Ghazals از تو یکساعت جدای خوش نمی آید مرا

Farah-baksh, a splendid copy; also several copies in the Móty Mahall; As. Soc. Nos. 448, 573.

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(308) چراغ نامه تصنیف کامل (P.)

The Lamp Book by Kámil. It consists of Ghazals all of which rhyme in chirágh, and the first letter of every verse of the first Ghazal is alif, of the second b &c.

Bg. از شب زلف او بهار چراغ وز گل روی او نگار چراغ

Lithographed at Lucnow, on the margin of the Qáf-námah, see p. 312 *suprà*.

(309) حربه حيدري تصنيف كرم (P.)

The History of 'alyy and his son *H*osayn, in verses by Karam, who composed it in 1135 (see p. 128 *suprà*).

Bg. ثنای که مستان کنند ابتدا بنام خدائیست جل و علا

Fara*h*-bakhsh, about 300 pp. of 50 bayts; As. Soc. No. 680, 788 pp. 18 bayts.

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(310) رباعيات كريم (P.)

The Rubá'ys of Karym. After the Rubá'ys follow Qaçydahs with a short introduction in prose, from which we learn that the name of the poet was Myr Mo*h*ammad Kátzim that he was a son of Fikr, and that he flourished under Qo*t*obsháh of the Deccan.

Contents: a short preface; Rubá'ys alphabetically arranged 440 pp. of 14 bayts: Qaçydahs 28 pp. Bg.

هر مصرعه دیباچه مستانه من رمزیست ز راز دل دیوانه من
دیباچه کریم بر رباعیانم کنجیست که باشد ان بویرانه من

Móty Ma*h*all, a good copy.

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(311) مجموعهٔ راز تصنيف كشفي (P.)

Collection of Mysteries, by Mo*h*ammad Çáli*h* ***Kashfy***, composed in 1030.

Beginning ای دوست بعاشقان شیدا بنماي جمال عالم آرا

Lithographed Lucnow, Masy*h*áy press, s. a. 21 pp. on the margin of this edition is a Mathnawy by Akbar which has the title نهید و اختر and begins: بنام انکه نے را ناله اموخت

In the Móty Ma*h*all is a copy of the Qaçydahs of Kashfy, 175 pp. 12 lines, they are chiefly in praise of the Imáms, I am not certain whether the Mathnawy and Qaçydahs are by the same poet.

Beginning ان کلبن باغ وفا ان سرو بستان صفا

(312) هفت بند ملا كاشي (P.)

A poem in praise of 'alyy, in seven stanzas, by Mollá Kamál aldyn *H*asan (Wálih writes Mo*h*sin) ***Káshy.*** He was born and brought up at Ámol but his family was of Káshán, and he therefore adopted the takhalluç of Káshy. He was a man of considerable learning and very religious, and all his poems—Taqyy Káshy has seen 6000 verses—are in praise of 'alyy and the Imáms. He died young about the year 720 (Dawlat-sháh 5, 10; Taqyy Káshy No. 63). Beginning

السلام ای سایه ات خورشید رب‌العالمین

Fara*h*-baksh, 80 pp. with a commentary which has the title of معدن الرضا and begins کلامی که مطلع و مقطعش بحلیه مبانی, there is only one line of text on each page. Another commentary has the title of اعجاز اسدي, the author is Mo*h*ammad 'alyy b. Mo*h*ammad Çadiq *H*osayny Nayshápúry, and it is dedicated to the Nawáb Shujá' aldawlah Mo*h*ammad Khán Asad-jang (hence the title), it contains besides an explanation of the poem, the traditions to which allusion is made or supposed to be made in it, and fills 560 pp. of 19 lines. The date of the MS. is 1149. Beginning

الحمدلله الذي خلق الانسان لعبادته واصطفاه على ما سواه

Under Ghaziy aldyn *H*aydar d. 1242, a commentary on this poem was written (182 pp. 7 lines) of which there is a copy in the private collection A. It begins الحمدلله العلى والصلوة والسلام‌على سيدالانبياء

The poem has been lithographed, Lucnow, Sulṭány press, s. a. 21 pp. with copious glosses.

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(313) ديوان كاتبي (P.)

The Dywán of Shams aldyn Mo*h*ammad b. 'abd Allah ***Kátiby.*** He was born in a place not far from Tarshyz, but he proceeded early in life to Nayshápúr, and applied himself, under the tuition of Symy, to calligraphy—hence

his takhalluç. When he had attained to celebrity he proceeded to Herát and became a court poet of Baysanghor, but as a Qaçydah rhyming in نرگس which he made "to order" in imitation of one of Kamál Ismáyil did not meet with approbation, he went to Astrábád and eventually to Shirwán. He was favourably received by Amyr-zádah Ibráhym, who bestowed 1000 Dirhams upon him for the first poem which he made in his praise. It rhymes in گل. After having visited Ádzarbáyján, Tabaristán and other provinces to earn his livelihood by composing panegyrics on great men, he turned a religious mendicant and took Çáyin aldyn as his spiritual guide. He diligently studied the Çúfy literature and wrote several mystical poems. He died at Astrábád in 838 or 839. According to Khoshgú he left 30,000 verses, but other authors mention only half of that number, Sir G. Ouseley's copy contains the following works, گلشن ابرار the Rose Garden of the Pure. مجمع البحرين Combination of two Metres (see on this Mathnawy p. 322 *suprà*) سي نامه. Thirty Epistles. ده نامه Decalogue. Other authors add the names of the following works حسن و عشق، ناصر و منصور، بهرام و گل اندام، محب و محبوب، تجنيسات

Contents: Qaçydahs, 112 pp. 14 bayts, in praise of God and the Imáms, Çáyin aldyn, Amyr Tymúr, Myrzá Sháhrokh, Sultán Baysanghor, Padsháh Sayf aldyn and Manuchihr b. Sultán Ibráhym, Amyr Mohammad Mo'yn aldyn. Beginning

ای کل آدم بخمر جان مخمر ساخته خاک ره را کیمیای مهر تو زر ساخته

Ghazals, 192 pp. 13 bayts. Beginning

آفاق پر صدا است زکوه گناه ما کوه گناه چند بود سنگ راه ما

Qit'ahs and Rubá'ys, among them is the following chronogram:

چو شد منوچهر را قتل واقع دلم کرد تاریخش از جان کدای
چو بشنود جان نالها کرد و گفتا منوچهر دارای دوران کجای

After the minor poems follow again Qaçydahs, 60 pp. they are not in praise of princes but of other persons, and this may have been the reason for separating them from the first batch.

A Mathnawy of 58 pp. 15 lines.

Beginning باسم الله الرحمن الرحیم تاج حکومت و کلام قدیم

Another Mathnawy with a preface in prose, 56 pp.

Bg. ای شده از قدرت تو ماء و طین بود دیباچه دنیا و دین

Several smaller Mathnawies, Serápás, &c.

Móty Mahall, good copy, in all 750 pages. My notes do not contain the titles of the two larger Mathnawies. I have a beautiful old MS. containing the Ghazals and Tajnysát of Kátiby, 184 pp. 13 bayts, written in 888 by Mohammad Herawy.

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(314) فرحنامهٔ فاطمه تصنیف کاظم (P.)

The Book of Joy of Fatymah, an epic poem in which the life of the daughter of Mohammad is described by the physician Kátzim, who had the title of Hádziq almulk, and was a son of the Mojtahid (Shy'ah divine) Haydar 'alyy Tostery Najafy. The date of the composition, 1150, is contained in the last verse.

هزار و صد و باز پنجاه بود ز هجرت نه این دولتم رخ نمود

The author informs us in the preface that when he was a young man he compiled a history of the prophets and the Imáms and gave it the title احسن السیر. One day some one mentioned to him the Hamlahë Haydary of Bádzil (see p. 368 *suprà*) and the صولت حیدری by Mohibb 'alyy Khán, this induced him to imitate the example of these two poets, and to write a sacred epos

for which he chose Fátimah as his subject, and in four months he composed seven thousand verses, he placed at the head of his poem about 1400 verses which Mohibb 'alyy had written in praise of Fátimah, and which formed a separate poem.

Bg. of preface زیباترین حدیثی که بلبل ناطقه بیان در گلستان

Beginning of the poem بنام خداوند عرش عظیم

Móty Mahall, 394 pp. of 19 lines.

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(315) قصهٔ کامروپ تصنیف کورا مل (P.)

The Story of Kámrúp, a poem by Chawdhry Kawramal, who died on the 16th May, 1848.

Bg. ای خامه بشو زبان کشای در حمد و ثنای کبریای

Lithographed, Dilly, 1265, 136 pp. of 29 bayts, edited by Kály Ráy, Deputy Collector, a son of the author.

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(316) دیوان خالص (P.)

The Dywán of Myrzá Sayyid *H*osayn Imtiyáz Khán *Khálic*, who was killed in India, in 1122 (see pp. 141, 111, 121, 150 *suprà*).

Contents: After a short preface in prose, which is wanting in some copies, Ghazals, 308 pp. of 13 bayts; Rubá'ys, 16 pp. of 10 bayts. Beginning

بسم الله عنوانها چنان دارند شوق وصل (see p. 345 *suprà*).

A Mathnawy, 8 pp. 15 lines, and Qaçydahs, 82 pp. 15 bayts. Beginning

دم صبحی که موج از نور میزد نم خجلت بروی طور میزد

Móty Mahall, a splendid copy; my own collection, a good copy.

There is another Dywán of Kháliç in the Móty Mahall which contains a chronogram for 1081, and which he seems to have written before he came to India. Chronogram:

تاریخ فتور استراباد لعنت با نوشه لعین باد

It contains Ghazals and some Mathnawies, the longest of which has the title گلستان خیال. The Dywán has in all 242 pp. of 11 bayts. Beginning of Ghazals: اي زنم فیض تو تازه دل و جان ما.

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(317) دیوان خاموش (P.)

The Dywán of Ráy Çáhib Rám *Khámósh*, who died previous to 1229 (see p. 167 *suprà*).

Bg. ای برتر ازانکه گوید ادراک وصف تو زعلم و عقل ما پاک

As. Soc. No. 553. Collection of Mawl. Mohammad Wajyh, Ghazals, 405 pp. Rubá'ys, &c. 65 pp. Beginning of this copy

اگر یاري نماید در ره اوهمت دلها باهي میتوان چون برق کردن قطع منزلها

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(318) دیوان قصائد خاقاني (P.)

Dywán or collection of Qaçydahs of Afdhal aldyn Ibráhym *Kháqány* (according to the commentator, his name was 'othmán and not Ibráhym). He was a son of 'alyy and a native of Shirwán. His verses were first corrected by Nitzám aldyn Abú-l'olà, who gave him his daughter in marriage, and introduced him at the court of Manúchihr the sovereign of Shirwán, whose title was Kháqán. In honor of this prince, he changed his former takhalluç *H*aqáyqy into Kháqány. He rose to high dignity and obtained the title of Amyr, noble; but he ill-requited the kindness of his benefactor; he and Abú-l'olà became jealous, and wrote biting satyres against each other. When Kháqány was tired of the life of a courtier he

solicited permission to retire, and when it was refused he fled to Baylaqán, but was arrested by the agents of the Kháqán, brought back to Shirwán and cast into prison. After some months, he was released and went on a pilgrimage to Makkah, on the road he composed his most celebrated poem the To*h*fat al'iráqayn. He died at Tabryz in 582 or in 595, and is buried at Surkháb, and at his side rest the poets Tzahyr Faryáby and Sháhfúr Ashhary Nayshápúry, (Ouseley, *Pers. poets*, p. 157; Hammer *Schöne Redek. Pers.* p. 125: Jámy *Nafa*h. No. 569; Mo*h*ammad 'awfy, fol. 124; Taqyy Káshy, No. 23; Dawlat-sháh 2, 14; *Mirät alkhiyál*, p. 38; *A'tishkadah*, p. 53; *Khizánah 'ámirah*).

His Dywán consists of Qaçydahs, and Qi*t*'ahs, some are mystical, but most of them are panegyrics on the Kháqán, the Átábuk Nuçrat aldyn Qizilarslán, Sul*t*án Ghiyáth aldyn Mo*h*ammad b. Mas'úd b. Malik-sháh, king Sayf aldyn Daráy of Darband, &c. at the end are about 120 Rubá'ys.

Beginning دل من پیر تعلیمست و من طفل زبان دانش

Móty Ma*h*all, five or six good copies, the fullest has 706 pp. of 17 lines; As. Soc. No. 75, this copy contains Ghazals as well as Qaçydahs; As. Soc. Nos. 386, 578, good copies; *Ibidem*, No. 75, containing also Ghazals, Rubá'ys, &c. the poems are alphabetically arranged, which is not the case in other copies.

Beginning عروس عافیت آنگه قبول کرد مرا

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(319) شرح قصاید خاقانی (P.)

A commentary on the Qaçydahs of Kháqány, in which only difficult verses are explained, by Mo*h*ammad b. Dáwúd b. Mo*h*ammad b. Ma*h*múd Shádyábády.

Bg. جواهر زواهر سپاس بے قیاس نثار حضرت صمدیت

Móty Mahall, 592 pp. 17 lines, written in 1062; As. Soc. No. 1282, 996 pp. 9 lines; *Ibidem*, No. 1348.

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(320) فرح افزا (P.)

Increase of Delight, by Qabúl Mohammad, the author of the Haft Qulzum. This book is divided into ten chapters خزانه each of which contains a commentary on a Qaçydah of Kháqány. It is the first of seven volumes of a similar nature which the author has composed, or intended to compose, and to which he gave the title of هفت گنج رفعت.

Farah-bakhsh, 550 pp. 17 lines.

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(321) تحفة العراقين (P.)

Present to the two 'iraqs, or a description of these two countries, a Mathnawy by Kháqány of about 3000 verses.

Beginning بسم الله ابتدا زکلام من الیقین

Some copies have a preface which begins:

خیر ما اعتصم المرء بحباله کلمة التحیر بقصور باله

Copies are frequent. There are several in the Tópkhánah and Móty Mahall, and I have no less than three, the best was written in 1090, 194 pp. 16 bayts; As. Soc. No. 467, Bg. ماییم نظار گان غمناك

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(322) شرح تحفة العراقين (P.)

A commentary on the Tohfat al'iráqayn by Shaykh 'abd alsalám. Beginning

بعد حمد و نعت و بندگي شیخ عبد السلام غفر الله له میفرماید

The first verse commented upon is:

مایيم نظارگان غمناك این حقه سبز و مهره خاك

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(323) دیوان خاشع (P.)

The Dywán of Kháshiy. It consists of Ghazals, at the end are a few Qaçydahs in praise of the Imáms and several chronograms, I copy one of the latter as it fixes the date, 1092, of the poet.

کرد خاشع سال تاریخش رقم منزل محمود و جای عیش اوست

Móty Mahall, about 300 pp. 15 bayts, beginning and end wanting.

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(324) ربا عیات عمر خیام (P.)

The Rubá'ys of 'omar Khayyám of Nayshápúr. He was originally a tent-maker and hence his takhalluç. Among his school fellows were *H*asan Çabbágh, and a youth who subsequently filled the post of Wazyr to Malik-sháh under the title of Nitzám almulk *T*úsy. After he had risen to his high office he invited 'omar to come to court, and when he declined, he allowed him annually the handsome income of 2,022 mithqáls from the Nayshápúr treasury. Baron Hammer-Purgstall *Gesch. d. Schönen Redek. Pers.* p. 80 in his valuable remarks on this poet says, that he was a free-thinker and a great opponent of Çúfism. He died in 517 (Khoshgú I. No 38; *A'tishkadah*, p. 185).

After a short introduction in prose by a later author the Rubá'ys begin:

ای سوخته سوختهٔ سوختني وی که اتش دوزخ از تو افروختني
تاکے گوئي که بر عمر رحمت کن حق را تو کجای رحمت اموختني

Tópkhánah, 34 pp. of 24 bayts; As. Soc. No. 1548.

(325) ديوان خيالي بخاري (P.)

The Dywán of Khiyály of Bokhárá. He was a pupil of Khwájah 'içmat Allah, and though he spent the greater part of his life in his native country, he was two years at Herát in the service of Ulugh Bég, during whose reign, 850—853, he died. Taqyy Káshy has seen about 2000 verses of his; most of his poems are mystical.

Contents: Qaçydahs in praise of God, 10 pp. Bg.
ای حرم عزتت ملکت بے انتہا نقش دو عالم زدہ بر علم کبریا
Ghazals, 110 pp. 13 bayts.
Beginning چرن نے اگرچہ عمری خوش می نواخت ما را
Móty Mahall, an old copy.

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(326) ديوان امير خسرو (P.)

The Dywán of Yamyn aldyn Abú-l-*H*asan, who is known by the name of Myr Khosraw. He is the greatest poet among the Musalmans of India. His father Sayf aldyn Ma*h*múd was one of the chiefs of the tribe of Láchyn, which lives in the Hazárah near Balkh. He came to India, and became one of the nobles (military leaders) of the empire. He settled at Patyálah (Müminábád), where Khosraw was born in 651. He was only nine years of age when he lost his father, who fell in a fight against the idolators. His brother 'izz aldyn 'alyysháh succeeded to the post of his father, and the young Myr Khosraw was educated by his maternal grandfather 'imád almulk, who was a man of great importance, and attained the age of one hundred and thirteen years.

When he was grown up he entered with his friend *H*asan the service of prince Mo*h*ammad Sul*t*án Khán, a

son of Ghiyáth aldyn Balban, who was then governor of Mulṭán, he was the keeper of the Qorân مصحفدار and *H*asan keeper of the inkstand دواتدار. After the death of his patron he came to Dilly, and entered the service of Amyr 'alyy, and subsequently he was admitted to the court of the emperor Jalál aldyn Khiljy. He rose to great importance particularly under Ghiyáth aldyn Toghlaq-sháh whom he accompanied in his march to Bengal, and to whom he dedicated his Toghlaq-námah. Whilst the king was staying at Lokhnawty, the news of the demise of Nitzám aldyn reached the royal camp. Khosraw had been introduced to this saint by his father when only eight years of age, and he became one of his most distinguished disciples and warmest admirers, on hearing of his death he hastened back to Dilly, dressed in deep mourning, gave up the royal service, gave all he had to the poor and took up his abode at the tomb of the saint. He died six months after him in the night, from Thursday to Friday, the 29th of Dzú-lqa'dah, 725. His tomb is close to that of Nitzám aldyn, in one of the most beautiful and interesting spots near Dilly. Dawlat-sháh places his death in 715, as his authority has misled many learned men as Hammer, Garcin de Tassy, Dozy, &c. I give here the chronogram on his death which is engraved over his tomb شکر مقال طوطي ; another chronogram is عديم المثل. The Çúfies celebrate his wedding (death) on the 18th Raby' II. this date is commemorated in the following verse of the *A*dáb alṭálibyn:

ربیع دوم هژده در ابر رفت آن مه
زمانه چون شمار بیست داد پنج هفتصدرا

It is said by *A*dzory *apud* Dawlat-sháh, that Sa'dy, for whom Khosraw entertained the highest respect, came in his

old age to India and thus an opportunity was afforded Khosraw of making his personal acquaintance. He left between four and five hundred thousand verses, in some of them he has the takhalluç of Sulṭány (Firishtah II. p. 754; *Safynat alawliyá* No. 117; Ouseley, Pers. Poets, p. 146).

Khoshgú gives the following details regarding his works: مشهور است که نوح و نه کتاب تصنیف کرده اما آنچه از مثنویات متداول است این تفصیل دارد خمسهٔ که مطلع انوار و لیلي مجنون و خسرو شیرین و هشت بهشت و آئینه سکندري هژده هزار بیت وعشقیه چهار هزار بیت و قران السعدین پنجهزار بیت و نه سپهر چهار هزار بیت و تغلق نامه ناتمام سه هزار بیت و تعداد دیوان غزل وغیره مشخص نیست و در نثر اعجاز خسروي و تاریخ دهلي و خزاین الفتوح و مناقب هند و چند رساله دیگر در علم اسیقا (؟) و موسیقي ورساله خالق باري را هم بدو منسوب دارند که اطفال هندوستانیان بعد شناخت حروف تهجي آنرا میخوانند • و ان بتقریب گفته و انچه در هندي زبان کارستانها کرده هیچ شاعریرا دست نداده چنانکه اشعار مطایبه درمیان شادیها بهندوستان رایج است ولطایف وظرایف آن غازه قبول وشهرت بر رو دارد

Contents: the minor poems are divided into four Dywáns, each of which has a separate title and preface in prose, and contains Qaçydahs, Ghazals, Rubá'ys, &c.

1. تحفة الصغر 144 pp. of 27 lines. Beginning of preface, of which in this copy only the first page is left, حمدیکه ز او زادن تابان زاد زاد وجود بود

2. فرح وسط الحیوة 290 pp. of 27 lines. He says in the preface در دیباچه تحفة الصغر ذکر کرده شده است که بر سر هرشعري درصف ان یك بیت ثبت افتاده است ازان جمله ابیات شعري تمام میخیزد واین خاص وضع منست که دران کتاب مکتوبست وبعد ازین در جمله ابیات سلسله هم ازان باب خواهد بود ... مقصود اینست که چنانکه در تحفة الصغر وضع صفت نو رفته است درین دیوان نیز طریقه غریب و اینده امده است که پیش ازین هیچ مبصري را در نظر نیامده ... مگر افضل الدین خاقاني که در ترجیعات نگاه داشت یک

قافیه در هر خانه وضعی است اما استاد خاقانی نامه شعر را در شارع ابیات راه نداده است وهم در سر شعران نام را عنوان گردانید ولیکن بنده این قدر تصرف زیاده دارد که نامه شعر را در اخر همان شعر در بیتی درج کرده‌است تا ان شعر را بدان نام خوانند

Beginning of preface بفضل الله قد سطرت هذه الصفحات

Beginning of poetry حمد رانم بر زبان لله رب‌العالمین

3. غرة الكمال I have unfortunately lost my notes regarding this part of the Kullyyát. It is in the preface to it that Myr Khosraw states that Khwájah Mas'úd has written a Dywán in the language of India.

4. نقية بقية 176 pp. Beginning of the preface:

حمدیکه نقیه بقیه ان تحریر بر جراید

Beginning of poetry بقیهٔ ایست نقیه زفیض طبع من این

Móty Mahall, a very fine copy.

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(327) خمسهٔ امیر خسرو (P.)

The five Mathnawies of Amyr Khosraw. It is asserted by Khóshgú, in the life of Khwájú, that Khosraw was the first poet who imitated the Khamsah of Nitzámy.

Contents: 1. مطلع الانوار The Rising of the Lights, an allegorical and mystical poem. It was composed in 698 and consists of 3,310 verses and is divided into twenty cantos مقالة.

ور همه بیت آوری اندر شمار سیصد و ده بر شمر و سه هزار

سال که از چرخ کهن گشته بود از پس ششصد نود وهشت بود

صبح که خورشید جنابش نبشت مطلع انوار خطابش نوشت

Beginning خطبه قدس است بملک قدیم بسم‌الله الرحمن الرحیم

2. شیرین و خسرو The Loves of Shyryn and Khosraw, a romantic epos. It was composed in 698, and consists of 4,124 verses:

پس از کاکم چکیده شربت نو که نامش کرده ام شیرین و خسرو

در اغاز رجب فرخ شد این فال زهجرت ششصد و هشت و نود سال
وگرپرسي که بیتش راعدد چیست چهار الف و چهار است وصدو بیست
خداوندا دلم را چشم بکشاي بمعراج یقینم راه بنماي : Bg.

3. لیلي مجنون The Loves of Laylà and Majnún. It was composed in 698, and consists of 2,360 verses.

نامش که زغیب شد مسجل لیلي مجنون بعکس اول
تاریخ زهجرت انچه بگذشت سالش نود است وششصد و هشت
بیتش بشمار راستي هست جمله دو هزار سیصد و شصت
اي داده بدل خزینه راز عقل از تو شده خزینه پرداز : Begins

4. آئینه سکندري Regulations of Alexander, 124 pp. of 38 bayts. Beginning

جهان بادشاها خداي ترا است ازل تا ابد بادشاهي ترا است

5. هشت بهشت The Eight Paradises, or one week's adventures of Bahrám. It was composed in 701, and consists of 3,350 bayts.

همه بیتش بعرض گاه شمار سیصد و پنجه و دو و سه هزار
سال هجرت یکي و هفتصد بود کین بدا برد سر بچرخ کبود

The poet gives the plan of the Khamsah in these verses.

دادي اول بگنبد دوار روشنائي ز مطلع الانوار
کردي انگاه با نشاط تمام شهد شیرین وخسرو اندر جام
باز در عالم خردمندي شور مجنون ولیلي افگندي
پس زبان پر در دري کردي شرح راز سکندري کردي
وین زمان کز جواهر انجم می نگاري صحیفه پنجم
کوش کز خط چنان نویسي جست که فزون آید از چهار نخست
دل نهادم بهمت والا کارم از سینه لولوي لالا
کنم اول بصنفهاي غریب نکتهاي کتاب را ترتیب
گویم افسانهاي طبع فزاي از لب لعبت فسانه سراي
هر یکي را بهشت نام کنم حور و کوثر درو تمام کنم
هفت باشد بهشت و کوثر هفت هشتم ان کاندر و بود هر هفت
پس نویسم بکلك مشك سرشت نام این هشت خانه هشت بهشت
اي کشایندهٔ خزانه جود نقش پیوند کارگاه وجود .Bg

Móty Mahall, several good copies; As. Soc. Nos. 379, 1385; Laylà Majnún has been printed, Calcutta, 1811, lithogr. Cal. 1818.

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(328) قصهٔ خضرخان ودول راني (P.)

The Story of Khidhr Khán and Dawal Rány, a poem by Myr Khosraw, he composed it in 715, and it consists of 4,200 verses. The plot of the poem is taken from the history of India.

وگردانندهٔ پرسد بیت چند است در این نامه که از عشق ارجمند است
بصد خوبي نشاند در دل و جان غم خوبي دول راني خضرخان
چو بر بالا کشد این پردهٔ را کس چهارالف است ودویست این قدربس
سر نامه بنام آن خداوند که دلها را بخوبان داد پیوند Bg.

Móty Mahall, 310 pp. of 15 lines, an old copy; another copy of the same collection is most beautifully written and illustrated with pictures and belonged once to the library of Sháhjahán, it is dated 1010; As. Soc. No. 990, lettered عشیقهٔ امیر خسرو, Khoshgú, see p. 467 *suprà*, calls this poem عشقیه

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(329) قران السعدین تصنیف امیر خسرو (P.)

The Conjunction of the two lucky Planets (Venus and Jupiter) by Amyr Khosraw. It is a historical poem, the heroes are Náçir aldyn and Mo'izz aldyn, but the facts are so much clad in allegories, that the only historical value of the book is, that it offers us a specimen of the singular taste of the age in which it was composed.

Beginning شکر گویم که بتوفیق خداوند جهان

Lithographed at Lucnow, Hasany press, 1261, 8vo. 194 pp. of 21 bayts, with glosses edited by Mawl. Qudrat Allah. In the As. Soc. No. 541, is a beautiful old copy, in which the first two bayts are omitted, it begins نخست حمد خداوند سرایم.

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(330) نور العین شرح قران السعدین (P.)

Light of the Eyes, being a commentary on the Qirân alsa'dayn by Núr al-*H*aqq, a son of the celebrated 'abd al-*H*aqq Dihlawy Bokhâry. The preface is written by some one else. The date of the book is 1084—70=1014.

چشم عیب از میان برون آرید میشود شرح قران السعدین

Bg. of Introduct. شکر هزاران هزار بر حضرت پروردگار خالق اللیل

Bg. of Comm. خطبه کبریا و جلال مر بادشاهي را که بادشاهي

Tópkhánah, 156 pp. 17 lines, much injured. In the same collection is another commentary on the Qirán alsa'dayn by 'abd al-Rasúl Qásim of Garah, which is about forty miles east of Lucnow, it has 146 pp. of 11 lines and begins:

بعد حمد وثناي بے انتهاي صانعي را که چندین هزار مصنوعات

In the As. Soc. No. 598, 82 pp. of 19 lines, is a short commentary which begins منتخب شرح قران السعدین شکر گویم بتوفیق خداوند جهان.

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(331) کلیات خواجو کرماني (P.)

Complete (minor) works of Khwájú Kirmány. He was born on the 20th of Dzú-l*h*ajj, 689. His name was Abú l'a*t*â Kamál aldyn Ma*h*múd b. 'alyy Murshidy. He was of a distinguished family, and spent much of his time in travelling. In one of his journeys he made the acquaintance of the distinguished Çúfy 'alâ aldawlah Samnány, the author of the مفتاح and several other works on mysticism (see p. 81 *supra*) and became his disciple. He remained with him six years in Çúfyábád at Samnán, and devoted himself diligently to the study of mysticism. After that he returned to Kirmán and being unable to find a livelihood, he proceeded first to Ispahán and then to Shyráz where he found a liberal supporter in Abú

Is*h*áq the ruler of that town. In 744 he collected his poems, but continued his literary activity till 745, he says:

شد بتاریخ هفت صد و چل و چار کامد این نقش آذري چو نگار

He died at Shyráz in 745, or according to Azád in 753, and according to Khoshgú (who probably copied incorrectly the blunder of Dawlat-sháh, who places his death in 742) in 762.

Taqyy Káshy says that all his poetical works which he had seen, contained 20,000 verses; Dawlat-sháh says, his Dywán alone comprises 20,000 verses, whereas Khoshgú thinks it contains half of that number. He left five Mathnawies in imitation of the Khamsah of Nitzámy. (H*abyb alsiyar* III. p. 580; Dawlat-sháh 4, 19; Taqyy Káshy 73, see also Erdmann in the Ztschft für d. K. d. Morgl. II. 205).

Contents: Qaçydahs in praise of the Imáms, Sayf aldyn Bákharzy, Amyn aldyn Kázorúny, Sul*t*án Motzaffar Mas'úd Sháh, &c. 42 pp. of 56 bayts; Ghazals not alphabetically arranged, 60 pp. Beginning of Qaçydahs:

ای نهاده خشت زر بر روزن سیمین بام
وی فگنده چین شب در گیسوی مشکین شام

Móty Ma*h*all, a splendid old copy, there is the date 945 at the end, which is probably the year when it was written.

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(332) مثنویات خواجو کرماني (P.)

Mathnawies of Khwájú Kirmány. 1. روضة الانوار The Garden of Light, 34 pp. of 58 bayts, it is divided into twenty cantos مقالة and is in the metre of the Makhzan alasrár.

Beginning بسم الله صمد مفضل زینت الروضة فی الاول

2. هما و همایون The Loves of Humá and Humáyún, 142 pp. of 44 bayts. Beginning

بنام خداوند بالا و پست که از هستیش هست شد هرچه هست

3. کمالنامه The book of Perfection, 44 pp. of 44 bayts, it is an ethical poem, composed in 744.

Beginning بسم من لا اله الا هو

4. گوهر نامه بهائي The Precious Book of Jewels, a Mathnawy of 1,032 verses, mostly in praise of great men. The date 745 when this poem was completed, is twice stated at the end:

چو کردم گوهر افشان نوک خامه گهر نامه نهادم نام نامه

شب آدینه بود و روز برجیس سعود آسمان ناظر بتسدیس

زتیروز مه یک نیم رفته زهجرت ذال و واو و میم رفته

Beginning بنام نام‌بخش نامداران گدای درگه او شهریاران

5. مفاتیح القلوب و مصابیح الغیوب Keys of the Hearts and Torches of Mysteries, 140 pp. of 54 bayts. This Mathnawy is divided into twenty-eight chapters باب. The following are some of the headings: توحید و نعت و مناقب * حقیقه و نصیحة * القسم و ما یقسم به * مدایح اوصاف و تشبیهات * الصباح والرواح * محاربه و مصالحه * معاشرة * مکاتبات ومراسلات * المحبة والوفا *

The poem is preceded by a short preface in Arabic prose which begins:

الحمد لله الذي انزل على عبده الكتاب المبين

6. The Rose and New Year's-Day, a poetical story, 86 pp. of 56 bayts. Beginning

بنام نقش بندی صحفه خاک عذار افروز مه رویان افلاک

Móty Mahall; As. Soc. 288, a fine copy written in 991, it contains only three poems, Nos. 2, 3 and 4.

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(333) دیوان کهتري (P.)

The Dywán of Kihtary.

Contents: Ghazals, 188 pp. 15 bayts, and four Rubá'ys. Beginning

در هر دلی نهان خبر دلستان ما بر هر رخ عیان اثر بی نشان ما

As. Soc. No. 1418. This copy has the following postcript: تمام شد دیوان کهتري تصنیف شیخ اسد الله منشی وزیر خان فوجدار چکله سهرند روز شنبه بتاریخ بیست و هفتم شهر صفر سن هجری یکهزار یکصد و نه تحریر یافت. "Here ends the Dywán of Kihtary which was composed by Shaykh Asad Allah, writer of Wazyr Khán, the police officer of the district of Sahrand; it was copied on the 29th of Çafar, 1109." If the person who wrote this sentence understood the meaning of the word تصنیف Shaykh Asad Allah is the name of the poet, but Arabic words are used so loosely in India that it is likely that it is the name of the copyist.

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(334) دیوان کنور (P.)

The Dywán of Rájah Apurv Kishen Dev *Kunwar*. He lives now, 1853, in Sobha Bázár at Calcutta.

Contents: three Qaçydahs in praise of Amjad 'alyy Sháh, king of Oudh; Ghazals 160 pp. 12 bayts; Fards, &c. 15 pp. Beginning of Ghazals:

رحیق العشق هب لي ایها الساقي بعجلتها

Fara*h*-bakhsh, written in 1845, at the end is the seal of the author, it has the date, 1250.

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(335) دستور محبت (P.)

Usages of Love, being the story of Bismil, by Munshiy Lachmy Naráyan, a Khatry. His ancestors were of Kanjawah near Láhór, and his grandfather settled

under 'álamgyr at Dilly. He was a pupil of Arzú and resided first at Awrangábád and subsequently at Bareily, and flourished under Ahmad Sháh and Açaf aldawlah who died in 1212. I have been told that Lachmy Naráyan died at Dilly about twenty-five years ago.

Beginning بنام آنکه حسن و عشق هر دو

Lithographed at Lucnow, Moçtafáy press, 1259, 22 pp.

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(336) دستور همت (P.)

The Story of Kámrúp, in Persian verses by Himmat Khán *Láyiq*, a son of Islám Khán. Mohammad Yúsof says that he was the father of Islám Khán and the son of the Khánejahán *Láyiq*. According to another statement the poet's name was Mohammad 'áshiq and his takhalluç Himmat. The former account is borne out by several verses in the Dywán.

بیا لایق سخن را مختصر کن ز دل اندیشهٔ دیگر بدر کن

Towards the end he says:

بحمد الله که این نظم دلارام گرفت از فکر لایق رنگ انجام
خطابش مطلع دیوان همت فروغ شمسه دیوان همت
دل و چشم طمع از خوان او پر جهان خود همت خان بهادر

Yet it is probable that the Mathnawy is the production of Mohammad 'áshiq, and that he had besides the takhalluç of Himmat also that of Láyiq, for this poet was in the service of Himmat Khán (see Yúsof Khán's Tadzkirah and p. 113 *suprà*) to whom the poem is dedicated.

The date 1096 and name of the composition are mentioned in the following verses:

چو سال ختم کردم انتخابش بهمت خان موافق شد حسابش
دران ساعت که میکردم تمامش خرد دستور همت گفت نامش

Beginning خداوندا بفکرم تازه جان کن

Tópkhánah, 302 pp. 15 bayts; other copies are smaller: Tópkhánah 172 pp. 24 bayts; Móty Mahall, 294 pp. 11 bayts.

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(337) دیوان لساني شیرازي (P.)

The Dywán of Wajyh aldyn 'abd Allah *Lisány* of Shyráz, a son of Myr Mohammad Mushk-farúsh. He spent the greater part of his life at Tabryz, but for some time he resided at Baghdád and after that city had been taken by Sháh Ismá'yl, he proceeded to Hamadán where he was supported by Najm aldyn II. After his death he had to endure great hardship in the fortress of Shádmán, at length however he went to Herát and subsequently to Káshán, and after an absence of fourteen years he came back to Tabryz where he died. Khoshgú places his death in 991, but it probably took place several years earlier. He left about 40,000 bayts.

This copy contains only Ghazals.

Beginning زهي عشقت بباد بی نیازي داد خرمنها
خم فتراک شوقت سرکشانرا طوق گردنها

As. Soc. No. 1231, 80 pp. of 12 bayts, an old copy.

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(338) دیوان مغربي (P.)

The Dywán of Mohammad Shyryn *Maghriby*. He was a native of Náyyn and a disciple of Shaykh Ismá'yl Sysy who belonged to the flock of Shaykh Núr aldyn 'abd al-Rahmán Isfaráyiny. The reason why he chose the takhalluç of Maghriby, the man of the west, is that on a journey to the Maghrib (Northern Africa) he received the garb of a Darwysh from a disciple of Mohyy aldyn

'araby. He was a friend of Kamál Khojandy, and like him a profound Çúfy. It is said that jealousy for royal favour dissolved the friendship of these two holy men (see Ouseley *Pers. Poets*, p. 106). He is the author of Arabic glosses حاشیه on the Fotú*h*át and of the جام جهانما. He died at Tabryz, where he had spent the greater part of his life, in 809, and is buried in Surkhán. Having been given to the most disgusting vices during his lifetime, he is considered as a saint, and his tomb is a place of pilgrimage. (Jámy, *Nafa*h. No. 574; *H*abyb alsiyar III. fol. 695; Khoshgú II. No. 277; Taqyy Káshy, No. 100).

Contents: an introduction in prose, 6 pp. 19 lines; Arabic poems, 12 pp. 16 bayts; Ghazals, 94 pp. 17 bayts; Tarjy'bands and Rubá'ys 29 pp. Beginning of Ghazals.

خورشید رخت چو گشت پیدا ذرات دو کون شد هویدا

Móty Ma*h*all, a carefully written old copy; As. Soc. Nos. 1436, 722; my collection, a good copy, it contains merely the Ghazals and Rubá'ys. Baron Hammer-Purgstall, Gesch. d. schönen Redek. Pers. p. 78, translates three poems of Maghriby, in them occurs the following verse in which the metre would suffer, were we to read Mo'izzy.

چو خوبان مظهر روي نگارند در ایشان مغربي حیران ز آنروست

In the Tópkhánah, 16 pp. 18 bayts, is a Mathnawy of Maghriby which he dedicated to Sháhrokh it begins:

بس ار بیني درین دیوان اشعار خرابات و خراباتي و خمار

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(339) گلشن راز تصنیف محمود شبشتري (P.)

The Rose Garden of Mysteries, by Najm aldyn (this is the honorific name of the poet according to the preface of the commentary, but in the postcript he is called Sa'd aldyn, and in one copy Sa'd b. Ma*h*múd) Ma*h*múd Jabishtary or Shabishtary Tabryzy. He died in his native town in 720 and left among other prose works a رساله شاهد

which treats on love, and which he dedicated to Shaykh Ibráhym a relation of Ismá'yl Sysy for whom he entertained an admiration bordering on madness (Khoshgú II. No. 223). He wrote this poem in 717. It is an answer in 976 verses to seventeen metaphysical questions which were proposed by Amyr Sayyid *H*osayny (see p. 430 *suprà*) and contains a very useful outline of the speculations of the Çúfies.

Beginning بنام آنکه جانرا فکرت اموخت

Tópkhánah, 80 pp. 24 bayts; printed with a German translation by Baron von Hammer-Purgstall, Pest, 1838.

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(340) مفاتیح الاعجاز في شرح گلشن راز (P.)

A commentary on the preceding work by Mo*h*ammad b. Ya*h*yà b. 'alyy Jylány Láhijy Núr-bakhshy *Asyry* who compiled it in 877 (see p. 70 *suprà*; Dozy, *Catal. Leyd.* II. p. 117, says that this commentary was compiled in 879).

Beginning باسمك الاعظم الشامل فيضه المقدس لكل موجود

Móty Ma*h*all, 868 pp. 17 lines; As. Soc. No. 1281, 600 pp. of 15 lines, a very bad copy; private collection very correct. In the Móty Ma*h*all (9 pp. 18 lines), is a copy of a commentary on the verse بعد الحمدلله كما يستحق والصلوة. It begins تفكررفتن از باطل سوي حق الخ

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(341) دیوان مجد همکر (P.)

The Dywán of Majd aldyn Hibat Allah, who had the takhalluç of Majd, and is usually called Majde Hamkar, i. e. the weaver. He was of Shyráz in Fárs and has therefore the patronymic of Fársy and he derived his

descent from Anushyrwán; his wit and refined manners introduced him at court, and he was in high favor with the Átábuk Sa'd b. Abú Bakr b. Zangy. After the death of his patron he went to Yazd and thence he proceeded to Ispahán, where he found a warm reception from Bahâ aldyn the son of Khwájah Shams aldyn, and when he came the second time to power under Abáqá Khán he appointed him governor of Shyráz. He died in that city, upwards of ninety years of age, in 686, the same year died also Imámy Herawy and Badr aldyn Jájarmy. Taqyy Kâshy, No. 47, has seen about 6,000 verses of his.

Contents: Qaçydahs in praise of 'adhod aldyn, Tzahyr aldyn, &c. 375 pp. 15 bayts; some Qit'ahs and Rubá'ys, 116 pp.

Beginning کجاست در همه ملک جهان سلیمانی
که ملک دل نسپارد بدست شیطانی

Móty Mahall, a splendid old copy.

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(342) دیوان مجذوب (P.)

The Dywán of Myrzá Mohammad Majdzúb of Tabryz. He was a great scholar and profound Çúfy. According to a chronogram, he collected this Dywán in 1063.

بپی تاریخ این دیوان محشر که خوانی باشد از لعل و گهر پر
سروش عالم غیبی بگوشم ندا در داد و گفتا خوان پر در

Táhir Naçrábády speaks of him in the present tense, and it would therefore appear that he was still alive in 1083, on the other hand he quotes the following chronogram of his for 1006.

بهر تاریخش آنکه درها سفت شاهراه نجات دلها گفت

Besides this Dywán and the Mathnawy شاهراه نجات he composed two other Mathnawies, one in the measure of

the Sháh-námah and one in the measure of the Mathnawy of Jalál aldyn Rúmy.

Contents: Ghazals, 248 pp. 14 bayts; Rubá'ys, &c. 18 pp.

Beginning الهي عبدک العاصي اتاکا مقرا بالذنوب قد دعاکا

Móty Maḥall, a good copy; Tópkhánah, about 200 pp. of 18 bayts; As. Soc. No. 1366. This copy contains also a few Qaçydahs.

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(343) دیوان مخفي (P.)

The Dywán of Zéb alnisá Bégam, a daughter of 'álamgyr; her takhalluç was Makhfiy and she died in 1114. The chronogram on her death is وادخلي جنتي.

Contents: Qaçydahs, 28 pp.

Beginning دل من بلبل عشق است و باغ غم گلستانش

Ghazals, 480 pp. 12 bayts; Wásókht, Tarjy'bands, &c. 46 pp. Beginning: ای ز ابر رحمتت خرم گل بستان ما

Farah-bakhsh, a splendid copy; Móty Maḥall, five copies; As. Soc. No. 297.

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(344) لیلي ومجنون تصنیف مکتبي شیرازي (P.)

Laylà and Majnún a Mathnawy of 2,160 verses by Maktaby who was a schoolmaster of Shyráz and composed it in 895 (see Sámy, No. 359, *A'tishkadah*, p. 392 and Dozy *Catal. Bibl. Lugd. Bat.* II. p. 121.)

چون مکتبي این کتاب بکشود تاریخ کتاب مکتبي بود
ابیات که در حساب پیوست آمد دو هزار و یکصد و شصت

Beginning ای بر احدیتت زآغاز خلق ازل و ابد هم آواز

As. Soc. No. 796, about 200 pp. of 15 bayts.

(345) دیوان مکین (P.)

The Dywán of Mo*h*ammad Fákhir *Makyn*, who was born in 1173 and died in 1221 (see p. 162). Chronogram on his death by Mo*h*ammad Mo*h*sin,

پی سال تاریخ ان نغز شاعر رقم کرد محسن مکین رفت هیهات

Contents: Qaçydahs, 38 pp. 17 bayts; Ghazals, 308 pp. 11 bayts; Mokhammas, 7 pp. Beginning of Ghazals:

مگردان جز بحرف حق خداوندا زبانم را

Móty Ma*h*all, two copies, one was written during the author's lifetime and contains his autograph; in one copy the Ghazals begin:

اگر پروای عقبی داري واندیشه مولی

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(346) کلیات ملك قمي (P.)

Works of Malik Qommy. He was born and brought up at Qomm, and was in great favor with the Qizilbáshes and other great men of Persia. Yet for some unexplained reason, he left his native country and came to A*h*madnagar in India where he met the Khán Khánán. This great patron of poets gave him the most kind reception and supported him. After some time Malik determined to go to Makkah. At Byjápúr he fell in with Tzohúry, who married his daughter and introduced him to Ibráhym 'ádilsháh. He composed a poem of 9000 verses for his patron and called it گلزار ابراهیم. According to Azád the name of the book is نورس. The king made him a present for it of 90,000 Láries. At present, 1024, says the author of the *Máthire Ra*h, from whom the above details are derived, he lives in retirement and indigence. He died in the Deccan in 1025, the chronogram on his death made by Kalym is او سر اهل سخن بود

Contents: a preface in prose of 9 pp.; Qaçydahs and some Tarjy'bands, 180 pp. 22 bayts: Ghazals, 150 pp.; about 400 Rubá'ys. Beginning of the Qaçydahs:

دل استاد رموز و خاموشي ايات برهانش

منبع الانهار a Mathnawy divided into 17 chapters نهر, 9 pp. 23 bayts. Beginning

بسم الله الرحمن الرحيم اهدنا الصراطالمستقيم

Another mystical Mathnawy in the style of the *H*ady-qah, 84 pp. 23 bayts, incomplete.

Beginning ای طرب ساز غم نگارنده هم نگاري و هم نگارنده

Móty Maḥall. In the same collection, and in the As. Soc. No. 840, there is a Dywán of Malik Qommy, which contains some of the Qaçydahs, the Ghazals and minor poems, but not the Mathnawies; Bg. اي زناصت تاج گوهر برسر ديوان ما از نشانت بی نشاني سر خط عرفان ما

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(347) ديوان ملول (P.)

The Dywán of Sháh Malúl of Morádábád, who had also the takhalluç of Ilhám (see pp. 239, 254, 436 *suprà*.)

Contents: Ghazals, 438 pp. 14 bayts. Bg.

شد عشق رهنمون من حيرت دليل را در خلوت دگر ره نبود جبرئيل را

هفت ميخانه a Mathnawy composed in 1191, the name is a chronogram, 34 pp. 15 bayts and a Tarjy'band.

Bg. بمن چشمکي چشم جانان نه زد که باید بميخانه پيمانه زد

Tópkhánah, a fair copy.

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(348) ديوان منصور (P.)

The Dywán of Mançúr, he is probably identical with the poet of this takhalluç mentioned by *T*áhir, see p. 103

Contents: Ghazals, 432 pp. 15 bayts.

Beginning پیامی می فرستد شوق بر شورنهان ما

Qaçydahs, 144 pp. some are in praise of Sháh 'abbás II. who died in 1078 and of 'abbás Quly Beg.

Beginning ای بملك صنع صیت دار و گیر انداخته

Móty Mahall, a good copy.

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(349) دیوان منوچهري شصت گله (P.)

The Dywán of Manúchihry, who had the sobriquet of Shaçt-gallah. His name was *H*akym Najm aldyn A*h*mad b. Ya'qúb b. A*h*mad Manúchihry. He informs us in his poems that he is a native of Damághán, and not of Balkh as Dawlat-sháh erroneously states. He was a pupil of Abú-lfaraj Sinjary, and lived at the court of Ma*h*múd of Ghaznah, and of his two sons Mas'úd and Mo*h*ammad. The latter prince raised him to the rank of a Tarkhán. He acquired much wealth, and hence his sobriquet of Shaçt-gallah, i. e. sixty flocks of sheep. Towards the end of his life he devoted himself to ascetic exercises under the guidance of Abú-lma'áliy 'abd almalik b. Mo*h*ammad Jowayny. He died in 483.

The Dywán consists almost exclusively of short Qaçydahs in praise of the three princes at whose court he lived. Beginning

ای ترک من امروز نگوئي که کجائي تا کس نفرستیم و نخوانیم نیائي

Móty Mahall, small 8vo. 188 pages of 14 lines, possibly a mere extract copied in 1010.

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(350) دیوان مانی کاسه‌گر مازندراني (P.)

The Dywán of Mány. According to the copyist he was of Mázandarán and according to Sámy of Mashhad.

His father was a porcelain manufacturer, and he followed in his youth the same profession, but subsequently his talents introduced him to Mo*h*ammad Mo*h*sin Myrzá, a son of Sul*t*án *H*osayn Myrzá, and he was killed in his service by the Uzbeks in 913.

Contents: after four Ghazals in praise of God, the Dywán begins as follows:

ای زتو شاخ گل اموخته رعنائي را آب ورنگ ازتو بوی گلشن زیبائي را

Móty Ma*h*all, 82 pp. 17 bayts.

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(351) نون نامه و قافنامه تصنیف مقبول (P.)

The Núm-námah and Qáf-námah by Maqbúl A*h*mad whose takhalluç is Maqbúl. I believe the poet is alive and resides at Lucnow. All the verses of the Núm-námah end in n, and the first letter of every verse of the first Ghazal is alif, of the second b, &c.

Beginning ای دیده مدهوش غمت عشرت جیحون

In the Qáf-námah, the first letter of every verse is q and the first Ghazal rhymes in alif, the second in b, &c.

Bg. قادرا کارسازبی همتا خالق بی نمون ارض و سما

Lithographed, Lucnow, 1263, 16 pp.: the Qáf-námah is written on the margin.

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(352) دیوان مروي (P.)

The Dywán of Khwájah *H*osayn *Marwy* (see p. 63).

Contents: Qaçydahs, 31 pp. of 12 bayts in praise of Akbar; Ghazals, 100 pp. and a few Rubá'ys among them, is a chronogram for 953, on the composition of a work of Humáyún which has the title of نکتهای حکمت

and of which in fact the title itself is a chronogram. Beginning of Ghazals: ای بادشاه عرصه شطرنج کائنات

As. Soc. No. 842.

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(353) دیوان مسعود (P.)

The Dywán of Khwájah Mas'úd b. Sa'd b. Salmán who died in 525, according to a Biyádh of the As. Soc. No. 931, his death happened in 420 (for 520 ?) (see p. 407 *suprà*). He usually writes "Bandah" instead of his name or takhalluç, but in one instance he gives us his whole name:

شکر منظومرا نخواهي یافت تو چو مسعود سعد سلماني

I have not succeeded in finding the verses quoted by Dawlat-sháh in this Dywán, but the Rubá'y which according to Khóshgú, he sent from his prison to the Sultán is in it, it runs:

در بند تو ای شاه ملکشه باید تا بند تو پائي تاجداري شاید
انکس که ز پشت سعد سلمان زاید گر زهر بود ملک ترا نگزاید

Khóshgú has in addition to this another Mas'úd, whom he calls Mas'úd Rázy and of whom he says that he was at the court of Sultán Mas'úd.

Contents: Qaçydahs about 500 pp. of 21 bayts mostly in praise of Sultán Mas'úd, Ibráhym and Bahrám Sháh, at the end are a few Ghazals and Rubá'ys and Mokhammas.

Bg. دوش در روي گنبد خضرا مانده بود این دو چشم من عمیا

As. Soc. No. 1245.

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(354) ديوان مسعود بك (P.)

The Dywán of Mas'úd Bakk. He uses both Mas'úd and Mas'úd Bakk as his takhalluç, and in the concluding verse of the last Ghazal, he gives us his full name.

مخصوص بهر خاصه نبشست اين كتاب
مسعود بك احمد محمود نخشبي

From Iláhy (see p. 84 *suprà*) it would appear that he was of Má-warà-lnahr but 'abd al-*H*aqq Dihlawy *Akhbár alakhyár*, p. 375 gives us a different statement. He was according to this author a relation of Sul*t*án Fyrúz of Dilly and had originally the name of Shyr Khán; disgusted with the vanities of this world, he became a disciple of Shaykh Rokn aldyn b. Shiháb aldyn Imám (Khóshgú alters Shiháb aldyn into Báhâ aldyn) one of the most profound Çúfies of the school of Chishty. He wrote several works on Mysticism, one is entitled تمهيدات and is on the plan of the تمهيدات عين القضاة همداني and another one has the title of مرأة العارفين. After his death he was buried in the tomb of his spiritual guide in the Ládú Saráy near Nitzám aldyn's mausoleum, five miles south of Dilly. The date of his demise is not known, but he probably flourished towards the end of the eighth century. Wálih says that he was a disciple of Chirágh Dilly.

Contents: Qaçydahs, 25 pp. 15 bayts. Bg.
برای افتاب جان زشرق چرخ روحاني منور كن همه عالم ازان رخسار نوراني

Ghazals, 150 pp. 13 bayts and 70 Rubá'ys. Bg.
سپاس وشكر بگوئيم وحمد يزدان را كه داد خلعت توحيد روح انسان را

Móty Ma*h*all, a good copy written in 1012; As. Soc. 1371, this copy has a short preface in prose, in which the author states that he wrote this book for his brother Naçyr aldyn. This copy begins
ان سوداست نه در ديده دهد نور يقين.

(355) قصهٔ منوچهر تصنیف مسیح (P.)

The Story of Manúchihr, a Mathnawy by *Hátim Masy*h composed in 1070 and dedicated to Sháhjahán.

Bg. زبسم الله اغاز سازم سخن که او آفرید این سرای سخن

Tópkhánah, about 600 pp. of 15 bayts, a good copy.

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(356) دیوان متین (P.)

The Dywán of Shaykh 'abd al-Ridhá b. 'abd Allah *Matyn*. He was a native of Ispahán, but of Arabic origin. He came under Bahádur Sháh to India (*A*rzú says that he came in the commencement of the reign of Mo*h*ammad Sháh,—succeeded in 1132,—to Dilly) and subsequently he went to Lucnow where he assumed the garb of a Darwysh, and received a pension from Burhán almulk Sa'ádat Khán. Having lost his pension owing to the change of rulers, he proceeded to Bengal and died about 1175, and left a Dywán of about 5000 verses (see *A*rzú and *T*álib).

Contents: a preface in prose, 68 pp. 13 lines.

Beginning هو المتكلم بكل لسان ومبدع المعاني والبيان

Qaçydahs in praise of the Imáms and chronograms, &c. 35 pp.; logogriphs with solution, 24 pp. Beginning of Qaçydahs:

حمد الواهب خلق النطق والبيان شكر له من النعم الحمد باللسان

A story in verse 30 pp. Bg. دبیر خامه با لفظ خدا داد

Ghazals 200 pp. of 12 bayts and 150 Rubá'ys.

Beginning جز حدیث عشق حرفی نیست در دیوان ما

Móty Ma*h*all, probably an autograph.

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(357) دیوان مظهر (P.)

The Dywán of Jánjánán *Matzhar*. Arzú confirms the statement of Shórish (see p. 256 *suprà*) that the name of this poet was originally Jáneján, but that he was subsequently called Jánjánán, and he says that he heard it from his own lips.

Contents: preface in prose which contains an autobiography; Ghazals, 80 pp. of 13 bayts. Bg.

ابی نزد بروی گرانخواب بخت ما با انکه گریه داد بسیلاب رخت ما

Móty Mahall; As. Soc. No. 1165. I insert here his autobiography: بعد حمد وصلوة فقیر جانجانان متخلص بمظهر پسر مرزا جان جاني تخلص علوي نسب هندي مولد حنفي مذهب نقشبندي مشرب است احوال خود را بعرض احباب میرساند که سال شانزده ازعمر بر روي این خاکسار غبار یتیمي نشست و در بست مشت خاك خود را بدامان درویشان بست مدت سي سال بر در مدرسه و خانقاه جاروب کشید و ایام گزیده عمر درین اشغال شریف گذرانید بحول الله و قوته در طول مدت زندگي دست طلب به لوث دنیای دون نیالود و پاي سعي نفرسود امروز که هزار و صد و پنجاه هجریست و عمر به شصت رسیده از بست سال کنج عزلت ارمیده است وبه امر حضرات مشایخ بتصحیح نسخه وجود بني نوع خود مشغول است با آنکه فرد باطل شخص او هنوز هزاران غلط دارد وهنگام جواني به تحریك شور عشقي که نمك خمیرش بود نالههای با مزه و موزون میکرد به این تقریب نام خود را به شاعري براورده و از والا همتي سر جمع مسودات و سواد کلیات نداشت بیشتر سرمایه سخنش بباد رفت و در باقي ارباب نقل و روایت تصرفهای نمایان کرده نسخههای غلط را رواج دادند وکور سوادان چشمی که نداشتند از انصاف پوشیده نقصان عاید به شان قابل کردند وبه مغز سخن نارسیده در پوست این ناتوان افتادند ودرین کم فرصتیها که اندیشه مردن بیش از پیش و تدبیر سفر غریبي در پیش است به اختیار خود به خسران نقصان پرداختن معلوم نوجواني سراپا جاني جمع وتصحیح این کلمات را تکلیفم کرد بعد از تفحص از سفینههای بسیار از هشت هزار قریب یکهزار بیت انهم بی ترتیب ردیف بدست امد و از نظر گذشت هرچه خارج ازین جمع است طرح دانند مگر از واردات تازه که بسیار کم اتفاق مي افتد یا از مسودات کهن انچه میسر امد و از نظر مي گذرد درج نموده مي شود مسلم است و پیش ازین بست سال عزیزی مشتی از اشعار فقیر فراهم اورده بعرض رسانیده تمناي تحریرش کرده بود چند سطری از قلم ریخته حالا انرا معتبر نشناسند که ان مطلب درضمن این عبارات داخل است *

(358) مثنوي مظهر (P.)

The Story of Chander Badan, by Matzhar (he is probably identical with the poet mentioned in p. 129 *suprà*) dedicated to Awrangzéb. Beginning الهي مست جام بيهوشم كن ;صهبای محبت سر خوشم كن

Tópkhánah, 130 pp. 15 bayts.

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(359) مخبر الواصلين (P.)

Information for Aspirants by Abú 'abd Allah Mo*h*ammad Fádhil b. Sayyid A*h*mad b. Sayyid *H*osayn *H*osayny Tirmidzy Akbarábády who is usually called *Matzhar alhaqq*. He flourished under Sháhjahán and composed this book as the title indicates which is a chronogram, in 1060 and died in 1101.

This book contains chronograms in verse on the principal dates in Mo*h*ammadan history, particularly on the death of great men—of the prophet, of the Khalifs, of poets, &c. Bg. برترين تلميكه عارفان معارف سخن سازي و واقفان

Lithographed at Lucnow, Moçtfáyiy press, 1265, 12mo. 130 pp.

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(360) مثنوي مولوي رومي (P.)

The celebrated mystical poem of Jalál aldyn Mo*h*ammad who is generally known by the name of Mawlawy Rúm or Rúmy in India, and by the name of Jalál aldyn Rúmy in Europe. Çúfy authors call him usually Mawlawy Ma'nawy. It is said that he used Mawlawy, Mawláná, Khámúsh and Shams as his takhalluç. He was born at Balkh on the 6th of Raby' I. 604, or 592. His father Bahâ aldyn was a man of good family, and of great

learning and piety, and he had a very numerous circle of disciples. It is said that the ruler of Balkh, jealous of his influence with the public did everything to annoy him. At length Bahâ aldyn thought it best to leave Balkh, he proceeded with his family on a pilgrimage to Makkah, and remained on his return at Iconium the capital of that branch of the Seljúq dynasty which ruled over Rúm and hence our poet is called Rúmy. The Seljúq princes were great patrons of learning, and both Bahâ aldyn and his promising son rose soon to importance and celebrity at Iconium. After the death of his father which happened in 631, Jalál aldyn succeeded him as the spiritual guide of his flock which soon increased by the accession of four hundred new disciples. Among the friends of Jalál aldyn were men like Çaláh aldyn Zarkúb, and Cheleby *H*osám aldyn, who have immortalized themselves by their attainments in mystical philosophy. But the friend to whom he was most attached, and to whom almost all his Ghazals are addressed, was Shams Tabryz, a most disgusting cynic. Jalál aldyn, according to Jámy, died at sunset on the 5th Jumádà II. 672 or 671, at the age of sixty-nine years. A chronogram on his death is مرقده نور الله (Ouseley *Pers. poets*, p. 112).

This poem is called emphatically "the Mathnawy" or Mathnawy ma'nawy; it is divided into six cantos دفتر. The second canto was composed two years after the first in 662. Beginning

بشنو ازني چون حكايت ميكند كز جدائيها شكايت ميكند

Good copies are frequent but they differ from each other. Lithographed at Bombay, 1263, 4to.; *Ibidem*, 1266, 8vo. in the Naskhy character; *Ibidem*, 1267 in Naskhta'lyq 117 + 113 + 136 + 115 + 120 + 136 pp. of 42 bayts, this is considered the most correct of the three editions; Turkish translation with commentary, Boulak, 1251,

3 vols. see Hammer-Purgstall's notice of this edition in the Sitzungsbericht d. W. Akad. 1851. Valuable MS. copies are in the As. Soc. Nos. 40, 138 (this copy contains also the glossary) and 604.

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(361) لب اللباب (P.)

Extracts from the Selections of the Mathnawy of Jalál aldyn Rúmy, by *H*osayn b. 'alyy Wá'itz Bayhaqy Káshify (see p. 71 *suprà*). The author made, at the request of Bahâ aldyn Mo*h*ammad b. Mo*h*ammad b. al-*H*osayn Balkhy Rúmy, selections from the Mathnawy and gave them the title of لباب المعنوي فى انتخاب المثنوي. Subsequently at the request of some of his Çúfy friends, he made an abstract of these selections and arranged it into three chapters عين which respectively contain the verses on revealed religion جامع اطوار شريعت; asceticism مخزن اسرار طريقت and theosophy مطلع انوار حقيقت. Bg.

ای کمینه بخششت ملك جهان من چه گویم چونتو دانائي نهان

Some copies begin بعد تقديم وظائف ثناي حضرت واجب الوجود

Móty Ma*h*all, 426 pp. 19 bayts, a very fine copy is in my possession and there are two copies in the As. Soc. Nos. 421, 989. There is a copy of the لباب المعنوي in the Tópkhánah about 100 pp. 45 bayts, the text begins بشنو از ني الخ. The preface begins:

هذا الكتاب المثنوي المعنوي اصول الدين في كشف الاسرار الوصول والتعيين

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(362) نهر بحر مثنوي (P.)

Stream from the Ocean of the Mathnawy, or selections from Mawlawy Rúmy made by 'alyy Akbar *Kháfiy* in 1081. The title is a chronogram.

Beginning الصلا منيقينان معنوي

Móty Ma*h*all, 146 pp. 15 bayts, written in 1137.

(363) جواهر اللالي (P.)

Extracts from the Mathnawy, systematically arranged into sixty-three chapters by Abú Bakr Sháshy. Beginning of the short preface in prose الحمد لله رب العالمين حمد الشاكرين وصلوة.

As. Soc. No. 1164, 112 pp. of 15 bayts, written in 1065.

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(364) در مكنون (P.)

The concealed Pearl, being selections from the Mathnawy systematically arranged with explanations by a disciple of Sayyid 'abd al Fattá*h* *H*osayny 'askary, or rather by himself.

Every chapter is headed by the words در مكنون and a few observations in prose.

Beginning الحمدلله الذي هدانا الى صراط المستقيم الذي هو مرصاد

Móty Ma*h*all, 8vo. about 300 pp.; As. Soc. No. 1270.

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(365) مفتاح المعاني (P.)

A commentary on the Mathnawy of Mawlawy Jalál aldyn, by Sayyid 'abd al-Fattá*h* *H*osayny 'askary, collected by his pupil Hidáyat Allah in 1049.

Bg. حمد و ستايش ذاتى را كه بمقتضاى احببت ان اعرف

Bg. of 2d. d. الدفتر الثاني ... اگر حكمت الهي بنده را معلوم

Bg. of 3d. daft. الحكم ... حكم بكسر اول حكمتها درست گفتن

Bg. of 4th daftar الدفتر الرابع .. ازآنچه مرا در اندوه آورد

Bg. of 5th daftar گر ... چونكه سامع محجوب است وبا كثافت

Bg. of 6th daftar الدفتر ... قوله تعالى انا كل ... يعنى آفريديم

As. Soc. No. 581, in all about 1500 pp. of 19 lines.

(366) جواهر الاسرار و زواهر الانوار (P.)

A commentary on the Mathnawy by *H*osayn b. *H*asan who died according to *H*ájy Khal. No. 11,370, in 840. The author informs us that he had from childhood a predilection for this poem, and that at the request of his friends he wrote a work كنوز الحقائق في رموز الدقايق which it seems contains discourses on the Mathnawy, and, on their continued solicitations, he at length proceeded to write this commentary, of which he commenced the second book in 834. It is preceded by a preliminary discourse divided into ten chapters مقاله, the first of which contains biographies of celebrated Çúfies beginning with 'alyy, and the second an explanation of some of their technical terms, in this chapter he follows Qoshayry. This is rather an analysis of the Mathnawy than a commentary. The text is introduced by the word متن or م. Beginning

حمد بیحد و غایت و ثنای بیعد ونهایت بادشاهیرا که سرادق

As. Soc. No. 57, fol. 400 pp. of 26 lines, written with great care in 1084, it contains only the first three daftars. The account which Hájy Khalyfah gives of this book, is confused and erroneous.

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(367) كشف اسرار معنوي در شر ح ابيات مثنوي (P.)

Explanation of the theosophistic mysteries, being a commentary on the Mathnawy by 'abd al-*H*amyd b. Mo'yn aldyn Mo*h*ammad b. Mo*h*ammad H:shim *H*osayny Qány Rifá'y of Tabryz, with introductory remarks on Jalál aldyn Rúmy's system of theosophy, illustrated by his own verses.

Beginning حمد بیحد و ثنای بیعد ذات احدیت سمات

Móty Ma*h*all, 658 pp. of 21 lines. This volume contains merely the first part.

(368) حاشيه داعي (P.)

A commentary on the Mathnawy, by Nitzám aldyn Dá'iy (see p. 387 *suprà*). Beginning الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد واله وصحبه اجمعين بدانكه اين ذاگزيريست معنوي بر موارد مثنوي كه از قلم داعي رقم مى يابد بانصاف تلقى بايد نمود قوله من الخطبة وهو اصول اصول الدين يعنى مشتمل است بر علم حقايق الخ

First verse explained بشنو ازني الخ ترغيب باستماع اواز ني

Móty Mahall, 222 pp. 22 lines, written in a clear hand; As. Soc No. 830, there is also a copy in my collection.

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(369) لطائف المعنوي من حقايق المثنوي (P.)

A commentary on the Mathnawy, by 'abd al-Latyf b. 'abd Allah 'abbásy dedicated to Sháhjahán. The author translates and explains Arabic sentences, traditions and Qorân verses, and illustrates difficult Persian verses.

Beginning شرح بعضى ابيات مشكله فارسي و ترجمه

Bg. of 2d d. مدت الخ در نفحات الانس مذكور است كه بعد ازان

Bg. of 3d. daftar الحكم حكمتها يعنى دانشهاى استوار

Bg. of 4th daftar قوله الحمد ... حمد ستايش و سپاس

Bg. of 5th daftar وعنده مفاتيح .. اين مجلد پنجم است

Bg. of 6th daftar گر مني .. مني اول بمعني انانيت

As. Soc. No. 846, 240 pp. of 19 lines; in the Tópkhánah is a commentary on the Mathnawy by 'abd al-Latyf, which has the title of مرآة المثنوي I do not know whether it is identical with the لطائف المعنوي. In that collection are also the fourth and fifth parts, (about 300 pp. of 28 lines) of a commentary by Myrzá Faqr Allah *(Afiryn,)* composed in 1130.

Beginning اى ضياء الحق حسام الدين توئي ... چنان افتاب نور افتاده

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(370) مكاشفات رضوي (P.)

A commentary on the Mathnawy, by Mo*h*ammad Ridhá, compiled in 1084, after the author had retired from the service of his sovereign. The text is introduced by the word متن.

Beginning نه هر حمدی سزاوار آفریدگار جهان و جهانیان است

Bg. of 2d daftar مدتی الخ اشارتی میفرماید بانکه هر

Bg. of 3d daftar اي ضيا الخ يعنى روى ارادت بيار كه

Bg. of 4th daftar نور الخ كما قال الله تعالى و هو الذي

Bg of 5th daftar چاره الخ ای انچه نه مدح تست

Bg. of 6th daftar راز الخ يعنى كفايت دقيق را كه صريح

As. Soc. No. 549 about 600 pp. of 13 lines, written in 1167; *Ibidem*, No. 623, the first daftar only.

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(371) مخزن الاسرار (P.)

The Treasures of Mysteries, being a commentary on the Mathnawy, by Walyy Mo*h*ammad of Agra, compiled in 1140. The text is introduced by قوله.

Beginning سپاس و ستایش مر حضرت وجود مطلق را

As. Soc. Nos. 383 and 606, 882 pp. of 19 lines containing only the first book, No. 389 is the second volume, 352 pp. of 20 lines.

Beginning حمد می گویم خدای پاک را کو فرست خواجهٔ لولاك را

Another volume, No. 389, contains the sixth part, about 400 pp. of 20 lines. The author completed this part in 1151.

Bg. حمد حق‌گویم که حمد اورا٠٠ قوله كي يطوف حوله من لم يطف

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(372) شرح مثنوي تصنيف نورالله احراري (P.)

A commentary on the Mathnawy, by Sháh Myr Mo*h*ammad Núr Allah A*h*ráry, who according to a note in

the fly-page resided at Arcot آرکانهه. The text is introduced by the words قوله قدس الله سره.

Beginning الحمد لله العلی الاعلی الوهاب الذي انزل علی
Bg. of 2d daftar تا ترا الخ لفظ بخت اگرچه بفتح مشهور است
Bg. of 3d ای ضیا الخ سنت خود مطلق مراعات عدد طاقست
Bg. of 4th daftar گرزیان الخ یعنی اگر از وي نمیگریختم مرا
Bg. of 5th daftar سرحسام ... سفر بکسر الاول کتاب
Bg. of 6th d. قصهٔ دعوت نوح ... خجل بفتحین مصدر است

As. Soc. No. 484, 384 pp. of 21 lines.

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(373) اسرار مثنوي و انوار معنوي (P.)

Mysteries of the Mathnawy, or Spiritual Lights, being a commentary on the above poem by Mo'yn aldyn 'abd Allah called Khalyfah Khwyshaky خویشکي Chisty of Qoçúr in the Punjáb who, it appears from the preface lived some years in the Deccan. He gives us the following list of his other writings : شرح متعدده دیوان خواجه حافظ که موسوم به بحر الفراسته و خلاصة البحر وجامع البحرین اند وشرح نزهة الارواح که مسمی براحة الاشباح است ومخزن الحقایق و شرح کنز الدقایق و شرح حرف عالیات ومعارج الولایت که در بیان مشائخ هندوستانست .

Beginning سپاس کبریا اساس خداوندی را که کلام
Móty Mahall, 408 pp. of 24 lines, containing only the first daftar.

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(374) شرح مثنوي تصنیف عبد العزیز (P)

A commentary on the first Daftar of the Mathnawy, by 'abd al'azyz b. Shaykh 'alyy Mohammad b. Mollá Khodádád of Mathrá. Beginning
احمد الحق حمد الحق کما هو الحق واصلی علی من جاء بالحق وبه ظهر الحق
Tópkhánah, 110 pp. of 15 lines.

(375) كليات شمس تبريز (P.)

Complete works of Shams Tabryz. This is the name by which in India the collection of minor poems of Jalál aldyn Rúmy is generally known, because instead of inserting his own takhalluç in the concluding verses of each Ghazal, the poet uses the name of this eccentric saint. Shams Tabryz died according to Jámy, *Nafahát*, in 645, some authors place his death more correctly in 660.

Contents: Ghazals, 1200 pp. of 34 bayts; Tarjy'bands, 46 pp. and about 4000 Rubá'ys. Beginning الحمد لله الذي خلق الثريا والثري الفاطر الفرد الذي رفع السموات العلي

Móty Maḥall, a splendid copy with occasional marginal notes. The copies usually met with of the Dywán of Shams Tabryz, contain selections from the Kullyat, some of them begin آمد بت میخانه ما خانه برد ما را other copies begin الحمدلله الذي قوته نعت الازل. Rosenzweig has published selections from the Dywán with a German translation, Vienna, 1838, 4to.

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(376) ديوان ميلي (P.)

The Dywán of Myrzá Quly *Mayly* of Herát (see *suprà* pp. 54, 64, 43).

Contents: Qaçydahs, 60 pp. 24 bayts.

Beginning چنان حرارت خورشید بار شد جانکاه

Ghazals, 54 pp. 25 verses. Beginning

کو فریب وعدهٔ جان بلا اندوز را تا بشغل انتظارش بگذرانم روز را

Tópkhánah and several copies in the Móty Maḥall, As. Soc. No. 912; my collection about 300 pp. of 15 or 16 bayts, the Ghazals begin in this copy دلا رسیده بجائی کمند نالهٔ ما.

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(377) دیوان منت (P.)

The Dywán of Qamar aldyn *Minnat* (see pp. 258 and 171 *suprà*).

Contents: Ghazals about 250 pp. Mokhammas', Qi*t*a'hs and Rubá'ys, 15 pp. Beginning

ای کثرت شیون بجمالت نقابها کو برق جذبه نه بسوزد حجابها

The Loves of Hyr and Ranjhá, a Mathnawy in 1120 verses dedicated to Mr. Jones. Beginning

خداوندا طلسم راز بکشای بمن سر نیاز و ناز بنمای

Collection of Mawl. Mo*h*ammad Wajyh, written in 1214.

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(378) دیوان مسکین (P.)

The Dywán of Miskyn. It consists of prayers and invocations of saints, and it would therefore appear that the author was a Darwysh; he may be identical with the Çúfy of that name mentioned in the Rasha*h*át (see chapter on Çúfism).

Contents: Ghazals about 1200 pp. of 14 bayts, and a few pages of miscellaneous poems, at the end is a short prose composition.

Beginning چو حمد تو بگویم یا الها ثنای تو بگویم یا الها

As. Soc. No. 387, a good copy.

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(379) دیوان مبتلا (P.)

The Dywán of Shaykh Gholám Mo*h*yy aldyn Mobtalá (see p. 187 *suprà*).

Contents: Ghazals, 110 pp. 12 bayts; Fards, Rubá'ys, Satyres, &c. 32 pp. Beginning

الهي برگ و بار آرزو ده شاخسارم را بهار شاخسار آرزو کن برگ و بارم را

Móty Ma*h*all, this copy contains also the چار چمن which he composed in 1187; my private collection.

(380) دیوان مصاحب (P.)

The Dywán of Myrzá Moçá*h*ib, he flourished after Cáyib whom he imitates, and was probably alive in 1158.

Contents: Qaçydahs, 11 pp.; Ghazals, 200 pp. of 17 bayts; Mokhammas' &c. 16 pp. Beginning of Ghazals:

از هجر دل فگارم بشنو زمن الها غیر از تو کس ندارم بشنو زمن الها

Móty Ma*h*all, a splendid copy written in 1158, and as would appear from the postscript during the author's lifetime تمام دیوان تصنیف بسالت وشهامت مرتبت مرزا مصاحب سنهٔ ۱۱۵۸. In another copy the Ghazals begin یا رب رسان به لعل لب او ایاغ ما about 300 pp. of 14 bayts.

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(381) دیوان مفید (P.)

The Dywán of Mollá *Mofyd* of Balkh (see pp. 114, 151, 107, 129 *suprà*). From a chronogram in Wálih it appears that he died in 1091—6 = 1085.

برکشید آه و سال تاریخش گفت ملا مفید بلخي مرد

Contents: Ghazals 164 pp. of 15 bayts; about 50 Rubá'ys, among them are some chronograms, one is for 1062. Beginning

ای خون گرفته از لب لعلت پیاله ها منسوخ در قلمرو خطت رساله ها

Móty Ma*h*all, written in 1149; As. Soc. No. 1177, imperfect.

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(382) دیوان محمد (P.)

The Dywán of Mollá Mo*h*ammad Çúfy. His Sáqiy-námah has been mentioned p. 386 *suprà* under Çúfy, it appears however from his Dywán, of which I have but a few days ago obtained the sight of a copy, that his takhalluç is Mo*h*ammad and not Çúfy.

Contents: Qaçydahs, 18 pp. of 14 bayts.

Beginning آه ازین اسمان آتش بار داد ازین روزگار مردم خوار Ghazals, 44 pp.; Rubá'ys, 16 pp. and then the Sáqiy-námah. Beginning بزلف و چهره بیا راستي غم مارا بر آفتاب به بستي شبان یلدا را

Collection of Mawl. Mo*h*ammad Wajyh, a fine copy.

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(383) دیوان محتشم (P.)

The Dywán of Mo*h*tashim Káshy (see page 23 *suprà*).

Contents: Ghazals and on the margin a marthyyah and Qaçydahs in praise of the Imáms. Bg. ای گوهر نام تو تاج سر دیوانها ذکر تو بصد عنوان آرایش عنوانها

Móty Ma*h*all, 106 pp. of 20 lines in the text, and 14 lines in the margin. This MS. contains apparently merely selections from the three Dywáns of Mo*h*tashim. As. Soc. 1361, a fine old copy containing merely Ghazals, 186 pp. of 14 bayts.

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(384) رساله جلالیه تصنیف ملا محتشم (P.)

A Dywán of 64 Ghazals by Mohtas*h*im, which has the name Jalályyah became the letters of "Jalál" contain the number 64. The Ghazals are mostly expressions of friendship called forth by events in the poet's intercourse with his friends. At the request of his friend *H*isáby, who commenced in 980 to compile a Tadzkirah (see p. 23 *suprà*) he put at the head of every Ghazal a few lines in prose, in which the occasion is mentioned on which it was written together with æsthetical remarks. The author compiled the Dywán in 997. The preface begins:

بر ضمیر منیر ائینه

The first Ghazal begins: نیست لرزان از هوا پربرسر شاطر جلال

Móty Ma*h*all, correct copy written in 1040.

(385) ديوان محي (P.)

The Dywán of Mo*h*yy. According to the copyist the author of these poems is Shaykh 'abd al-Qádir Gylány, whose takhalluç was Mo*h*yy and who was born in 471 and died in 561 (see chapter on Çúfism). I much doubt the correctness of this statement.

Contents: Ghazals, 46 pp. of 30 bayts, another copy 45 pp. 38 bayts. Beginning

بی حجابانه درآ از در کاشانه ما که کسی نیست بجز درد تو در خانه ما

Tópkhánah, two copies. As. Soc. No. 1123, about 200 pp. of 10 bayts, is another Dywán ascribed to 'abd al-Qádir in which he has the takhalluç of Qádiry.

Beginning زبحرت قطرهٔ عالم زجا نیست جرعهٔ دریا

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(386) ديوان محي (P.)

The Dywán of Mo*h*yy who, as it appears from a chronogram contained in the Dywán, flourished in 1001.

اگر پرسي از سال فوتش زمن رقم زد زمانه قلیماق گشت

Bg. تا داده است ذات تو دونین راضیا روح القدس بخاک درت کرد التجا

Contents: Ghazals, 198 pp. of 12 bayts; Rubá'ys and Qi*t*'ahs, 9 pp.

Móty Ma*h*all, a fine copy in 12mo.

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(387) كليات معزي (P.)

Complete works of Abú Bakr Mo*h*ammad Mo'izzy of Samarqand; according to Dawlat-sháh he derived his origin from Nasá, and according to Khóshgú from Nayshápúr, this however is probably a clerical error for Nasá. His father 'abd al-Malik *Burhány* was a poet and flourished under Alparslán, but did not come to celebrity. After his death Mo'izzy, who it would appear made himself first known as a poet under the successors of

Maḥmúd of Ghaznah, chose the military profession, and he rose under Sulṭán Jalál aldyn Malikshàh to a command which gave him a position at court. One evening the king with his courtiers was looking out for the new moon, the appearance of which was to terminate the fast of Ramadhán. The king observed it first, and Mo'izzy made on the spot so elegant a Rubá'y that he conferred the title of king of poets upon him. In this capacity he had to pay the stipends and rewards of merit to four hundred poets who adorned the court of this monarch. Subsequently he was sent on an embassy to Rúm (Iconium) and he brought back forty camels' loads of precious goods to Ispahán. His end was tragical, "it is said," relates Moḥammad 'awfy, "that one day Sinjar, the successor of Malik-shàh, was practising archery in his camp, and a missing arrow pierced the body of Mo'izzy, who was sitting in his tent." This happened in 480 according to a note in an old album (As. Soc. No. 931). Sanáy wrote an elegy on his death. Taqyy Káshy however thinks that he lived to the time of the Khwárezmsháhians, and places his death in 542. This author has seen more than 15,000 verses of his.

Contents: Qaçydahs most of them in praise of Abúl-Fatḥ Moḥammad Malikshàh, Sinjar, the Atábuk Nitzám almulk Abú 'alyy *H*asan b. 'alyy b. Isḥáq, and his son Fakhr almulk Moḥammad Qiwán aldyn, &c. about 120 Rubá'ys. Beginning

زمشرق تاحد مغرب شناسد هرکه دین دارد
که دین رونق بتائید امیر المومنین دارد

Móty Maḥall, 650 pp. 19 bayts, a splendid copy. A very beautiful copy of Mo'izzy is in the As. Soc. No. 1368, Qaçydahs about 100 pp. of 15 bayts and Rubá'ys, 30 pp. Beginning

باز آمد وآورد خزان لشکر سرما بشکست و هزیمت شد ازو لشکر گرما

(388) دیوان مجیر (P.)

The Dywán of Abú-l-Makárim Mojyr aldyn of Baylaqán, a town of Árán in A'dzarbáyján. He was a pupil of Kháqány, he lived for some time in his house at Shirwán and wrote several poems in his praise. Subsequently he proceeded to Tabryz and became a court poet of the A'tábuks. At the instigation of his enemies who wished to remove him from the court, he was sent to Ispahán to collect the revenue. The learned men of that city did first homage to his talents but subsequently they induced Jamál aldyn 'abd al-Razzáq and Sharaf aldyn Shufurdah to compose satyres against him, to which he wrote smart replies. He died in 594 or according to Wálih in 568 (Dawlat-sháh, 2, 16; Taqyy Káshy, No. 28; *A'tishkadah*, p. 41; Khoshgú, No. 123).

Contents: Qáçydahs chiefly in praise of the Sultán Átábuk Qizil Arslán, at the end are some Qit'ahs, elegies on the death of great persons, Rubá'ys, &c.

Beginning مساز حجره وحدت درین مضیق خراب
که روی صبح سلامت بماند زیر نقاب

Móty Mahall, 158 pp. of 20 bayts, a splendid copy.

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(389) دیوان ملهم (P.)

The Dywán of Molham. The verses quoted in Tadzkirahs of Çálih Bég Molham (see p. 114 *suprà*) are not found in the Dywán, yet it is probable that he is the author of it. From the following chronogram which, as the commencement is wanting, I insert as a specimen, it appears that he flourished in 1118.

بعید نکر تمنای سال تاریخش نقار خانه عالي کشیده ام تعمیر

Contents: Ghazals, 116 pp. 12 bayts and 20 Rubá'ys.

Móty Mahall, imperfect.

(390) مثنوي تصنيف ممتاز (P.)

A Mathnawy by Momtáz in praise of 'abd al-Qádir Gylány. It is divided into eleven chapters باب and has about 7000 verses. In the postcript occurs the author's name ممتاز متخلص خان فتح ولد (*sic*) چهرخان Bg.

بود قطب علوی کشف حاجات ثنای صانع سبع السموات

Tópkhánah, a bad copy.

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(391) بحر مواج تصنيف ممتاز (P.)

The Tempestuous Sea, a Mathnawy by Mawlawy *Ih*sán Allah *Momtáz* (see p. 262 *suprà*) in various metres, containing legends of the prophets.

Beginning شکر حق کاین نامی نامه زیب نو بگرفت از خامه

Lithographed at Lucnow, Mo*h*ammady press, 1262, 152 pp. on the margin is ممتاز انشا Letter-forms by the same author. This edition has been made by Báqir 'alyy a son of Thábit 'alyy Khán.

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(392) ديوان مشتاق (P.)

The Dywán of Moshtáq. It contains merely Ghazals. Beginning

الهي بلبل گلزار حمدت کن زبانم را چو گل لبریز بوی خویش مي گردان دهانم را

Móty Ma*h*all, 160 pp. 23 bayts, margin covered with text.

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(393) ديوان موبد (P.)

The Dywán of Zindah Rám *Múbed* of Kashmyr. He was a pupil of Myrzá 'abd al-Ghanyy Bég Qabúl and died in 1172. Chronogram on his death:

سحر ازدل مهر گفت هاتفي که موبد بملك سخن شاه بود

Contents: a preface written by Tykâ Rám *Tzafar* containing a short biographical notice of the author; Qaçydahs, 15 pp. of 15 bayts. Beginning

ای نه فلك ازدست طلسمات تو بر پا پر نور زمهرت مه وخورشید وثریا

Chronograms 21 pp. (one on the accession of Sháh 'álam); a Mathnawy 34 pp. it begins:

ناگهان پیدا شده طوفان نوح تنگ امد خلق را در جسم روح

Mokhammas', 40 pp.; Ghazals, 200 pp. and about 200 Rubá'ys. Beginning of Ghazals:

کرد تا تعلیم بسم الله پیر دل مرا شد زیک تعلیم اسان نقطهٔ مشکل مرا

Farah-bakhsh; Móty Mahall, 642 pp. of 11 lines.

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(394) دیوان موجد (P.)

The Dywán of Mújid. At the end is the following postcript راقمه موزا فخر الدین احمد سنة ۱۱۷۸ "Written by Myrzá Fakhr aldyn Ahmad in 1178" The copy is so full of erasures and corrections that I am led to think that it is an autograph, and that Mújid is the takhalluç of Fakhr aldyn Ahmad; I find however no poet of this name mentioned in any Tadzkirah.

Contents: Qaçydahs in praise of the Imáms, and the Marthyyah of Mohtashim which was originally a Haft-band rendered in Mokhammas', 33 pp. Bg.

بهر شهود حق که درین معشر امدیم چون نام از نکین بسر محضر امدیم

Ghazals, 144 pp. 14 bayts and about 220 Rubá'ys, at the end is a Mathnawy.

Beginning ای حمد تو گویان همه تن روح روانها

Tópkhánah.

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(395) كليات معجز (P.)

Complete works of Mo*h*ammad Nitzám Khán *Mu'jiz*. He was an Afghán. When 'abd al-La*t*yf Khán *Tanhá* was treasurer of the Çúbah of Kábul he made his acquaintance, and had his verses corrected by him, subsequently he came to Dilly and supported himself by teaching Persian literature, being particularly skilled in unravelling the sense of obscure passages of poets. He died at Dilly in 1162. (Árzú; see also *suprà* pp. 159, 129).

Contents: Qaçydahs, chronograms (one for 1152), Rubá'ys and short Mathnawies, 198 pp. of 19 bayts.

Bg. ای در طلب تو کوه و دریا در شیشه ساعت از تو صحرا

Ghazals, 900 pp. 17 bayts; Mo*k*hammas', Rubá'ys 50 pp. Beginning of Ghazals:

ای گفتگوی عشق تو خون کرد سینها

Móty Ma*h*all, copied by Sorúry a pupil of the author; another copy equally written by Sorúry in 1205, is in my possession.

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(396) ديوان مومن (P.)

The Dywán of Myr Mo*h*ammad Mümin (see p. 42).

Contents: a Rubá'y and three Ghazals, 360 pp. of 13 bayts. Beginning

بسمك البداة يا منك بدا بسم الله ای بیاد تو زصد درد دوا بسم‌الله

Marthyyahs, Rubá'ys and Qaçydahs in praise of the Imáms, Sháh 'abbás, Sháh Mo*h*ammad Quly and Mo*h*ammad Qo*t*obsháh about 100 pp.

Beginning کردگارا بحق ذات شریف نبوی

آن پناهي که ازو پشت امید است قوی

Móty Ma*h*all, two beautiful copies, one written in 1120.

(397) دیوان منصف (P.)

The Dywán of Fádhil Khán *Munçif*. In 1116 he built a new house as we learn from this tetrastich:

سال اتمام و طرح این تازهٔ مکان جستم زخرد که بود معمار جهان
گفت باشد مضاف تاریخش باد اباد خانهٔ فاضل خان

Contents: Qaçydahs, 40 pp. of 14 bayts. Bg.

گشت زبار گنه قامتم از بس دوتا شد خط پیشانیم همچو نکیر نقشها

Ghazals, 120 pp. and some Rubá'ys. Bg

یارب زتنگ هستي تن باز کن مرا تاراج عشق خانه بر انداز کن مرا

Tópkhánah; Móty Mahall, three imperfect copies; As. Soc. No. 923. I have a beautiful copy of the Ghazals and Rubá'ys written in 1193.

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(398) دیوان مونس (P.)

The Dywán of *H*ájy Münis. He informs us at the end, that he collected his poems in India in 1135.

زهجرت سنه احمد یکانه هزار و صد و سي پنجي زمانه

Contents: Ghazals, 116 pp. of 10 bayts.

Beginning ای مونس غمخوار ما الله اکبر باشدا

Mathnawy, 11 pp. Beginning

بیا ای عشق ای دمساز همراز که بی تو مشکلست بردن پی راز

Móty Mahall, a very clear copy; Tópkhánah, 110 pp. 12 bayts.

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(399) دیوان منشي (P.)

The Dywán of Jeswant Ráy Munshiy. He is probably identical with the author of Sassy and Panú. He made a fair copy of his Dywán in 1124.

Contents: Ghazals, 150 pp. and a short prose composition. Beginning

ای پرشکر زنام تو دهانما طوطي سبق گرفته زنطق زبانما

As. Soc, No. 1413, an autograph.

(400) سسي پنو (P.)

Sassy and Panú, a story in verse composed in 1140 by Munshiy, who was familiarly called Anderjyt, and is probably identical with the preceding poet. The author gives us the following account of himself.

مرا در عرف اندرجیت نام است مرا منشی تخلص در کلام است
وطن گاهم بود در ملك پنجاب نکو در قصبهٔ سرسبز و شاداب
مرا چون از وطن قسمت جدا کرد به بزم شیخ عالم اشنا کرد
بجان شاد و طبع فارغ البال نمودم خدمتش تا نوزده سال
چو شیخ از دار فاني رخت برداشت مرا سید شهامتخان نگهداشت
کذونم منشي عبد الصمد خان خدا را صد هزاران فضل و احسان
سن عشر از جلوس ظل یزدان محمد شاه غازي شاه شاهان
الهي بر دلم نور صفا بخش بچشم از خاك راهت توتیا بخش .Bg

Tópkhánah, 170 pp. of 13 bayts.

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(401) دیوان مرشد (P.)

The Dywán of Murshid Khán of Yazdajard. He was a contemporary of Jahángyr and an encomiast of the Khánkhánán (see *Máthire Rah*).

Contents: Ghazals, 72 pp. of 16 bayts; about 70 Rubá'ys; on the margin Qaçydahs, some in praise of Jahángyr, 59 pp. of 26 bayts. Beginning

پارب بحرمت نفس شعله بار ما کز نور دل فروغ چراغ مزار ما

Móty Mahall, a fine old copy.

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(402) دیوان مشفقي بخاري (P.)

The Dywán of Mushfiqy who was born at Bokhárá in 945 (see p. 64 *suprà*). We learn from a chronogram that he collected this, his second Dywán, in 983.

Contents: Ghazals, 176 pp. of 13 bayts; Qit'ahs, &c. 15 pp. Beginning
هر چند کعبه شد پي محو گناه ما شد باز فرش دير مغان دام راه ما

As. Soc. No. 631, a fine old copy. In the Tópkhánah, (about 100 pp. of 15 bayts,) is a Dywán of Qaçydahs of Mushfiqy. They are not alphabetically arranged, and contain the praises of the Imáms and mystical reflexions. Beginning حمد روزی علم مطلع ديوان گردد

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(403) ديوان مير (P.)

The Dywán of Myr. It contains a chronogram for 1204. He is probably identical with Myr Taqyy (see p. 175 *suprà*).

Contents: Ghazals, 210 pp. of 10 bayts; Rubá'ys and Fards, 40 pp.
ای زانعام تو واشد غنچه امکان ما آب در جو دارد از لطف تو باغ جان ما

Móty Makall. There is another Dywán of Myr in the same collection, which was copied in 1179. It contains Ghazals 280 pp. of 13 bayts. Beginning
الهي جوش طوفان بخش چشم اشکبارم را سحاب دجله افشان کن رگ ابر بهارم را

Qaçydahs in praise of Sháh 'ináyat Allah; Mokhammas', Rubá'ys and poetical stories 80 pp. I have not been able to ascertain by which Myr it is. In the same collection is a Mathnawy lettered گنجينه راز of 36 pp. 11 bayts by Myr, whom I have equally been unable to identify. Beginning رئيسی پرسيد از برهمن که ای واقف حادثات کهن

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(404) ديوان ناصر (P.)

The Dywán of Mohammad Naçyr Khán *Náçir*, a pupil of Myrzá Qatyl (see p. 172 *suprà*).

Contents: Ghazals and a few Rubá'ys and chronograms for 1214, 1222, &c. Beginning

خدایا دور دار از ناتوانان بار محنت را

Móty Mahall, 104 pp. of 14 bayts.

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(405) دیوان نصیبي (P.)

The Dywán of Bábá Naçyby of Gylán. He came to Tabryz as a Sugar-baker, and showed his poems to Bábá Fighány, who was much pleased with them and mentioned him to Sultán Ya'qúb. In a poetical assembly which took place at court, a Ghazal of Myr Khosraw was given as the text, and the poets were expected to imitate it. Naçyby did it to the entire satisfaction of the king, and was appointed a court poet. Subsequently Amyr Najm aldyn appointed him Wakyl on a salary of thirty-six Túmáns, but he soon lost his patron and after his death he proceeded to Káshán where he lived for some time, then he returned to Tabryz where he married, and he remained there to his death, which happened in 944. He left from 4000 to 5000 verses.

Contents: only Ghazals, 121 pp. of 15 bayts.

Beginning از خطت اغاز شد سودای بی پایان ما

Móty Mahall, two copies, one very beautiful.

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(406) مثنویات نصیبي (P.)

Mathnawies of Myrzá Mohammad Khán b. Músà Khán *Naçyby* of Kirmánsháh. He came from Persia to Lucnow during the reign of Naçyr aldyn *H*aydar, and died under Amjad 'alyy.

1. ليلي مجنون, Laylà Majnún, 180 pp. 14 bayts composed in 1227.

Beginning اين نامه بنام يار زيبا كز اوست مرا بتن توانا

2. بحر وصال, the Sea of Union, containing the story of Chandá and king Khorshyd, 220 pp. 16 bayts, another copy 80 pp. 22 bayts, composed in 1237.

Bg. بنام آنكه اشيا زندهٔ اوست علی با ان مراتب بندهٔ اوست

3. سليمان وبلقيس, Solomon and the queen of Sheba, 135 pp. 12 bayts, dedicated to Naçyr aldyn *H*aydar.

Bg. ابتدا نامی كه ابن بر خيا خواند و تخت اورد از شهر صبا

4. آب وآتش, Water and Fire, 28 pp. 22 bayts. Bg. حمد ذاتي را كه حمد انرا سزاست انكه انرا ابتدا ني انتها است

5. معروض سلاطين, Petition to kings treating on justice, 21 pp. 22 bayts.

Beginning بنام انكه فيضش عام باشد نه آغازش نه انجام باشد

6. لاله بوستان, The Tulip of the Garden, a poem in praise of Gháziy aldyn *H*aydar, 250 pp. 14 bayts.

Beginning بنام خداوند كون ومكان كه در قبضه قدرت اوست جان

7. A poem in which the constituent parts of a state are compared with those of the human body.

Beginning ابتدا بر نام الله احد انكه باشد يك صفات ان صمد

Fara*h*-bakhsh and Tópkhánah, in separate volumes.

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(407) ديوان وقصايد نصيبي (P.)

The Dywán and Qaçydahs of Myrzá Mo*h*ammad Khán *Naçyby*.

Contents: short Mathnawies and Tarjy'bands, 180 pp. 14 bayts; Ghazals about 600 pp. 13 bayts and about 60 Rubá'ys. Beginning of Ghazals:

اى خال وخط رويت سر دفتر ديوانها طغراى سر زلفت زينت دهٔ عنوانها

Qaçydahs in praise of Gházіy aldyn *H*aydar, every miçra' of the first Qaçydah is a chronogram for 1229, 506 pp. 14 bayts.

Beginning از حمل چون مهر عالم جای بر گلزار کرد

Fara*h*-bakhsh and Móty Ma*h*all, the Qaçydahs are in a separate volume.

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(408) دیوان نصیر همدانی (P.)

The Dywán of Naçyr aldyn *Naçyr* of Hamadán, a son of Ma*h*múd. In 1015 he came to Shyráz where he met Taqyy Aw*h*ady. This date is recorded in the chronogram نصیر الدین بشیراز آمد (Wálih and *suprà* p. 54).

Contents: a short preface in prose, Qaçydahs mostly in praise of Sháh 'abbás, and Ghazals not alphabetically arranged, about 1000 bayts. Beginning

زهی نقاب تو فانوس شمع بزم حضور بملک حسن تو صحرا نشین تجلی طور

Móty Ma*h*all, a beautiful copy written in 1044.

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(409) گلکشتی و دیوان تصنیف میر نجات (P.)

A Mathnawy on Wrestling, and a Dywán by Myr 'abd al'ál (عبدالعال the editor spells erroneously ابو العال) *Naját* of Ispahán (see pp. 98, 137, 114, 129, 133 *suprà*).

Contents: Gulkushty, 291 verses.

Beginning در گپ عشق هران نامه که دلخواه بود

Ghazals about 225 pp. 10 bayts.

Beginning گرفتم مهر خاموشی زلب طبع سخندانرا

Fara*h*-baksh, a splendid copy written in 1156. In this copy is also part of the Dywán of Ghazals of Dánish 50 pp.; the Ghazals are not alphabetically arranged. Beginning

نو بهار آمد که ابر ترچمن پرور شود نگهت گل مایه شور جنون در سر شود

The Gulkushty has been lithographed at Lucnow, Moḥammady press, 1258, 96 pp. with an elaborate commentary by the Mahárájah Ratan Singh, father of Dawlat Singh *Shukry*, he compiled this commentary in 1257 and Dawlat Ráy *Shawq* wrote a chronogram on the occasion. This commentary is apparently taken from Árzú.

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(410) دیوان نجیب الدین فارسي (P.)

The Dywán of Najyb aldyn of Fárs. I have not satisfactorily ascertained whether this author is identical with Najyb aldyn Churbádqány but it is very probable. The poet came to celebrity towards the end of the Seljúq dynasty and resided during the reign of the Khwárezm-sháhians mostly at Baghdád, he died towards the end of this dynasty, which ceased to reign in 628. According to my copy of Taqyy Káshy his death took place in 665. This is probably a clerical error for 625 or 635. Taqyy has seen about 2000 verses of his or less.

Contents: Qaçydahs and Tarjy'bands about 100 pp. 16 bayts. Beginning

زهی برنگ لبت اشک من شراب شده گل جمال تو در چشم من گلاب شده

Topkhánah, a splendid copy, written in 1003.

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(411) مثنوي دل آشوب تصنیف برهان ناقد (P.)

The Heart-alarming Poem, by Burhán aldyn *Náqid*, dedicated to Sháhjahán. Beginning

هر زبانی را که ایزد داد گفت جز سپاس او در معني نسفت

Tópkhánah, about 100 pp. of 26 bayts.

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(412) ديوان نقي كمرهٔ (P.)

The Dywán of Shaykh 'alyy Naqyy of Kamarah or Kamarah-ábád, who died in 1031 (see page 91 *suprà*).

Contents: Ghazals, 118 pp. of 14 bayts; Qaçydahs, 80 pp. most of them on Pádsháh *H*átim Bég; some chronograms, one for 1016. Beginning

اي نام همايونت طغرا چه فرمانها خورشيد صفت طالع ازمطلع ديوانها

Móty Ma*h*all, a fine copy, written in 1061; As. Soc. No. 912.

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(413) ديوان نرگسي (P.)

The Dywán of Nargisy. His name was according to his own statement, *apud* Sámiy, No. 233, Abú-l-Makárim Nizár aldyn Qudrat Allah, but in his native town he was familiarly called Myrak. It is asserted that he was of Herát. This is an error, he was of Abhar in the 'iráq, but spent the greater part of his life at Herát, where he filled for some time the office of police officer, Mo*h*tasib. Towards the end of his career he went to Qandahár, and died there towards the end of the year 938, at the age of sixty. Taqyy Káshy has seen about 2000 verses of his.

Contents: Ghazals and a few Rubá'ys.

Beginning بس مشكلست كار دل از دلنواز ما

Private collection, 148 pp. of 12 bayts, written in 969, clear and correct.

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(414) رباعيات شاه نظر علي (P.)

Rubá'ys of Sháh Natzar 'alyy. He is probably identical with the poet mentioned in p. 93 *suprà*. Bg.

Beginning مژگان بدظر موجهٔ ايست مرا

Tópkhánah, 28 pp. of 16 bayts.

(415) دیوان ناظم هروي (P.)

The Dywán of Nátzim of Herát (see pp. 98, 113, 151, 129).

Contents: Ghazals, 374 pp. 11 bayts and two Qaçydahs. Beginning

عشق ناظم شد چو دیوان دل اگاه را اه انشا کرد مصرع داد بسم الله را

Tópkhánah, a fair copy.

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(416) یوسف وزلیخا تصنیف ناظم (P.)

Yúsof and Zalykhá, a Mathnawy by Nátzim of Herát, composed in 1058.

زهجرت در هزار و پنجه و هشت زمولودش سخن خوش دودمان گشت

خدایا چون سپهرم سینه بکشای دلم طوطي کن وائینه بنمای Bg.

Móty Mahall, 362 pp. of 13 bayts; As. Soc. 878, Bg. الهي چون الخ. There are two copies in my collection; in a copy in the Tópkhánah the poem is ascribed to Façyhy. The second miçra' of the initial verse contains an allusion to the manner in which parrots are taught speaking, a looking-glass is placed before the cage and a man speaks behind the glass, to make the parrot believe that it is a parrot which speaks.

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(417) کلیات نظیري (P.)

Complete poetical works of Mohammad *H*osayn *Natzyry* of Nayshápúr. When he had come to celebrity in Khorásán he went to Káshán, where he had several poetical contests with Fahmy, *H*átim, Maqçúd Khórdah, Shujá' and Ridháyiy. When he felt himself sufficiently strong he endeavoured to turn his poetical talents to account, and came to India where he found a patron in the Khánkhánán. In 1012 he made the pilgrimage to Makkah, after his return he paid a visit to his patron and then settled at Ahmadábád, having accumulated

sufficient wealth to be able to live in affluence, and he died in that city in 1022 or 1023.

(*Máthire Rahymy*, Ouseley *Pers. Poets*, p. 252, Walih, and *suprà* pp. 114, 65, 130).

Contents: Qaçydahs in praise of the divinity, the prophet, Jahángyr and the Khánkhánán, &c. 252 pp. of 14 bayts. Beginning ای جلالت خلوت از اغیار تنها ساخته

Ghazals about 350 pp. of 14 lines; Rubá'ys, 26 pp. of 10 bayts. Bg. اذا ما شیت ان تحیی حیوة حلوة المحیا

Móty Mahall, a splendid copy, written in 1202; As. Soc. Nos. 424, 601, 1061, one copy begins چنان رسیدن وی سرد ساخت دیني را. In the Tópkhánah is a Dywán containing merely the Qaçydahs, 144 pp. 16 bayts, and in the Farah-bakhsh library is a Dywán of the Ghazals and Rubá'ys copied in 1032 about 130 pp. of 15 lines. I have a very good copy of the Ghazals with useful notes, 447 pp. of 10 bayts.

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(418) مثنوي سوز و گداز و دیوان نوعي (P.)

The Mathnawy and Dywán of Mohammad Ridhá Naw'y, of Khábúshán near Mashhad in Khorásán. As soon as he had obtained a name he came to India, and first entered the service of Nawáb Dhiyá Myrzá Yúsof Khán Mashhady, an Amyr of Akbar, subsequently he accompanied prince Daniel to Burhánpúr, and after the death of his patron he settled there, and composed several poems in praise of the Khánkhánán, who had introduced him to prince Daniel and who continued to make him liberal presents. He died according to Wálih at Burhánpúr in 1019 (see *suprà* pp. 115, 65, 130 and Ouseley *Pers. Poets* p. 161 also *Máthire Rah.* fol. 588).

Contents: Ghazals and a few Rubá'ys, 100 pp. 13 bayts. Beginning
سایه گل تا بود خال رخ بستان ما نقطه نام تو بادا خطبه دیوان ما

A Mathnawy (the Saqiy-námah?) 19 pp. 15 bayts. Beginning توي اولين پير ميخانها بياد تو شبگير پيمانها

سوز و گداز, history of a Hindú woman of the time of Akbar, who ascended the funeral pile with her deceased husband, 40 pp. 12 lines. Bg. الهي خنده ام را نالكي ده

Móty Maḥall, a good copy. In the Tópkhánah is a MS. containing some Qaçydahs of Naw'y, most of them are in praise of Akbar, 28 pp. 21 bayts. Beginning صبحست صبح ساغر دل درشراب زن

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(419) ديوان نعت الله ولي (P.)

The Dywán of Sayyid Ni'mat Allah Walyy, i. e. the saint, a son of 'alyy. He was of Kirmán, but spent part of his life at Samarqand. He not only was himself a holy man having performed forty times the chillá—a fast or abstinence from animal food and from pleasures for forty days—but he is the founder of a prolific family of saints, who carried on their trade with great success for several centuries, they intermarried with the royal family of Persia and amassed immense fortunes (see *Haft Iqlym*, p. 44 MS. As. Soc.) He stood in high favour with Sháhrokh. He once boasted that he considered it perfectly proper to eat delicacies, because as he was a saint, he was sure that Providence would guard him against the enjoyment of unlawful things. The king made an experiment and ordered his cook to seize a lamb from a widow, prepare it and send it to Ni'mat Allah. He enjoyed it much, and after the repast the king told him triumphantly that it had been taken away by force from a widow. She

being sent for by Sháhrokh at the request of the saint, declared that her son was absent from home and caused her great anxiety, and having heard that a man of great sanctity had arrived from Kirmán (meaning Ni'mat Allah) she vowed to offer him this lamb, but in the mean while it was forcibly taken away from her. She demanded justice from the king, in order that she might be able to carry out her intention.

Ni'mat Allah died in 827 and left works on several subjects more particularly on Çúfism. He must be distinguished from Ni'mat Allah of Narnawl in India, who was equally a saint and a poet, and died in 1077.

Contents: Maṭla's and Ghazals, 650 pp. 16 bayts; Qaçydahs, Tarjy'bands, Rubá'ys, &c. 86 pp.

Bg. خوش بگو ای یار بسم الله بگو هرچه میجوي زبسم الله بجو

My private collection, two copies, one was written in 1011 and the other in 1014, in the Móty Maḥall is a copy in which there is added a prose treatise on Çúfism and religion. Bg. یا ایها الاخ المومن ارشدک الله

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(420) دیوان نظام (P.)

The Dywán of Myrzá Nitzám who died in 1039 (see p. 92 *suprà*).

Contents: Ghazals, 40 pp. 21 bayts; Rubá'ys, 10 pp.

Bg. ذرق محبتی کو تا سرکنم فغان را ویران کنم باهي بنیاد اسمان را

Móty Maḥall.

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(421) قصائد نظام (P.)

The Qaçydahs of Nitzám. Though I have not ascertained the identity by comparing the quotations, we may take it for granted that the author of these Qaçydahs is Nitzám of Astrábád, who was an extremely pious man

and died in 921, leaving besides this Dywán a Mathnawy which has the title بلقیس وسلیمان (Sámy No. 214).

Contents: Qaçydahs, the first rhyming in L, the others alphabetically arranged, and Tarjy'bands; most of the poems are in praise of the Imáms. Beginning

نظام اول نظمي من اسمه الاول حکیم لم یزل ذو الجلال عز وجل

Tópkhánah, about 200 pp. 14 bayts, probably the same copy which Ázád bought at the time he was engaged in compiling his Khizánah 'ámirah.

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(422) پنج گنج یعني خمسهٔ نظامي (P.)

The five Treasures or the five romantic poems of Nitzámy of Ganjah, a brother of Qiwámy Motarrizy. He possessed considerable learning and a strong sound sense, his poetical talents were of the highest order, and had they not been perverted by the bad taste of the times in which he lived, and of the nation to which he belonged, he would be one of the greatest poets that ever lived. We know little of his life, except that he was a very pious man and a disciple of Akhy Farrokh Zánjány, and that he retired towards the end of his life from the world. As much is related of every Persian poet and Çúfy. He himself boasts that he did not court princes, but his panegyrics gave him the lie. He was sixty-three years and a half of age in 599, when he completed the second part of the Sikandar-námah, and died in 606 or 602. Dorn thinks that the poem was completed after his death by some one else.

Contents: 1. مخزن الاسرار, the Treasury of Mysteries, divided into 20 cantos مقاله and composed in 582, 48 pp. 25 bayts.

Beginning بسم الله الرحمن الرحیم هست کلید در گنج حکیم

2. خسرو و شیرین, the Loves of Khosraw and Shyryn, 131 pp. Beginning

خداوندا در توفیق بکشای نظامي را ره تحقیق بنمای

3. لیلي و مجنون, the Loves of Laylà and Majnún, a Bedouin romance, which was first sung by Arabic poets (see *Kitáb alaghániy*); 93 pp. composed in 592. I read the last verse which contains the date as follows, though this reading is confirmed by no copy.

دو پانصد سال سي سه برسر بگذشت زهجرت پیغمبر

Beginning ای نام تو بهترین سرآغاز بی‌نام تو نامه کي کنم باز

4. هفت پیکر, the Seven Forms, also called قصهٔ بهرام گور the story of Bahrámgúr, composed in 593.

Bg. ای جهان بود دیده خویش از تو هیچ بودن نبود پیش از تو

5. سکندر نامه, the Sikandar-námah, or شرفنامه سکندري The poet divided it into three parts, describing the career of Alexander as a king, as a philosopher, and as a prophet.

نخستین در بادشاهي زنم دم از کارکشور کشائي زنم

زحکمت برآرایم آنگه سخن کنم تازه تاریخهای کهن

به پیغمبري کردم آنگه درش که خوانده خدا نیز پیغامبرش

The first part is best known, it is either simply called the Sikandar-námah or the Sikandar-námahë Barry, but the proper title is اقبالنامه سکندري or according to some شرفنامه سکندري. It was composed in 597, and according to Jámy, *Nafáhat* No. 570, in 592. 140 pp.

Beginning خدایا جهان پاد شاهي تراست

The second and third parts form but one poem, which has the title of خردنامه سکندري but is usually called in India, Sikandar-námahë Ba*h*ry. It was composed in 599, and has about 3000 verses.

همان بردهم روز بود از ایار نود نه گذشته زپانصد شمار

Beginning خرد هرکجا گنجی آرد پدید

Complete MS. copies of the Khamsah are rare, (Móty Mahall two fine copies; As. Soc. No. 90; College of Fort Willian, a fine copy) but copies of it without the Khirad-námah are very frequent, still more frequent are copies of the first part of the Sikandar-námah. The Khamsah without the Khirad-námah has been lithographed at Bombay, small folio 1265, full of the grossest mistakes; the first half of the first part of the Sikandar-námah has been printed at Calcutta, 1810, reprinted (lith.) 1818; the whole has been edited at Calcutta in 1810, 1835, 1263, 1852; the first half of the Khirad-námah was edited by Dr. A. Sprenger, Calcutta, 1852, the second half is in the press; the Makhzan alasrár has been edited by Bland, London, 1844: Khosraw Shyryn lithographed s. a. et l. (Bombay ?) 275 pp. A good MS. copy of this poem and of Laylà Majnún is in the As. Soc. No. 257. In the same collection No. 345 is a good copy of the Makhzan alasrár, and No. 1490 of the first part of the Sikandar-námah with glosses. It appears from Professor Fleischer's note in the Zeitsch. d. d. morgl. Gesellsch. VII. 412, that according to most MSS. Sharaf-námah is the title of the first and Iqbál-námah of the second part of the Sikandar-námah, this is borne out by Nos. 425, 427 *infrà*.

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(423) خلاصه خمسه (P.)

Extracts from the Khamsah of Nitzámy, arranged in 37 chapters, containing passages on the unity of God, love, contentment, good omens, justice, &c.

Beginning الحمد لله رب العالمين ... اما بعد بر اصحاب دولت

As. Soc. No. 761, 78 pp. of 13 bayts, my collection, two copies, one written in 1087, the other in 1080.

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(424) شرح مخزن الاسرار (P.)

A commentary on the Makhzan alasrár by Mohammad b. Qiwán b. Rustam b. Ahmad b. Mahmúd بدر خزانه (?) Balkhy who was familiarly called Bakrayiy بكرئي. He was a contemporary of Moghyç aldyn of Hánsy and has also written notes to both parts of the Sikandar-námah.

The author says that he explains 1310 verses, and fixes the correct reading of doubtful passages, and that he had collected several correct copies of the poem for this purpose.

At the end of this work is a chronogram for the time when the book was composed, viz. 1091.

بفکر اندر شدم از بهر تاریخ دلم گفتا زهي شرح گلستان

حمدوسپاس مرفتاحی را که فاتحه کتاب او مفتاح Bg.

College of Fort William, about 200 pp. of 16 lines.

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(425) قواعد علي شيري تصنيف محي الدين نظام (P.)

A commentary on the Sharaf-námah by Mo*h*yy aldyn (a son of) Nitzám, a disciple of Sháh Jahángyr who died in 948. The author says that he first studied Persian literature and metric under 'ayn alqodhát Hamadány at Hamadán (this 'ayn olqodhát must be different from the one mentioned by Jámy *Nafahát* No. 455), and after his death under Shaykh Mo*h*ammad Lád, and subsequently under Shaykh Mo*h*addith, who it seems used to lecture on the works of Nitzámy. In 956 it occurred to him that it would be useful if he was to collect his notes on the Sharaf-námah and work them up into a commentary on it, he was encouraged in his labour by a son of 'alyy Shyr, and hence the title of the work. Beginning

سپاس بیقیاس مر دارای ایران کونین را که میزان اشعار

Tópkhánah, three copies, about 250 pp. 16 lines; Major Anderson's collection; and my collection. This commentary does not contain the text. In the Tópkhánah is also the commentary on this poem by Núr Mo*h*ammad about 200 pp. 17 lines.

Beginning بعد از انشراح واذکار و سپاس و ستایش بر حضرت پروردگار

And a commentary by Pyr 'alyy of Rasúlpúr, 400 pp. 21 lines.

Bg. الحمد لله رب العالمين ... اما بعد ميگويد راقم حروف الراجي

And the commentary of an anonymous author, 60 pp. 17 lines.

Beginning بنام خداوند مشکل کشای بتاريکي لفظ معني نماى

(426) شرح سکندر نامه تصنیف آرزو (P.)

A commentary on difficult verses of the (first part of the) Sikandarnámah by Siráj aldyn Arzú, who died in 1169. He says that there were many commentaries extant, but that none was satisfactory. This commentary does not embody the text, and it commences:

نحمد الله حمدا متکاثرا ونصلی

Private collection, incomplete; Móty Mahall, 662 pp. of 19 lines. This commentary forms the basis of the glosses to the lithographed Lucnow edition of the Sikandar-námah, 1263 and 1266, 8vo. 311 pp. 23 bayts, also of the notes of Badr 'alyy and Myr Hosayn in the Calcutta edition, 1812, 4to. and of the somewhat fuller commentary of the Calcutta edition of 1253, reprinted 1260 = 1844, lithographed at Bombay with three other works on the margin, 1261 folio, the commentaries are all essentially identical.

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(427) شرح شرفنامه تصنیف ملا سعد (P.)

A commentary on difficult verses of the Sharaf-námah (first part of Sikandar-námah) compiled in 1196 by Mollá Mohammad Sa'd Allah of Patna. He died in the commencement of this century, and has written Persian commentaries on most school books as مصباح فی النحو ا میزان المنطق ا تهذیب المنطق ا شافیه ا کافیه and glossaries on the Gulistán and Bostán.

Beginning سپاس بیقیاس و حمد بیعد آفریدگاری که نصص

Collection of Mawlawy Mohammad Wajyh, 154 pp. of 17 lines without the text.

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(428) دیوان نظامي (P.)

The Dywán of Nitzámy of Ghanjah. Dawlat-sháh informs us that the whole Dywán contained about 20,000

verses. Taqyy Káshy has not been able to procure a copy of it.

Contents: Qaçydahs, 23 pp. 14 bayts; Ghazals, 52 pp.; Rubá'ys, 8 pp. Beginning هرکه از وی خرد روی به یزدان آرد

My private collection, a good copy.

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(429) دیوان نزاري (P.)

The Dywán of *H*akym Nizáry of Qóhistán. He was skilled in medicine, and a man of talents, but given to gaieties and pleasure, particularly to wine. He travelled much and it is supposed he was a disciple of Moçtafá-lidynillah Nizár and that he chose his takhalluç in his honour, others say that he chose it because he was a thin man, نزار meaning thin in Persian. At all events he is suspected of having been a free-thinker, though it is allowed that his poems contain deep Çúfy sentiments. On his travels he met Sa'dy and other distinguished men. Towards the end of his life he retired from the world and lived on agriculture, he died in 720 and left besides a Dywán, two Mathnawies, one is very witty and amusing, and has the title of دستور نامه, and the other has the title (?) رمز و ازهر, it has about 12,000 verses and begins:

سپاس و آفرین از حق تعالی که جانرا باخرد داد اتصالی

Contents: a Mathnawy on Morals, 24 pp. 20 bayts.

Bg. قل الحمد لله نزاری نقل خداوند جزو و خداوند کل

Qaçydahs and Ghazals not alphabetically arranged, 454 pp. Beginning

باز جهان تازه کرد جنبش باد بهار رایحه مشك پر میدمد از جویبار

Móty Mahall, a good copy.

(430) ديوان نصرت (P.)

The Dywán of Diláwar Khán *Nuçrat*, who died in 1139. It contains merely Ghazals.

Beginning بسکه شد اشفتهٔ آن زلف مشکین جان ما

As. Soc. No. 1432, 182 pp. 11 bayts.

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(431) مولود نوريه (P)

A mystical biography of Mo*h*ammad in verse, composed by Núry in 887, and dedicated to Sul*t*án Abú-lmotzaffar Ya'qúb Bahádur Khán. Beginning شاه نقش مهچهٔ لوح قديم هست بسم الله الرحمن الرحيم

As. Soc. No. 508, about 900 pp. of 38 bayts.

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(432) ديوان نوري (P.)

The Dywán of Qadhiy Núr aldyn *Núry* of Ispahán. He is familiarly called Qadhiy Núr. He and his brother Mo'izz were pupils of Afdhal Tarkah of Ispahán. Wálih says that he died in the year 1000, but other authors state that he attained a high age and lived to the reign of Jahángyr.

Contents: Qaçydahs in praise of Sháh Isma'yl, Wazyr Mo*h*ammad, &c. and Qi*t*'ahs, 40 pp.

Beginning بکام دل به نشستيم در حريم وصال

Ghazals and Rubá'ys, &c. 48 pp.

Beginning سخن هم از خدا گفتم هم از بت آن جفاجورا

Collection of Mawlawy Mo*h*ammad Wajyh, written in 1046.

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(433) ديوان نويدي (P.)

The Dywán of Nuwydy, he says in the postscript الحمد لله على اتمام كتابته بيد قايله نويدى سنه ١٠٥٥, "this copy has been written by Nuwydy, the author, in 1055."

Contents: Ghazals, about 300 pp. 11 bayts.

Beginning من بچه دانش و خرد وصف كنم خداى را
يا بچه مايهٔ هنر ربط دهم ثناى را

Móty Maḥall, the margin frequently covered with text and corrections.

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(434) ديوان نويدي (P.)

The Dywán of Nuwydy. He is not identical with the preceding Nuwydy and is apparently a modern poetaster.

Contents: Ghazals, in every Ghazal the use of some letter of the alphabet is avoided, and they are arranged according to this letter. Beginning
صد شكر كه شد دولت وصل تو ميسر گرديد زخورشيد رخت ديدهٔ منور

Lithographed, Lucnow, Moḥammady press, s. a. 16 pp. with a few glosses; reprinted in the *H*asany press, s. a. and Moçtafy press, 1260, 12mo. At the end of this book are a few but very silly enigmas of which I give a specimen: "I have seen a wonderful horse, it has six legs, and two hoofs, and what is still more astonishing the tail is on his back,—a balance."

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(435) ديوان نزهت (P.)

The Dywán of *H*ájy *Nuzhat* who collected his poems in 1112, زروى طرب سال تاريخ و نام رقم كرد نزهت محمد عظيم and died in 1137. Chronogram on his death:
زخمخانه رحمت از حب مولى عطا شد بجاى شرابا طهورا

Contents: Qaçydahs in praise of A'tzam Sháh, &c. Qi*t*'ahs and chronograms, 60 pp. 15 bayts. Bg.
امید عیش مدار از فلك چو بوالهوسان که نیست باده عشرت بساغر دوران
Ghazals, 37 pp.; Rubá'ys, and Fards, 13 pp.
Beginning الهي اشنا گردان بتوحیدت زبانم را

Móty Ma*h*all, the above chronogram on his death is in a postscript of the copyist.

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(436) دیوان عبید زکاني (P.)

The Dywán of Khwájah 'obayd of Zákán, which is a place in the neighbourhood of Qazwyn. He was a man of some learning, but his fame rests on his licentious wit. He first came to celebrity under Sháh Abú Is*h*áq Anjú who ruled at Shyráz previous to the rise of the Motzaffar family, subsequently he was in favour with Sul*t*án Oways of Baghdád. He died in 772.

Contents: a preface by the pen of one of his friends, it is stated in it that 'obayd collected his Dywán in 751.
Beginning الحمد لله رب العالمین خالق الخلایق اجمعین

Qaçydahs in praise of the Imáms, of Sul*t*án Oways, &c. and Ghazals not alphabetically arranged, 100 pp. of 22 bayts. Beginning
ای آفتاب صنع تو یکذره کائنات فیض تو عقل را مدد و روح را حیات

The Lover's book عشاقنامه, a Mathnawy in the style of Khwájah Salmán's خورشید و جمشید, 20 pp. of 33 bayts composed in 751.
به بهتر طالع و فرخنده تر فال دویم روز از رجب درنون الف ذال
Beginning خدایا تا از این پیروزه ایوان فروزد ماه و مهر و نیرو کیوان

Móty Ma*h*all, a splendid copy written in 1080.

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(437) ديوان عنصري (P.)

The Dywán of Abú-l-Qásim *H*asan b. A*h*mad *'onçory* of Balkh, a pupil of Abú-l-Fat*h* Rúny. He was one of the four hundred court poets of Sul*t*án Ma*h*múd and his successors, and rose to the office of king of poets. Authors who wished to be encouraged by the Sul*t*án had to submit their verses to 'onçory and he decided on their merits, he at the same time described the victories of the Ghaznawides in Qaçydahs, a description of poetry particularly well suited to the monotony of eastern music, and they were sung at the parties of the court. He died in 431 or 441 and left from 20 to 30,000 verses, among his poems was وامق و عذرا but Taqyy Káshy, who with great pains obtained a copy of the Dywán, containing about 5000 verses of Qaçydahs, thinks it has been lost. Khoshgú mentions also نهر عين ، خذك بت ، سرخ بت

Contents; Qaçydahs and a few Rubá'ys, &c. Bg.
تونگري و بزرگي و كام دل بجهان نكردد حاصل جز بخدمت سلطان
As. Soc. No. 615, 179 pp. 16 bayts.

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(438) كليات عرفي (P.)

Complete poetical works of 'orfy of Shyráz who died in Shawál, 999 (see *suprà* 129, 112, 61, 37), when 'orfy was near his end he sent his poems to the Khánkhánán with the request that he might arrange them, this he did. All his compositions amounted to about 14000 verses (*Máthire Ra*h. fol. 539).

Contents: a short preface, Qaçydahs, 200 pp. 19 bayts.
Beginning اقبال كرم ميكزد ارباب همم را

Ghazals, 200 pp. 16 lines. Beginning
اى نه فلك زخوشه صنع تو دانهٔ در قصر كبريای تو عرش اشيانهٔ

In another copy which contains the same Ghazals, they begin:

تحفهٔ مرهم نگیرد سینه افگار ما سایه گل بر نتابد گوشهٔ دستار ما

A Mathnawy (Makhzane asrár) 74 pp. 18 bayts.

Bg. باسم الله الرحمن الرحیم موج نخست است ز بحر قدیم

Another Mathnawy, 29 pages. Beginning

خداوندا دلم بی نور تنگست دل من تنگ و کوه طور سنگست

At the end is a chronogram for 986, the fourth miçra of which contains the number of poems he composed up to that year, the unit expresses the number of Qaçydahs —26; the tens the Ghazals—270; and the hundreds the Qit'ahs and Rubá'ys: 320 of the former and 380 of the latter. Beginning

این طرفه نکات سحري و اعجازي چون گشت مکمل برقم پردازي

مجموعه طراز قدس تاریخش یافت اول دیوان عرفي شیرازي

Good copies are frequent, Móty Mahall, 8vo. written in 1047, there are three other copies in the same collection which are apparently older. As. Soc. Nos. 732, an old copy of the Dywán; 1173, a copy of the Makhzan alasrár.

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(439) نگار نامهٔ فیض (P.)

A commentary on 'orfy's Qaçydahs, by Mohammad Shafy' b. Sháh Mohammad Darwysh b. Mohammad Rájy' aldyn familiarly called Rájú 'olwy راجو علوي compiled under Awrangzéb in 1111, the chronogram is کار فیض. Bg. بعد از تشریح قصیدهٔ پسندیدهٔ توحید و احد مطلق که حسن مطلعش

Tópkhánah, small 8vo. about 300 pp. Mawlawy Mohammad Wajyh has a commentary on 'orfy; about 250 pp. of 17 lines, compiled by Qotb aldyn in 1101; the chronogram is فیض یار

Beginning شرح ستایش سخن آفرین که روح معني

(440) مفتاح النكات (P.)

A commentary on 30 Qaçydahs of 'orfy by Myrzá Ján, compiled in 1073.

کرده ام شرح تا شود عالم بهره‌ور از فواید عرفي
هاتف غیب سال تاریخش گفت شرح قصاید عرفي

Beginning ثلید گنجینه نطق و زبان دندانه سین ستایش

Móty Maḥall, 338 pp. 17 lines, the Qaçydahs are alphabetically arranged, beginning of first Qaçydah لی متاع درد در بازار جان انداخته

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(441) شرح قصاید عرفي (P.)

A commentary on (forty-six) Qaçydahs of 'orfy, by Aḥmad (he lives at Calcutta,) a son of the late 'abd al-Raḥym.

Beginning سپاس بی غایت و ثنای بی نهایت مرسلطانی را

Printed, Calcutta, 1254, folio 278 pp. containing also the text. These Qaçydahs have also been lithographed with a commentary, Lucnow, *H*asany press, s. A., 150 pp. most of the notes in this edition are by Qudrat Aḥmad and Maqbúl Aḥmad. There is also a commentary on 'orfy by Mollá Sa'd Allah, near 100 pp. of 17 lines. Beginning wanting.

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(442) دیوان قادر (P.)

The Dywán of Qádir. According to a note in the first page written in a different hand, his name is Khwájah 'abd al-Qádir Naqshbandy *H*asany Qádiry. According to Wálih his title was Wazyr Khán and he was a son of Wazyr Khán Mashhady, he lived at Agra and was in great favor with 'álamgyr and his two successors, and died in 1136. Qádir gives us in the last verse the date, 1122, when he collected his poems.

Contents: Ghazals and a few Qit'ahs.

Bg. مرا وردی است هردم نام الله تن و جانم فدائي نام الله

Móty Mahall, 66 pp. of 11 bayts, probably written in 1122.

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(443) صراط المستقيم تصنيف قلندر (P.)

The Straight Path by Nitzám aldyn *Qalandar* composed in 808 and dedicated to Abú-l-Motzaffar *H*osayn Sháh b. Mahmúd Sháh b. Ibráhym Sháh. The author wrote a Qaçydah of 22 bayts, entitled قصيدهٔ كبرى, and this is a commentary on it, it is divided into five chapters فصل and treats on Çúfism.

Beginning of Qaçydah تيغ لا برار از لاف نيام

Beginning of commentary اما بعد چون بعض طالبان راه خدا

Farahbakhsh, 32 pp. 18 lines.

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(444) ديوان قپلان (P.)

The Dywán of Qaplán Bég. His father Shyr Bég was of the Qúshchy family, the members of which are distinguished among the other families of the Ulús tribe to which it belongs, for their wit and talents. Mollá 'alyy Qúshchy the philosopher was of the same family. Shyr Bég came under Akbar from Má-warál-lnahr to India, and was one of his Tawájies تواجي. Qaplán was born in India and was, like his father, a soldier, he served under the Khánkhánán in the Deccan with great distinction, and was in high favour with Jahángyr, but in 1003 he retired from the service. He is the author of a Mathnawy which is entitled ماه دوستان and celebrates the loves of Zál and Rúdábah, the following verses are from it.

نسب پرسي ز ترکانم ز ترکان حسب جوئي سخندانم سخندان
در ائين الوس عالي نشانم چراغ دودمان قوشچيانم

Contents: Qaçydahs in praise of Jahángyr, 22 pp. 17 bayts. Beginning

ای زبار قدرتت پشت فلك دايم دوتا

Ghazals, 72 pp. 15 l.; Rubá'ys, &c. 44 pp.

Beginning آنکه نامش هست دايم زينت عنوان ما
نکتهٔ حمدش بود ديباچهٔ ديوان ما

Rubá'ys and Minor poems, 44 pp. 12 lines.

Farahbakhsh, a fine copy. As. Soc. No. 890.

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(445) نظم لالي (P.)

String of Pearls by Sayyid Abú-l-Qásim who was known by the title of *Qáriy*. He flourished in Persia, and wrote this book in 1061. The title is a chronogram.

It is a short poem in about 140 verses. Bg.

ای کلام از انتظام نام ذاتت درنظام وی زشهد شکرين شکرت زبان شيرين بکام

Lithographed, Lucnow, 1264, 12mo.

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(446) ديوان قاسم انوار (P.)

The Dywán of Sayyid Mo'yn aldyn 'alyy *Qásim Anwár*, or *Qásimy*. He was born in a suburb of Tabryz, in 757, and devoted himself from his early age to the Çúfy doctrine. First Çadr aldyn of Ardebyl was his spiritual guide. Qásim used to live in a burial ground and performed four times the pilgrimage to Makkah, twice on foot, barefooted and almost in a state of nudity. Subsequently he joined the school of Awhad aldyn

Kirmány, which is given to the wildest and most obscene revels, and he placed himself under the guidance of Çadr aldyn 'alyy Yamany. His doctrines as a Çúfy are not considered orthodox, yet he had immense success owing to his winning manners, the depth of his genius, and the great austerity of his life. When he resided at Herát in Khorásán the crowd of his disciples was so numerous and enthusiastic that Sháhrokh the ruler of that province was afraid of disturbances, and there is reason to suppose that the saint was implicated in a plot to assassinate him. Sháhrokh ordered him to leave the city, but he would have defied the royal command had not Baysanqor paid him a visit and persuaded him by his friendly advice to leave the city. He proceeded to Balkh and Samarqand, but subsequently returned to Herát at the request of the same sovereign who had expelled him. He died at Kharjard near Jám, in 837, and left besides this Dywán a Mathnawy and several Çúfy treatises in prose. (Bland, *A Cent. of Pers. Ghazals.*)

Contents: Ghazals, and at the end a few Qit'ahs, Rubá'ys, &c.

Beginning من بیچاره سودا زده سرگردانم

Móty Mahall, several copies, about 600 pp. 14 bayts. In the Tópkhánah there is a Dywán by another poet of the takhalluç of Qásim whom I have not identified, it contains Ghazals and has 44 pp. of 11 bayts. Beginning

زفیض مقدمت اباد کن ویرانه ما را منور کن بشمع روی خود کاشانه ما را

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(447) دیوان قاسم دیوانه (P.)

The Dywán of Qásim Dywánah (see pp. 113, 128 *suprà*).

Contents: Ghazals and a few epigrams.

Beginning بسکه افتاد از غمت شوریدیگي در کار ما
بر سرما خود بخود وامی‌شود دستار ما

Tópkhánah, about 200 pp. of 15 bayts; As. Soc. No. 613, a good copy.

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(448) ظفرنامه اکبري تصنیف قاسم (P.)

The Book of Victory of Akbar Khán by Qásim of Agra, who completed this poem in 1260, after he had been engaged upon it for three years.

This poem contains an account of the late wars of Cabul, and is spoken of as a very creditable production.

Beginning سرنامه برنام پروردگار

Major Anderson, 4to. about 400 pp., 34 bayts in a page.

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(449) خمسهٔ قاسمي جنابادي وقیل گونابادي (P.)

The five epic poems of Myrzá Mo*h*ammad Qásim *Qásimy* Junábády or Gúnábády (see *suprà* pp. 44, 83, 52).

Contents: 1. شاه نامه, it is also called اسمعیل نامه because the deeds of Sháh Isma'yl and Sháh *T*ahmásp form its subject, it is in the metre of the Sháh-námah of Firdawsy, 100 pp. of 42 bayts. Beginning

خداوند بیچون خدائي تراست بر اقلیم جان بادشاهي تراست

2. لیلي مجنون, The Loves of Laylà and Majnún in 2,740 verses, 66 pp. The date of the composition is stated in these verses:

چون یافت تمامي این معما کاسمیست نموده بی مسما
تاریخ وی از ره معاني نظم ازلیست گر بدانی

3. شاهرخ نامه, The History of Sháhrokh, 115 pp. composed in 950, chronogram طلب سال تاریخش از مشتري
الهي بحق بادشاهي تراست همه بنده ایم و خدائي تراست .Bg

4. کار نامه, It contains descriptions of a palace, of a garden, also the love of the moth to the candle, &c. 86 pp.
الهي قاسمي را راه بنمای زبانش را به بسم الله بکشای .Bg

5. شیرین و خسرو, Shyryn and Khosraw, 80 pp. composed in 950, and dedicated like the other poems to Sháh *T*ahmásp.
زغیب آمد حدیثی بر زبانها که شد تاریخ سالش فیض جانها
الهي قاسمي را کن نظرباز بروی کل زحالش کن نظرباز .Bg

Móty Maḥall, a fine old copy; As. Soc. No. 64, a splendid copy written in 982.

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(450) دیوان قتیل (P.)

The Dywán of Myrzá Qatyl, who died at Lucnow in 1233 (see pp. 170 and 277 *suprà*). It contains merely Ghazals. Beginning

گه پري که ادمي گاهی ملک خوانم ترا

Faraḥbaksh, two copies about 500 pp. 19 bayts, the second copy is smaller, in the College of Fort William is a volume in folio, inscribed کلیات مرزا قتیل it contains chiefly prose works, but at the commencement is a Dywán of Ghazal, about 500 pp., 16 bayts.

Beginning بود برق دگر در جلوه ها جانانه مارا

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(451) دیوان قصوري (P.)

Dywán of Qoçúry consisting of Ghazals, 100 pp.

Beginning رء الانسان مجهول الامانت قد یحملها

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(452) كليات قدسي (P.)

Complete poetical works of *Hájy Mohammad Ján Qodsy*. Some authors spell his name erroneously, Mohammad Khán. He was of the holy city of Mashhad; and for this reason he adopted the takhalluç of Qodsy. After he had performed the pilgrimage to Makkah, he came to India and was graciously received at the court of Sháhjahán, who, on one occasion, rewarded him for his panegyrics by filling seven times his mouth with precious jewels, and on another occasion by having him weighed up with gold and silver coins. The nobles of the court vied with the emperor in prodigality. Qodsy withdrew in 1069 from the world, and died a few years after. (*Mirät alkhiyál* p. 135 and *suprà* pp. 113, 90, 128, 116, 151). Azád places his death in 1056, and gives a detailed list of rewards which he received from the emperor.

Contents: Qaçydahs and Tarjy'bands, 418 pp. 12 bayts.
Beginning من آن نیم که کنم سرکشي زتیغ جفا
Ghazals, 112 pp. 10 bayts; Rubá'ys, 44 pp. 8 bayts.
Beginning دادهٔ عشقم بادهٔ نابی که میسوزد مرا
A Mathnawy, 77 pp. 12 bayts. Beginning
در اثنای هر عهدی از روزگار کند اقتضا لطف پروردگار

Móty Mahall and Tópkhánah, copies are frequent. In one copy the second Qaçydah stands first, it begins: نکند جلوهٔ گري روي تو در دیدهٔ ما عکس آئینه در آئینه نگردد پیدا also the order of the Ghazals is changed, they begin زود به کردم من بیصبر داغ خویش را. He is also the author of a Mathnawy in praise of Kashmyr, 24 pp. 50 bayts. It begins بنام بادشاهٔ بادشاهان جواهر بخش تاج کج کلاهان

(453) دیوان قطب الدین (P.)

The Dywán of Qo*t*ob aldyn. If the postscript can be relied upon, he is identical with the great saint of Dilly, who died in 623, it runs تمام شد دیوان خواجه قطب الدین بختیار کاکي سنه کتابت ۱۱۲۰ for a further account of this saint, I refer to the chapter on Çúfism.

Contents: Ghazals, 180 pp. of 14 bayts and 70 Rubá'ys. Beginning

ای لال در ثنای صفاتت زبان ما ای در صفات وحدت تو لال عقلها

Tópkhánah.

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(454) دیوان قدرت (P.)

The Dywán of Qudrat. He is probably identical with Sháh Qudrat Allah, who died in 1205 (see p. 278 *suprà*).

It contains merely Ghazals. Beginning

زبس ماندم مقیم کوی غربت فرامش کرده ام یاد وطن را

Móty Ma*h*all, 54 pp. 11 bayts, written in 1209.

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(455) دیوان راضي (P.)

The Dywán of Façá*h*at Khán *Rádhiy* the son of a Qádhiy of Kashmyr (see p. 156 *suprà* and change Radhyy into Rádhiy). The author says of himself—

زبیشگاه سخن بحرها است تنخواهم چه شد که نبود پنجاب در تیول مرا

فقیه عصر و سپاهي وشاعرم راضي بضرب و نطق تو دوست در اصول مرا

Contents: Ghazals, 500 pp. 24 bayts and 170 Rubá'ys. Beginning

خدا نکرده بود نفس گر فضول مرا چه غم زمانه اعمال با رسول مرا

A Mathnawy composed in 1112. Beginning

نی کلك شکرریز خوش آهنگ سرود این قصه شیرین بدین رنگ

Móty Ma*h*all, a splendid copy.

(456) دیوان رضي ارتیماني (P.)

The Dywán of Radhyy of Artymán, a contemporary of Sháh 'abbás (see pp. 123 and 313 *suprà*).

Contents: chiefly Ghazals, a few Qaçydahs in praise of Sulṭán 'alyy Khán and others, at the end are three Turkish verses, containing a chronogram.

Bg. چون مهر برای بام و ایوان را بگذار چو موم سنگ و سندان را

As. Soc. No. 10, 50 pp. of 48 to 60 bayts.

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(457) دیوان رضي (P.)

The Dywán of Radhyy aldyn Moḥammad of Nayshápúr; instead of writing his takhalluç or name, he usually writes بنده. He spent the greater part of his life at Samarqand, but he visited Makkah and several cities of Persia. During his pilgrimage he became a disciple of Mo'yn *H*amawy an uncle of Shaykh Sa'd aldyn *H*amawy without however giving up worldly pursuits. It is said that he spent some time at the court of the Seljúq king Arslán Sháh b. Toghril Bég, and accompanied the embassy to Baghdád which he sent to the Khalyfah, to ask his daughter in marriage. He died in 598 (Taqyy Káshy, No. 26, and Khoshgú).

Contents: Qaçydahs not alphabetically arranged, most of them are in praise of Abú-l-Motzaffar Jalál aldawlah Tamghách, whose name he spells طمغاج and تمغاچ and who was ruler of Samarqand. Beginning

نظم گهر نشان شد و طبعم لطیفه یاب از یمن ظل بارگه مالك الرقاب

Móty Maḥall, 45 pp., 44 bayts, bound with other Dywáns.

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(458) دیوان رافت (P.)

The Dywán of Mo*h*ammad 'obayd Allah *Räfat*. There occurs a chronogram in the Dywán from which it would appear that his patron, Nawáb Sayyid 'alyy Khán Intitzám aldawlah Naçyr almulk Nuçrat-jang, was born in 878, but his title proves that he belonged to a much more modern age. Should the poet be identical with 'abd Allah Räfat mentioned in p. 162 *suprà* ?

از حدت طبیعي از حدس ذهن صائب گر مولدش شمارم یونان عقل ثاني

Contents: compositions in flowery prose, 38 pp. of 15 lines. Beginning سبحان الله که بر خط

Qaçydahs, 24 pp. Bg. حبذا خسرو گردون سپهدار حمل

Ghazals and Rubá'ys, 72 pp.

Beginning الهي رتبهٔ سحر لکلامي ده زبانمرا

A Mathnawy, 30 pp. Bg. حمد است نخست مر خدارا

Collection of Mawlawy Mo*h*ammad Wajyh.

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(459) قصه ملك عمر تصنیف رحمة الله (P.)

History of the martyr Malik 'omar, who is buried at Baraych, by Ra*h*mat Allah, a son of Mo*h*ammad Fádhil of Bijlawr in Oudh; he composed this poem 750 years after the death of the saint.

گذشته است هفصد و پنجاه سال هنوز است آن شور و شوکت بحال

Beginning زفضل الهي وتمجید او زبان بر کشایم به توحید او

Tópkhánah, 66 pp. 26 bayts.

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(460) دیوان راجه (P.)

The Dywán of Rájah. It consists mostly of Ghazals which are not alphabetically arranged. Beginning

روی که من بدیدم اندر عیان نگنجد لذت جمال آنرو اندر بیان نگنجد

Tópkhánah, 50 pp. of 17 bayts.

(461) حمله حيدري تصنيف راجي (P.)

The Lion's Attack, a history of Mo*h*ammad and of 'alyy in verse, by Mollá Bamún 'alyy *Rájiy* Kirmány. He was originally a Gueber, and was converted to the Islám by Sajjány. I have been told that he died at Bombay, not many years ago.

Beginning بنام خداوند دانای فرد که از خاك آدم پدیدار کرد

Lithographed, Bombay, 1244, fol. 434 and 152 pp. of 54 bayts.

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(462) مهر و ماه تصنیف رنگین (P.)

The Sun and the Moon, or the story of the Sayyid's son, and the Jeweller's daughter, which happened at Dilly under Jahángyr, by Sa'ádatyár Khán *Rangyn*. He died in 1251 (see pp. 280 and 168 *suprá*) but according to a chronogram at the end of the poem, he composed it in 1119. I cannot reconcile these two contradictory statements. Chronogram

درین نامه چو سوز و غم رقم یافت خرد فی الفور سالش سوز وغم یافت

دلمن مطلع انوار عشق است ضمیرم منبع اسرار عشق است .Bg

Lithographed, Lucnow, Moçtafáy press, 1263, 12mo. 20 pp. In the Tópkhánah is a poem of about 560 bayts by the same author in explanation of the elements of the Islám, it begins:

ذکر حق مي برد بجور و قصور فکر او مایه تمام سرور

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(463) دیوان راقم (P.)

The Dywán of Sa'd aldyn Mo*h*ammad *Ráqim*, a son of Khwájah 'ináyat of Mashhad. His father came on commerce to India and brought his son with him, and he found a patron in Islám Khán Mashhady an Amyr of

Sháhjahán. After some time Ráqim returned to Persia, and was appointed governor of Herát, and subsequently of the whole of Khorásán. He was a great patron of poets, among his protégés were Moqymáy *Ih*sán Mashhady, 'atzymáy Nayshápúry and Shawkat Bokhára.

Contents: Qaçydahs in praise of the Imáms and of Sháh Solaymán, 18 pp. 16 bayts; Ghazals, 280 pp. 15 bayts, at the end is a preface in prose 9 pp. Beginning of Ghazals:

ای زدیوانت دو عالم را چو صبح و شامها مطلع آغازها ومقطع اوهامها

Móty Ma*h*all, a splendid copy, written in 1084, there is a chronogram in it for the same date composed by the author.

راقم الهام فیض مژده رسان گشت وگفت افزوده زمن قدر چه راحت چه المرا

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(464) دیوان رشید (P.)

The Dywán of *Rashyd*. This is the takhalluç of Rashyd aldyn Mo*h*ammad b. 'abd al-Jalyl 'omary who, on account of his diminutive size, had the nickname of Wa*t*wá*t*, swallow. The patronymic 'omary indicates that he was descended from the Khalyfah 'omar b. al-Kha*tt*áb. He flourished under the Khwárezm-sháhian dynasty, his patrons being Atsyz b. Mo*h*ammad, and his son Ylarslán who heaped wealth and honors upon him. He died in Khwárezm in 578 at the advanced age of 97 years, and left besides a Dywán of about 15,000 verses, a translation of the hundred moral sentences of 'alyy and a collection with translation of as many sentences of Abú Bakr, 'omar and 'othmán, also a work on poetic, which has the title حدایق السحر or حدایق الشجر and several other works.

Contents: Qaçydahs in praise of Abú-l-Motzaffar Atsyz, Abú-l-Fadhl king of نیمروز and others, they are

highly ornamented and have mostly a double rhyme, at the end are some Qi*t*'ahs and Rubá'ys. Beginning
بهار جانفزا امد جهان شد تازه و زیبا بباغ و زرع گستردند فرش حله دیبا

Móty Ma*h*all, 262 pp. of 18 bayts, written in 1064.

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(465) مصباح تصنیف رشید (P.)

The Torch, a mystical Mathnawy, divided into three parts:
شد مرتب بر سه اصل این گنج راز در محبت در فناء و در نیاز

The name of the author, Rashyd, occurs in the introduction: یاد آرند از رشید دردمند. The copyist of the Lucnow MS. calls him Shaykh Rashyd, and the copyist of the Calcutta MS. thinks he is identical with Rashyd Wa*t*wá*t*, who is three hundred years older. The date 852 is in the conclusion of the poem, and it appears from it that it was written sixty years previous to the death of Rashyd Kázorúny who was a great Çúfy, and with whom we might else have identified him. Beginning
ای بنامت کارها را افتتاح نیست بی نام تو در امری فلاح

Móty Ma*h*all, imperfect; As. Soc. No. 534, about 400 pp. of 15 bayts, a fine copy written in A. H. 1000, on the margin is the Gulistán with a few notes.

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(466) دیوان ریحان (P.)

The Dywán of Sháh Ray*h*án aldyn ***Rayhán***, a Munshiy of the College of Fort William (see p. 168 *suprà*).

Contents: a preface in prose, from which it appears that he collected the Dywán in 1810, at the suggestion of Mr. M. Lumsden. Contents: Qaçydahs in praise of

the Marquis of Wellesley, H. Harington, H. Colebrook, &c., 66 pp. 13 bayts. Beginning

دل‌که‌هست اثینهٔ‌صنع‌اله المستعان میشود دروی‌نمایان عکس اسرارنهان

Ghazals about 400 pp. Beginning

ای مست جام عشق تو خم شرابها بریاني شرارهٔ شوقت کبابها

Collection of Mawlawy Mo*h*ammad Wajyh.

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(467) دیوان عاقل خان رازي (P.)

The Dywán of Myr 'askary 'áqil Khán *Rázy* (i. e. the mysterious) who died in 1108 (see *suprà* pp. 123, 111, and Ouseley *Pers. poets*, p. 167).

Contents: Qaçydahs, 34 pp. of 11 bayts. Beginning

ای صورت هستي زکرم داده عدم را بر ذات تو اثبات کند عقل قدم‌را

Ghazals, 94 pp. 9 bayts and some Rabá'ys, and chronograms; one for 1073. Beginning

ای‌زعکس‌رویتولطف وصفا اثینه را جلوه رخسار تو داده جلا اثینه را

Móty Ma*h*all, a good copy.

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(468) مرقع تصنیف رازي (P.)

Embroidery, a Mathnawy by Rázy in which he imitates Jalál aldyn Rúmy. Beginning

ایها الساقي اغثني فی المنام اسقني من جرعة الکاس الکرام

Móty Ma*h*all, 340 pp. of 13 bayts.

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(469) شمع و پروانه یعني قصه پدماوت (P.)

The Loves of Ratan Sén and Padmáwat, a Mathnawy by Rázy, composed in 1069. Beginning

ای‌طرازندهٔ رواق سپهر وی طرازندهٔ سپهر بمهر

Tópkhánah, 60 pp. of 38 bayts.

(470) مهر وماه (P.)

The Story of Manóhar, a poem taken from the Hindúy, and put into Persian verse in 1065 by Rázy.

Bg. خداوندا غم خود ده دلمرا زعشق آسان نما هر مشکلم را

Tópkhánah, about 2000 verses; As. Soc. No. 446, a fine copy with pictures.

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(471) دیوان رضا (P.)

The Dywán of Ridhá, who flourished in 1096, as we learn from a chronogram which occurs in the Dywán.

زتاریخش سخن میرفت کز غیب رقم کردند دولتخانه سالش

Contents: poems in praise of the prophet and the Imáms, 124 pp.; Ghazals, 220 pp. 9 bayts; Rubá'ys, Mothallath', chronograms and Qaçydahs in praise of Sháh 'abbás, Nawáb Arshad Khán, Áqá Bég, 106 pp. Beginning of Ghazals: زهي گرم از فروغ عارضت هر گوشه محفلها

Móty Mahall, two copies, one dated 1180.

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(472) زیبا ونگار (P.)

The Loves of Zybá and Nigár, in verse, by *H*ájy Mo*h*ammad Ridhá ***Ridháyiy*** who composed this poem, apparently in Sind, in 1053. The chronogram for this date is گل اندر باغ. He says that the Sindian name of Zybá is Panhún پنهون and that of Nigár Sysy سیسی but being anxious to avoid all Sindian words, he substituted Persian words in their stead: we might infer from this statement that the story was originally in the Sindian dialect.

Bg. الهي هم دل وهم بي دلي ده هم آن حاصل هم ابن بيحاصلي ده

As. Soc. No. 298, 284 pp. of 17 bayts, a good copy.

(473) ديوان رهائي (P.)

The Dywán of Riháy. He may be identical with Sa'd aldyn *Riháy* Khwáfy who died in 980 (see p. 58 *suprà*) but I have not compared the verses.

It contains merely Ghazals. Beginning

ای نور خدا در نظر از روی تو ما را اٰئینه رخسار تو شد صورت اشیا

Tópkhánah, about 300 pp. 22 bayts, defective at the end.

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(474) ديوان سابق (P.)

The Dywán of *H*ájy Farydún *Súbiq* (see *suprà* pp. 99, 123).

Contents: Qaçydahs, 142 pp. of 12 bayts; at the end are chronograms for 1092, 1095, &c.

Beginning منادیست درانکو که هر که کشته ماست

Ghazals, about 300 pp. and a few Rubá'ys. Bg.

خون وحدت میزند جورش از رگ زنار ما ناله ناقوس مي آید زاستغفار ما

As. Soc. No. 563, a fine copy, at the end is the date 1010, this is probably a mistake for 1110. *Ibidem* No. 1196.

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(475) كليات سعدي (P.)

Complete poetical works of Shaykh Mosharraf (Sharaf?) aldyn Moçli*h* b. 'abd Allah *Sa'dy* of Shyráz, where he was born in 589. He chose the takhalluç of Sa'dy in honor of the Átábuk Sa'd aldyn b. Zangy, in whose service he originally was. Jámy says, *Nafahát*, No. 565, "he is one of the most distinguished Çúfies and lived for some time near the hermitage of the Shaykh Abú 'abd Allah Khafyf. He was well versed in most sciences and in belles-lettres. He spent much of his

time in travelling and visited many countries, several times he made the pilgrimage on foot, and he went to Sómnát, entered the temple and broke the greatest idol which was in it. He made the acquaintance of many great Çúfy Shaykhs, such as Shiháb aldyn Sohrawardy, with whom he sailed once in the same vessel. It is related that he acted for a long time as water-carrier at Jerusalem and in Syria and gave to people water to drink." He died in 691 and is buried at Shyráz. (For a more detailed notice I refer to Ouseley's *Pers. Poets*, p. 5, and Ross *Trans. Gul.* preface).

The works of Sa'dy were collected and arranged by 'alyy b. A*h*mad b. Abú Bakr who was called *Bystún* in A. H. 726, and he improved the arrangement in A. H. 734.

Contents (C. means Calcutta edition and B. the first Bombay edition).

1. گلستان. The Rose Garden, C. Vol. I. folio 26, B. p. 31.) Beginning منت خدایرا عزوجل که طاعتش

2. بستان. The Garden of Odours, C. Vol. I. folio 94, B. p. 1 (bis). Bg. بنام خداوند جان آفرین حکیم سخن بر زبان آفرین

3. رساله در تقریر دیباچه. A short Essay on Prefaces C. 1. B. p. 4. Bg. سپاس بیعد و غایت و ستایش بیحد و نهایت

4. مجالس خمسة. The five Assemblies or Discourses C. 4. B. p. 7. Bg. الحمد لله الذي خلق الوجود من العدم

5. رساله صاحب دیوان. Anecdote of the Minister of Finance C. Vol, I. with Preface, folio 7, B. p. 19.

6. رساله عقل و عشق. Essay on Reason and Love B. 20.

7. نصیحت الملوك. Advice to Kings C. 18, B. p. 21.

8. شمس الدین تازي گر. Anecdote of Malik Shams aldyn, the Arabic Orator, C. Preface, folio 9.

9. رساله انکیانو. Anecdote of King Ankiyánú C. 25, B. p. 27.

10. قصائد عربي. Arabic Panegyrics, C. folio 205, B. p. 9 (ter). Beginning حبست بجفني المدامع لاتجري

11. قصائد فارسي. Persian Panegyrics, C. folio 214, B. p. 9 (ter). Bg. شکر و سپاس و نعمت و منت خدایرا

12. کتاب مراثي. Elegies, C. fol. 245, B. p. 24 (ter). Beginning دل شکسته که مرهم نهد دگر بارش

13. کتاب الملمعات. Poems composed of alternate verses Arabic and Persian, C. folio 250, B. p. 29 (ter).

14. ترجیعات. Poems with particular burdens, C. folio 257, B. p. 33 (ter).

15. الطیبات. Ornamented poems entitled pure odours, C. folio 264, B. p. 39 (ter). Beginning اول دفتر بنام ایزد دانا صانع و پروردگار و حي و توانا

16. بدائع. Rhetorical odes, C. folio 367, B. p. 127 (ter).

17. مقطعات, Fragments and Sentences, C. folio 452, B. p. 140. Beginning گویند سعدیا بچه بطال مانده

18. الخبیثات والمطائبات the Book of Impurities in verse, C. folio 467, B. p. 54 (quater). Beginning عارفي چشم و دل بروئي داشت

19. هزلیات. Jests and obscenities in verse and prose. This book is called الهزل in the Calcutta edition folio 475, and there is added to it a separate book (folio 471) called مضحکات. In the Bombay edition this book is inscribed خبیثات ومضحکات. Beginning العن الشیطان واشتم الحیطان

20. رباعیات. Tetrastics, C. fol. 472, B. p. 42 (quater).

21. مفردات. Distichs, C. folio 493, B. p. 52 (quater).

22. خواتیم. Odes entitled "Final Odes," C. folio 415, B. p. 1 (quater).

23. غزلیات قدیم. Sa'dy's early Ghazals, C. folio 430, B. p. 13 (quater).

24. صاحبیات. Poems addressed to particular individuals, C. folio 438, B. 21 (quater).

Sir G. Ouseley, from whom the above list has been taken, does not mention the Pand-námah. It is in the Calcutta edition in folio 200, and begins كريما ببخشاى برحال ما

A beautiful old copy of the complete works of Sa'dy is in the Móty Mahall, probably written during the life time of Bystún. They have been edited in two folio volumes by Mr. Harington in Calcutta, 1791—95, (this edition is very rare in India); and they have been lithographed at Bombay, A. H. 1226, small folio 413 pp. reprinted (lithographed) Bombay, 1267, 4to. they have also been printed at Tabryz.

In the Farah-bakhsh library, is a copy of the Gulistán, which cost 1500 Rupees, it is the most beautifully written book I have ever seen, and has the following postscript: در صبح چهارشنبه غرة شهرسفر از سال هزار و سي و چهار از هجرت اتفاق شروع درين نسخه شريفه افتاد در روز چهارشنبه بست وششم شهر ربيع الثاني سال ديگر صورت اختتام پذيرفت بدست فقير حقير مذنب محتاج كمترين فقراى عالم حكيم ركن الدين مسعود المتخلص بالمسيح الشهير بحكيم ركنا غفر الله ذنوبه و ستر الله عيوبه بحق محمد صلوت الله و سلامه عليه واله وسلم تسليما كثيرا

In the first page is written professedly in the hand of the emperor Sháhjahán به تاريخ ۱۹ ماه جمادي الثاني سنه ۱۰۴۷ داخل كتابخانه اين خادم الفقرا شد.

The Gulistán has been repeatedly printed in Europe, at Constantinople, Bulak, Tabryz, Teherán, and upwards of a hundred times in India, the best editions are Calcutta, 1851, and Lucnow, (lith.) 1264 with excellent glosses. There are four or five lithographed Lucnow editions with interlinear Urdú translation and with marginal notes, as Mortadhawy press, *s. a.* (1264), and in two Lucnow editions the Bostán is printed on the margin. For Urdú translations of the Gulistán see *infrà*.

The Bostán has also frequently been separately edited; as "Bostán to which is added a compendious Commentary together with a Dictionary of such words as are hard of meaning, now first compiled expressly for this edition by Moolvy Tumnuzuddy, (lithographed) Calcutta, 1828," 4to. 228 pp. I have not seen a separate vocabulary in this edition. Lithographed Lucnow, Mohammady press, 1262, with notes by Sayyidy, 'abd al-Rahmán Khán, Bahár, &c., this edition and its numerous reprints, such as Moçtafáy press, 1265, 'alawy press, 1263, surpass most other editions in correctness; Hooghly, 1264, 8vo. clear and tolerably correct.

The Pand-námah, commonly called Karymá has also been frequently printed: in the Persian Moonshee; in the Persian Primer with an Urdú translation in verse by Matzhar 'alyy Khán Wilá, Calcutta, 1242, 1275 (*sic* for 1270), Chinsurah, *s. a.* (1845); lithographed Lucnow, 1263 (twice), 1264, &c. Beginning of Wilá's translation كرم مے همیں اپنی بخش ای خدا The Pand-námah rendered in Rékhtah Mosaddas, Lucnow, lithographed by Mo*h*ammad-bakhsh, s. A. 8vo. 16 pp. Beginning صدا اي موصن پاکباز

The Ghazals have been printed Calcutta s. A. (in or before 1784) with the Baháre Dánish, 4to. 172 and 96 pp. and again 1811. For farther information regarding editions and translations of separate works of Sa'dy see Zenker, *Bibl. Orient.* p. 59 *et seqq.*

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(476) شرح گلستان حامل متن (A. P.)

An Arabic commentary on the Gulistán with the text by Ya'qúb b. Sayyid 'alyy who died in 931.

Beginning الحمد لله علی ما اولنا من النعم ورزقنا الاهتداء

College of Fort William, 424 pp. of 17 lines, a good copy written in 962.

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(477) شرح گلستان تصنیف سروري (A. P.)

An Arabic commentary on the Gulistán by Moç*t*afà b. Sha'bán *Sorúry* who died in 969 completed at Amásiyah in 957, dedicated to the Turkish emperor Solaymán (according to *H*ájy Khalyfah, No. 10,832, to his son Sul*t*án Moç*t*afà). Beginning

الحمد لله الذي جعلني من علماء البيان و المعاني " مذت " اي الامتنان و تعاد النعمة

Private collection Cawnpore, A. 450 pp. 21 lines, this commentary has been much used in the notes to the Lucnow edition of 1264, also for the commentary No. 483.

(478) بستان افراز (P.)

A commentary on the Gulistán, by Mo*h*ammad Akram 'abd al-Razzáq of Multán, compiled in A. H. 1185. Bg. منت خدایرا عزوجل که نضارت بهارنامش بر ورق زبان شرح گلستان

Private collection A, upwards of 600 pp. of 19 lines. *H*ájy Khal. mentions a commentary, which has nearly the same title viz. بستان افراز جنان it was composed at Makkah in 1005 by *H*osayn Kufuwy who died in 1012. He left only a rough copy at his death, his friend *H*osayn b. Kuzeljeh Rostam Páshá who is called *H*osayny arranged it, added a preface and a biography of the author, and gave it the above title.

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(479) شرح گلستان (P.)

A commentary on the Gulistán by Mo*h*ammad 'abd al-Rasúl b. Shiháb aldyn b. 'abd Allah Qorayshy who flourished in 1073. He divides his book into five parts قسم; 1, verses of the Qorân occurring in the Gulistán; 2, traditions and sayings of Shaykhs and Arabic proverbs; 3, Arabic verses; 4, Persian verses; 5, difficult Persian words. Beginning

سپاس عالمي را که علم آدم الاسما کلها حرفیست تحته

Tópkhánah, 90 pp. of 20 lines. In the Masy*h*áy press, Lucnow, 1264, 224 pp. a فرهنگ گلستان by Jonayd 'abd Allah Músawy has been published which similarly to the preceding work is divided into three parts قسم. 1, explanation of Arabic verses; 2, sayings of Shaykhs, traditions of the prophet and verses of the Qorân; 3, vocabulary. Beginning الحمد لله علی نعمائه و الصلوة علی نبیه و السلام علي اصفیائه

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(480) شرح گلستان (P.)

A commentary on the Gulistán by Núr Allah A*h*ráry who is also the author of the gloss called حاشیه شریفه to the شرح حکمة العین. Beginning

منت مر خدایرا عزوجل که زبان کور پیش کار دل دانا ساخت

Móty Mahall, 160 pp. of 17 lines. In the Tópkhánah is the commentary of Fattáhy about 300 pp. of 16 lines.

Beginning حمد خدایرا که چشمهٔ میم حمدش در یائیست

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(481) خیابان گلستان (P.)

A commentary on the Gulistán by Khán Árzú. He mentions in the preface the commentary of Myr Núr Allah Ahráry and Mollá Sa'd Tynawy.

Beginning خیابان گلستان سخن حمد چمن پیرای است

Private collection, 160 pp. 8vo. 19 lines without the text.

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(482) شرح گلستان (P.)

A commentary on the Gulistán by Mollá Mohammad Sa'd (see p. 523 *suprà*) compiled in 1197.

Beginning اول شرح ستایش فراوان ونیایش بی پایان داور یراسزاست

Móty Mahall about 300 pp. In the Farah-bakhsh about 600 pp. of 21 lines is an imperfect copy of the commentary of Qabúl Mohammad, the author of the Haft Qulzum, it has the title رشک بهشت. A complete copy in two volumes in folio was offered to me for sale at Lucnow. I took a notice of it, but lost it.

The present (1853) king of Dilly, I am told has compiled a commentary, in which he forces a mystical meaning on every story of the Gulistán, which would surprise Sa'dy. It has been lithographed at Dilly, but I have never seen it.

There is also an anonymous commentary in the Tópkhánah which begins— اي ز نام تو گلستان سخن جوش میخانه مستان سخن

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(483) شرح گلستان (P.)

A commentary on the Gulistán, by the late Riyádh 'alyy, a son of Qanbar 'alyy.

Beginning منت بکسر میم و تشدید نون سپاس نعمت

Printed Calcutta, *s. a.* 4to. 388 pp. reprinted (abridged) Calcutta, 1267, 4to. 264 pp. this is the third or fourth 4to. edition. There have also appeared 8vo. editions of the Gulistán at Calcutta with a short commentary.

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(484) شرح بوستان (P.)

A commentary on the Bostán, by 'abd al-Rasúl b. Shiháb aldyn b. abd Allah b. *T*áhir b. *H*asan Qarayshy, composed in 1073. (See p. 550 *Suprà*.) Beginning حمد بیحد خالقی را که بقطرات مطرات وانزلنا من المعصرات ماء ثجاجا

Tópkhánah, 110 pp. of 17 lines.

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(485) شرح بوستان (P.)

A commentary on the Bostán, by Sayyid Riyádh 'alyy, who died between 1245 and 1265 and Shaykh Qádir 'alyy. This commentary is very useful.

Bg. بنام جهاندار الخ بای مفتوحه بنام برای الصاق است که

Printed Calcutta, 1845, reprinted by Ikrám A*h*mad Dhaygham, Calcutta, 1265, 4to. 462 pp. These two editions comprize the text.

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(486) شرح بستان (P.)

A commentary on the Bostán, by 'abd al-Wási' of Hánsy.

Beginning الحمد لله رب العالمین ... اما بعد معترف العجز

College of Fort William, 8vo. 230 pp. 17 lines written previously to 1189. A copy of this commentary in the Tópkhánah begins—

این لاله تو اخذنا ان نسینا او اخطان وصل علی نبیك

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(487) حقایق معنوي تصنیف سحابي (P.)

Rubá'ys of Sa*h*áby or *Sahá*b of Astrábád (see p. 42 *suprà*).

Contents: introduction in four sections فصل, 38 pp.; Rubá'ys all on theosophy, 260 pp. 13 bayts. Bg.

المنة لله که بانعام خدا از خلق رمیدم وشدم رام خدا
هرکس سخن از این وان میگوید من میگویم نام خدا نام خدا

Some Ghazals, the Maq*t*a' of the first Ghazal is:

السلام ای بنده سرگشته را یعني سحاب کرده آزاد از دو عالم شوق دیدارشما

Tópkhánah, incorrect, written in 1080; *ibidem*, 160 pp. 10 lines; Móty Ma*k*all, about 700 pp. 12 bayts; Fara*k*-bakhsh, about 500 pp. 10 bayts, incomplete. In the Tópkhánah is a Mathnawy by Sa*h*áby, 120 pp. 13 bayts treating on mystical love, and dedicated to Sháh 'abbás. The following verse contains the name of the author:

سحابي سربسر پامال برقي نیائي خانه مالامال برقي
زکلکم اي صریر اه برخیز نسیم کوي بسم الله برخیز Beginning

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(488) دیوان سهمي (P.)

The Dywán of Sahmy of Bokhárá, (see p. 59 *suprà*).

Contents: Short Mathnawies and Qaçydahs in praise of the nobles of Akbar's court. Beginning

ای شده از جود تو پیدا وجود باعث بود همه لطف تو بود

Ghazals and a few chronograms, one for 973.

Beginning بروز عید میل قتل من شد ان جفا جو را
چه لطفت این که با من میکند قربان شوم اورا

Móty Ma*k*all, 212 pp. 12 bayts, a splendid copy.

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(489) دیوا ن سامي (P.)

The Dywán of Sá'iy. He gives us the date 1071 of the Dywán in the first verse.

تاریخ کتاب چون تصور کردم پیر خردم گفت بگیر از غم آل

It appears from this date that he is not identical with Sá'iy Káshány whom Sámy mentions.

Contents: Ghazals about 400 pp. miscellaneous poems 42 pp. of 17 bayts, the margin is generally covered with text.

The beginning is wanting, first verse rhyming in b. آورده ایم روی بدرگاه یا حبیب.

As. Soc. No. 440, much injured.

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(490) دیوان سالك یزدي (P.)

The Dywán of Sálik Yazdy, who died in 1081 (see pp. 111, 124, 97, 150 *suprà*).

Contents: Qaçydahs in praise of Sháh-jahán, Sháh Çafyy, &c. chronograms, one for 1063; Ghazals, 490 pp. 15 bayts, about 50 Rubá'ys. Beginning of Ghazals:

خداوندا به بخشای من شیداي مجنون را
که فرسودم باشک واه یکسر کوه وهامون را

Móty Maḥall, a splendid copy.

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(491) دیوان سالم (P.)

The Dywán of Sálim. He collected it in 1082.

بجو تاریخ این گنج معاني زدلجو نسخه درد نهاني

We may therefore safely identify him with Lutf Allah *Sálim* (see pp. 108, 115 *suprà*), though I have not compared the quotations.

Contents: Ghazals, 180 pp. 13 bayts; Rubá'ys, Qaçydahs, short Mathnawies and chronograms, one of the earliest for 1056. Beginning

فال عشرت میکشاید مطلع دیوان ما مد بسم الله باشد مطلع دیوان ما

Móty Maḥall, a bad copy. A fragment of a Dywán of Sálim, perhaps not the same, is in the Tópkhánah, it contains Ghazals about 25 pp.

15 bayts, and a few Rubáys', it was written in 1124, and the first Ghazal rhyming in b begins, (the beginning of the book is wanting,)

چمن طوفاني فيض و تجلي بی نقاب امشب
نمك دارد شكست رنگ كل در ماهتاب امشب

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(492) دیوان سلمان (P.)

The Dywán of Jamál aldyn Mo*h*ammad *Salmán* of Sáwah, a son of Khwájah 'alâ aldyn who was governor of some town of the 'iráq. He early entered the service of Amyr Shaykh *H*asan Núyán and his beautiful and talented wife Dilshád Khátún, and instructed them and their son Sul*t*án Oways in poetry. He remained attached to this family his whole life, and had the mortification to see Oways carried to the grave. He was snatched away in 765 (see p. 72 *suprá*) in his best years. Salmán died in 769 and according to others in 799, and left besides this Dywán, two Mathnawies جمشید و خورشید and فراق نامه (Khósgú ; Ouseley, p. 117).

Contents: Qaçydahs, most of them in praise of Sul*t*án Oways, 236 pp. of 26 bayts, not alphabetically arranged.

Beginning هردل كه در هوای هویت مجال یافت
عنقای همتش دوجهان زیر قال یافت

Ghazals, 220 pages 24 bayts, alphabetically arranged.

Beginning مگس وار از سر خون وصال خود مران ما را
نه مهمان تو ام اخر بخوان روزی بخوان ما را

In one copy, there are some Rubá'ys at the end.

Móty Ma*h*all, two copies, one very splendid. In the As. Soc. No. 188, is a fine copy of the Dywán of Salmán which is fuller than the Lucnow copies, it commences قدم نه برسر هستي كه هست پايه ادبي (ادبا). The Ghazal which is the first in the Lucnow copies is here the seventh, they begin اگر حسن تو بكشايد نقاب از چهرهٔ دعوی را. It also contains Qi*t*'ahs, 50 pp. of 18 bayts, a Tarjy'band, &c.

Beginning آصف ثاني رشيد الحق والدين آنكه هست

(493) دیوان سلیم (P.)

The Dywán of Mo*h*ammad Quly *Salym*, who died in 1057 (see pp. 123, 90, 111 *suprà*).

Contents: a Mathnawy in praise of Sháhjahán, on the expedition against Assam, description of Gujrát, &c 94 pp. 19 bayts.

Beginning بسم الله الرحمن الرحیم هست عصای ره طبع سلیم

Qaçydahs in praise of the Imáms, Sháh 'abbás, &c 74 pp. Beginning

اگربرم بسوی چشم اشکبار انگشت چو ماه نو شود الوده غبار انگشت

Ghazals, 378 pp. 16 bayts, in another copy 524 pp. 11 bayts. Beginning

دلا توئی که بکار خودت کزید خدا برای عشق بتانت نیافرید خدا

Minor poems, 32 pages. In one copy is also a Mathnawy on predestination قضا و قدر 134 pp. 13 lines.

Bg. شنیدم روزی از خونابه نوشي چو گل از پاره تن خرقه پوشي

The Qaçydahs begin in this copy

مسافریست قلم که از معنی رنگین.

Móty Ma*h*all, two good copies; As. Soc. Nos. 252, 576, 875.

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(494) قصاید سلیمي (P.)

The Qaçydahs of *H*asan *Salymy*. He was originally a revenue collector; on one occasion he wrote an assignment on the property of a widow. The poor woman came to him and asked him by whose orders he had thus disposed of part of her little all; he answered, By order of Sayyid Fakhr aldyn the governor of the province. "And will his authority," said the widow, "protect you on the day of judgment?" These words made so deep an impression upon him that he gave up his office and

devoted himself entirely to the service of God; he made the pilgrimage to Makkah where he stayed a long while, and to the tombs of the Imáms. He died in 854 and left besides these Qaçydahs a ولایت نامه.

Contents: Qaçydahs in praise of the Imáms: one Qaçydah has the following heading: it was composed on the road to Mashhad on the 27th Rajab, 847, it is an imitation of a poem of Mawláná *H*asan Káshy. Bg.
اول هرنامه بسم الله الرحمن الرحیم ایزد قیوم دانا واحد فرد قدیم

Móty Ma*h*all, 576 pp. 15 bayts; Tópkhánah about 400 pp. 15 bayts.

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(495) دیوان سامي (P.)

The Dywán of Sámy. It consists of Qaçydahs 72 pp. 15 bayts. Beginning
قبل کل الکلام حمد الله خالق العرش لا اله سواه

Ghazals, 251 pp. 13 bayts and a few Rubá'ys, &c. Bg.
الله اکبر این چه جلال است وکبریا کز درک فهم و وهم وراي هست یاورا

Fara*h*-bakhsh, a good copy.

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(496) حدیقة الحقیقة تصنیف سنائي (P.)

The Garden of Verity, by *H*akym Abú-l-Majd Majdúd b. Ádam *Sanáy* of Ghaznah. He began his career by singing the praise of princes, subsequently he became one of the most profound Çúfy poets, being second in merit only to Jalál aldyn Rúmy. His spiritual guide was Yúsof Hamadány a pupil of Abú 'alyy Fármady (see Jámy *Nafa*hát, No. 426). It is said that Sul*t*án Bahrám

Sháh offered him his sister in marriage, but he refused to marry her. He completed the *H*adyqah according to my copies in 535.

پانصد و سي و چار رفته زعام پانصد و سي و پنج گشت تمام

In one Lucnow copy instead of سي و چار is بست و پنج and in another بست و چار I have not noted any variant in the second miçra', probably there is none. According to Jámy *Nafahát* No. 563, Khájy Khalyfah (who probably followed Jámy) and Hammer W. *Jahrb.* Vol. 65, A. B. p. 1, he completed it in 524, and according to the first mentioned authority, and the author of the Haft Iqlym, he died the same year. Taqyy Káshy places his death in 545, and Dawlat-sháh and Hammer *Gesch. d. Schönen Redek.* Pers. p. 102 and Sir G. Ouseley, in 576. He left besides the *H*adyqah six smaller Mathnawies in the same measure, their names are, according to Bland, Siyar al'obbád, *T*aryq alta*h*qyq, Kar-námah, 'ishq-námah, 'aql-námah; Khoshgú adds to these titles Kanz alromúz, he also left about 30,000 verses of Qaçydahs and minor poems.

The book is divided into ten chapters, some copies have a preface in prose.

Beginning of the poem اي درون پرور و بيرون آراي

Móty Ma*h*all, several copies, 520 pp. of 18 bayts; Asiatic Society, Nos. 944, 1426, 296, 1390, 595 (with notes), 1167 with a vocabulary; I have a splendid copy which was written in 874. The copies differ much from each other, but care has been taken at an early time to preserve the genuine text; Jamály Ardastány went on purpose to Ghaznah to obtain the autograph copy of Sanáy and brought it to his native country. Myrzá 'azyz Khán Kókah who had the title of Kháne A'tzam possessed a copy, which had been written in 617. 'abd al-La*t*yf b. 'abd Allah 'abbásy (see p. 494 *suprà*) borrowed in 1035 this copy, transcribed it and compared it with another ancient MS. marked the variants and made notes to it on the

margin, in 1067 this corrected text was transcribed with great care, and this transcript is in my possession. In the Asiatic Society, No. 956, is a MS. lettered كليات سنائي it contains besides the *H*adyqah (with which as the leaves are transposed, some of the minor Mathnawies may be mixed up) Qaçydahs, Ghazals, Rúba'ys, &c. 552 pp. of 23 bayts. Beginning اي در دل مشتاقان از یاد تو بوستانها

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(497) شرح حدیقه حکیم سنای (P.)

A commentary on the *H*adyqah of *H*akym Sanáy, by Mo*h*ammad Núr Allah A*h*ráry Ghaznawy (see pp. 493 and 550.)

Bg. الحمد لله الذي جعل قلوب الاولياء حدايق ذات بهجة

Private collection A. about 300 pp. 17 lines.

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(498) بهار دلها تصنیف ساقي (P.)

The Spring of the Hearts, a short Mathnawy in praise of Açaf aldawlah, by Sáqiy (see p. 285 *suprá*).

Bg. گویم اول حمد خلاق جهان کرد پیدا او زمین و اسمان

As. Soc. No. 487, 48 pp. of 13 bayts.

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(499) دیوان سقا (P.)

The Dywán of Darwysh Saqqá of Bokhárá (see pp. 59 and 78 *suprà*). He died in 1003—41=962 as appears from the following chronogram recorded in the Nafáyis almâthir:

درد ومحنت و غم ان یادگار جوبان
رفت از جهان فاني امروز سوي عقبی
چون دید ازین گلستان بري و فا ندارد
ان سرو قد موزون فردوس کرده ماوا

این گل چو زین چمن رفت پرسیدان ز تاریخ
گریان بگفت سقا این باغ ماند بی ما

Contents: Ghazals and at the end some Qit'ahs and Rubá'ys, among the Qit'ahs is a chronogram for 955.

Beginning چون عندلیب بی گل رویش بصد نوا
دارم فغان و ناله بدرگاه کبریا

Moty Mahall, 222 pp. of 15 bayts. In the Móty Mahall and in the Asiatic Society Nos. 251 and 365, is a Dywán of Saqqá (I ascertained the identity, by comparing the quotation in Badáwny) in which the above verse is not contained. The latter copy (No. 365) contains besides Ghazals and a few Rubá'ys, three short Mathnawies, the last of which has the title of مغني نامه. Beginning of Dywán
پا زسر کرده براه طلبش حیرانم که من قطره کجا و هوس عمانم
Beginning of Ghazals در ائینهٔ روی تو دیدیم هویدا

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(500) دیوان ساطع (P.)

The Dywán of Sáti'. He is probably identical with the poet mentioned in pp. 123 and 156, in the latter passage his takhalluç is by a mistake spelled Saty'.

Contents: Ghazals, 100 pp.; Qaçydahs, 45 pp.

Beginning باب و رنگ حمدت برگ گل کردان زبانم را

Tópkhánah.

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(501) دیوان سعید (P.)

The Dywán of Sa'yd Khán Korayshy. He first collected his poems at the request of his patron Sultán Morád-bakhsh in 1063. A fair copy with farther additions was made in 1071. The author of the Hamyshah Bahár has two poets of the takhalluç of Sa'yd (see pp. 123 and 124) who it appears are identical, the quotations from both being found in this Dywán.

Contents: Three prefaces in prose, the first by another pen and the last consisting of dotless words, 76 pp. of 14 lines; Qaçydahs and Qi*t*'ahs in praise of Sul*t*án Morádbakhsh, Sháh-shujá', Ni'mat Allah (of Nárnawl), Mo'yn aldyn *H*asan Sinjary (a saint), Khwájah Mo*h*ammad Ridháy *Çubhy* (a poet), &c. with several chronograms, 125 pp. Beginning of Qaçydahs:

اي شكر نعمت تو برون از حسابها ذاتت منزه از اثر انقلابها

Ghazals about 100 pp.; Rubá'ys some addressed to Anand Ráy, a poet whose takhalluç was *Hindú*, 15 pp.; Mathnawies, minor poems (some by Hindú) and letters in prose about 100 pp. Beginning

حمد خداست جوهر تيغ زبانما زآن كرده فتح ملك معاني بيانما

As. Soc. 351, a very good copy.

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(502) كليات سيف الدين (P.)

The poetical works of Sayf aldyn A'raj (the lame) of Isfaranj or Isfarah اسفره in Transoxania. He was patronized by the Khwárezm-sháhians. Dawlat-sháh and Khoshgú think that his patron was Yl-arslán (reigned according to Abú-lfidá from 551 to 568) but the author of the Kholáçah states that he lived at the court of Takash the son of Yl-arslán and of his son Mo*h*ammad who is called Sinjar II. and reigned from 589 to 617. This statement is confirmed by the Dywán, most Qaçydahs are in praise of Sul*t*án 'alâ aldyn Sinjar, and some are in praise of Ma*h*múd a younger brother of Takash. Towards the end of his life he gave himself up to ascetic exercises and took Sayf aldyn Bákharsy who died in 648 or 650 as his spiritual guide. The above dates fix the time when he flourished with sufficient accuracy, and on their

strength we at once reject the statement of Wálih—that he died in 573, and that of the Biyádh of the As. Soc. No. 931, that he died in 569, but Taqyy Káshy must be equally wrong in stating that he died in 666 at the age of 85 years, and consequently that he was born in 581, it is likely that 666 is a clerical error. His Dywán consists of about 10,000 verses. It contains Qaçydahs:

Beginning خرد خطيب نوراني ولوح ارواح احسانش
نوشته در رموز وهم عشر آيات برهانش

Móty Mahall, 418 pp. of 21 bayts, a splendid copy written in 1020. I have a copy in which the above verse is nearly in the middle of the book, it begins شب چو بر دارد حجاب از هودج اسرار ما

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(503) تربيت نامه تصنيف سيد محمد (P.)

The book of education, composed in 988 by Amyr Sayyid Mohammad. It is possible that the date of the demise of Fikry (see p. 405 *suprà*) is erroneously stated by biographers and that the author is identical with Fikry. It contains the instructions which the author received from his Pyr or spiritual guide.

Beginning افتتاح سخن بذكر خدا شرف هر دل است ذكر خدا
Tópkhánah, about 100 pp. of 11 lines.

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(504) مثنوي ملا شافي (P.)

Description of the Miráj and mystical reflexions.

Beginning الهي آب عشقي در قلم ريز.
As. Soc. No. 10, about 200 verses.

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(505) تذكرة الاعجاز تصنيف محمد شفيع (P.)

Record of the miracles of the Imáms, by Mohammad Shafy' Bég.

Beginning
خدايا جهاندار شاهي تراست ثناي تو در نطق لا انتها ست
Tópkhánah, 260 pp. of 16 bayts.

(506) منتخب ديوان شاهي (P.)

The Dywán of Áqá Malik *Sháhy*, who is usually called Amyr Sháhy, because he was descended of the noble family of Sarabdár. He had originally the takhalluç of Áqá Malik. During the reign of Baysanqor, he spent his time at Sabzwár and being an agreeable companion, and accomplished in painting and music, he was much at court, but owing to a slight which he received, he retired to his ancestral estates which were restored to him by the king. Towards the end of his life he was sent by Sultán Bábar the son and successor of Báysanqor to Astrábád to make a drawing of his palaces, and he died in that city in 857 more than seventy years of age. (Taqyy Káshy, No. 123; Khosgú I. No. 311; Dawlat-sháh, 7, 1; see also *suprà* p. 79). According to a note in the commencement of the Dywán he died in 825. The statements of the Mirät alkhiyál, p. 96, and of the Átishkadah, p. 111, which place his death in 859, and 467 are to be considered as typographical errors. Taqyy Káshy says that out of 12,000 verses which he composed, only 1000 have been preserved, this agrees with the statement contained in a note in the commencement of the MS.

Contents: Ghazals not alphabetically arranged.

Beginning اي نقش بسته نام خطت باسرشت ما

Móty Máhall, 12mo. 100 pp. of 10 bayts, a splendid copy; As. Soc. Nos. 677, 921, written in 901, very splendid. I have a copy of 969. There is also an incomplete copy in the Tópkhánah, 50 pp. 11 bayts, which begins,

بيا اي از خط سبزت هزاران داغ بر دلها
برو كز اشك مشتاقان بخون اغشته منزلها

(507) ديوان شاني (P.)

The Dywán of Shány. He was of the Uymáq Taklú Turks and lived sometimes at Ray and sometimes at Hamadán (see pp. 42, 94, 112 *suprà*).

Contents: Ghazals, 170 pp. 15 bayts; Qaçydahs, 171 pp. Beginning

نمیرسد بلب تشنه سلسبیل مرا اگر چه خضر بود وادي سبیل مرا

Móty Máhall; As. Soc. No. 375, this copy opens with a Mathnawy in praise of Sháh 'abbás, 36 pp. of 17 bayts.

Beginning بسم الله الرحمن الرحیم ماهچه رایت امید و بیم

The Ghazals are differently arranged, the one with which the Lucnow copy commences is nearly at the end of Alif, they begin,

اي بآداي حمد تو زمزمه عقل وراي را

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(508) ديوان شاپور (P.)

The Dywán of Shápúr. Wálih quotes some verses from this Dywán and says of the author, his name is Archásp, he had first the takhalluç of Firyby and on his return from Persia, he chose that of Shápúr. He is probably identical with Firyby, mentioned in page 407 *suprà*. He was a friend of Taqyy Awhady. In the Hamyshah Bahár (see p. 124 *suprà*) are also some verses quoted which are found in this Dywán, but the quotations which occur in the Átishkadah, p. 535 are not found in the Dywán.

Contents: Qaçydahs, 34 pp. of 20 bayts. Bg.

چه مژده دارد ازان شاخ گل نسیم بهار که رقص میکند ازشوق برسر م دستار

Ghazals, 50 pp. 30 bayts; few Rubá'ys, &c. 20 pp.

Beginning زخط زایل نگردد جان فزاي لعل جانان را
زخاصیت بیندازد غبار آب حیوان را

As. Soc. No. 876; Tópkhánah, there is another copy in the same collection containing merely the Ghazals, 116 pp. 24 bayts; the Dywán of Ghazals is also in the Móty Mahall, 54 pp. 21 lines.

Beginning برد براه عدم درد هجر بار مرا

(509) ديوان شرف الدين بوعلي قلندر (P.)

The Dywán of Sháh Shaykh Sharaf aldyn Abú 'alyy, who was familiarly called Qalandar. He was a native of the 'iráq, but came at the age of four years to Dilly to visit the tomb of Qotob aldyn and was brought up under the care of the holy men of that city as a saint. After he had been twenty years under their tuition, and after he had spent twenty years more in prayers and devotion, he went to see the world, and on his journeys he made the acquaintance of Shams Tabryz and Mawlawy Jalál aldyn Rúmy. After his return to India he lived in seclusion. He died in 724 and is buried at Pánypat (Khoshgú, I. N. 227). I believe the Makhdúm-zádahs, one of the four castes of Musalmans who inhabit Pánypat are descended from him. They do not condescend to intermarry with any other caste of Musalmans, their sole occupation was to attend at the tomb of their ancestor, and they were richly endowed for it by the emperors, some of their jagyrs or rent free lands they possess up to this day. 'abd al-*H*aqq Dihlawy, *Akhbár alakhyár*, p. 278, says that the حكم نامهٔ شيخ شرف‌الدين is ascribed to him, but he does not consider it genuine, but his مكتوبات or letters are considered genuine.

Contents: Ghazals, in which he uses the takhalluç of Sharaf, Qalandar and Bú-'alyy.

Beginning الحمد لله الذي يوجد عرماتي في الدهر

Móty Ma*h*all, 11 pp. of 52 bayts. There is also a Mathnawy ascribed to this saint, it has been lithographed at Lucnow, Sul*t*án-alma*t*ábi' press, 1266, 19 pp. of 21 bayts.

Beginning مرحبا اي بلبل باغ كهن از گل رعنا بگو با ما سخن

(510) دیوان عبد الله شرف (P.)

The Dywán of 'abd Allah b. Fadhl Allah *Sharaf* of Shyráz who had the title of Waççáfe *H*adhrat. He is the author of the تاریخ وصاف which he dedicated to Sul*t*án Mo*h*ammad Khodá-bandah and, adds Wálih, some learned men ascribe to him also the تاریخ معجم which is dedicated to Nuçrat aldyn Átábak. According to Ouseley, *Pers. Poets*, p. 230, these two works are identical. (See also Hammer *Schöene Redek. Pers.* p. 243).

Contents: preface in prose, written in 693.

Beginning حمد و سپاس باخلاص موفور مشحون

Qaçydahs and Qi*t*'ahs in praise of the Imáms and princes, not alphabetically arranged. Beginning

اي ذات لایزال تو مستلزم بقا وي وصف کبریاي تو فعال ما یشا

Móty Ma*h*all, about 134 pp. of 24 bayts. In the Tópkhánah is a Dywán of a poet of the takhalluç of Sharaf, containing Qaçydahs and Ghazals, 120 pp. 13 bayts. Beginning

اي ذات تو با ذات رسول آمده توأم مقصود وجود تو زایجاد دوعالم

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(511) دیوان شرف (P.)

The Dywán of Sharafe Jahán, his father Qádhiye Jahán held a high appointment at the court of Sháh Tahmásp, but being suspected of being a Sunny, he was deprived of it. Sharaf died in 968 (see pp. 50, 79, 22).

Contents: Ghazals and three Rubá'ys. Bg.

اي شوق دیدنت سبب جستجوي ما هردم فزود در طلبت ارزوي ما

As. Soc. No. 912, 58 pp. of 12 bayts, this copy was written by Jeswant Singh *Parwánah* (see p. 296 *suprá*) in 1196, in the first page is a biography of Sharaf taken from Taqyy Káshy. In the same

collection, No. 1169, is a very elegant old copy of this Dywán, which contains also some Qaçydahs, &c. Beginning
وقت آنست که جان ازپی‌جانان گردد روز و شب درطلبش بی‌سرو سامان‌گردد

In the Móty Mahall is a copy of this Dywán, with a preface by Çadr Hosayny who collected the Dywán, it begins:

السلام اي سايه حق افتاب شرع و دين

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(512) ديوان شريف كاشي (P.)

The Dywán of Sharyf Káshy (see pp. 26, 124).

Contents: Ghazals, 350 pp. of 14 bayts; Rubá'ys 40 pp. Beginning بسم الله اي شريف رقم بخش نامه را

Qaçydahs, Qit'ahs and Tarjy'bands in praise of the Imáms, Mohammad Qotob Sháh, the Khánkhánán, Hakym Humám, &c. about 400 pp.

Beginning صبح از ميان چرخ برآورد خنجرش

The Loves of Khosraw and Shyryn, a Mathnawy about 200 pp. Beginning
خداوندا ز طبعم عقده بكشاي ز نكلم لفظ و معاني را بياراي

As. Soc. No. 1405, a good copy, written for Qotob Sháh, at Haydarábád in 1026.

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(513) ديوان شريف (P.)

The Dywán of Sharyf, a brother of Abú-lma'áliy, who was Wáqi'ah-nawys, and accompanied for some time Zabar-dast Khán.

Contents: Ghazals, 15 pp. of 11 bayts; a Mathnawy, some epigrams and chronograms for 1089, 1090, 1091, 12 pp.

Beginning بدست تست يا فتاح مفتاح در دلها

Móty Mahall, 12mo.

(514) عینک دل تصنیف محمد شریف حقانی (P.)

Spectacles of the Heart, being a mystical and ethical poem by Mo*h*ammad Sharyf *H*aqány. The date of the composition is recorded in these two verses.

اختتام نسخه را از ماه و سال جستم از پیر خرد گفت این مقال
راه فیض آمد چو از تاریخ آن از عنایتهای حق فیضی رسان
ای فر ا تر زحمد و از ادراک و ازچه‌وچون‌چندذات‌توپاک .Bg

Móty Ma*h*all, 240 pp. 11 bayts.

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(515) مثنوي میر محمد شریف (P.)

A Mathnawy of Myr Mo*h*ammad Sharyf *Sharyf*, containing felicitations on the accession of Gháziy aldyn *H*aydar, (A. H. 1229). Bg. بیا مطربا خوش نوا ساز کن

Móty Ma*h*all, 18 pp. of 8 bayts, a splendid copy.

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(516) دیوان شوکت (P.)

Dywán of Mollá *Shawkat* of Bokhárá. He came in 1088 to Herát, and entered the service of Çafyy Quly Khán Shámlú, thence he proceeded to Mashhad where he was supported by Myrzá Sa'd aldyn Mo*h*amınad, the governor of Khorásán. He died at Ispahán in 1107 (Wálih). The author gives us the date of his Dywán, 1093, in a chronogram.

عصمت کبری گشت رضا شد صغری آورد ازو نتیجه بیرون دولت
بی نقصان شد چو یافت زو بی نقصان تاریخ نتیجه حیا و عصمت

Qaçydahs, 44 pp. 15 bayts, mostly in praise of Sa'd aldyn Khán. Beginning

از بسکه ریخت رنگ جنون بر سرم هوا

Ghazals, 336 pp. 13 bayts; Rubá'ys, 10 pp.

Beginning خدایا رنگ تاثیری کرامت کن فغانم را
بموج اشك بلبل آب ده تیغ زبانم را

Móty Ma*h*all, a good copy; Tópkhánah, containing Ghazals, 225 pp. of 15 bayts.

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(517) دیوان شایق (P.)

Dywán of Myr Gholám *H*osayn b. Sayyid Fat*h* 'alyy Radhawy Jálisy *Sháyiq*, who flourished under Gháziy aldyn *H*aydar, reigned 1229—1242.

Contents: a Mathnawy containing stories, 35 pp.

Beginning بنام خداوند دیّان دین ضیا بخش دلها بنور یقین

Qaçydahs, mostly in praise of the Imáms, 25 pp. Bg. نوربخش مهر و ماه ولولوء لالاستي جلوه سازگلشن وهم لعل وهم خاراستي

Ghazals, 120 pp. 10 bayts. Beginning
بدرد عشق تو دادم چو دین و دنیا را بریده ام زدل خویشتن تمنا را

Rubá'ys and chronograms, among the latter, one on the death of Myrzá Ján Tapish—1220. Beginning
ناگاه صدای زد با درد و بکا هاتف حالا بکسوف آمد ماه سخن اردو

Móty Ma*h*all, a magnificent copy.

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(518) گلزار محبت (P.)

The Garden of Love, a Mathnawy in praise of Farrokhsiyar, composed in 1130; chronogram نخل مودت. It is not clear who the author is, but from a verse in the conclusion, it would appear that his takhalluç was Shaykh.

بیا ای شیخ زبن افسانه بس کن مخور انگشت کاوش زخم ناخن
الهي ساز دل را عشق مانوس بطاقم نه چراغ برق فانوس .Bg

Tópkhánah, about 100 pp. of 13 bayts.

(519) كليات شفائي (P.)

Complete poetical works of the physician Sharaf aldyn *H*asan *Shifáyiy*, who died in 1037 (see pp. 90, 28, 150).

Contents: ديدهٔ بيديدار A Mathnawy, composed in 990, 46 pp. of 40 bayts.

Beginning بسم الله الرحمن الرحيم تيغ الهيست بدست حكيم

مهرو محبت Another Mathnawy, composed in 1021, 50 pp. of 40 bayts. Chronogram

سخن را ميكشودم پرده از چهر كه نا گه رو نمود اين نسخه مهر
نهان فكر باطل كندم از بيخ كه هم اين نسخهٔ مهر است تاريخ

Beginning الهي از سر عاشق نوازي دلى ده كاردان عشقبازي

A Mathnawy (Namakdáne *H*aqyqat?) 38 pp.

Beginning اي بشهد سخن ملاحت سای بنمک زار طرز راهنمای

Another Mathnawy of only 6 pages.

Beginning اي درد تو تحفة العراقين

Qaçydahs, 52 pp. of 48 bayts.

Beginning معلم فطرت عاليست من طفل زبان دانش

Ghazals, 200 pp.; Rubá'ys, &c. 40 pp.

Beginning لي نعت تو شانه مقالات مشاطهٔ چهرهٔ مه خيالات

As. Soc. Nos. 115 and 795 (containing only the first Mathnawy); Móty Mahall, 506 pp. of 17 bayts containing only Ghazals, they begin in this copy:

اي زده برتر از كمان خيمه كبرياي را دست بتو كجا رسد عقل شكسته پاي را

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(520) ظفر نامه (P.)

The Book of Victory, being a poetical account of the military career of General Lake (?) لاڈ, by Shimbhú, a Brahman.

Beginning كنم ياد آن داور داوران كزو گشت پيدا زمين و زمان

As. Soc. No. 200, 131 pp. of 11 bayts, a splendid copy.

(521) دیوان حکیم شهرت (P.)

The Dywán of *H*akym Shaykh *H*osayn *Shohrat*, who died in 1149 (see *suprà* pp. 124, 156, 150).

Contents: Qaçydahs, 16 pp. 17 bayts; Ghazals, 248 pp. 13 bayts: Rubá'ys and Mokhammas', 25 pp. 10 bayts. Beginning

الهي اشنای نام خود گردان زبانم را ز بسم الله زینت‌بخش دیوان بیانم را

Tópkhánah; As. Soc. No. 573; a copy in the Fara*h*-bakhsh does not contain the Qaçydahs.

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(522) دیوان شیري (P.)

The Dywán of Shyry of Kókówál کوکووال a son of 'abd al-*H*ayy (see *suprà* pp. 59 and 90).

Contents: Qaçydahs in praise of God and Akbar, alphabetically arranged, 128 pp. of 17 bayts. Bg.

چنان‌فریفته شد دل جمال سلمي‌را که با دل است بدرکشتگي تسلي‌را

Ghazals: 40 pp. and about 60 Rubá'ys. Bg.

گرمهرنیندیشي یارب چه کنند آنها کزدست غمت پرخون‌دارند گریبانها

Móty Ma*h*all, a correct copy written in 1040.

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(523) دیوان سنجر (P.)

The Dywán of Mo*h*ammad Háshim *Sinjar*, a son of *H*aydar of Káshán; as he was particularly strong in making logogriphs, he is called Mo'ammáyiy. He died in 1021 (see pp. 123, 150 *suprà* and *A'tishk.* p. 438).

Contents: Qaçydahs, 70 pp. of 15 bayts.

Bg. دریغ و درد که کردم بسی بخود تدبیر

Ghazals, 196 pp. of 11 bayts. Beginning

اختیار خود داري هرچه میکني ما را

Móty Mahall, two copies, in one of them and in the beautiful copy of the As. Soc. No. 513, and in my copy the Ghazals begin:

الهي گنج معني ده دل گوهر فروشم را

In the Society's copy are at the end, short Mathnawies, 80 pp. of 15 bayts (incomplete); the first has the title of Saqiy-námah and the others are مناجات, one contains the story of Shyryn.

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(524) دیوان سیادت (P.)

Tbe Dywán of Myr Jalál aldyn *Siyádat*, a son of Myr Jamál aldyn Mohaddith (see pp. 124, 129, 107). He flourished in 1081, as we learn from the following chronogram which occurs among his poems.

Bg. ماواي عيش و راحت آمد نه تاريخش مكان عشرت آمد

Contents: Ghazals, 162 pp. 13 bayts; Rubá'ys, &c. 16 pp. Beginning

اي سوختهٔ گرمي نام تو زبانها حيرت زدهٔ حسن كلام تو دهانها

Tópkhánah; Móty Mahall, 266 pp. 15 bayts.

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(525) دیوان سهیلي (P.)

The Dywán of Nitzám aldyn Ahmad Shaykham *Sohayly*, who died in 907 (see pp. 78 and 20).

Contents: Ghazals about 200 pp. of 17 bayts, at the end a short Mathnawy and some Rubá'ys.

Beginning محيط مركز دل تا بكي داغ الم مارا
خداوندا خلاصي بخش ازين گرداب غم مارا

As. Soc. No. 665, a fine copy written in 999.

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(526) دیوان سخنور (P.)

The Dywán of Sokhonwar. It contains merely Ghazals. Beginning

اي اسم اعظم تو بهين حرز جان ما باشد بنام پاك تو گويا زبان ما

Private collection, B 128 pp. 17 bayts.

(527) كليات سروري (P.)

Complete poetical works of Radhyy aldyn *Sorúry*, who was usually called Gholám Mortadhà. He was from the age of seven to seventeen a pupil of Mu'jiz, and after his death he was instructed by his own brother Gholám Moçtafà *Maftún*, but Maftún died about 1168 at the age of thirty, and after that he had no instruction. He composed besides these Persian poems from 10,000 to 12,000 Rékhtah verses. He was still alive and resided at Lucnow in 1211.

Contents: Qaçydahs, 60 pp. of 50 bayts; Mokhammas', 38 pp.; a Mathnawy, 22 pp.

Beginning اي نام تو ورد هر دهانها عاجز زثنايتو زبانها

Ghazals, 488 pp. and miscellaneous poems, 14 pp.

Beginning خدايا درد عشقي ده دل و جان سروري را
بحسن خويش بكشا چشم حيران سروري را

I have the autograph which the author wrote at Lucnow for his son Imám aldyn whose takhalluç was Khorram خورم, it is a fine volume in folio written with great care. Another autograph copy is in the Móty Mahall.

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(528) كليات حكيم سوزني (P.)

Complete Poetical Works of Shams aldyn Mohammad b. 'alyy *Súzany* of Samarqand. Some say he was of Nasaf Gayhán. He claimed descent from Salmán Fárisy, a companion of the prophet. When he was a student at Bokhárá, he conceived so great a friendship for the apprentice of a needle-maker, that he himself learned that profession, and he therefore assumed the takhalluç of Súzany. He is considered the best humoristic poet of his age, but he was not the only one, it seems there were in those days several wits in Má-warà-lnahr as

Lámi'y Bokháry; Shatranjy, Shams Khálah, and Jalály Tirmidzy who is nick-named Pusare (khare?) Khumkhánah. He used to write satyres against poets of a more serious turn of mind and to travesty their verses, but when he became older he repented, and chose first Abú-l-Mançúr Máturydy as his spiritual guide, and subsequently he went to Balkh to profit by the spiritual advice of Sanáyiy against whom he had been writing doggerels, and he made the pilgrimage with him to Makkah. He died in 569. Besides his humoristic compositions he left Qaçydahs in praise of God. Taqyy Káshy has seen 10,000 verses of his (Mohammad 'awfy c. 10; Dawlatsháh 2,10; Taqyy Káshy No. 16).

Contents: chiefly Qaçydahs and Qit'ahs in praise of Sultán Sinjar, Sayyid 'alâ aldyn, Qádhiy As'ad, &c.

Beginning سپاس و منت از مولی تعالی وحده بر ما
که بنمود از نیاز ما بما دیدار مولانا

Móty Mahall, 588 pp. of 20 lines, the book seems to be divided into two parts; in both the poems are alphabetically arranged, but there are also many poems which do not stand in their place and in the arrangement of which, no plan is perceptible. There is also a copy in the Tópkhánah about 200 pp. of 14 lines containing besides panegyrics, satyres, many of which are very obscene.

Beginning این تیر بی حیا در کمان انتقام بواسطه خرخمخانه نهاده که
گفته در سخن ما و سوزني برابرم
کیری بکون خرسرخمخانه در برم تا عاقبت کجا رسد این کار بنگرم

In the As. Soc. No. 1254, about 500 pp. of 14 bayts, it begins:
سلطان کسی بود که زپیلان آبکش

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(529) قصائد سیرتي (P.)

The Qaçydahs of Syraty. Some of them are panegyrics on Çádiq Khán and Ja'far Khán Rázy. Bg.

سخن‌اغاز کن از حمد کریم متعال که در اثبات وجودش نسزد قیل‌وقال

Móty Mahall, 126 pp. 19 bayts, bound with the Dywán of Nuzhat.

(530) معراج الخيال تصنيف تجلي (P.)

Transfiguration of Imagination, a Mathnawy by 'alyy Ridhá *Tajalliy*, an encomiast of *A*qá *H*osayn Khwánsáry. He died in 1088 (see pp. 110, 150 *suprà*).

It is a Sarápá or description of the human figure, 15 pp. 17 bayts. Beginning بر سرم دیگر همای عشق یار

Added to it are Ghazals, 30 pp. of 14 bayts.

Beginning زهی از شوق رویت گشته گازار جهان پیدا

Móty Ma*h*all and Tópkhánah.

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(531) دیوان تجرید (P.)

The Dywán of Tajryd. It contains merely Ghazals.

Beginning بویتو میدمد زگل گفتوی ما

Móty Ma*h*all, 110 pp. 14 bayts, the copy ends with dál.

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(532) کلیات طالب آملي (P.)

Complete poetical works of *T*álib of *A*mol, who died in 1035 or 1036 (see *suprà* pp. 90, 125, 151 and Ouseley, p. 176).

Contents: Qaçydahs in praise of Jahángyr, 126 pp. 28 bayts.

Beginning چون کج نهم بفرق خرد افسربیان

Ghazals, 164 pp. 25 bayts; Rubá'ys, 12 pp.

Beginning بایمان نکته می سنجد نمیدانم زبانش را
خدایا فیض الهامی که در یابم بیانش را

Móty Ma*h*all, a good copy; As. Soc. No. 486. In the As. Soc. No. 847, about 300 pp. of 13 bayts, is a mystical Mathnawy ascribed in the fly-page to *T*álib *A*moly; the word *t*álib occurs several times in the poem, but it is not clear whether it is to be taken as a takhalluç.

Beginning ایهاالساقي اغثني في الغمام اسقني من جرعة الكاس الكرام

(533) دیوان تنها (P.)

The Dywán of 'abd al-Laṭyf Khán *Tanhá* Músawy Shahrastány (see pp. 110 and 119 *suprà*).

Contents: Qaçydahs, mostly in praise of the Imáms, 31 pp. 15 bayts.

Beginning نالهٔ دل در قفا موی پریشان او

Ghazals, 100 pp. 13 bayts, and a short Mathnawy. Bg. اي در طلبت هرقدمی سنگ نشانها کردند بهر بادیه چون ریگ روانها

Móty Maḥall, two copies.

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(534) کلیات تقي اوحدي (P.)

Complete poetical works of Taqyy b. Mo'yn aldyn b. Sa'd aldyn Awḥady *H*osayny (see p. 95 *suprà*).

Contents: a preface in prose, Qaçydahs in praise of the Imáms, 59 pp. 15 bayts; Ghazals, 198 pp. 14 bayts; Rubá'ys, 144 pp. of 10 bayts. Beginning of Ghazals:

شد مطلع نور خدا خورشید ذات پاک ما

Tópkhánah, a fair copy; As. Soc. No. 912, an abstract of the Dywán copied by Jeswant Singh *Parwánah* (see page 567 *suprà*) in 1196. Over every poem is written the date and place where the poet composed it, as Shyráz, 991, Ispahán, 1012, Aḥmadábád, 1021, 1031, Agra, 1023.

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(535) دیوان تسلي (P.)

The Dywán of Ibráhym *Tasalliy* of Shyráz. He was originally a whip-maker قمچي باف. After he had taken to poetry he went to India and was supported by Masy*h*-alzamán. In 1028 he collected his poems and he added some as late as 1029; and in 1032 (not in 1025 as *Ṭ*áhir states) he made the pilgrimage, and he died soon after his return to India.

Contents: Qaçydahs, some in praise of Khwájah Abú-l-*H*asan, 55 pp. of 16 bayts. Beginning
عالم ازتائیرسرمای زمستان شد چنان کزفزون ادمي را بست مغزاستخوان
Ghazals, 240 pp. 13 bayts and about 100 Rubá'ys.
Beginning زهي فیروزي از دیوان امرت ماه و ماهي را
Chronogram on the completion of the Dywán.
تاریخ تمام کردن دیوان چیست گفتا طلب از تسلي شیرازي
Móty Ma*h*all, written in 1029.

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(536) دیوان تسلیم (P.)

The Dywán of Mo*h*ammad Háshim *Taslym* of Shyráz who came under 'álamgyr to India, (Wálih).
Contents: a Mathnawy, 45 pp. of 15 bayts.
Beginning الهي رنگ سودای بسر ریز.
In another copy it begins: شنیدم روزی از آتش زباني
Qaçydahs, 40 pp. Bg. در جهان ساده لوحي میکنم اسکندري
Ghazals, 140 pp. 14 bayts and a chronogram for 1109. Beginning
اي مطلع مهر تو موزوني دیوانها دیباچه حسن تو رنگیني عنوانها
Móty Ma*h*all, a magnificent copy; Tópkhánah; As. Soc. No. 1463, this copy contains only the Ghazals.

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(537) دیوان تائیر (P.)

The Dywán of Myrzá Mo*h*sin *Täthyr*, who flourished in 1130 (see pp. 138, 119 *suprà*).
Contents: Ghazals, 372 pp. of 14 bayts, about 100 Rubá'ys; short Mathnawies, one has the title of حسن اتفاق, 40 pp.; Qaçydahs, &c. 52 pp. Beginning
اي در کف حمد تو سر رشته عنوانها دارند سر فرازي از نام تو دیوانها
Tópkhánah, an inferior copy.

(538) دیوان ثبات (P.)

The Dywán of Myr Mo*h*ammad 'atzym *Thabát* (see p. 154 *suprà*). He died in 1161. Chronogram نبود از علی چونکه یکدم جدا شده سال فوتش علي العظيم

Contents: Qaçydahs, 28 pp. of 17 bayts; Ghazals, 180 pp. 15 bayts. Beginning of Ghazals: ثبت است تا بصفحه هستي کلام ما ازلوح خاطري نشود شسته نام ما

Móty Ma*h*all, a good copy.

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(539) دیوان ثابت (P.)

The Dywán of Myr Afdhal aldyn Mo*h*ammad *Thábit* of Dilly, father of the preceding poet, (see pp. 154, 150, 120). It was collected by his disciple Bande 'alyy.

Contents: Ghazals, 100 pp. 12 bayts; Qaçydahs, 78 pp. of 15 bayts, Mokhammas', Marthiyahs, &c. 24 pp. Bg. کشد چوصبح وصال تو شمع جان مرا برد بمشهد پروانه استخوان مرا

Móty Ma*h*all, written in 1146; Tópkhánah.

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(540) دیوان ثنائي (P.)

The Dywán of *H*osayn *Thanáyiy* of Mashhad a son of Ghiyáth aldyn Mo*h*ammad, he died in 996 (see pp. 43, 57, 120).

Contents: a preface in prose, in which he narrates what first led him to compose poetry. He says he made it a rule to write on the heading of every poem, the date and occasion on which it was composed.

Beginning حمد یکه متکلمان (بلاغت ؟) گذار فصاحت شعار

Qaçydahs in praise of the Imáms, Sháh *T*ahmásp,

Sulṭán Khalyl, Akbar, the Khán-khánán, &c. 130 pp. of 14 bayts. Beginning

درروش حسن و ناز هست بسی خوشنما غمزه بطرز ستم عشوه برنگ جفا

A Mathnawy. I believe it is entitled باغ ارم.

Beginning بنام جهان بخش جان آفرین سرا پرده افراز چرخ برین

At the end are some Ghazals, Rubá'ys, &c. Bg.

راندي بخشم از بر خود اي پسر مرا صد خار حسرتست ازين در جگر مرا

Móty Maḥall; Tópkhánah; As. Soc. No. 455.

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(541) مجمع البحرين (P.)

The Story of Manóhar, a poem by Tzahyr Kirmány, composed in 1162, the chronogram is ختم کلام.

Beginning بی زمزمهٔ تو اب زمزم سر رشته موج را کند گم

Tópkhánah, about 400 pp. of 25 bayts.

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(542) ديوان ظهير (P.)

The Dywán of Tzahyr aldyn *Ṭ*áhir b. Mo*h*ammad Fáryáby. He was a native of Fáryáb and a pupil of Rashyd aldyn of Samarqand, the author of the romantic poem Mihrú Wafá or "Love and Faith." He is one of the poets of the Átábeks, and most of his poems are in praise of the Sulṭán Rokn aldyn *T*oghril b. Qizil Arslán, Nuçrat aldyn Abú Bakr b. Mo*h*ammad b. Yldagiz, and Toghán-sháh II. He died at Tabryz in A. H. 598. (Hammer, p. 130; Sir G. Ouseley, p. 154; Mo*h*ammad 'awfy cap. 11; Dawlat-sháh 2, 17; *Khizánah 'ámirah*; *Nafáyis almáthir*).

The Dywán was collected by a contemporary of Majd aldyn (Hamkar) who prefixed a preface to it, in which he

says: "As I had not the privilege of seeing the poet, I collect his most beautiful thoughts into a book." The preface begins سپاس بی غایت و آفرین بی نهایت قادری را

The Dywán consists chiefly of Qaçydahs, all of which are panegyrics, at the end are a few Qit'ahs which are also panegyrics and a few Ghazals. Beginning

سپیده دم چو شدم محرم سرای سرور شنیدم آیت تُوبُوا اِلَی الله از لب حور

Móty Mahall, 66 pp. 44 lines. Printed at Calcutta in 1245, 4to. 147 pp. of 23 lines, in some copies the second Qaçydah commences with the above verse.

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(543) کلیات ظهوری (P.)

Complete poetical works of Núr aldyn Mohammad *Tzohúry* of Tarshyz in Khorásán (see pp. 44, 112, 125, 151).

Contents: Saqiy-námah, 120 pp. 29 bayts.

Beginning ثنا ها همه ایزد پاک را ثریا ده تارم تاک را

Another Mathnawy, chiefly in praise of God and the Imáms, 35 pp. Beginning

اي بنا ها همه نهادهٔ تو هر کرا هرچه هست دادهٔ تو

Ghazals, 250 pp. 35 bayts; another copy, 846 pp. 10 bayts: Rubá'ys, 39 pp.

Beginning اي که خواهد داشت فردا رحمتش دیوان ما
گشته وصفش آفتاب مطلع دیوان ما

A complete copy was offered to me for sale; the Sáqiy-námah has been lithographed, Lucnow, Moçtafáy press, 1260—1263, 224 pp. with glosses; As. Soc. No. 664, containing merely the Ghazals, the first verse in this copy is زانکه خواهد الخ; *Ibidem*, No. 747, containing the Mathnawies.

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(544) دیوان الفت (P.)

The Dywán of Ulfat. According to a pencil note in the fly-page his name was Sháh Walyy Allah, but this is not probable, for Sháh Walyy Allah had the takhalluç of Ishtiyáq. In another note in the fly-page is written in ink "the late Myrzá Mo*h*ammad 'alyy whose takhalluç was Ulfat," and in a third note we read دیوان الفت سلمه‌الله from which we might infer that he was still alive in 1805 when this copy was written.

Contents: ده نامه ten letters written between two lovers, a Mathnawy of about 400 verses; Ghazals near 400 pp. of 13 bayts; Rubá'ys, 24 pp. Beginning of Ghazals اي آيتي زمصحف رويت كتابها

As. Soc. No. 815, written for H. Boileau in 1805.

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(545) دیوان امید (P.)

The Dywán of Qazalbásh Khán *Ummyd* who died in 1159 (see pp. 153, 300, 149 *suprà*).

Contents: Qaçydahs some in praise of Farrokh-siyar and Mo*h*ammad Sháh, 26 pp. of 15 bayts.

شود کشاده دل از غم بسینهٔ دلگیر اگر شگفته کسي دید غنچه تصویر

Ghazals, 450 pp. 14 bayts; Rubá'ys, Mokhammas', &c. 20 pp. Beginning

سراسر همچو مهر و ماه گردیدیم دنیا را ندارد منزل آسایشي دیدیم دنیا را

Móty Ma*h*all, written in 1159; As. Soc. No. 1396, written in 1191, containing merely the Ghazals, Rubá'ys, &c.

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(546) دیوان عزلت (P.)

The Dywán of 'abd al-Walyy '*uzlat* (see p. 301 *suprà*).

Contents: a preface in prose; Qaçydahs, Marthiyahs,

&c. 36 pp. 15 bayts; single verses from Ghazals two or three of each 130 pp. Beginning of Ghazals:

سرمعني بلند از تاج بسم الله عنوانها

Móty Mahall, a bad copy written in 1169.

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(547) مهاراج نامه تصنيف واصلخان (P.)

The Mahárâj-námah by Wâçil Khán of Kashmyr who came under Mohammad Sháh to Dilly. He praises in the preface Açaf aldawlah, Mahárájah Narmal Dás and Lálah Hólás Ráy. Beginning

بنام خداوند احسان و جود كه بي جود او نيست كسرا و جود

Móty Mahall, about 120 pp. of 15 bayts.

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(548) حديقه دومين (P.)

The Second *H*adyqah, or an imitation of the poem of Sanáy by Wárithy. He may be identical with the poet mentioned in p. 40 *suprà*.

Beginning كلما فى الوجود ليس سواه وحده لا اله الا اله

Móty Mahall, 124 pp. 11 lines, a beautiful copy.

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(549) ديوان واصلي (P.)

Dywán of Myrzá Imám Wirdy Bég *Wâçily*. He was a good calligraph, he lived at Lucnow and was supported by Nawáb Shyr-afgan Khán.

Contents: miscellaneous poems; among them chronograms, for 1146, 1166, 1178, 1190, 1194, &c. 46 pp. of 15 bayts; Ghazals, about 200 pp.; Rubá'ys, 13 pp. Beginning of Ghazals الهي مخزن گنج حقيقي كن دل ما را

As. Soc. No. 428.

(550) دیوان واضح (P.)

The Dywán of Áqá 'alyy Áçghar *Wádhi*h who was originally a manufacturer of gold-thread (see p. 160 *suprà*). He flourished in 1127, as appears from this chronogram of his:

بپایش سر دشمن افگند و گفتا جلوس شهنشاه عادل مبارک

Contents: Qaçydahs in praise of the Imáms, and the amyrs of Jahándár-sháh, a son of Jahángyr, 50 pp.; Ghazals, 140 pp. of 10 bayts, and about 50 Rubá'ys; Beginning of Ghazals:

نگرفت تا عیان زهوا پیچ و تاب ما ساکن برنگ موج نشد اضطراب ما

Móty Mahall, a fine copy.

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(551) دیوان واضح (P.)

The Dywán of Myrzá Mobárak Allah who had the title of Irádat Khán and the takhalluç of Wádhi*h*. He was of a good family, and his grandfather who was an amyr of Jahángyr had equally the title of Irádat Khán, his mother was a daughter of Áçaf Khán and he was married to a daughter of his spiritual guide Sinjar who it appears was a great saint of the Naqshbandy order. He was deeply versed in Çúfism and left a Mathnawy in the metre of Yúsof ó Zalykhá, entitled آئینه راز and a commentary on his own Rubá'ys which has the title کلیات طیبات (Árzú, and *suprà* pp. 160, 130).

Contents: Ghazals, 332 pp. 13 bayts; Qi*t*'ahs in praise of Farrokhsiyar, Mo*h*ammad Sháh and Murshid Quly Khán, &c.; Rubá'ys 44 pp. among them is a chronogram for 1134.

Bg. گفت واضح برای تاریخش جان تقوی بنای حمام است
بسم الله اگر پیش نمي بود بیان را مي جست کجا خضر سخن راه دهان را

Móty Mahall, a splendid copy; As. Soc. No. 845, 225, containing extracts only. Beginning اي خشك زبان ساخته مقصد طلبانرا

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(552) دیوان وفا (P.)

The Dywán of Myrzá Sharaf aldyn 'alyy *H*osayny *Wafá* of Qomm, who was familiarly called Áqásy Bég, he came in 1162 to India and lived in the house of Wálih. Tálib says that he was still a child when he died.

Contents: a preface in prose, panegyrics on Çafdarjang and Sháh-'álam, 47 pp. 13 bayts.

Beginning مبادا همچو من بیجا کسي از خانمان خیزد

Ghazals, 150 pp.; Rubá'ys, Tarjy'bands, &c. 40 pp.

Beginning الهي خون بجوش آور دمی تیغ زبانم را
برنگین جلوه‌کي دست گریبان کن بیانم را

A Mathnawy entitled لؤلؤ منظوم, 20 pp.

Bg. الهي شور عشقم در سر انداز فروزان اخگرم در مجمر انداز

Móty Mahall; As. Soc. No. 987, containing merely the Lúlúë Mantzúm.

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(553) گل و بلبل (P.)

The Rose and the Nightingale, a Mathnawy by Diyá Náth *Wafá*, a Kashmyry of Bareilly, composed about 1263 and dedicated to the present king of Oudh. It has a short preface in prose which begins منت خدایرا جل شانه
که قلم وحدت ارادتش حرف کثرت برلوح کائنات نوشته نقشه

Lithographed, Lucnow, Mohammady press, s. A. (1254); on the margin is a Rékhtah Mathnawy entitled داغ دل. The title is a chronogram for 1138. Bg. شکر و سپاس اوس کریم کارساز حقیقي کاهي

(554) دیوان وهبي (P.)

The Dywán of Wahby. It contains Ghazals, 746 pp. of 17 bayts; Rubá'ys, &c. 40 pp. Beginning

الهي جلوه گر کن زیور نازک خیالي را

Móty Mahall, a fair copy, 4to.

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(555) دیوان وحشت (P.)

The Dywán of Wahshat. I have not been able to identify him. In the fly page he is called Wahshat 'iráqy.

Contents: Ghazals and a few Rubá'ys.

Beginning الهي بی نیازي ده دل غمدیده را

As. Soc. No. 1082, 510 pp. of 13 bayts.

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(556) دیوان وحدت (P.)

The Dywán of 'abd al-Ahad *Wahdat*, who was familiarly called Sháh Gul or Myán Gul. He was a son of Shaykh Mohammad Sa'yd and a grandson of Shaykh Ahmad Sirhindy and resided mostly in the Kóṭlah near Dilly. He died in 1126. Ishtiyáq (see p. 241 *suprà*) was his grandson (see p. 130 *suprà* and Nashtare 'ishq).

Contents: short Qaçydahs, 37 pp. of 12 bayts; Ghazals near 600 pages; a few Rubá'ys and at the end a Qaçydah on Shaykh Ahmad, it appears from it that this impostor was born in 1005 and died in 1071.

Beginning زهي زکنه کمالت کلیم ناطقه لال

As. Soc. No. 724.

(557) ديوان وهمي (P.)

The Dywán of *Hájy Ta*hmásb Quly *Wahmy*, who flourished in India and died between 1047 and 1057.

Contents: Ghazals, 200 pp. of 15 bayts; Rubá'ys, 22 pp.; Qi*t*'ahs (among them several chronograms for 1042, 1047, &c.) short Mathnawies, &c. 150 pp.

Beginning اي حرف وجود تو سر دفتر ديوانها

Collection of Mawlawy Mo*h*ammad Wajyh, copied in 1057 by Ridhá, a son of the author.

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(558) كليات وحشي (P.)

Complete poetical works of Mollá *Wahshy* Báfiqy who died in 992 (see p. 35 *suprà*). The author of the Mirät alkhiyál p. 146 ascribes a Ghazal which begins از دوم شم آغاز شب جابر در ميخانه بود to Wa*h*shy Dawlatábády who, he says, died in 1061. This Ghazal occurs in this work and in a copy of Taqyy Káshy which was written in 993, it is therefore very doubtful whether such a person as Wa*h*shy Dawlatábády ever existed.

Contents: Qaçydahs, Tarjy'bands and Marthiyahs, 164 pp.

Beginning راحت اگر بايدت عزلت عنقاطلب
عزت ازانجا بجوي حرمت از انجاطلب

Ghazals, 148 pp. of 15 bayts; Qi*t*'ahs and Rubá'ys, 24 pp. Beginning
اي سرخ كشته از تو بخون روي زرد ما ما را ز درد كشته وغافل زدرد ما

A Mathnawy entitled خلد برين or منظور و ناظر 36 pp. 15 bayts. Beginning
خامه برآورد صداي صرير بلبل از خلد برين زد نفير (صفير ?)

Farhád and Shyryn, a Mathnawy, 80 pp. 13 bayts. Bg.
الهي سينهٔ ده آتش افروز در آن سينه دلي وآن دل همه سوز

Móty Mahall; Tópkhánah, in this copy the Qaçydahs begin:
يك جهان جان خواهم و چندان امان از روز گار

Farhád and Shyryn has been lithographed, Bombay, 1265—1849, 12mo. 95 pp. of 12 bayts; and Calcutta, 8vo. 1249, 68 pp.

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(559) ديوان واعظ (P.)

The Dywán of Wá'itz. He may be identical with Wá'itz Qazwyny (see pp. 114, 130, 151) but the verses of that poet quoted in Tadzkirahs are not found in this Dywán.

Contents: Ghazals and a few Rubá'ys. Bg.
اي نام دلكشاى تو عنوان كارها خاك درتو آب رخ اعتبارها

Móty Mahall, 258 pp. of 15 bayts; Tópkhánah, 200 pp.; As. Soc. No. 646, copied in 1088.

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(560) مثنوي ولدي (P.)

The Mathnawy of Walady. He informs us that he is a son of Mawláná Rúmy, and that he composed this poem in 690, after he had given to the world a Dywán. His object was to imitate the example of his father and to throw light on his father's Mathnawy, to which this one stands in the place of a commentary. His own words are
سبب انشاى مثنوي ولدي در بيان اسرار احدي ان بود كه حضرت والدم و استادم و شيخم سلطان العارفين مولانا جلال الحق والدين محمد بن محمد بن الحسين البلخي قدسنا الله بسره در مثنوي خود قصهاى اوليايى گذشته ياد كرده است و كرامات و مقامات ايشان را بيان فرموده غرضش از قصهاى ايشان اظهار كرامات و مقامات خود بود ازان اوليايى كه همدل و همدم و هم نشين او بودند مثل سلطان الواصلين سيد برهان الدين محقق ترمذي و سلطان المعشوقين شمس الدين تبريزي وقطب

الاقطاب شيخ صلاح الدين فريدون زر كوب القونوي و زبدة السالكين چلپي حسام الدين حسن ولد اختي ترک القونوي اعظم الله ذكرهم احوال خود را و احوال ايشان بواسطه قصهای پسينيان درينجا درج كرده چنانكه گفت سه خوشتران باشد كه سرد لبران گفته آيد درحديث ديگران ليكن چون بعضے را آن زيركی نبود كه مصدوقه حال را فهم كند وغرض اورا بداند درين مثنوي مقامات و كرامات حضرتش را و ازان مصاحبانش را كه همدل و همدم او بودند كه مقصود زعالم آدم اند مقصود ز آدم آندم آمد شرح كرده شد تامطالعه كنندگان و مستمعان را معلوم شود كه آن همه احوال او ومصاحبانش بوده است شبهت از ايشان برود وچون فهم كنند كه اين اوصاف همان اوصاف است كه در قصه هاي ايشان فرموده است معلوم كنند كه مقصودش احوال خود و مصاحبانش بوده است حكمتی ديگر آن است كه انچه مولانا قدسنا الله بسره العزيز فرمود كه قصهای گذشتگان است درين مثنوي قصهائيست كه در زمان واقع شده است •

Beginning ابتدا ميكنم بنام خدا موجد عالم فنا و بقا

As. Soc. No. 1431, 578 pp. of 17 bayts, incomplete.

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(561) ديوان واله هروي (P.)

The Dywán of Darwysh *H*osayn *Wálih* of Herát. He came to India apparently under Jahángyr, and lived for some time in Bengal. He was a pupil of *Façyhy* (see p. 390 *suprà*).

Contents: a preface in prose; Qaçydahs, Tarjy'bands and chronograms, 140 pp. of 18 bayts, among the chronograms, is one on the death of Façy*hy*, which it appears from it happened in 1049. Beginning قلم بگير كه هنگام فيض مغفرتست نگر فصيحي آزاده سوي جنت شد

Ghazals, 220 pp. Bg. خدايا بشكفان غمگين دل ما دردمندانرا

Collection of Mawlawy Mohammad Wajyh, a good old copy.

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(562) نجم الهدا تصنيف واله (P.)

The Star of Guidance, a mystical poem by Wálih of Dághestán, composed in 1149. Chronogram عين معني نسخه نجم الهدا. Beginning

زينت آغاز اين فرخ كتاب گشت از حمد كريم مستطاب

As. Soc. No. 833, about 500 pp. of 12 bayts, written in 1192. In the same collection No. 792, 26 pp. of 11 bayts, is another Mathnawy by Wálih, which contains a love story and has the title of مرزا نامه.

Bg. بعد حمد و سپاس رب كريم . مالك الملك واجب التعظيم

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(563) ديوان ولي دشت بياضي (P.)

The Dywán of Walyy of Dashte Biyádh, a place in Khorásán. He was a contemporary of Mo*h*ammad Quly *Mayly*, and his poems are in Mayly's style.

Contents: Ghazals and twenty Rubá'ys. Bg.

شب نويد قرب درزد بندهٔ درگاه را خوش اثرها بود در ني ناله جانكاه را

As. Soc. No. 1060, about 100 pp. of 12 bayts, written in 1196.

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(564) مثنوي ولي رام (P.)

The Mathnawy of Waly Rám, who was usually called Banwály Dás. Beginning

ازان علم شريعت شد معلم شود ترتيب ظاهر تا مسلم

Tópkhánah, near 100 pp. of 18 lines, postscript: باتمام رسيد مثنوي زبدهٔ موحدان احديت اساس سوامی ولي رام عرف بابا بنواليداس سنه محمد شاهي ۱۱ it would appear from this that the poet was alive in 1142, or flourished shortly previous to that date.

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(565) ديوان واقف (P.)

The Dywán of Núr al'ayn Wáqif of Patiálah, where his father was Qádhiy, he was a pupil of Arzú and died

about 1190, (see *Tálib* and *suprà* p. 160 but read *to whom (A'rzú) he sent his poems for correction).*

Contents: Ghazals and Fards, 544 pp. 16 bayts; Mokhammas', &c. 50 pp. Beginning
اي ببزم شوق تو نالان بهر سو سازها رفته در هرگوشه زان سازها آوازها

Móty Mahall, written in 1210; As. Soc. No. 1125, a bad copy.

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(566) فرهاد و شيرين تصنيف وصال (P.)

The Loves of Farhád and Shyryn, by the late Myrzá Kóchak *Wiçál* of Shyráz. His son is still alive, and resides at Bombay.

Beginning هزاران پرده بر قانون عشق است

Lithographed with Wahshy, Bombay, 1265, 12mo. 126 pp. There has also been lithographed at Bombay, 1260, 12mo. 212 pp. of 11 bayts, the رساله در تعزيه ايمه by Wiçál. It consists of elegies on the Imáms and begins اي چرخ اين زمان نه ستمگار بودهٔ

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(567) ترجيع بند وصالي (P.)

An Elegy on the Imáms, by Sayyid 'alâ aldyn *Wiçály*, a modern poet of Khorásán who was settled in Oudh.

Beginning ما مقيمان كوي دلداريم

Lithographed, Lucnow, Moçtafáy press, 1260, also press of 'alyybakhsh, 1260, 16 pp. with short notes.

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(568) مثنوي كشف و كرامت (P.)

Intuition and Miracle, a Mathnawy. The author's name is not mentioned, but the word Ymany ايمني is written in red ink, and it is therefore possible that Yman or Ymany was his takhalluç.

ندیدي ایمني از دست جاهل چه نقصان آمد از نقصان کامل
الهي از خودم باري نشان ده دلم را طاقت وصف زبان ده Bg.

Tópkhánah, 8vo. 55 pp. of 11 lines.

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(569) دیوان دویم یوسفي مسمي بلطائف النصایح (P.)

The second Dywán of Yúsofy, which was collected in 926, chronogram :

چو اشعار لطیفش دلکش آمد بود تاریخ او اشعار دلکش

Contents: a preface, Ghazals, 94 pp. of 11 bayts; Rubá'ys and Qiṭ'ahs, 10 pp. Beginning of Ghazals:

اي جمله تو از روي حقیقت که مسما هرگز متعدد نشود از کثرت اسما

Móty Maḥall.

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(570) دیوان زخمي (P.)

The Persian Dywán of the Rájah Fakhr aldawlah Dabyr almulk Ratan Singh Bahádur *Zakhmy*. He was a native of Lucnow, where he was minister of Finance, but his property and family were at Bareilly. He died in 1850 or 1851 and left a considerable library. Bg.

اي غازه زنام تو برخ شاهد فن را پیرایه ز وصف تو عروسان سخن را

Lithographed, Lucnow, Moḥammady press, 1253, 512 pp. 8vo.

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(571) موید المجاهدین (P.)

Assistance to men engaged in religious war, a Mathnawy by Zayn al'ábidyn a son of Sayyid Radhyy of Shushtar. He lived long at Madras and was in the service of Nawáb Açaf-jáh, subsequently he went to Balághát and entered the service of Haydar 'alyy Khán, and finally he became a courtier of Typú Sulṭán, at whose

request he wrote this poem. He died at *H*aydarábád. (Sub*h*e wa*t*n, p. 105).

Beginning میکنم از جان سپاس بر حرم کبریا

As. Soc. No. 1032, about 300 pp. of 11 bayts.

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(572) دیوان زکي همداني (P.)

The Dywán of Zakyy of Hamadán. Zakyy is his name as well as his takhalluç. He spent the greater part of his life in the service of the Turks of the court of Sháh *T*ahmásp and died in 1030 (see *suprà* pp. 39, 91 and *A'tishkadah*, p. 343).

Contents: Qaçydahs, 126 pp.; a chronogram for 1015 on the death of Sháh Qiwám aldyn *H*osayn. Bg.

آب مي پیچد بر آتش اشک آتش زاي من
شعله در زنجیر دارد موجهٔ دریاي من

Ghazals, 102 pp. of 11 bayts. Beginning

استین گر ننهم چشم جگر پالا را گریه الوده کند دامن هرصحرا را

Móty Ma*h*all, a splendid copy written in 1044. Postscript: دیوان زکي همداني که در سنه ۱۰۳۰ وفات یافت

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(573) هفت آشوب تصنیف زلالي (P.)

Seven Mathnawies by Zulály of Khwánsár (see pp. 41, 90 *suprà*). These seven Poems are also called سبعهٔ سیاره.

Contents: a preface in prose by *T*oghráy, followed by a preface from the pen of Zulály. The former is wanting in the copy of the Asiatic Society.

1. محمود وایاز, The History of Ma*h*múd and Ayáz. He says he commenced this poem in 1001.

در استفتاح این منشور نامي بجو تاریخ نظمش از نظامي

He completed it in 1024.

Chronogram الهي عاقبت محمود باشد

Bg. بنام آنکه محمودش ایاز است غمش بتخانه ناز و نیاز است

2. حسن و گلوسوز, 70 pp. of 15 bayts in the measure of the Makhzan alasrár divided into 41 chapters جلوه, dedicated to Sháh 'abbás and Báqir Dámád. Beginning

بسم الله الرحمن الرحیم نص صحیحست و کلام قدیم

3. شعله دیدار, 52 pp. of 15 bayts, in the metre of the Mathnawy of Mawláná Rúmy, divided into 49 chapters شعله. Bg. نام او تاج سر هرنامه شعله دیدار هر هنگامه

4. سلیمان نامه, 48 pp. in the metre of the Sikandarnámah. Taqyy Káshy calls this poem سلیمان و بلقیس.

Bg. بنام جهانگیر دلهای تنگ که آمد سلیمانش یك مور لنگ

5. آذر و سمندر, 40 pp. in the measure of Laylà Majnún.

Bg. نامش عشقست و حسن دفتر آتش ساقیست کو سمندر

6. میخانه, 60 pp. in the metre of the Jáme Jam and the *H*adyqah, divided into forty chapters قدح.

Beginning نام او باده سینه میخانه دهن هر که هست پیمانه

7. ذره و خورشید, 30 pp. in the measure of the Sab*h*at alabrár. Beginning

سخنم کرده بنامش جاوید ذره را جوهر تیغ خورشید

Beginning of another copy نام او کرد مرا شعله فروز

Each of these poems is preceded by a short introduction in prose from the pen of the author.

Móty Ma*h*all, a fine copy written in 1013 (?); Tópkhánah, a good copy; As. Soc. No. 1188, a fine copy, but the poems seem to be much shorter. *Ibidem*, Nos. 972 and 1205, copies of Ma*h*múd ú Ayáz, the latter copy begins یا الهي از عنایات وکرم

(574) سام‌نامه (P.)

The Sam-námah, a Mathnawy in the style of the Sháh-námah, containing the history of Sám by an anonymous author. This copy contains about 30,000 verses. See Mohl's Livre des Rois. Pref. p. lix.

First verse سرایندهٔ نامه پاستان چنین زد رقم اندرین داستان

Last verse شب و روز باهم بشادي وکام کشیدند پس باده لعل فام

As. Soc. No. 17, 674 pp. folio, written in a clear old hand and embellished with pictures. It appear to me that this is the second volume of this poem. The poet says in the seventh verse.

یکی داستانی کنون از تمور بگویم که افتد در جان تو شور

The first half of the poem contains the story of Tamúr. In folio 145th verse of the book is the passage from the Sháh-námah with which the Sám-námah described by Dr. Mohl begins, viz.:

پس آنگه یکی هفته بگذاشتند همه ماتم وسوگ او داشتند

It is very likely that the first part is sometimes considered as a separate work.

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(575) قصهٔ بختیار (P.)

The story of prince Bakhtyár, a son of the king of Nymrúz, in verses. The poet says that having lost his only son, who he had hoped would be his representative after his death, the plan suggested itself to him to write a poem which would immortalize his name. I am unable to promote his view, having not succeeded in finding his name mentioned in the poem, but he gives us the date, 1019, of the composition.

Beginning بنام خداي کریم و رحیم توانا و داناي وحي کریم

As. Soc. 1414, 152 pp. 15 bayts, it seems that the copyist got tired before he had completed the poem, the MS. ends abruptly in the story of the ninth Wazyr. The prose version of this story has been published by Sir W. Ouseley, London, 1801, and by Kasimirsky (lithographed) Paris, 1839; and translated into French by Baron Lescallier, Paris, 1805.

THE THIRD CHAPTER.

WORKS OF HINDU'STA'NY POETS.

NOTE.—As the table of contents of Rékhtah Tadzkirahs from p. 195 to p. 306 *suprà* has been alphabetically arranged with a view to facilitate reference, I thought it superfluous to refer to it in this chapter.

(576) نگارستان عشق تصنیف آباد (H.)

The Picture gallery of Love being the Dywán of Mahdiy *H*osayn Khán *A'bád* a son of Gholám Ja'far Khán, collected in 1252.

It contains 232 Ghazals. Beginning

دو عالم میں یکتا ھی عالم خدا نہیں اپنے بندوں سے غافل خدا

Lithographed Lucnow, Músawy press, 1263, 53 pp. 5 miçra's in a line. His Wásókhts have been separately printed in 1268, 32 pp.

(577) مثنوي مرزا عباس (H.)

The History of Christ, in Rékhtah verses, by Nawáb Iqtidár aldawlah Myrzá 'abbás. I met him at Lucnow in 1849; he was about eighty years of age, and told me that he wrote this poem to show that he was above the prejudices of his contemporaries.

Beginning لکھتا ھوں میں حمد ایزد پاک

Private collection about 300 pp. of 11 bayts.

(578) دیوان آبرو (H.)

The Dywán of Najm aldyn *A'brú.*

Contents: Ghazals, 104 pp. of 12 lines; Rubá'ys, &c.

Beginning ایا ھی صبح نیند سوں اٹھہ رسمسا ھوا
جامہ گلے میں رات کے پھولوں بسا ھوا

Móty Ma*h*all, 8vo. written in 1160; As. Soc. No. 154.

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(579) مثنوي محمد مبارک شاہ (H.)

A Mathnawy of Mo*h*ammad Mobárak, the takhalluç of the poet is not mentioned; he may be identical with Á'brú.

Beginning
ھی سزاوار ثنا و باکمال جلوہ گر جسنے کیا حسن و جمال

Tópkhánah, an old MS. it contains about 450 verses.

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(580) دیوان آصف (H.)

The Dywán of Áçaf aldawlah *A'çaf.*

Contents: Ghazals about 300 pp.; Rubá'ys and Mokhammas', 170 pp.

Beginning کس قدر رو رو کے شب کرتا تھا مذکور تیرا
وو ھي بیمار تیرا خستہ و رنجور تیرا

A Mathnawy of about 100 pp.; Miscellaneous poems, 100 pp.

Móty Ma*h*all; As. Soc. No. 15, folio.

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(581) دیوان افسوس (H.)

The Dywán of Myr Shyr 'alyy *Afsós.*

Contents: Ghazals, 360 pp. of 12 bayts; Rubá'ys and Qaçydahs, 30 pp.

Beginning
خدایا کس طرح ھو وصف مجھسے تیري صنعت کا
کرشمہ ایک ھی یہہ چرخ تیري دست قدرت کا

Móty Maḥall, a good copy ; As. Soc. No. 67, a fine copy written during the life time of the poet. The Ghazals are preceded in this copy by Qaçydahs and a short biography, in which it is stated that he derived his descent through the Imám Ja'far from 'alyy. His ancestors were of Khwáf in Persia and the first of them who settled at Nárnawl in India, was Badr aldyn a brother of 'alam aldyn *Hájy* Khány. The grandfather of Afsós came to Dilly where Afsós was born, but Afsós left his native town when only ten years of age and came with his father to Paṭna, and after the death of his father he went to Lucnow.

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(582) منظوم اقدس تصنیف آفتاب (H.)

The most sacred composition being a Mathnawy by the emperor Sháh 'álam, whose takhalluç was Áftáb. We are told in the last line that the title is a chronogram, for the date of the completion of the work منظوم اقدس اسکے هی تاریخ ختم و نام this gives 1201. It contains the story of Motzaffar Sháh, king of China. Bg.

حمد خدای عزوجل کیجئے بیان مخلوق جسکے هیں چہ زمیں وچہ آسمان

As. Soc. No. 37 fol. about 1500 pp. of 9 lines, a most splendid copy, probably written for the Royal author.

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(583) دیوان آفتاب (H.)

The Dywán of Sháh 'álam II. *Áftáb.* Having neglected to copy the initial line, I transcribe a verse which is also in Luṭf. Beginning

کیجئے همدم بهلا کیونکرنه شکوه یارکا ٠هم تو بندي اسکے هوں وه یار هو اغیارکا

Móty Maḥall, large 8vo. 244 pp. 8 lines, a magnificent copy.

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(584) دواء الداء (H.)

Cure for sickness, a Dakhny poem on medicine, probably by Aḥmad Sharyf, who was dead in 1082.

It is preceded by a Persian preface in prose of nine lines, and is divided into an endless number of chapters and contains merely recipès. Beginning پهلیں لیکر الله کا نانو

As. Soc. No. 51, bound with the Kókshashter, and written in the same hand, 30 pp. In the same volume is another work on medicine of 50 pp., dedicated to Qo*t*ob Shah, it begins—

بسم الله الرحمن الرحيم جي هی نافع دافع حق حکيم

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(585) مثنوي فرامش ياد (H.)

The Story of Dushmanat Rájah and Sakontala, in verse, by Gholám A*h*mad ***Ahmad***, a son of the late Gholám ***H***aydar '***izzat***, A*h*mad is now alive and resides at Calcutta.

Beginning هزاروں شکر هی آس بے نشان کا

Printed, Calcutta, 1849, 8vo. 153 pp.

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(586) جمجمه (H.)

Miracles of Christ which he performed on king Jamjamah, by A*h*mad 'alyy of Shéórájpúr.

Beginning کروں کس منهه سے میں حمد الهي

Lithographed, Lucnow, s. a. 9 pp. of four columns; Cawnpore, *s. a.* Masyháy press.

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(587) قصه منصور تصنيف احمد (H.)

The Legend of the martyrdom of Mançúr, a Hindústány saint, in verse by A*h*mad 'alyy.

Beginning عشق ایک آسیب هی آشوب زا

Lithographed, Moçtafay press, s. A. 20 pp. of 19 bayts.

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(588) ديوان احقر (H.)

The Dywán of Myrzá Jawád 'alyy ***Ahqar***, a pupil of Myr ***H***asan, for whom he expresses the greatest gratitude and affection in a poem, as:

دل لیا هاتهه میں اسطرح حسن نے احقر اُسکے اشفاق سے دنیا کے الم بهولگیا

Contents: Ghazals a few Maṭlá's, a poetical epistle, &c. Beginning میں بلبل خوش خواں هوں تیری باغ جنانکا
یا رب نه دیکهانا مجهے موسم تو خزانکا

Móty Maḥall, 128 pp. of 12 bayts, a very carefully written copy with the necessary vowel points; probably an autograph.

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(589) دیوان احسن (H.)

The Dywán of Myrzá Aḥsan 'alyy *Aḥsan.*

Contents: three Qaçydahs in praise of 'alyy, of Shujá' aldawlah, Áçaf aldawlah and Sarfaráz aldawlah; Ghazals, 200 pp. of 10 bayts; seven short Mathnawies entitled بیذوا ا مرد ظریف ا یك شخص رنکه باز ا بانکه ظریف ا کله پز ذکر خیر و برکت, of the last I find no title, it is in praise of the Governor-General. Beginning of Ghazals:

ایك وصف بیاں هو نه خداوند جهانکا

Tópkhánah, an old copy; As. Soc. No. 134, copied in 1227 from the autograph under the superintendence of Qamar aldyn Khán *Qamar*, who was familiarly called Myrzá *Hájy*.

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(590) لعل گوهر تصنیف عاجز (H.)

The Story of Lál and Gawhar, by 'ájiz, in Dakhny verses. Beginning الهي دے مجهے رنگیں بیاني

As. Soc. No. 158, 29 pp. of 17 bayts copied in 1181. In the same volume is a Persian Mathnawy, containing the same story and possibly by the same author. Beginning الهي بکمال مهرباني

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(591) سراپا سوز تصنیف اختر (H.)

From top to toe on fire, a Mathnawy by the Qádhiy Moḥammad Çádiq Khán of Hooghly, whose takhalluç is Akhtar, composed in 1231. He is still alive and is the author of the صبح صادق an autobiography in elegant

Persian prose, محامد حیدری or the praises of Ghaziy aldyn *H*aydar. These two works are printed but his Tadzkirah of Persian poets, which is said to be very valuable, and his Inshá which has the title of *H*aft Akhtar, are not printed. The Sarápá contains about 650 verses.

Bg. خلق عالم سے مدعا ھی عشق مظہر ذات کبریا ھی عشق

Lithographed, Lucnow, Masy*h*áy press, s. a. 8vo. 18 pp. of 38 bayts.

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(592) دیوان اختر (H.)

Dywán of Myr Akbar 'alyy *Akhtar*.

Contents: Qaçydahs, &c. 30 pp.; Ghazals, 738 pp. of 12 bayts; miscellaneous poems, 100 pp. Beginning of Ghazals سری دیوان پر حمد خدا اول رقم کرنا

Private collection, a fine copy in folio.

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(593) قصاید علي حیدر (H.)

Qaçydahs in praise of the Imáms, by Naçyr aldyn *H*aydar, king of Oudh (see p. 196 *suprà*) who had the takhalluç of 'alyy *H*aydar or 'alyy.

Beginning عرش اعلی پہ اجي کیا ھی مبارکبادي
ساري عالم میں مچي کیا ھی مبارکبادي

Fara*h*-bakhsh, 600 pp. of 3 bayts, a splendid copy. In the Tópkhánah is a volume containing a poetical version of episodes of the sacred history of the Shy'ahs, as روایت زن یہودي ا روایت معجزہ جناب فاطمہ ا روایت شیبہ ساختن حضرت عباس, &c. also some elegies.

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(594) واسوخت امانت (H.)

A Wásókht of 307 stanzas by Amánat.

Beginning عشق کے حال سے یا رب کوئي آگاہ نہو
پاوں اس راہ میں رکھہ کر کوئي گمراہ نہو

Lithographed, Lucnow, in the مجموع واسوخت, 1263, 38 pp.

(595) يوسف و زليخا تصنيف امين (H.)

The Story of the Loves of Yúsof and Zalykhá, in Dakhny verses, by Shaykh Mo*h*ammad Amyn *Amyn*, composed during the reign of Awranzéb in 1109. Bg. اول تعريف سن خالق كي اى يار كه وى دونوں جگت كا هى كرنهار

As. Soc. No. 221, upwards of 300 pp. of 15 bayts.

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(596) فجات نامه (H.)

The Book of Salvation, a Mathnawy, by Mo*h*ammad Amyn Ayághy. The language is obsolete.

Bg. اول كچهه نتها وه نرنكار تها دونو جگ كو پيدا كرنهار تها

Tópkhánah, 16 pp. of 15 bayts.

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(597) معارج الفضائل تصنيف اسير (H.)

The Miracles of the Imáms, a poem by Munshiy Motzaffar 'alyy *Asyr* of Amétỵ not far from Agra, he came with his father at the age of ten years to Lucnow where he still resides. His uncle Sayyid 'alyy translated the جلال العيون into Persian verse. The Ma'árij is divided into fourteen chapters فصل and was composed under Amjad 'alyy Sháh. Beginning بنام خداوند لوح و قلم

Lithographed, Cawnpore, 1267, 299 pages. In one instance, his takhalluç is spelled Amyr. In 1263 a مثنوي اسير of 36 pp. has been published, which is probably by the same author.

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(598) ديوان اتش (H.)

The Dywán of Khwájah *H*aydar 'alyy *A'tish* of Lucnow, he wrote also Persian verses, he died in 1263, there are chronograms on his death by Motzaffar 'alyy *Asyr*, *Fawq*, and Munshiy Ashraf 'alyy *Ashraf*.

His poems are divided into two Dywáns, the first fills 250 pp. and the second 56 pp. Beginning

حباب آسا میں دم بھرتا ہوں تیری آشنائیکا
نہایت غم ہی اس قطرہ کو دریا کی جدائی کا

Lithographed, Lucnow, Mo*h*ammady press, 1261 8vo. also 1263, the háshiyah is covered with text. The Kullyyát of Á'tish have been lithographed in 1268, 293 pp. the margin covered with text.

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(599) دیوان اظفری (H.)

The Dywán of Mo*h*ammad Tzahyr aldyn 'alyy-bakht *Atzfary*, a descendant of the emperor Awrangzéb. He flourished in 1211.

Contents: Ghazals and a few Rubá'ys.

Bg. ہتیلے ہت نے تیرے مار ڈالا چرا نظریں ہمیں بیمار ڈالا

Móty Ma*h*all, 68 pp. of 12 lines, extracts from his Dywán—about 400 verses of Ghazals,—form an appendix to his Memoirs.

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(600) دیوان بقا (H.)

The Dywán of Shaykh Mo*h*ammad Baqá Allah *Baqá*. It contains only Ghazals and begins:

قلم صفت میں پس از مراتب بدن ثنا میں تیرے کھپایا

As. Soc. No. 164, 54 pp. of 13 bayts, a fine copy.

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(601) دیوان بیدار (H.)

The Dywán of Bédár, see Nos. 170—173.

Contents: Ghazals and a few Rubá'ys. Beginning

ہم پہ سو ظلم و ستم کیجئے گا ایک ملنے کو نہ کم کیجئے گا

Tópkhánah, an old copy, about 70 pp. of 20 lines.

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(602) پہیلی ریختہ تصنیف بسمل (H.)

A Collection of Riddles in verse, collected by Bismil, and dedicated to Á'çaf aldawlah. Beginning

آصف الدوله آن و زیر کبیر جسکا جگ میں کوئي نہیں ہی نظیر

Tópkhánah, in the shape of an album, containing about 500 Riddles. Specimen

کیاهی وہ جگ میں هو وهي جو رواں اُسکے تئیں جانتے ہے پیروجواں
آدها هی انگشت آدها موتي نام کي چیز دیکهوں کیا هوتي

"What is half coal and half pearl? Answer—Kólú (a plough) the first syllable being half of kólah coal, and the second half of lúlú pearl."

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(603) پہیلي ریختہ تصنیف بسمل (H.)

Another collection of Riddles by the same author. Bg.

عقل کا یہہ سوال تها طبع سے التیام دو کئے پہیلي ایک جاجمع کر انصرام دو

Tópkhánah, about 100 pp. of 12 bayts, each riddle has, on an average, four bayts.

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(604) معراج نامہ تصنیف سید بلاقي (H.)

Mo*h*ammad's transfiguration and death, being a poem by Sayyid Buláqy. First verse

اول نام الله بولوں ابد ثنا اور صفت اُسکي کروں بیعدد

Last v. کہ سید بلاقي نبي کا غلام قصہ یہہ کیا تجهہ لطف سوں تمام

Two copies are in the Tópkhánah and one in the Móty Ma*h*all, the poem has about 1000 verses.

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(605) دیوان صادق علي صادق (H.)

The Dywán of Çádiq 'alyy *Çádiq*. He was in the service of Gháziy aldyn *H*aydar, and being an exquisite penman, he copied several books for him, some of which are preserved in the Fara*h*-bakhsh library.

Contents: short Mathnawies, Qaçydahs, Fards and Qi*t*'ahs, one is a felicitation on the accession of his patron.

Bg. الهي وصف تیرا کب بیاں هو اگر هر مو میرے تن پر زبان هو

Fara*h*-bakhsh, about 300 pp. of 8 bayts, an autograph. In the Móty Ma*h*all, 72 pp. of 3 bayts, is a collection of poems of this author containing translations of Arabic verses into Persian poetry, also Hindústány and Panjáby poems and some Dóhrahs. Bg.

يناديي بالتصريح يا الهي اقلني عسرتي واسترعيوبي

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(606) ديوان صاحب قران (H.)

The Dywán of Çá*h*ib Qirán, who was commonly called Shá'ire fo*h*sh-gó, a contemporary of Sa'ádat 'alyy Khán.

Contents: Ghazals; at the end a few Rubá'ys.

Beginning يہہ حسن خدا داد ھی یا نور کا جھمکا
عالم سے جمال اُسکا نظر اتا ھی چمکا

Fara*h*-bakhsh, 250 pp. of 12 bayts.

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(607) قصہ مہر و ماہ تصنیف صالح (H.)

The Sun and the Moon, a mystical poem of 1,480 verses, by Çáli*h*, composed in 1133. Beginning

اول وصف بولوں بنام خدا ھی قیوم چودہ طبق میں سدا

Tópkhánah.

---

(608) ديوان صحبت (H.)

The Dywán of Ço*h*bat. It contains merely Ghazals.

Beginning نیا دستور دیکھا ھمنے اُس مہ وش کے گھایل کا
کہ اُسکے زخم پر لگتا ھی پھاھا ماہ کامل کا

Fara*h*-bakhsh, 90 pp. of 16 bayts bound with the Dywán of Inshá. Though in the note which I have taken of this book, the name of the poet is written Ço*h*bat, it is very possible that it is a mistake for Ma*h*abbat.

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(609) مرثیہ صوفي (H.)

A Marthiyah of 70 bayts by Çúfy.

Beginning یا رسول عربي اج نواسے کا گلا

Tópkhánah.

(610) درد (H.)

The Dywán of Myr Dard, he is the only Hindústány poet whose mystical poems are worth reading.

Beginning مقدور همیں کب تیري وصفونکي رقم کا

Lithographed at Dilly, 1847, 141 pp. This edition was made at my request by Mawlawy Imám-bakhsh. He has conscientiously executed his task, and has indicated the metre of every poem.

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(611) مثنوي نظم گهر (H.)

The Stringing of Pearls, a story in verse, by Mawlawy Gholám Dhámin. The title is a chronogram for 1215.

Bg. هی عالم کي تجهے شاهي الهي ازل سے تا ابد تیري هی شاهي

Private collection A, 130 pp. of 13 lines.

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(612) معراج نامه ضمیر (H.)

The Transfiguration of the Prophet, a Mathnawy by Dhamyr composed in 1227, the chronogram is فیضان شاه. The author was still alive and resided at Lucnow when I was in that city in 1848.

Beginning کروں حمد پروردگار قدیر کریم و رحیم و سمیع وبصیر

Tópkhánah, 94 pp. of 17 bayts.

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(613) مثنوي ضمیر (H.)

Mathnawy of Dhamyr.

It contains chiefly an account of the miracles of the Imáms, &c.

Beginning احمد الله جل اکرامه اشکر الله عم انعامه

Private collection, B. 300 pp. 11 verses. Farah-bakhsh library, 244 pp. of 15 bayts.

(614) نان و نمك تصنيف فصيح (H.)

Bread and Salt, a Mathnawy in imitation of the poem of Bahây, by Ja'far 'alyy *Façyh*. Beginning مصرع بر جسته بسم الله هی یهه لاثاني خدا اگاه هی

Lithographed, Lucnow, Mo*h*ammady press, 1262, edited by Myrzá 'alyy, 35 pp. of 34 bayts.

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(615) دیوان فارغ (H.)

The Dywán of Fárigh Sháh *Fárigh*, it contains only Ghazals. Beginning چمکا تها تك نقاب سے جب برق نورکا

Private collection, about 200 pp. of 12 bayts.

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(616) گلزار نشاط تصنيف فتح علي (H.)

The Garden of Light, a Mathnawy by Fat*h* 'alyy a son of Pyr 'alyy Shaykh Ançáry, composed in 1847 and dedicated to Capt. Dundas and T. Andrews of Jálawn.

It is divided into five chapters چمن containing legends of saints, moral advice, anecdotes, witty sayings and an account of great poets کبیشر.

Beginning هی ثناء نخلبند کاینات تازگي بخش گلستان حیات

Lithographed, Lucnow, Moçtafáy press, 1264, 36 pp. of 40 bayts.

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(617) قصه رضوان شاه تصنيف فايض (H.)

Story of Ridhwán Sháh (emperor of China), composed by Fáyidh in 1094, in Dakhny verses. Beginning اول ناوں حق کا لے بولوں سخن بدون آسکي توحید کهولوں دهن

As. Soc. No. 124, 280 pp. of 9 bayts.

(618) چشمه فيض (H.)

A translation of Faryd aldyn 'a*ttá*r's Book of Counsels, by Myr Mo'yn aldyn *Faydh*, a son of Fakhr aldyn b. Zayn al'ábidyn. He was a *H*asany Sayyid and his ancestors, he informs us, were of Samarqand, but eleven or twelve generations ago they settled in old Dilly and were men of importance. On the fall of Dilly he settled at Gháziypúr, where he made the acquaintance of Dr. Gilchrist, this great patron of Hindústány literature took him to Calcutta, and on his request he made in 1218 = A. D. 1803, this translation. Bg.

شکر کر ایدل خدائي پاک کا هی جو ایمان بخش مشت خاك کا

As. Soc. No. 91, an autograph, written in 1219, about 100 pp. of 13 bayts.

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(619) ديوان فدوي (H.)

The Dywán of Sayyid Fadhl 'alyy *Fidwy* of Dilly.

Contents: a short preface in verse; Ghazals, 437 pp. of 11 bayts; miscellaneous poems, 120 pp.

Beginning of Ghazals هر نقشه کشی حق کي سوا ممکنات کا

As. Soc. No. 135, a good copy written in 1228.

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(620) ديوان فغاں (H.)

The Dywán of Ashraf 'alyy Khán Tzaryf almulk *Fighán*.

Contents: Ghazals, 200 pp. of 10 bayts and a few Qaçydahs (and one or two Persian satyres), &c. Bg.

پسند خاطرم آمد ازیں دنیا ومافیها ادای خنده ساغر صدائی گریه مینا

Tópkhánah, a very fine copy.

(621) طوطي نامه تصنيف غواصي (H.)

The Tales of a Parrot, put into Dakhny verse and dedicated to 'abd Allah Pádsháh of the Qo*t*obsháhian dynasty by Mawláná Ghawwáçy. Beginning

خدايا جو دانا هی تو غيب کا هی ستار بنديان کي عيب کا

As. Soc. No. 18, about 400 pp. of 13 bayts, a good copy.

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(622) ديوان گويا (H.)

The Dywán of Gúyá, collected in 1245.

Contents: three Qaçydahs in praise of 'alyy, Naçyr aldyn *H*aydar and Ghaziy aldyn *H*aydar. Bg.

برنگ گل جسے اب ديکهيي وه خندان هی
بهار عيش سے هندوستان گلستان هی

Ghazals, 104 pp. of 20 bayts; a Pushtú poem, Tarjybands, Marthiyahs, Rubá'ys, &c. Beginning

کيا کيا کروں ميں شکر خدای قديرکا بخشاهی اس فقير کو رتبه اميرکا

Tópkhánah, I believe this Dywán has been lithographed.

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(623) مثنوي هشت گلزار تصنيف حقيقت (H).

The Story of Bahrámgúr in Rékhtah verse by Sháh *H*osayn H*aqyqat* composed in 1225.

Beginning ای فرازندهٔ لوای وجود

Lithographed, Cawnpore, Moç*t*afáy press, 1268, 108 pp. of four columns.

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(624) ديوان خواجه حسن (H.)

The Dywán of Khwájah *H*asan.

Contents: Ghazals about 250 pp. of 14 bayts; Mokhammas', Rubá'ys, and Qi*t*'ahs—among them a chronogram for 1193, about 50 pp.

Beginning رحمت کے ابر ميں جو کهرتا قديم کا

As. Soc. No. 117.

(625) دیوان حسن (H. P.)

The Dywán of Myr Gholám *H*asan H*asan.*

Contents: a preface in Persian prose, in which he mentions Sawdá and Myr Taqyy, 4 pp.; Qaçydahs in praise of Áçáf aldawlah, Sálár-jang, &c. 18 pp.; Ghazals, 256 pp.; miscellaneous poems, 190 pp. Bg. of Ghazals:

گر کھینچي رقم کچھہ تیري وحدت کے بیانکا
تو چاھئے خامہ بھي اُسے ایك زبانکا

Móty Ma*h*all; another copy in the same collection, without preface, written in a bad hand, with many erasures and corrections, is apparently an autograph. At the end is written in red ink, but it is not certain whether in the same hand ذرا کچھ اور پنجشنبہ سنہ ۲s ۱۱۹۲ در بنگلہ "Faydhábád, Thursday, 25th Dzú-lhajj, 1192." This copy contains also some Persian Rubá'ys.

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(626) سحرالبیان (H.)

Sorcery of Eloquence, a Mathnawy of Myr *H*asan, composed in 1193. It is usually called Badre Monyr or Myr *H*asan Mathnawy, and is considered the best poem in the Hindústány language. Beginning

کروں پہلے توحید یزداں رقم جھکا جسکے سجدہ میں اول قلم

It has been frequently printed, Calcutta, 1805, 4to. 1265 &c.; Lithographed, Lucnow, Moçtafà press, 1261, 108 pp. of 21 bayts; Masy*h*áy press, 1262. In the Tópkhánah, 30 pp. of 6 bayts is a Mathnawy of Myr *H*asan in praise of Áçaf aldawlah, followed by nine Ghazals. Beginning

لکھوں میں کیا ثناء حمد رزاق کہ گویائي کي طاقت ھی یہاں طاق

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(627) دیوان حسرت (H.)

The Dywán of Ja'far 'alyy H*asrat.*

Contents: Ghazals, 246 pp, of 13 bayts. Bg.

کیا حمد کہوں تیري مجھے کچھہ نہیں یارا یا من خلق الخلق ولیلا ونہارا

Rubá'ys and Mokhammas', 80 pp. of 10 bayts, among them are chronograms, the last is for 1182, when he collected the first Dywán.

تاریخ یہي ہی میري اس دیوانکي کل طي یہہ ہواتمام باب صنعت

Qaçydahs in praise of the Imáms, Açaf aldawlah, &c. 36 pp. Beginning

سبحہ سجادہ واسلام وحرم چاروں ایک درس تھا مکتب میں مجھکواہ کا

Tarkyb-bands, &c. 52 pp.; a Sáqiy-námah and a Satyre (a Mathnawy) against a physician, 20 pp. After this follows the second Dywán containing Ghazals, 200 pp.; Rubá'ys, &c. 62 pp. Beginning

ہی لایق حمد و شکروہ ذات اباد کئي جس نے یہہ خرابات

The Loves of *Totá* Rám and Shakar-párá a Mathnawy which has the title of Túty-námah about 160 pp. Bg.

یا الہي یہہ عشق خانہ خراب کسنے مانگا تھا یاں کسے تھي تاب

Fara*h*-baksh, a splendid copy; Tópkhánah, containing only the first Dywán; Móty Ma*h*all, containing only the Ghazals of the first Dywán; As. Soc. No. 284, containing merely the Mathnawy written in 1216.

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(628) دیوان زادہ حاتم (H.)

The Abridged Dywán of *H*átim (see pp. 422 and 235 *suprà*).

Contents: a preface; Ghazals, 212 pp. of 13 bayts; miscellaneous poems, 76 pp. He gives us the date of every poem in the heading. Beginning

کیا کہے قاصر زباں توحید و حمد کبریا
جني کن کے حرف میں کونین کو پیدا کیا

Móty Ma*h*all, the autograph written in 1179. My notice of this valuable MS. is not as complete as it ought to be, having unfortunately neglected to copy the list of his pupils, and the earliest dates of his poems; I insert here the preface.

بعد حمد الهي و نعت رسالت پناهي معروض ميدارد فقير خاكپاي درويشان و خوشه چين خرمن سخنوران هيچ مدان عالم بصورت محتاج بمعني حاتم كه از سنه ۱۱۲۹ تا سنه ۱۱۶۹ كه چهل سال باشد نقد عمر درين فن صرف نموده هنوز تربيت طلب و جاى استاد خالى دارد در شعر فارسي پيروي موزا صايب است و در ريخته ولي را استاد ميداند اول كسي كه درين فن ديوان ترتيب نمود او بود فقير ديوان قديم پيش از نادرشاهي در بلاد هند مشهور دارد و بعد ترتيب ان تا امروز كه سنه سويم عزيز الدين عالمگير ثاني بادشاه باشد هر رطب ويابس كه از زبان اين بى زبان بر امده داخل ديوان قديم نموده كليات مرتب ساخته .... از هر رديف دو سه غزلى و از هر غزل دو سه بيتى و راى مناقب و مرثيه و چند مخمس و مثنوي از ديوان قديم نيز داخل نموده به ديوان زاده مخاطب ساخته وسرخي غزليات به سه قسم بقيد قلم اورد يكى طرحي دويم فرمايشي سوم جوابي تا تفريق ان معلوم گردد و معاصران فقير شاه مبارك آبرو و شرف الدين مضمون ومرزاجان جانان مظهر وشيخ احسن الله وامير شاكر ناجي وغلام مصطفى يك رنگ است و لفظ در و بر و از واو كه فعل و حرف باشد بنده در ديوان قديم خود تقيد دارد درينولا از ده دوازده سال اكثر الفاظ را از نظر انداخته لسان عربي و زبان فارسي كه قريب الفهم و كثير الاستعمال باشد و روزمره دهلي كه مرزايان هند وفصيحان وند در محاوره دارند منظور داشته *

زبان هرديار بهندوي كه انرا بهاكها گويند موقوف كرده محض روزمره كه عام فهم و خاص پسند بود اختيار نمود شمه ازان الفاظ كه تقيد دارد به بيان مى ارد چنانچه عربي و فارسي مثلا تسبيح را تسبي و صحيح را صحى و بيگانه را بگانه و ديوانه را دوانه و مانند ان بطور عامه يا متحرك را ساكن و ساكن را متحرك چنانچه مَرَض را مَرْض و غرض را غرْض و مانند ان با الفاظ هندي كه نين وجگ و نت وبسر وغيرة انچه باشد يا لفظ مار وصوا و ازين قبيل كه برخود قباحتى لازم آيد يا بجاى سى ستى يا اُدهر را اُودهر و كدهر را كيدهر كه دران زيادتي حرف باشد يا بجاى پر په يا يهان يان ووهان را وان كه درمخرج تنگ بود يا كسر و فتح و ضم در قافيه يا قافيه راء فارسي با راء هندي چنانچه گهورا و بورا و دهر و سر و مانند ان مگر هاى هوز را بدل كردن به الف كه از عام تا خاص در محاوره دارند بنده درين امر بمتابعت جمهور مجبور است چنانچه بنده را بندا و پرده را پردا و انچه ازين قبيل باشد و اين قاعده را تاكجا شرح دهد غرضكه خلاف محاوره وغير مصطلح و غلطي روزمره و نقصان فصاحت را دخل نباشد و درين مختصر الفاظ مذكورة انشاء الله تعالى نخواهد بود مگر در اشعار ديوان قديم كه از سنه معلوم خواهد شد و اگر اتفاقا در اشعار ديوان جديد بر خذ ما صفا ودع ماكدر نظر نموده از خطا در گذرند و انصاف را از دست ندهند *

(629) دیوان هوس (H.)

The Dywán of Myrzá Taqyy *Hawas.*

Contents: Qaçydahs in praise of Gháziy aldyn *H*aydar, 24 pp. of 12 bayts. Beginning

نوجوانان چمن مژدہ کہ ہی عالمگیر خبرجشن جلوس شہ فیروزہ سریر

Ghazals: 225 pp. of 14 bayts; Rubá'ys, &c. 24 bayts.

Beginning بھرمعنی میني جب کاغذ کو نورافشاں کیا

مطلع صبح قیامت مطلع دیواں کیا

The Loves of Majnún and Laylá, a Mathnawy, 128 pp. of 16 bayts. Beginning

ای کاشف سرعشق جاں سوز زبنت دہ شمع محفل افروز

Móty Ma*h*all, a good copy; the Mathnawy has been lithographed Lucnow, Moç*t*afáy, 1261, 79 pp. the margin covered with text. In the Móty Ma*h*all, 60 pp. of 16 bayts, is an old Hindy version of Laylá Majnún which begins—

ہرہر بالك کہیں کہاني لیلیٰ پریت کیس سوں ٹھاني

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(630) اشعار ریختہ غازي الدین حیدر (H.)

Rékhtah poems by Gháziy aldyn *H*aydar (see p. 196 *suprà*). Most of them are in praise of the Imáms, and so bad as to bear internal evidence that they are genuine productions of a king.

Beginning عرش بریں پر ہی اج یہي مبارکبادي

پیدا ہوئي ہیں اج شہ مہدی ہادي

Fara*h*-bakhsh, about 200 pp. of 4 bayts, very splendid.

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(631) ہفت پیکر تصنیف حیدري (H.)

Haft Paykar a Mathnawy by *H*aydar-bakhsh H*aydary* composed in 1220. Myrzá Kátzim 'alyy *Jowán* made a chronogram on that date: جان تازہ ہفت پیکر یہہ ہوئي.

Bg. حمد اسکي جسنے ہیں پیدا کئے ہفت پیکر ہفت گنبد کے لئے

As. Soc. No. 72, about 600 pp. of 13 bayts.

(632) كليات قصايد حسام (H.)

The Qaçydahs of Sayyid *H*osám 'alyy, a son of Sa'ádat 'alyy a pupil of Karámat Allah Khán *Farrokh*, both the poet and his teacher are still alive. Most of the Qaçydahs are in praise of the Imáms.

Beginning هی صفات قل هو الله احد رتبا تجھے

Lithographed, Lucnow, s. a. 215 pp.

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(633) ديوان حسيني (H.)

The Dywán of Háshim 'alyy *Hosayny*. It contains only marthiyahs and poems in praise of the Imáms.

Beginning ابتدا هر نامه و هر کام کا واجب ایا ذکر تیري نام کا

Tópkhánah, about 100 pp. of 15 bayts.

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(634) مرثیه‌های هوشدار (H.)

Marthiyahs of Hóshdár.

Beginning بدن پر زخم ستم رن میں اُٹھائي جو حسین

Tópkhánah, 17 pp. of 9 bayts.

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(635) پدماوت تصنیف عبرت وعشرت (H.)

The Loves of Ratan and Padmáwat, by Myr Dhiyá aldyn 'alyy *'ibrat* of Dilly. He died at Rámpúr when he had completed only the fourth part of the poem. Myr Gholám 'alyy *'ishrat* of Bareilly, a pupil of Myrzá 'alyy Lu*t*f came to Rámpúr, and at the request of Myr Qudrat Allah *Shawq* whose Moshá'arahs he used to frequent, he completed the poem in 1211. The chronogram is تصنیف دو شاعر.

Beginning جسے وہ عشق کي دریای پر طوفان میں لایا ھی

The printed copy begins هرایک صورت میں آکر وہ نیا جاوہ دکھاتا ہی.

As. Soc. No. 296, about 250 pp. of 17 bayts. It has been lithographed, Cawnpore, Moçtafáy press, 1268, 77 pp. of four columns. A poem of the same title and contents has been composed in 947 in Hindy by Malik Mohammad Jáysy, who flourished under Shér Sháh, it contains about 6,500 verses and begins سوروں آدا یك کرتارو. The original is in Sanscrit.

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(636) کلشن عشق تصنیف امام (H.)

The Rose Garden of Love, a Mathnawy by Imám.

Beginning روان ای خامۂ روشن بیاں ہو.

Lithographed, Cawnpore, 1267, 13 pp.

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(637) کلیات انشا (H. P.)

Complete Hindústány and Persian poetical works of Inshá Allah Khán *Inshá.*

Contents: Persian poems, 28 pp. of 15 bayts.

Beginning ای زانعام تو واشد غنچۂ امکان ما

Rékhtah poems, about 100 pp.

Beginning مرے مالک نے مرے حق میں یہہ احسان کیا

شیر و برنج, a Persian Mathnawy in imitation of that of Baháy (see p. 368 *suprà*) 50 pp. of 15 bayts.

Beginning بسمك المحمود یارب الفلك

Persian Ghazals, 42 pp.

Beginning ای عشق قطع کردہ رہ سلسبیل را

Rékhtah Ghazals, 280 pp.

Beginning صنما برب کریم یہاں تیرے ہیں یہہ مبتلا

Rubá'ys, &c. 8 pp.; Qaçydahs in praise of the Imáms, &c. 48 pp.; Ghazals consisting of words without diacritical points, 14 pp.; another batch of Ghazals, Mathnawys, among them, one which has the title سحرحلال

and has a double rhyme and metre. Some of his poems are in the dialect of ladies and some in the dialect of Faqyrs, &c.

Móty Maḥall, a beautiful copy; a very good copy is in possession of Mawlawy Moḥammad Wajyh. In the Móty Maḥall is also a Mathnawy by Inshá, which has the title of مرغنامه and in which a cock-fight is celebrated, 30 pp. of 4 bayts, written in 1210. Bg.

حمد هی فرض اسکي وقت سحر جسنے کاتي هیں مرغ روح کے پر

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(638) سلك نور تصنیف محمد اسمعیل (H.)

The Thread of Light, a Mathnawy by Moḥammad Isma'yl of Dilly, a nephew of Sháh 'abd al'azyz. He was a great fanatic, and according to some of his acquaintances, a great impostor (see Journal of the Royal As. Soc. London, Vol. XIII. Part 2, and Zeitschrft d. deutschen morgl. Gesellsch. Vol. VII. p. 453). When the Afgháns were at war with the Sikhs, he fought in the ranks of the former and was killed. He was a learned man, and his other writings will be described in their places. About 250 verses. Beginning الهي ترا نام کیا خوب هی

Lithographed, Calcutta, 1269, 21 pp., also at Lucnow.

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(639) تحفه جعفري (H.)

A Mathnawy of Myrzá *H*asan 'alyy *Ja'fary*, who is still alive. It contains legends, reflections on moral subjects, &c. Beginning

دلاکر تو حمد خدای ودود که هی جسم وجان کا اُسي سے وجود

Lithographed, Lucnow, *H*aydary press, 1262, pp. 104. On the margin is another Mathnawy of similar contents. Beginning

پلا ساقیا وہ مئي خوشگوار

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(640) دیوان میر یار علي (H.)

The Dywán of Myr Yár 'alyy *Ján Çáhib*. He resides at Lucnow, and is a very favourite poet. His Dywán is in the language of the ladies of the Ma*h*alls of Dilly and Lucnow, which is considered the most idiomatic Hindústány.

Beginning شان میں اللہ کي مطلع وہ ہو دیوان کا

Lithographed, Lucnow, 1262, Mor*t*adhawy press, 85 pp., the margin covered with text; *H*aydary press, 1262, with the فسانہ عجائب in the margin.

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(641) دیوان جرأت (H.)

The Dywán of Qalandar-bakhsh *Jorät*.

Contents: Ghazals, 630 pp. of 12 bayts; Fards, Rubá'ys, Haf*t*bands, Satyres, &c. 194 pp. Beginning نالۂ موزونسے مصرع آہ کا چسپاں ہوا زوریہ پردہ اپنا مطلع دیواں ہوا

Two Mathnawies of 62 and 32 pp., the latter was composed in 1225. Chronogram جرات گیا میں فکر میں تاریخ کے جوھیں ائي ندا کہ پنجہ شیر خدا ھی یہہ

Móty Ma*h*all, a good copy; College of Fort William, in this copy are also several Marthiyahs.

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(642) گلدستۂ سخن تصنیف جوش (H.)

The Dywán of A*h*mad *H*asan Khán who is familiarly called Achchhé Çá*h*ib and has the takhalluç of Jósh. He resides at Lucnow. The title is a chronogram for 1269. Beginning ھوا ھی اُسکے در تک یہہ طریق اپنا رسائیکا

Lithographed, Cawnpore, 1269, 34 pp.

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(643) بارہ ماسا (H.)

The Bárah-másá, a poetical description of the year in Hindústán, by Myrzá Kátzim 'alyy *Jowán*, composed in 1217. Beginning جو مخلوقات مہ سے تا بماهي

Printed, Calcutta, 1812, 8vo. 105 pp. of 16 bayts.

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(644) محشر نامہ تصنیف محمد جیون (H.)

The Book of Resurrection, a Mathnawy by Mo*h*ammad Jywan of Jhejher, who was familiarly called Ma*h*búbe 'álam. It treats on the principles of the Sunny faith. He says at the end of the book with regard to the date

فقه هندي کو مومنان انو زبان پر یاد مسله اوی دین کا مول نهوی فساد
سن هزار چوتهي بیچ رمضان اورنگ شاهے دورمیں نسخه هوا نظام

Beginning الله مولی پاک هی جو جگ سرجن هار
جن دهایار صدق سوں سوئي اتري هار

Móty Ma*h*all, about 150 pp. of 15 bayts. I strongly suspect that the title of this book is not محشر نامه but فقه هندي. There is another poem, 20 pp. of 15 bayts, by the same author, which treats on the last judgment, and has the title of محشرنامه. It begins: ربا میرا ایك توں نائیں کوی دوجا تجهسا سائیں چهاڈ کر کس لاوں پوجا
He is also the author of a biography of Mo*h*ammad and other episodes of the sacred history of the Sunnies, in verse, about 100 pp. of 15 bayts, it has the title of درِ نامه and begins نام نبهل جپو میں رحمان کا. He has also written two very short poems, one is called خواب نامه پیغمبر. Beginning شکر حق کهنا هوں پهلي بات میں and the other دهیر نامه بي‌بي فاطمه خاتون

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(645) دیوان کبیر (H.)

The Dywán of *H*akym Kabyr 'alyy ***Kabyr***.

Contents: Ghazals, 166 pp. of 19 bayts; Mokhammas' and Rubá'ys, 26 pp.: a Mathnawy on the preservation of health ستہ ضروریہ, 18 pp.; a Qaçydah, &c. 20 pp.

Beginning کوئي حشمت جہانمیں اور کوئي جاہ لے آیا
میں ساتھہ اپنے تیراهي نام یا الله لے آیا

As. Soc. No. 259, a good copy.

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(646) دیوان کمال (H.)

The Dywán of Kamál. It contains merely Ghazals.

Beginning الهي حمد هی تیري کوی مقدور انسان کا
ادای شکر هووی مور سے کیونکر سلیمان کا

Móty Mahall, 26 pp. of 12 bayts, probably an autograph.

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(647) دلهن نامه وشهادت نامه وغیرها تصنیف کریم (H.)

The Bride Book (i. e. the marriage of *H*osayn) and the book of his martyrdom, and three other short Mathnawies, by 'abd al Karym ***Karym*** who is alive.

Beginning هی اُسکو حمد جو قادر توانا

Lithographed, Dilly, 1269, 24 pp. the margin covered with text.

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(648) مثنوي خوجم (H.)

The Story of Shamshád Sháh, a Mathnawy by Khwájah Sultán ***Khójam***, dedicated to Sa'ádat 'alyy Khán. Bg. غرض ذات اُسکي هی وہ بے بیان کیا جسنے ایك کن سے پیدا جہان

Tópkhánah, about 100 pp. of 13 bayts.

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(649) سپاهي زادہ تصنیف خوشدل (H.)

The Soldier's Child, a Thug story by Khóshdil. He informs us that he heard the story from Bhikhâry Dás of Bijnaur. Beginning الهي دے مجھے توفیق تقریر

Lithographed, Lucnow, in the Sultán almatábi' s. a.

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(650) پہیلي امیر خسرو (H.)

Enigmas ascribed to Myr Khosraw (see pp. 465, 250 *suprà* and Journ As.Soc.Beng. Vol. 21 p. 516.) Specimens:

کوٹھے تلے کچنال پکارے ہامی دیا مجھے بامن مارے — گھڑیال

"Under the house the metallic mixture exclaims: the Brahmin has struck me—A bell."

کاٹھہ کا گھوڑا لوھے کا لغام چل میاں گھوڑے یہی تیرا کام — کھرپا

A wooden horse and an iron bridle: go on, Mr. horse, this is your work—A khurpá.

کالے پہاڑ پر ٹلوا ناچے — استرا

On the black mountain dances a black imp—A razor for shaving the head.

Tópkhánah, ten or twelve little volumes containing in all about 200 enigmas, for a further account of collections of enigmas see Hindústány prose.

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(651) خوبترنگ و امواج خوبي تصنيف خوب (H.)

A Mystical Mathnawy in the Gujráty dialect, by Kamál aldyn Mo*h*ammad Shabistány, whose takhalluç was Khúb, composed in 986. In 990 he wrote a Persian translation and commentary on it, and called it امواج خوبي. Beginning of the poem:

وجود مطلق از هرقيد بد باک انيت انداران چون خمردرتاک

Bg. of the Commentary بسم الله کہوں جپت ذات

Móty Ma*h*all, a fine old copy, 390 pp. of 15 lines.

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(652) واسوخت قيصر (H.)

A Wásókht of Qaysar.

Beginning دل کاھے ذکر نہ واقف تہا دل آزاریسے

Printed Dilly, 1849, in the collection of Wásókhts. This collection contains also Wásókhts of the following poets: Mahdiy *H*osayn Khán *Ábád*, Shawq a pupil of Muç*h*afy, Myán Firáq, Jawlán, Imám-bakhsh *Násikh*, Myrzá 'alyy Khán Shaydá a son of Nawáb Ramadhán 'alyy Khán, Fat*h* aldawlah Bakhshy almulk Myrzá Mo*h*ammad Ridhá *Barq*, Myrzá Qásim 'alyy *Riqqat*, Myán *Mojrim*, Nawáb Bahádur *Dzakyy* a son of Myrzá *H*aydar, *H*akym

Taçadduq *H*osayn, familiarly called Nawáb Myrzá, Myrzá Mo*h*ammad *Hilál* a son of Myrzá *H*ájy, Sawdá. A collection of Wásókhts of 21 poets has also been printed at Lucnow, *H*osany press, 1263, 1265.

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(653) دیوان محبت (H.)

Dywán of Ma*h*abbat Khán *Mahabbat.*

Contents: Ghazals, Rubá'ys, &c. about 400 pp. of 14 bayts. Beginning

هونا هی ابهي حاصل سب کام محبت کا دي اسکو خداوندا توجام محبت کا

A Mathnawy, containing the story of Sysy and Panú, composed in 1197, 38 pp. Beginning

محبت نام اور هر دل نگیں هی محبت سے کوئي دل خالي نهیں هی

As. Soc. No. 101, a good copy.

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(654) قصه شاه بیدار بخت تصنیف محفوظ (H.)

The story of prince Rashke Chaman and princess Zamarrud Pary, in verse, by Ma*h*fútz, dedicated to Gháziy aldyn *H*aydar. From a chronogram of Muçhafy, it appears that the poem was composed in 1238.

Beginning به تحمید گلشن طراز زمن هوا مطلع نظم رشک چمن

Fara*h*-bakhsh, 130 pp. of 13 bayts, a splendid copy. It has been lithographed, Cawnpore, Masy*h*áy press, 1266, 97 pp. of 19 bayts, under the title of رشک چمن.

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(655) دیوان مجذوب (H.)

The Dywán of Majdzúb. It contains merely Ghazals. Beginning

سررشته کچهه جدا نه سمجهه کائنات کا وابسته سب جهاں هی آسیکے یهه ذات کا

Móty Ma*h*all, 181 pp. of 14 bayts. In the Tópkhánah is an imperfect copy of Majdzúb which contains also Qaçydahs, Rubá'ys and chronograms, one for 1197.

Beginning وه بولا از سر بهجت فلك نے کیا هی وصل ماه و مشتریکا

هرشان میں ظاهر هی وه کیا سود بیانکا عارف کے نظر میں هی جو نقشه هی جهانکا

(656) اعجاز عشق تصنیف مجروح (H.)

Story of two lovers who were united after their death, by Mowlawy Gholám Sa'd *Majrú*h of Jájnagar near Cawnpore. I believe he is still alive.

Beginning جهکایا سر جو سجدے کو قلم نے

Lithographed, Cawnpore, Masy*h*áy press, *s. a.* (1268?). It was printed at Lucnow, Moçtafáy press, 1261, 48 with the گل وصنوبر which begins الهي مجهے کردے رنگیں رقم

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(657) دیوان ممنون (H.)

The Dywán of Myr Nitzám aldyn *Mamnún.*

Contents: Mathnawies, one of them on the occasion of Mo*h*ammad Akbar Sháh's accession, and a Qaçydah in praise of Amyn aldawlah 'alyy Ibráhym Khán, who had the takhalluç of Khalyl (see p. 180 *suprà*), 46 pp. of 11 bayts; Ghazals about 100 pp. and a few Rubá'ys.

Beginning of Ghazals بندہ ہوں حسن صورت و عشق مجاز کا

As. Soc. No. 131, copied in 1813=A. H. 1218.

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(658) درد اُلفت تصنیف مقبول (H.)

Pains of Love, a Mathnawy by Maqbúl A*h*mad *Maqbúl*, composed in 1250 and dedicated to Naçyr aldyn *H*aydar. Beginning

درد الفت هر ایک دل میں هی آگ یہہ گل کي آب وگل میں هی

Móty Ma*h*all, 42 pp. of 11 lines, an autograph.

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(659) دیوان موزون (H).

Dywán of Mawzún. It contains Ghazals, 80 pp. of 13 bayts and 25 Rubá'ys. Beginning

حسن گرم اُسیکا سب مجلس میں کچھه مذکور تها
شمع کا جلوه خنک خجلت سے جوں کافور تها

Tópkhánah.

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(660) دیوان نواب امین الدوله مهر (H.)

The Dywán of the Nawáb Amyn aldawlah Sayyid Aghá 'alyy Khán *Mihr*, a son of Mo'tamid aldawlah Aghá Myr, he collected it in 1253. He is still alive.

Contents: Qaçydahs, 20 pp.: the rest Ghazals. Bg.
حمد خلاق جهاں شکرخدائي غفار شه آفاق هی واحد علي عرش وقار

Lithographed, Lucnow, 1263, 8vo. 401 pp.

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(661) دیوان مرزا (H.)

The Dywán of Mirzá.

Contents: Ghazals, 65 pp. of 12 bayts.

Beginning عشق جب سالک تها یا مجذوب تها یا شاه تها
دل کے پردے میں منور جلوه الله تها

A Mathnawy, 30 pp.; another Mathnawy and Qit'ahs, 24 pp. Beginning
خدانے جهیں عشق پیدا کیا اسي ناظر حسن هی کردیا

Farah-bakhsh, a splendid copy.

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(662) مرثیه های مسکین (H.)

A collection of Marthiyahs by Myr 'abd Allah Miskyn.

Beginning محمد نے علي کو لحمك لحمي جو فرمایا
حسین اُس لحمک لحمي کا ایك لخت جگر آیا

Tópkhánah, about 100 pp. of 16 bayts; another collection has about 500 pp. of 12 bayts. Separate Marthiyahs of his are very frequently met with in albums.

(663) آرام باغ تصنیف مسکین (H.)

The Garden of Repose, also called چشمهٔ شیرین the Sweet Spring, a Mathnawy containing the story of Shyryn, Khosraw and Farhád, by Miskyn of Khayrábád. He is to be distinguished from the preceding. The title is a chronogram for 1245. Beginning

حمد بیحد ہی اُس یگانے کو جسنے پیدا کیا زمانے کو

Lithographed, Lucnow, Moçtafáy press, 1263, 54 pp. the margin covered with text.

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(664) دیوان مبارک (H.)

Dywán of Mobárak.

Contents: Ghazals, 200 pp. of 11 bayts; Rubá'ys, &c. 26 pp. Beginning

ایا ہی صبح نید سوں اُٹھہ رسمسا ہوا جاما گلے میں راتکے پھولوں بساہوا

A Mathnawy, 16 pp. Beginning

ہی سزاوار ثنا وہ باکمال جلوہ گرجس نے کیا حسن و جمال

Tópkhánah.

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(665) غم حسيني تصنيف محمد علي (H.)

Grief for *H*osayn, or the sacred history of the Shy'ahs, in verse, by Mo*h*ammad 'alyy b. Bábá Mo*h*ammad *H*osayn of *H*asanábád. The title is a chronogram for 1178.

Contents: a preface in Persian prose, 3 pp., 14 chapters مجلس on the death of Mo*h*ammad, the death of Fá*t*imah, the violent death of 'alyy, of *H*asan, of Moslim, of the sons of Moslim, Qásim, 'abbás, 'alyy Akbar, 'alyy Açghar, *H*osayn, elegies and panegyrics on the Imáms, the violent death of Ridhá. In an appendix is the story of the

Ghazals, 350 pp.; Masaddas', Mathnawies, &c. 64 pp. Beginning خورشید کو سایه میں زلفوں کے چھپا رکھا

Ghazals, 350 pp.; Rubá'ys, &c. 8 pp. Beginning کیا دید میں عالم کي کروں جلوہ گریکا یہاں عمر کو وقفہ ھی چراغ سحریکا

Fara*h*-bakhsh, in four volumes.

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(672) یوسف و زلیخا تصنیف مجیب (H.)

The Story of Yúsof and Zalykhá, by Sháh Mujyb (Allah) *Mujyb*, composed in 1240, the chronogram is آہ آہ داغ جگر. Beginning ای خداوند قاضي الحاجات

Private collection, about 150 pp. of 18 bayts.

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(673) دیوان مجرم (H.)

The Dywán of Ra*h*mat Allah *Mujrim*. It contains merely Ghazals. Beginning

حال مت پوچھہ یار مجرم کا دل ھی اب بیقرار مجرم کا

Tópkhánah, incomplete. In the As. Soc. No. 295, is a copy, 204 pp. of 14 bayts, which contains besides Ghazals also Rubá'ys, &c. the Ghazals begin in it:

ھی فقط روشن نہ چہرہ اُس سے مہر وماہ کا جلوہ گر یہاں نورھرذرہ میں ھی اللہ کا

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(674) دیوان مومن مسمی بہ دیوان بینظیر (H.)

The Dywán of the *H*akym Mo*h*ammad Mümin Khán *Mümin*, who died in A. D. 1852. The poet informs us that the title *Dywáne bénatzyr* is a chronogram for 1243, when he collected his poems, he was then twenty-nine years of age.

Contents: a short preface in prose, 8 pp.; Qaçydahs, &c. 25 pp.; Ghazals, 117 pp.; miscellaneous poems, 79 pp. of 21 lines. Beginning of Ghazals:

نکیونکر مطلع دیوان ھو مطلع مہر وحدت کا
کہ ھات آیاھی روشن مصرع انگشت شہادتکا

Lithographed, Dilly, 1846, 8vo. hardly legible.

(675) گلدستهٔ عشق تصنیف منشي (H.)

The Nosegay of Love, a Mathnawy in the Dakhny dialect, celebrating the loves of Nawáb Chand, composed by Munshiy in 1122 under Farrokhsiyár, and dedicated to Sa'ádat Khán. Beginning الهي جگت کا کرنهار توں

As. Soc. No. 102, near 300 pp. of 15 bayts.

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(676) شاهنامه تصنیف منشي (H.)

An abridged translation of the Sháh-námah into Rékhtah verse, by Mul Chand *Munshiy*, composed in 1220.

Beginning سر نامه حمد خدای کریم

Lithographed, Cawnpore, press of 'alyy-bakhsh Khán, 1268, 178 pp. of four columns, this book was also lithographed at Dilly about 1844.

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(677) کلیات میر تقي (H.)

"The Poems of Myr Mo*h*ammad Tuqee, comprising the whole of his numerous and celebrated compositions in the Urdú, or polished language of Hindústán." He died in 1225; see p. 175 *suprà*.

Contents: Qaçydahs and Qit'ahs, 18 pp.; six Dywáns of Ghazals from page 19 to 768: Fards, Rubá'ys, &c. to page 884; Mathnawies from page 885 to 1069.

Beginning جبسے خورشید هوا هی چمن افروز حمل

Printed, Calcutta, 1811, 4to. The two Mathnawies which have the title (شوق) شعله عشق and دریای عشق have been lithographed, Lucnow, 1261, 16 pp. and 17 pp. Cawnpore, *s. a.* the former begins محبتنے ظلمت سے کاڑها هی نور, the latter begins عشق هی تازه کار تازه خیال. There is a beautiful MS. copy of the works of Myr Taqyy in the Asiatic Society, which contains also some of his works in Persian prose, two of his prose works have lately been lithographed at Sahserán. In the Móty Ma*h*all is an autobiography of Myr Taqyy, 152 pp. of 12 lines, it has the title of ذکر میر and begins حمد بیحد مرسخنوریرا که ایکه بیت یکتای بعالم دوید

(678) دیوان ناجي (H.)

The Dywán of Nájiy.

Contents: Ghazals, 84 pp. of 16 bayts; Wásókhts, 3 pp. and some Rubá'ys, &c. Beginning

دیکھو ذرہ سے شبنم اور ھی ایك قطرہ آب اُسکا
رسائي مہر کي ھی مشتري ھو آفتاب اُسکا

Tópkhánah, copied in 1184; As. Soc. No. 244, an incorrect copy.

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(679) کلیات ناسخ (H.)

Complete poetical works of Shaykh Imám-bakhsh *Násikh*, who died in 1254, they consist of three Dywáns. Completed in 1232, 1247 and 1254. Beginning

بلبل ھوں بوستان جناب امیر کا روح القدس ھی نام میري ھمصفیر کا

Lithographed, Lucnow, Mawláy press, 1262, 402 pp., Moçtafáy press, 1267, 380 pp. The second Dywán is printed on the margin of the first. His poems were first edited in 1259. From the chronograms contained in Násikh we learn the following dates: Sawdá died in 1195; Khwájah *H*asan *T*hábit died in 1236; Mawlawy Makhdúm died in 1239; another Makhdúm died in 1229; Jorät died in 1225; Myrzá Gadá 'alyy, who used to compose Marthiyahs, died in 1233; Myr Mo*h*ammad Taqyy Myr died in 1225; *H*aydar 'alyy Hátify died in 1234; Anwar 'alyy Bég died in 1238; Myr Ya'qúb, whose takhalluç was 'abbás, died in 1237; the calligraph Myrzá Mo*h*ammad 'alyy Bég died in 1229; Kuñwar Jaswant Singh Parwánah, a son of Rájah Bény Bahádur, died in 1248; Nijábat 'alyy Sháh Majdzúb died in 1234; Myrzá Qatyl died in 1233; Myrzá *H*osayn 'alyy Mi*h*nat died in 1235; Myr Toráb 'alyy died in 1235; Myr Ghasytá died in 1235.

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(680) نظم سراج تصنیف ناسخ (H.)

The Light of poetical composition by Násikh, the title is a chronogram for the date when the book was composed,

viz. 1254, and the author died in the same year. It treats on the wisdom of God as manifested in the creation, and is founded chiefly on traditions. Beginning

هی سزاوار حمد ذات خدا قابل شکر هی صفات خدا

Lithographed, Lucnow, 1265, 92 pp. of 42 bayts.

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(681) گلزار نسیم (H.)

The Rose Garden of Nasym, being the story of the rose of Bakáwaly, in verse, by Pundit Dayá Shankar *Nasym*, composed in 1254. Beginning

هرشاخ میں هی شگوفه کاري ثمره هی قلم کا حمد باري

Lithographed, Lucnow, Moçtafáy press, 1264, 45 pp. the Háshiyah covered with text.

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(682) قصاید نظیر (H.)

The Qaçydahs of Natzyr. Beginning

نظیر نرگس مستانه هی کہاں نرگس
مریض و بیر هی اور کور و ناتواں نرگس

Farah-bakhsh, 40 pp. of 10 bayts, a splendid copy.

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(683) دیوان مرزا خانی نوازش (H.)

The Dywán of Myrzá Khány *Nawázish*.

Contents: Ghazals, 142 pp. of 14 bayts; Rubá'ys, &c. 48 pp. Beginning

بیت ابرو هی صنم گهر هی دل نالان کا
اپنا کیا دلچسپ مطلع هی سر دیوان کا

Tópkhánah.

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(684) دیوان نعیم (H.)

The Dywán of Na'ym.

Contents: Ghazals, 100 pp. of 13 bayts; Rubá'ys, Qaçydahs, &c. 30 pp. Beginning

بتون میں اگر تو نمایاں نہوتا تو یہہ شہرہ دلربایاں نہوتا

Tópkhánah.

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(685) دیوان نسبت (H.)

The Dywán of Myrzá A*h*mad 'alyy *Nisbat*, he wrote under Naçyr aldyn *H*aydar and most of his poems are in the language of ladies, like those of Ján Çá*h*ib.

Contents: Qaçydah, Ghazals, 300 pp.; Rubá'ys, 30 pp. Beginning of Ghazals:

والی میری خاوند ہی تو لوح و کرم کا
بندے کو بھروسا ہی تیری فضل و کرم کا

Móty Ma*h*all, a good copy.

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(686) مہدي بینظیر تصنیف نیاز (H.)

Incomparable Hena (the leaves of Lawsonia inermis), a description in verse of an Indian wedding by Niyáz. Bg.

جب ایا وہ ساچک کا دن اشکار لگے تخت بنے ہزاراں ہزار

As. Soc. No. 104, 42 pp. of 15 bayts.

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(687) گلشن عشق تصنیف نصرتي (H.)

The Garden of Love, a Mathnawy in the Dakhny dialect, containing Hindú Love Stories, by Nuçraty, composed in 1068. The chronogram is:

کہا اسکي تاریخ یو ہجرتي مبارك یو ہی ہدیۂ نصرتي

Beginning صفت اسکي قدرت کي اول سراون

As. Soc. No. 254, about 280 pp. of 17 bayts.

(688) دیوان پاکباز (H.)

The Dywán of Pák-báz.

Contents: Ghazals, 101 pp. of 25 bayts; Sáqiy-námah. Wásókht, Rubá'ys, &c. 50 pp. Beginning

خداوندا ثناکا یک بیک دل میں خیال آیا
لیا جب اس زباں نے نام تیرا انفعال آیا

Tópkhánah.

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(689) دیوان راجه جسونت سنگه پروانه (H.)

The Dywán of Rájah Jaswant Sing *Parwánah*, d. 1248, consisting exclusively of Ghazals, alphabetically arranged.

Beginning میں نے کل عرض یہه کي پیر خرد سے جاکر
که غم ودرد سے اب تنگ هی عرضه دل پر

Private collection, 8vo. about 550 pp. of 13 lines, written in an elegant hand, at the end of every letter a page or two are left blank, and it would therefore appear as if this copy had been written by, or for the author; As. Soc. No. 136. This copy has also 12 pages of miscellaneous poems, among them chronograms for 1210 and 1225.

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(690) مثنوي سحر حلال وورد اسحار (H.)

A Poem consisting of words without diacritical dots, by Mawlawy Qabúl Mo*h*ammad, the author of the Haft Qulzum. Beginning

حمد مر کردگار عالم را که دهد راح و روح آدم را

Lithographed Lucnow 1264, Masy*h*áy press, 32 pp., on the margin of this edition is the گل و صنوبر a short Mathnawy.

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(691) دیوان قایم (H. P.)

The Dywán of *Qáyim* (see p. 179 *suprà*).

Contents: Ghazals, 200 pp. of 12 bayts; Rubá'ys, Wásókht, short Mathnawies, &c. 220 pp.: Persian poems,

26 pp.; Qaçydahs in praise of Nawáb A*h*mad Yár Khán, Nawáb Naçr Allah Khán, &c. Beginning

مقدور نہیں قدرت خالق کے بیاں کا گوتن پہ ہرایک بال کوھو حکم زبانکا

Móty Ma*h*all, an autograph. In the Fara*h*-bakhsh, is a copy which was written in 1197; in addition to the above, it contains a Mathnawy of 106 pp. which begins الہي شعلہ زن کر اتش دل تپ دل دی بقدر خواھش دل. The copy of the As. Soc. No 147, contains equally Qaçydahs and Mathnawies, and begins—

ھرگز نہیں مقدور تیري حمد زباں کا

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(692) کلیات محمد قلي قطبشاہ بن ابراھیم قطب شاہ (U.)

Complete poetical works of the king Mo*h*ammad Quly Qo*t*ob Sháh, a son of Ibráhym Qo*t*ob Sháh. He uses general Qo*t*ob or Qo*t*ob Shah قطبشہ as his takhalluç. He reigned from A. D. 1581 to 1611.

Contents: Mathnawies, 336 pp. of 14 bayts. Bg.

صفت کون اس یکتای سبحان کا کہ ناطق اپي جن ھی قرآن کا

Qaçydahs, Tarjy'bands, Marthiyahs, &c. 100 pp.

Beginning جو بسم اللہ کر مطلع کہیا ھی ذات اس یکتا

Ghazals, 860 pp; Rubá'ys, 12 pp.

Beginning دلا منکر خدا کن کہ خدا کام دریگا

As. Soc. No. 21, a splendid copy, written for the royal library of the successor of the author in 1022.

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(693) دیوان قدرت (H.)

The Dywán of Sháh Qudrat Allah *Qudrat*. It consists merely of Ghazals. Beginning

جز نقش پا جہان کہ یہہ مجبور رہ گیا
طاقت بھي وھاں سے چل گئي مقدور رہ گیا

As. Soc. No. 164, 33 pp. of 13 bayts, a fine copy.

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(694) نورتن تصنیف رنگین (H.)

The Dywán of Sa'ádat Yár Khán *Rangyn*, which he called *Naw Rattan*.

It is divided into four parts نسخة each of which has a separate name, the first is called ریختہ and contains Ghazals, 72 pp. of 18 bayts; Rubá'ys, &c. 25 pp. among them is a chronogram for 1228; a Qaçydah of 600 bayts, and two short Mathnawies, or poetical epistles. Bg.

بخش اپنے کرم سے تو مجھے بار خدایا ایا ہوں ترے دربہ گنہگار خدایا

The second Nuskhah has the title of بیختہ and contains Ghazals, 94 pp. and some Rubá'ys.

Beginning مالک تو جہاں کا خالق ہی نام تیرا

The third Nuskhah is entitled آمیختہ and contains humoristic poetry, chiefly Ghazals in the language of women, 36 pp. Beginning

لعنت میں کوئي شریک نہیں تیرا دوسرا
جتنے ہیں رنڈي باز تو سبکا ہی پیشوا

The fourth Nuskhah is equally in the language of women, and is called ریختي. It contains Ghazals, Rubá'ys, &c. 53 pp. Bg. واري تیري جاوں میں خالق ہی تو خلقت کا

Tópkhánah, two good copies; in the Móty Mahall, is a copy of the first Nuskhah; it contains a chronogram for 1197.

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(695) ایجاد رنگین (H.)

A Mathnawy by Sa'ádat Yár Khán *Rangyn*. Bg.

حمد ہوسکتي ہی کب اُس پاک کي
پاک کي جسنے یہہ صورت خاک کي

Lithographed, Lucnow, Moçtafáy press, 1263, 36 pp., the margin covered with text. There is another Mathnawy by Rangyn, which has the title of مظہر العجائب it begins بڑي تھي حد سے بڑھیا ایك مفلوس

Lithographed, Lucnow, Masyháy press, 1262, 26 pp. of four columns.

(696) دیوان رشك (H.)

Poetry of 'alyy Awsa*t* ***Rashk.*** It is divided into two Dywáns, the first has the separate title نظم مبارك which is a chronogram for 1253, and the second is entitled نظم گرامي which is a chronogram for 1261.

Beginning ممنون فضل کا نه سحاب مطهرکا

Lithographed, Lucnow, Mo*h*ammady press, 1263, 424 pp.; the second Dywán is on the Háshiyah, at the end are chronograms. Rashk is also the author of a poem called ترجمه حدیث رجعت or the millennium of the Shy'ahs, lithographed Lucnow, 1263, 26 pp. of 35 bayts. Beginning

اگر هوں بسمله سے فارغ افواه کریں تحمید یوں الحمد لله

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(697) دیوان راسخ (H.)

The Dywáns of Rásikh, of Á*t*ish, and of Á*b*ád have been published at Lucnow, 1263, 256 pp. in one volume written in three columns, each containing a different Dywán. This Rásikh is to be distinguished from 'ináyat Allah Khán ***Rásikh*** b. Shams aldawlah Lu*t*f Allah Khán ***Çádiq*** Mohawwirjang who is the author of the کارستان هندي *i. e.* a transcript into the Persian character of the سدهها سرو a collection of Brij Bhashá poems forming one of the nine Ras of which the سنگار رس consists.

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(698) خیابان یعني گل بکاولي نظم تصنیف ریحان (H.)

The Story of the Rose of Bakáwly in Hindústány verse, composed in 1212 by Ray*h*án, divided into 40 chapters گلگشني. Beginning

ساقي میں تیري ادا په قربان صدقے مي و جام کے میري جان

As. Soc. No. 125, about 650 pp. of 15 bayts. It is stated in the postcript that the work was revised in 1221. There is an older poetical Rékhtah version of this story extant, which has the title of تحفه مجلس سلاطین. The title is a chronogram for 1151.

Beginning حمد کر اُس خدای یکتا کي چشم دل تیري جسنے بینا کي

A copy is in a private collection at Cawnpore, 462 pp. of 11 bayts. There is also a Dakhny version of this story in the Tópkhánah, 130 pp. of 15 bayts, it was composed in 1035.

برس ایکهزار هور پنچ تیس میں کیا ختم یوں نظم دن بیس میں

Beginning سنوتان هوں ایك شهرکا تاجدار دهری مال هور مملکت بیشمار

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(699) دیوان رند (H.)

The Dywán of Mihrbán Khán *Rind* who was in the service of Bangash, Nátzim of Farrokhábád.

Contents: Ghazals, near 200 pp. of 11 bayts; Rubá'ys, &c. 9 pp. Beginning

جز شکر قلم صفحه به خلاق جهانکا
چاهئے جو کرے وصف تو مونهه کیا هی زبانکا

As. Soc. No. 173, written in 1229.

(700) گلدسته عشق معروف به دیوان رند (H.)

The Dywán of Sayyid Mo*h*ammad Khán *Rind*, who came in 1240 from Farrokhábád to Lucnow, where he still resides.

Contents: chiefly Ghazals divided into two Dywáns.

Beginning جور پر آنکهه نه ڈالے کبهي شیدا تیرا

Lithographed, Cawnpore, Moç*t*afáy press, 1268, 216 pp., the margin covered with text.

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(701) قصیده رستم (H.)

A Qaçydah in praise of *A*çaf aldawlah, by Sayyid *H*osayn-bakhsh *Rostam*.

Beginning ایك دن دلنے کہا مجهسے که سن ای زیرك

Tópkhánah, 140 verses.

(702) دیوان سجاد (H.)

The Dywán of Sajjád. He must be distinguished from Nawáz 'alyy Sajjád who is alive and resides at Lucnow.

Contents: Qaçydahs in praise of Á'çaf aldawlah, Ghazals and some Qit'ahs, &c. Beginning of Ghazals:

مطلع دیواں کروں ہوں ابتدا پہلے بسم اللہ ہی نام خدا

Farah-bakhsh, 322 pp. a fine copy, apparently written for the author.

---

(703) کلیات سودا (H.)

Complete poetical works of Sawdá.

Contents: Panegyrics chiefly in praise of Shujá' aldawlah, 230 pp. of 12 bayts.

Beginning هوا جب کفر ثابت ہی وہ تمغاي مسلماني

Ghazals, Rubá'ys, &c. 324 pp.; Qit'ahs among them some chronograms, 32 pp.; riddles, 4 pp.

Beginning مقدور نہیں اُسکے تجلي کے بیاں کا

95 Saláms (invocations) and Marthiyahs or elegies on Hosayn, 424 pp. Bg. ادبسے بھیجے ہی تجھپر تیرا غلام سلام

Mathnawies and miscellaneous poems, some of them with critical remarks in Persian prose, 400 pp.

Bg. میر صاحب میرے کرم فرما مبدع عقل و کان فہم و ذکا

As. Soc. No. 46, a good copy written in 1212; College of Fort William; a book-seller of Dilly has signified his intention of lithographing the Kullyyát. An extract has been printed at Calcutta, 1810, 4to.; reprinted Calcutta, 1847, 4to.

---

(704) بهوک بل (H.)

Power of enjoyment, being a version of the Kók Shashter into Dakhny verse, by Shiháb aldyn, dedicated to Amyr Sháh king of Golcondah. This poem is based upon the Persian translation of the Kók Shashter which was made by Baryd Sháh Ma*h*múd.

برید شاہ محمود کے دور بھي کیئے فارسي کوک هندوي جو تھي
سرایں بعد در دور بھوکي امیر دکھن کے شہانمیں هی نرمل سریر
خدا ایك رحمان هی هور رحیم دو جگمین اهي نام اسکا کریم .Bg

As. Soc. Beng. No. 43, folio, 150 pp. 13 lines, a beautiful copy written in 1082, at *H*aydarábád by Khidhr b. Ya'qúb for Daryá Khán b. 'alyy Khán. Numerous blanks are left for drawings.

---

(705) دیوان شوق (H.)

Dywán of *H*asan 'alyy Khán *Shawq*.

Contents: Ghazals, 168 pp. of 14 bayts; Rubá'ys, &c. 12 pp. Beginning

ساقي مجھے دے جام پیاپی شراب کا
جلتا هی تشنگي پہ میري جي کباب کا

Móty Ma*h*all, a good copy.

---

(706) جوگن نامہ تصنیف شریر (H.)

Mokhammas' of A*h*mad Ján Sharyr of Dilly.

Beginning ای اس الفت ظالم کا براهي هی چلن

Lithographed, Moçtafáy press, 1268, 8 pp., the press has been corrected by the author; a similar poem of only 4 pp. by Natzyr has been published in the Mo*h*ammady press in 1268.

---

(707) دیوان سلیمان (H.)

The Dywán of Solaymán-shikóh *Solaymán*, which he collected in 1225.

Contents: Qaçydahs in praise of the Imáms, 12 pp.; Ghazals, 200 pp. of 12 bayts; Marthiyahs, &c. 40 pp. Beginning of Ghazals:

وابستہ ھی جو مرضي خلاق جہاں کا
کچھہ فکر دل آسکے میں نہ یہاں کا ھی نہ وھانکا

Móty Mahall, a good copy. In the same collection is another Dywán of Solaymán-Shikóh, 414 pp. of 9 bayts, containing besides Ghazals, two Qaçydahs, Tarjy'bands, &c. Beginning of Ghazals:

دل ابتو عشق کے دریا میں ڈالا توکلت علی اللہ تعالی

---

(708) دیوان میر سوز (H.)

The Dywán of Myr Sóz.

Contents: Ghazals 300 pp. of 12 bayts; Rubá'ys, Mokhammas and a Mathnawy, 22 pp. Beginning

دعوي بڑا ھی سوز کو اپنے کلام کا جو غور کیجئے تو ھی کوڑي کے کام کا
سردیوان پر اپنے جوبسم اللہ میں لکھتا بجائے مدبسم اللہ مداہ میں لکھتا

Móty Mahall, three fine copies; As. Soc. No. 179; an extract of his Dywán has been printed 4to. *s. a.* (Calcutta, 1810) 68 pp.

---

(709) دیوان سلطان (H.)

The Dywán of Khwájah Sultán Khán of Paṭna whose takhalluç is Sultán, and who was in 1853 at Calcutta.

Beginning پرتواصبح ازل ائینہ رخسار کا

Private collection, an elegant MS. 8vo. 230 pp. 9 lines, copied in 1261.

(710) دیوان تابان (H.)

The Dywán of Tábán. It contains merely Ghazals.

Beginning ای مرد خدا ہو تو پرستار خدا کا
مذہب میں میرے کفر ہی انکار بتانکا

Tópkhánah, 130 pp. of 9 bayts.

---

(711) قصہ بہرام وگل‌اندام تصنیف طبعي (H.)

The Story of Bahrám and Gulandám, in 1140 Dakhny verses, composed by *T*ab'y in 1081. Beginning

الہي بچن کا مجھے تاب دے میرے جیب کے تیغ کو آب دے

As. Soc. No. 19, 140 pp. of 10 bayts.

---

(712) بہار عشق (H.)

The Spring of Love, a Mathnawy, by Taçadduq *H*osayn Khán, who is familiarly called *H*akym Nawáb Myrzá.

Beginning کس زباں سے کروں صفات خدا

Lithographed, Cawnpore, 1268, 42 pp.

---

(713) قصہ کامروپ تصنیف لحسین (H.)

The Story of Kamrúp, a Mathnawy, by Ta*h*syn.

Beginning الہي بحق تو کرنہار ہی

Edited by Garcin de Tassy, Paris, 1835, 8vo. 96 pp.; MS. copies are very rare in this part of India.

---

(714) شرح شوق (H.)

Poetry of Tajalliy.

Contents: a Majnún ó Laylá, 220 pp. of 13 bayts, composed in 1199. Chronogram

جو تاریخ چاہے تو ای دلنواز یہہ لکھہ چل مجھے ہی غم جانکداز

الہي یہہ مجنون دل زارہی کہ خواہان لیلای دیدار ہی .Bg

Ghazals, 140 pp. of 16 bayts; Rubá'ys, Qaçydahs, Marthiyahs, &c. 120 pp. Beginning

پڑھوں کب نامۂ اعمال جب لک اُسکي قامت کا
ندیکھوں مد بسم اللہ دیوان قیامت کا

Fara*h*-bakhsh, a good copy; As. Soc. No. 159, without the Laylá Majnún.

---

(715) بهار دانش (H.)

The Baháre Dánish, or the story of Jahándársháh, a Mathnawy by Tapish, dedicated to Dr. W. Hunter and Mr. Taylor. The poet says that he translated the story from the Persian. Beginning

بیاں کیا کروں حمد پروردگار کہ عجز بیاں سے ہوں بس شرمسار

As. Soc. Beng. No. 35, folio, about 800 pp. 11 lines, apparently written under the superintendence of the author. In the College of Fort William is a copy of the Kullyyát of Tapish, about 803 pp. of 13 lines. Beginning قلم نے چھوٹتیہي هي چاک دکھایا گریباں کا

---

(716) قصه پریرخ و ماه سیما تصنیف وجیه (H.)

The Story of Pary-rokh and Máh-symá, in verse, by the Nawab Wajyh aldawlah Wajyh aldyn *Wajyh*, composed in 1191. Beginning

ستایش هو کیا ایزد پاك کي رسائي فلك تك نہیں خاك کي

Móty Ma*h*all, 174 pp. of 15 bayts.

---

(717) فسانه طالب موهني (H.)

The Story of *T*álib Móhiny, in verse, by Wálih, whose name is spelled والہ in all three instances in which it occurs. The language is bad and incorrect.

Bg. بچن کا انجمن جو دلکشا هی چراغ اس بزم کا حمد خدا هی

Tópkhánah, about 60 pp. of 10 bayts.

(718) ديوان ولي (H.)

The Dywán of Walyy of Gujrát.

Beginning آ وہ صنم جب سوں بسا دیدہ حیران میں

Edited by Garcin de Tassy, Paris, 1834, 4to. 144 pp. of 24 bayts, MS. copies are frequent in India, though it is no longer read. In the As. Soc. No. 237 is a copy which was written in 1146. This and some other copies, commence with the Qaçydahs, viz:

لے زبان پر توں اول اول نام پاك خدای عزوجل

---

(719) ديوان واقف (H.)

The Dywán of Wáqif of Faydhábád.

Contents: Ghazals, near 200 pp. of 9 bayts; miscellaneous poems, 24 pp. Beginning

هرذره هی ائینه تیري جلوه‌گریکا هی‌جرم تو اپنے هي پریشان نظریکا

As. Soc. No. 123, a very fine copy, written in 1202.

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(720) قصه رتن تصنیف ولي (H.)

The Story of Rattan, by Walyy.

Beginning خدایا تو هی پاك پروردگار نرنکار واتار آچهي اپار

Tópkhánah, about 400 pp. of 11 bayts.

---

(721) ديوان ولا (H.)

The Dywán of Matzhar 'alyy Khán *Wilá*.

Contents: a short autobiography and a few specimens of the poetry of his father, 12 pp. of 15 lines; Qaçydahs, 120 pp.; Ghazals, about 100 pp.; Matla's, Rubá'ys Qit'ahs, &c. about 90 pp. Beginning of Ghazals:

اي دل تو سدا شکر کر الله تعالی کا الحق وهي مالک هی ازل اورابدکا

As. Soc. No. 60, 4to. this copy was presented to the College of Fort William by the author, in 1810.

(722) دیوان یکرنگ (H.)

The Dywán of Yakrang. It consists exclusively of Ghazals. The language is obsolete. Beginning

کہیں گل میں کہیں بلبل میں دیکھا تیرا جلوہ سجن جزء گل میں دیکھا

Tópkhánah, 85 pp. of 13 bayts, two copies.

---

(723) دیوان یکرو (H.)

The Dywán of Yakrú. The language is obsolete. Bg.

مجھہ جان و دلکو لذت داغ جگردیا هرمو میرا زبان هي شکر خدا کیا

Tópkhánah, 180 pp. of 12 bayts.

---

(724) دیوان یقین (H.)

The Dywán of In'ám Allah *Yaqyn*. It contains merely Ghazals. Beginning

کون کرسکتا هی اُس خلاق اکبر کي ثنا
نارساهي شان میں جسکي پیمبر کي ثنا

Móty Mahall, two copies, 82 pp. of 12 bayts; Tópkhánah, several copies, one of them was written in the 16th year of Sháh 'álam —1188; As Soc. No. 164.

---

(725) دیوان یاور (H.)

The Dywán of Yáwar. It contains Ghazals and a few Rubá'ys. The language is obsolete and bad. Bg.

دل ضعیف محبت میں مستقیم هوا دلیل راہ میرا جبسے تُئیں رحیم هوا

Móty Mahall, 168 pp. of 15 bayts, the copy is of some age.

---

(726) اسرار محبت (H.)

Mysteries of Love, or the story of Sassy and Pannú, composed in 1187, chronogram عجب قصه هي اسرار محبت Bg. محبت نام دردل هرنگیں هی محبت سے کوئي خالي نہیں هی

Lithographed, Lucnow, *s. a.* 20 pp.

(727) نلدمن (H.)

Nal Daman, a Mathnawy of 1675 bayts, translated from the Persian in 1229, chronogram یہہ داستان راحت افزا

Beginning کروں پہلے ادا حمد خدا کو بنایا جسنے اس ارض وسما کو

Lithographed, Lucnow, Mortadhawy press, 50 pp. of three columns.

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(728) وفات نامه (H.)

The death of the Prophet, translated from the Arabic into Rékhtah verses. Beginning

وهي هی سزاوار حمد و ثنا که جسکے نہیں ابتدا انتها

Lithographed, Cawnpore, 1267, 8vo. 25 pp. There occurs in it a Ghazal by Káfiy but *H*ájiy Mo*h*ammad *H*osayn informed me that Káfiy is not the author of the Mathnawy.

---

(729) بہرام و گل‌اندام (H.)

Bahrám and Gul-andám, a story in 1340 Dakhny verses, composed, as it is stated in the conclusion, in forty days in 1081, and dedicated to Sháh Rájú *H*osayny of Golconda.

Bg. الهي بچن کا مجھے تاب دے مري جيب کے تيغ کوں آبدے

As. Soc. Beng. No. 19, folio, a beautiful copy, about 100 pp. 11 lines.

ADDITIONS TO THE FIRST CHAPTER.

(730) نتایج الافکار (P.)

A Tadzkirah of Persian poets by Qudrat Allah Khán *Qudrat* of Gopámaw. He came in 1227 to Madras where he compiled this book and he dedicated it to Siráj aldawlah Mo*h*ammad Ghawth Khán (see p. 172). Among the sources, he mentions the Tadzkirahs described under Nos. 32, 18, 19, 14, 13, 24, 25, and also the Safynah of By-Khabar (see p. 144), Gule Ra'ná (see pp. 145 and 645), Baháristáne Sokhon by 'abd al-Razzáq and Sháme Gharybán by Shafyq of Awrangábád.

This work contains 528 short biographies alphabetically arranged, with extracts from their works.

Neatly lithographed, Madras, 1843, 8vo. 476. There has been lithographed at Madras, 1851, 8vo. 256 pp. a selection of Persian and Rékhtah poetry from various authors made by Assistant Surgeon Ward. It has the title of گلدسته سخن

---

(731) تذکرة الشعرا تصنیف محمد عارف (P.)

Notices of a few Persian poets in ninety Persian verses by Mo*h*ammad 'árif of Láhór.

Beginning نخستین رودکي زد زخمهٔ ساز

Mowlawy Mo*h*ammad Wajyh's collection.

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(732) نشتر عشق (P.)

The Lancet of Love. This is the poetical title of a Tadzkirah of Persian poets, compiled by *H*osayn Quly-Khán af Paṭna a son of Áqá Quly Khán of Dilly. His takhalluç was 'ishq, and he completed this work in 1230. He undertook it at the request of Mr. Elliot. Among

the authorities are the works described under Nos. 7, 16, 34, 25, 24, 23, 18, 21, 19, 13, 14, and the following: *H*ayát alsho'ará, and the Mardume dydah, or the pupil of the eye (see page 144 *suprà*), Tadzkirah By-natzyr by Myr 'abdal-Wahháb see pp. 144 and 213. He also used گل رعنا (see p. 145) by Lachmy Naráyan whose takhalluç was Shafyq. Under his takhalluç, we find the following account of Lachmy Naráyan, his father Mansá Rám was a Khatry, who derived his descent from the Panjáb, but his grandfather had settled at Awrangábád. Lachmy Naráyan was born in 1158 and was instructed in Persian literature by *A*zád. He wrote Persian and Rékhtah verses and used first the takhalluç of Çá*h*ib, subsequently he changed it at the request of *A*zád into Shafyq. His tadzkirah contains an account of the poets of India and has considerable merit.

منتخب اللطائف apparently a general Tadzkirah by Mawlawy Ra*h*ım 'alyy Khán of Farrokhábád a son of Bahramand Khán. He had the takhalluç of Ymán and was a good Arabic and Persian scholar. He died at Farrokhábád on Wednesday the 16th Çafar, 1224.

خریطه جواهر اندوخته by Myrzá Jánjánán Matzhar who was born in 1110, see pp. 256 and 488.

Besides he professes to have used several historical works and dictionaries such as the Çub*h* Çádiq, Firishtah, *A*yyn Akbary. A copy of the Çubh Çádiq, which is also mentioned by *A*zád see p. 144 *suprà* is in the collection of Sir H. Elliot.

Beginning جمیع محامد مر محمود راکه نسخه جامع موجودات

Private collection, small folio, about 1200 pp. of 16 lines.

ERRATA AND ADDENDA.

Page 3, line 11, Rúdegy *read* Rúdaky from Rúdak a village of Samarqand. see Bland, Journ. Roy. As. Soc. Vol. IX. p. 121.

,, 3, ,, 34, Bihrámy *read* Bahrámy.

,, 5, ,, 26, *read* eleventh chapter.

,, 17, ,, last line, *read* 909 (*sic* for 709).

,, 18, ,, 12, *read* Ma*h*múd b. 'alyy Khwájú.

,, 19, ,, *read* *H*alláj Sabzwáry d. 830—Salymy d. 854—Amyr Sháhy d. 857 (these dates are from Dorn).

,, 20, ,, 1, *read* Amyr Yadgár Bég Sayfy d. 870.

,, 20, ,, 16, Fatáyiy *read* Fanáyiy.

,, 22, ,, 1, *read* Nargisy d. 938.

,, 23, ,, 13, Mo*h*tasham *read* Mo*h*tashim.

,, 28, ,, 35, *H*ály was *read* *H*ály is.

,, 32, ,, 7, Farúghy *read* Forúghy.

,, 65, ,, 3, Nijáty *read* Najáty.

,, 68, ,, 10, 11, 13, *read* Abú-l-Fadhl of Mahnah—Abú Sa'yd of Mahnah—Abú-l-Naçr of Mahnah.

,, 74, ,, 35, Kolúj *read* Kalúj.

,, 87, ,, 22, *read* Hátify d 927.

,, 96, ,, 5, Á*y*ány *read* Á*r*ány.

,, 109, ,, 11, *read* in A. H. 1106.

,, 127, ,, 1, 'áily *read* 'áliy.

,, 127, ,, 10, Ganjáh *read* Ganjáwah.

,, 127, ,, 19, Názawy *read* Nágawdy.

,, 137, ,, 35, alâl *read* al'ál.

,, 144, ,, 19, *omit* see p. 159, infrà.

,, 150, ,, 4, Burhampór *read* Burhánpór.

,, 150, ,, 8, Á*f*iryn *read* Á*f*aryn.

,, 150, ,, 17, *read* Amyr Khosraw d. 725.

,, 151, ,, 12, *read* '*att*ar d. 627.

,, 152, ,, 5, *omit* it may be by 'alyy Ibráhym Khán, see No. 45 *infrà*.

,, 156, ,, 6, Radhyy *read* Rádhiy.

,, 156, ,, 10, Sa*t*y' *read* Sá*t*iy.

,, 160, ,, 1, Zakyy *read* Taqyy or Naqyy.

,, 161, ,, 15, *add* according to the To*h*f. 'álam of 'abd al-La*t*yf, p. 226, Á*d*zor died in 1195.

,, 168, ,, 17, Rif'at *read* Raf'at.

,, 180, ,, 12, 1008 *read* 1208.

,, 181, ,, 20, *read* informs us.

ERRATA.

,, 182, ,, 8, 'ishqy *read* 'ishq.

,, 182, ,, 18 and 19, *read* تمام شد تذکرہ میر غلام حسین شورش.

,, 185, ,, last line, 1219 *read* 1229 *and add*, he died in 1250.

,, 186, ,, 13, in Arabia *read* in Arabic.

,, 187 ,, 26 and 27, *read* اشعات (اشعة) العشق.

,, 204, ,, 28, 1121 *read* 1221.

,, 278, ,, 29, 1105 *read* 1205.

,, 366, ,, 12, 'orúdhy *read* 'arúdhy.

,, 367, ,, 18, Dywáns *read* poems.

,, 430, ,, last but one line, الارواح *read* روح الارواح.

,, 474, ,, 22, هب *read* صب.

,, 584, ,, last line, *read* It was composed in 1238, the chronogram is چراغ دل.

(-11) 99.

Denksch

über die

Verhandlung

zwischen

der Direction der k. Hof- u

zu Münche

und

Dr. A. Spre

über den Ankauf der S

BIBLIOTHECA OR

Von

Dr. Karl H

Director der k. Hof- und Staatsl

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