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Catalogue
OF THE
Arabic and Persian Manuscripts
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VOLUME XI
(PERSIAN MSS.)



SCIENCES (CONTINUED) AND ARTS

Prepared by

MAULAVI ABDUL MUQTADIR

Khan Bahadur

091.4927
O.P.L.B.



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PREFACE.

THIS eighth volume of the Catalogue of the Persian MSS. and the eleventh of the whole Catalogue, contains notices of 150 MSS., which, added to the number of MSS. described in the preceding seven volumes, brings up the total to 1,110.

The MSS. described in this volume belong to the section *Sciences*, which was not completed in the preceding volume, and to *Arts*, and are arranged under the heads of Medicine, Logic, Arithmetic, Algebra and Geometry, Astronomy and Astrology, Geomancy, Divination, Interpretation of Dreams, Falconry, Mineralogy, Archery, Calligraphy and Drawings, and Anthologies and Albums.

Of the MSS. noticed in the present volume, the following may be mentioned as the most interesting and worthy of attention.

- No. 961. *Nūr-ul-'Uyūn*, a rare and old Persian medical work on the diseases of the human eye, composed in A.H. 480 = A.D. 1087.
- No. 962. *Dakhīrah-i Khwārazm Shāhi*, an exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science, dated A.H. 664-668.
- No. 992. *'Ilājāt-i Dārā Shikūhi*, a rare encyclopædic work on medicine.
- No. 1026. *Asās-ul-Iqtibās*, a work on logic by Naṣir-ud-Dīn Muḥammad ut-Ṭūsī. A beautifully written copy, dated A.H. 981.
- No. 1045. A very useful and interesting copy of 'Abd-ul-'Alī Barjandi's commentary on Naṣir-ud-Dīn Ṭūsī's famous manual *Bist Bāb* on the construction and use of the astrolabe, containing valuable marginal notes and annotations by the commentator himself, and glosses due to Khayr Ullah Khān Muhandis.

- No. 1049. *Kifāyat-ut-Ta'lim*, a rare work on astronomy by Muḥammad bin Mas'ūd Ġaznawī.
- No. 1061. *Ma'yār-ul-Azmān*, a treatise on chronology by Ratan Singh Zakḥmī.
- No. 1066. *Risālah-i Raml*, a very small tract on geomancy, by Naṣīr-ud-Dīn Muḥammad Ṭūsī.
- No. 1072. *Bāz Nāmāh*, a work on falconry, without the author's name. The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey.
- No. 1078. Twenty finely illuminated sheets of excellent calligraphic specimens, bound in leather.
- No. 1079. An album of miniatures and specimens of calligraphy.
- No. 1080. Another album of miniatures and specimens of calligraphy.
- No. 1086. A third album of miniatures.
- No. 1089. An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by *Shāh Jahān*, with many seals and signatures of nobles and distinguished persons of the Mughal Court.
- No. 1091. A very interesting and beautifully written copy of a Persian anthology bearing an autograph note by prince *Khurram* (afterwards *Shāh Jahān*), and containing a collection of choice poems by the eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.
- No. 1094. A large collection of prose and poetical compositions by various authors together with the *Qābūs Nāmāh* of *Kaikā'ūs bin Iskandar*.
- No. 1096. A very useful and interesting album containing a collection of 4,578 *Rubā'is* by 461 poets of ancient and modern times, arranged in alphabetical order.
- No. 1098. A very interesting, valuable and most beautifully written and illuminated copy of a Persian anthology,

containing a large collection of choice and useful compositions in prose and verse by various authors and poets.

- No. 1099. A very interesting and beautifully written album, containing love letters each written on a beautifully designed drawing representing a tree, fruit, or flower-bunch, and such like, followed by the reply, written on an exactly similar drawing.
- No. 1101. *Tuḥfat-ul-Ḥabib*, a rare and very interesting anthology by Fakhrī bin Muḥammad Amīrī.
- No. 1109. An interesting album of Persian lyrics and verses arranged according to the topics of which they treat.

J. A. CHAPMAN.

IMPERIAL LIBRARY, CALCUTTA,
4th October, 1926.

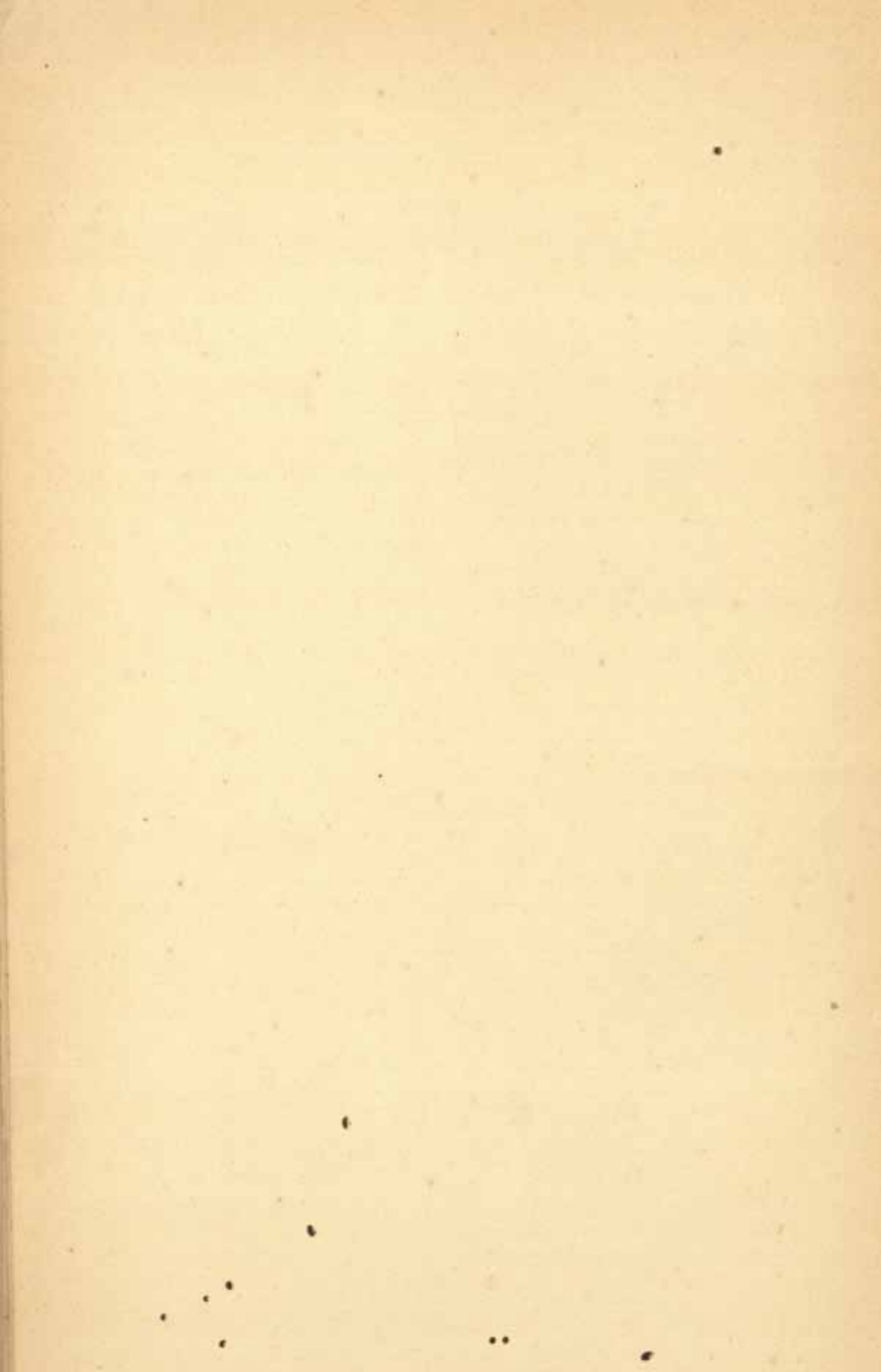


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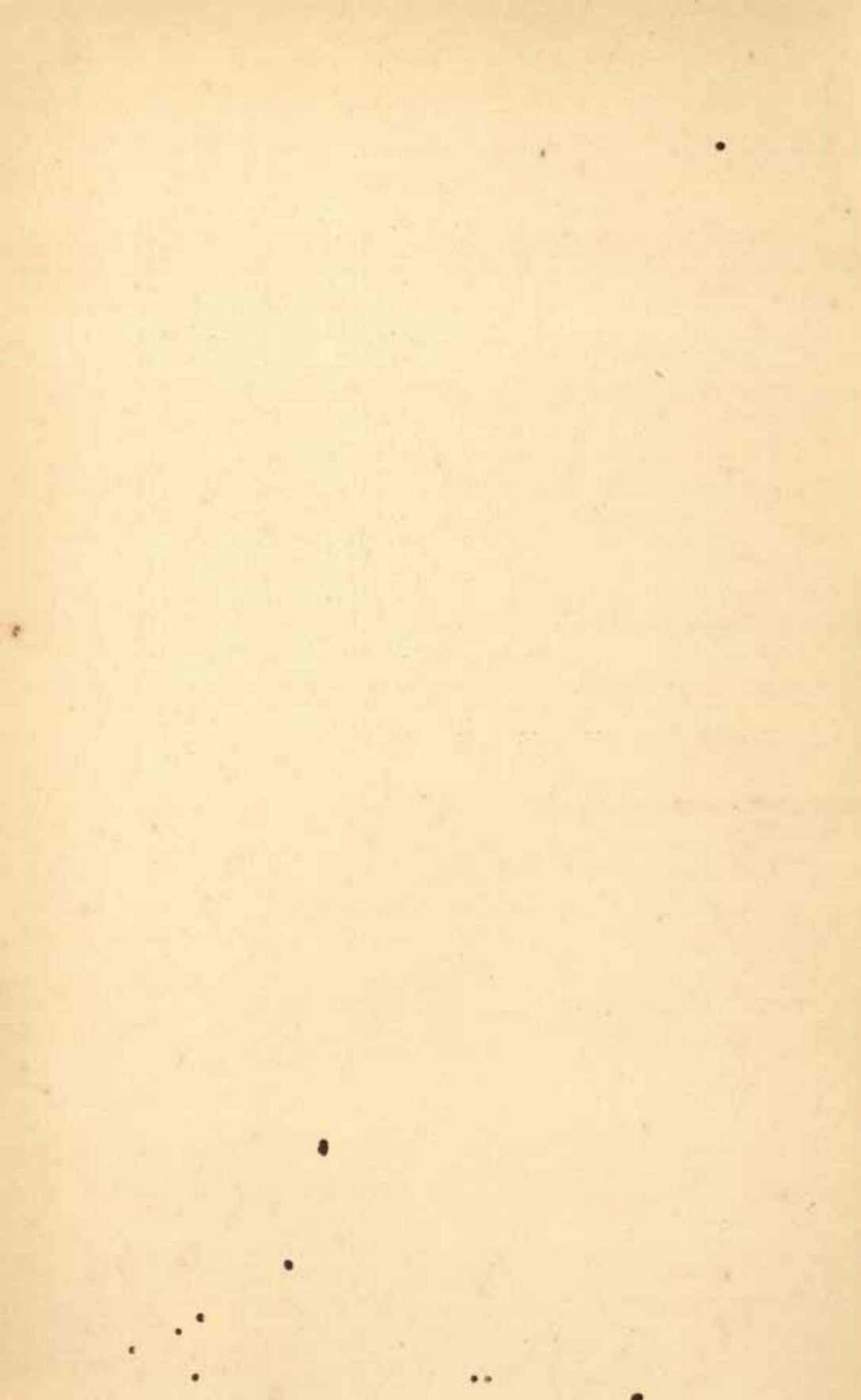
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PERSIAN MANUSCRIPTS.

MEDICINE.

No. 961.

fol. 270; lines 17; size $7\frac{1}{2} \times 4\frac{1}{2}$; 5×3 .

نور العيون

NÛR-UL-'UYÛN.

A rare and complete copy of an old Persian medical work on the diseases of the human eye and their treatment, in the form of questions and answers.

Author: Abi Rûh Muḥammad bin Maṣṣûr bin Abi 'Abd Ullah bin Maṣṣûr ul-Jurjâni (Ethé, Bodl. Lib. Catalogue, No. 1575, has

Yamâni), known as Zarrin Dast: ^{أبي روح محمد بن منصور بن أبي عبد الله}

بن منصور الجرجاني المعروف بزربن دست *

Beginning:—

بدانکه اول علم بزبان یونانی و سریانی بود تا بوقت پیغامبر ما

علیه السلام *

The author tells us in the preface that he wrote the work at the request of his royal patron Abul Fath Malik Shâh bin Muḥammad ibn Dâ'ûd, of the Saljûqî dynasty, who reigned A.H. 465-485 = A.D. 1072-1092. He mentions several earlier authors, such as Ḥunayn bin Ishâq, Ibn Mâsawayh, Muḥammad ibn Zakariyâ Râzi, etc., none of whom, he says, had satisfactorily dealt with the diseases of the eye. He further adds that having regard to the fact that Persian was the current language in his time, and that his royal patron, the reigning sovereign, also spoke Persian, he wrote this work in that language in the form of questions and answers, so that it might be easily remembered by one and all.

The date of composition, given by the author, is A.H. 480 = A.D. 1087.

The work is divided into ten *Maqālah*, each of which consists of a number of questions and answers, as follows:—

I. در علم تشریح و ترکیب و حد و هیئات و مزاج خاص و مزاج عام و چشم و I. consisting of one hundred and fifty three questions and their answers, on fol. 4a.

II. در بیماریها و عارضاتی که بیفتند در چشم که بتوان دید بچشم و بحس II. در توان یافت و علامت هر یکی چگونه باشد و سبب آن بیماری از چه باشد و نام consisting of two hundred and fifteen questions and their answers, on fol. 41b.

III. در بیماریها که بچشم نتوان دید و بحس در نتوان یافت الا بعقلی تمام III. in two hundred and five questions and answers, on fol. 89b.

IV. در علاج بیماریهایی که آترو علاج توان کرد و علاج پذیرد و آن علتهایی IV. توان دید و بعقل توان شناخت و هر نوعی را از آن بیماریها و عارضها چگونه علاج کنند in one hundred and seventeen questions with answers, on fol. 122a.

V. در بیماریهایی که در چشم افتد که آترو علاج نباشد و علاج نپذیرد و زنج V. in twenty questions and answers, on fol. 164a.

VI. در آن که چه باید کردن تا مضرت باز دارد و منفعت به بیمار رساند الخ VI. in one hundred and ninety questions and answers, on fol. 167a.

VII. در صفت و دستکاریها که در چشم باید کرد که هر یک چگونه باشد الخ VII. in thirty questions and answers, on fol. 192a.

VIII. در آنکه علاج نتوان کرد نه بدارونه بدستکاری و زراقان گویند که VIII. in twelve questions and answers, on fol. 213a.

IX. در داروهای مفرد که در علاج چشم بکار آید الخ IX. in twenty one questions and answers, on fol. 219b.

X. در داروهای مرکب در علاج بیماریهای چشم بکار برند الخ X. in twenty one questions and answers, on fol. 238b.

Each *Maqālah* is immediately followed by the questions which are again repeated with their answers.

Folios are misplaced in several places and the MS. is water stained at the beginning.

Written in fair Nasta'liq.

Dated A.H. 980.

No. 962.

fol. 189; lines 31; size 17 × 12½; 16 × 10.

ذخیره خوارزمشاهی

DAKHĪRAH-I KHWĀRAZM SHĀHĪ.

An exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science in Persian, complete in two separate volumes.

The name of the author, as given in the present copy, is Ismâ'il bin ul-Ḥusayn bin Muḥammad bin Aḥmad ul-Ḥusaynī ul-Jurjānī اسمعیل بن الحسین بن محمد بن احمد حسینی الجرجانی.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد المصطفى و آله
الطاهرين جون تقدير ايزد تعالى جنان بود كه جمع كنفندۀ اين كتاب بقدۀ
دعا گوی خداوند خوارزمشاه الاجل العالم العادل المؤيد المنصور ولي النعم
قطب الدين نصرة المسلمين جمال الاسلام قاهر الكفرة و المشركين عماد
الدولة فخر الامة ناج المعاني امير الامرا ارسلان تكين يمين الملوك
و السلاطين ابو الفتح محمد بن يمين الملك معين امير المومنين قصد
خوارزم كرد *

It is remarkable that the opening lines, the name of the author and that of his patron, as given in the present copy, differ more or less from those found in other copies.

We learn from the preface that during the year 504 A.H. = A.D. 1110, 1111, when the author happened to visit K̄hwārazm, he was charmed by the pleasant climate of that country as well as by the noble qualities of its ruler Muḥammad K̄hwārazm Shāh, (who was appointed governor of K̄hwārazm by the Saljūqī Sultān Sanjar in A.H. 491 = A.D. 1098, and ruled there till A.H. 521 = A.D. 1127. The author therefore chose to settle there; and wrote the present work, which he dedicated to his patron, the aforesaid K̄hwārazm Shāh. He further adds that his object was to write a book which should have a world-wide reputation, as well as to remove the want and inconvenience of physicians

and others, which they felt in the absence of a comprehensive medical work.

Yāqūt in his *Mu'jam-ul-Buldān*, vol. ii, p. 55, gives the author's name as Abū Ibrāhīm bin ul-Ḥasan bin Muḥammad ul-Ḥusaynī, and says that he stayed for a long time in Khwārazm and subsequently went to Merv, where he died in A.H. 531 = A.D. 1136, 1137. Ḥāj. Khal, who calls the author Zayn-ud-Dīn Ismā'il bin Ḥusayn ul-Jurjānī, mentions four works by the author; viz. the present work, in twelve volumes; the *Agrād-ut-Tibb* اعراض الطب (see Ind. office Lib. Cat. No. 2286) in two volumes; the *Khafi 'Alā'i* خفی علای (see No. 966 below) in two; and the *Yādgar*, یادگار in one. The same Ḥāj. Khal. gives in one place A.H. 530 = A.D. 1135, 1136, in another A.H. 531 = A.D. 1136, 1137 and in a third, A.H. 535 = A.D. 1140, 1141 as the date of the author's death. Ḥabīb-us-Siyar, vol. ii, juz 4, p. 176 wrongly states that the author flourished in the reign of Tukush, who reigned A.H. 568-596 = A.D. 1173-1200. See Rieu ii, p. 466; W. Pertsch, Berlin Catalogue, p. 574; Éthé, India Office Lib. Catalogue, Nos. 2280-2283; Éthé, Bodl. Lib. Catalogue, Nos. 1576-1578; E. G. Browne, Camb. Catalogue, p. 211. Ḥāj Khal. vol. iii, p. 330, mentions a Turkish translation of the work by Abul Faḍl Muḥammad bin Idris ud-Daftari, who died in A.H. 982 = A.D. 1574.

Contents:—

The entire work is divided into nine *Bakhsh* or *Kitāb*, with numerous subdivisions termed, *Guftār*, *Bāb* and *Faṣl*. The contents of the work in all the copies are almost the same, but the wording of the headings as well as of the body in the present copy differs to some extent from those of other copies. The present copy contains the first five *Kitāb*, as follows:—

I. Definition and utility of medicine; structure of human body

کتاب نخستین اندر شناختن حد طب و منفعت آن و شناختن کوهرتن مردم و چه چیز و چگونگی او و شناختن مادتها و خلطها و مزاجها و احوال عادتها و تشریح (اندامها و یاد کردن قوت اندامها), on fol. 4a., in six *Guftār*. The following colophon at the end of the first *Kitāb* says that its transcription was finished in *Dulqa'd*, A.H. 664:—

در خوب ترین وقتی تمام شد کتاب نخستین از کتابها ذخیره و از پس این کتاب دوم آید آن شاه الله تعالی ... عشر اوسط شهر الله المبارک ذی قعدة حجة اربع و ستین و ستمايه هجرت بر دست ضعيف ترین ۵۵ه
 خلایق محمد بن احمد بن عثمان حدکس سمفاتی (sic) ...

II. Health and diseases of the human body (اندر شناختن) حالهای تن مردم از تندرستی و بیماری و انواع و اعراض و اسباب آن و شناختن نبض و تبصره و شناختن احوال هر چه از تن بیرون آید چون عرق و نفث on fol. 46b, (و بول و غایط و آنچه از جمله شناختن اعراض باشد اندرین کتاب باشد in nine *Guftâr*. The last seven foll. of this *Kitâb*, supplied in a later hand, are written in a curving and hasty hand by ابو محمد ابن احمد ابن محمد ابن ابو محمد ابن احمد ابن القاسم الحوارزمی (الخوارزمی ؟) :—

تمام شد کتاب دوم از فخریه خوارزمشاهی و از پس این کتاب سیم آید انشاء الله تعالی وقع الفراغ من تحریره الرابع و العشرون من رجب المبارک سنه احدى و اربعین و سبعماية على يد العبد الضعیف ... احمد ابن محمد ابن ابو القاسم الحوارزمی (؟)

III. Preservation of health; precautionary measures (اندر نگاه داشتن) تندرستی و تدبیر هوا و مسکن شناختن و احوال غذا و تدبیر طعام و شراب و تدبیر خواب و بیداری و تدبیر حرکتها و سکون و شناختن احوال کسوتها و عطر و اسفروغ و بکار داشتن روغنها و تدبیر قی کردن و داروی مهمل خوردن و تدبیر فصد و حجامت و دیوچه و حقه و شیاف و تدبیر اعراض نفسانی چون شادی و اندوه و ندیشه کارها و غیر آن و تدبیر حالهای که اندر تن مردم پدید آید و پدید آمدن آن نشانهای بیماری بود که خواهد بودن و تدبیر پروردن اطفال و تدبیر پیران و مسافران (جمله اندرین کتاب باشد on fol. 77b, in fourteen *Guftâr*.

IV. Diagnosis of diseases; crisis and prognosis (اندر استخراج مرض) یعنی اندر شناختن هر بیماری که کدام بیماریست و شناختن نضیب و بحران و شناختن (حال بیماران که چگونه خواهد بود و این را طبیبان مقدم المعرفه گویند on fol. 142b, in four *Guftâr*. Dated Rabi' II, A.H. 665.

V. Various kinds of fevers; their symptoms and cure (اندر یاد) (کردن تب و اسباب و انواع آن و احوال علاج آن on fol. 157b, in six *Guftâr*.

No. 963.

fol. 190-403 (213 foll.); lines and size same as above.

The second volume of the *Dakhîrah-i Khwârazm-Shâhi*, or the continuation of the preceding copy, comprising the last four *Kitâb*, as follows:—

VI. Diseases of the human body from the head downwards (اندر علاج بیماریها از فوق سر تا ناخن پای) , on fol. 190^b, in twenty-one *Guftâr*. Dated *Shawwâl*, A.H. 668.

VII. Tumours, ulcers, wounds, etc. and their treatment (اندر علاج آماسها و زبشها و تدبیر شکافتن و داغ کردن و علاج اندامی که تپاد شود و تدبیر (شکستگی و آزدگی) , on fol. 356^b, in seven *Guftâr*. Dated *Dulhijjah*, A.H. 668.

VIII. Necessary precautions against the diseases of the external parts of the body (اندر پاکیزگی و آرایش تن) , on fol. 379^b. Dated *Dulhijjah*, A.H. 668.

IX. Poisons and antidotes (اندر زهرها و بازها (؟ پاد زهرها) , on fol. 388^b, in five *Guftâr*.

After finishing this ninth *Kitâb*, with which the *Dakhîrah* originally concluded, the author wrote a *تتمه* or supplement, dividing it into two parts termed *Guftâr* and *کتاب قرانادین*.

The *Guftâr*, treating of the various medical uses of the different limbs of animals (اندر منافع اعضاء حیوانات) begins on fol. 400^b. It is arranged alphabetically, beginning with *انسان* and ending with *دهد*.

The *قرانادین*, divided into two *Maqâlah*, treating respectively of simple and compound medicaments, is wanting.

Each *Kitâb* is preceded by a full table of its numerous subdivisions. Both the volumes are written by one and the same scribe *محمد بن احمد بن عثمان* in good *Naskh* with the headings in a bold hand.

Besides the last seven foll. of the second *Kitâb*, written by *احمد ابن محمد بن ابوالقاسم*, and dated A.H. 741, several other foll. supplied by the same scribe are found here and there in both volumes. A few foll. at the beginning of the first volume and the last two foll. of the second volume are written in a later hand, and spaces for insertion of the names of diseases are left blank in many places.

No. 964.

fol. 453 ; lines 19 ; Size 11½ × 7 ; 8 × 4½.

The Same.

Another copy of *Dakhîrah-i Khwârazm Shâhî*.

The beginning of this copy, which slightly differs from the preceding, is :—

الحمد لله حمد الشاکرین و الصلوة علی نبی المصطفیٰ و آله لجمعین -
چون از تقدیر ایند چنان بود الخ •

The present copy comprises the first four *Kitāb* as follows.
Kitāb I, on fol. 5^a ; II, on fol. 106^a ; III, on fol. 208^a ; IV, on fol. 409^b.

Spaces intended for minor headings are left blank in several places.

Written in ordinary Nasta'liq within red borders.

Not dated ; apparently 18th century.

No. 965.

fol. 231, lines 15 ; Size 9 × 5½ ; 7 × 4.

A very bad copy of the fourth and fifth *Kitāb* of the *Dakhīrah-i-Khwārazm Shāhi*.

Beginning :—

کتاب الرابع من الذخيرة الخوارزم شاهيه ... اندر تقدم المعرفة و این

کتاب چهار گفتار است •

The fifth Book begins on fol. 77^a.

Written in a careless Indian Ta'liq with the headings in red.
 The MS. is full of clerical mistakes.

Dated A.H. 1244 = A.D. 1866.

The MS. is in a damaged condition.

The seals of Sayyid *Khurshid Nawwāb* and Sayyid *Vilāyat 'Alī-Khān* of Patna are found at the beginning and end of the copy.

No. 966.

fol. 94 ; lines 15 ; Size 9 × 5½ ; 6 × 3.

خفي ثلاثي

KHAFĪ-I-'ALĀ'Ī.

A hand-book of medicine.

Author : *Ismā'il bin Ḥasan Jurjāni* اسمعیل بن حسن جورجانی.

Beginning :—

الحمد لله رب العالمين اما بعد چون خادم دعا گوئی اسمعیل

ابن الحسن الجرجانی از جمع کتاب ذخیره خوارزمشاهی فارغ شد الخ •

The author, who has been already mentioned in connection with his earlier and larger work, the ذخیرة خوارزمشاهی No. 962, tells us in the preface to the present work that after completing the *Dakhīrah*, he was requested by prince *Atsiz*, the son and successor of *Muḥammad Khwārazm Shāh* (A.H. 491-522 = A.D. 1098-1128) to write a compendium of that larger work. Hence the composition. He further adds that as this manual, consisting of two volumes, could be carried in boots, he entitled it *Khafi*, or hidden. The prince for whom the work was written is designated here thus:—

الامير الاجل السيد العادل بهاء الدين عمدة الاسلام علاو الدين و الدوله
ضياء الملة نجم الامة مويد الملك تاج الملوك و السلاطين نظام المعالي
قزيب ارسلان ابو المظفر اتسيز بن خوارزم شاه حسام امير المومنين *

The date of composition assigned to the work in Stewart's Catalogue, p. 106, is A.D. 1113 i.e. A.H. 506-7. The work consists of two parts, treating respectively of theoretical and practical medicine.

Part I is subdivided into two *Maqālah*; viz.

1. Preservation of health, in sixteen *Bāb*, fol. 3^a. 2. Diagnosis of disease, in seven *Bāb*, fol. 3^a.

Part II is subdivided into seven *Maqālah*, viz.

1. Advice to physicians; 2. Treatment of local diseases, in eighteen *Bāb*; 3. Fever, Measles, and Smallpox; 4. Tumours, sores and wounds; 5. Fractures, bruises, and dislocations; 6. Treatment of the hair and of skin diseases; 7. Antidotes; fol. 44^a.

A copy of the work is noticed in Rieu ii, p. 475.

Written in fair Nasta'liq within gold and coloured borders, with an illuminated head-piece and double-page 'Unwān at the beginning, by order of Rājah Ajit Singh Bahādur.

Dated Jumādā I, A.H. 1196.

No. 967.

fol. 129; lines 7; size $6\frac{1}{2} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

قانونچه

QĀNŪNCHAH.

An anonymous medical tract treating of the substantial elements of health; i.e. the constituent parts of the body and the organs; temperaments and faculties; various conditions and accidents of the body, and their symptoms; preservation of health; treatment of diseases; diet; etc., etc.

The work seems to be a Persian translation of Maḥmūd ibn Muḥammad ul-Jaḡmīnī's (d. A.H. 745 = A.D. 1344) *Al-Qanūnjah*, a compendium of Avicenna's (b. A.H. 370 = A.D. 980 and d. A.H. 428 = A.D. 1037) famous medical encyclopædia, *القانون* (Canon); see Arab. Cat., vol. iv. p. 73.

Lithographed in Lahore, A.H. 1312. An English translation, Calcutta 1782.

Neither the author's name, nor the title of the work appears in the text, but in the colophon the work is called *قانونچه*.

The work, divided into ten *Maqālah*, begins at once with the first *Maqālah* thus:—

این رساله مرتب گشت بر ده مقاله - مقاله اولی در امور طبیعی -

باید دانست که طبیعت چیست الخ

Maqālah II. fol. 15.^a در تشریح

Maqālah III. fol. 27.^a در احوال بدن انسان و اسباب و علامات وی
که دلالت میکند بر چگونگی بدن

Maqālah IV. fol. 44.^b در نبض و نفسه

Maqālah V. fol. 62.^a در تدبیر تندرستان

Maqālah VI. fol. 79.^a در بیماریهای سر

Maqālah VII. fol. 92.^b در بیان امراض که از سیننه تا پائین ناف پیدا
میشود

Maqālah VIII. fol. 105.^a در بقیه امراض اعضا

Maqālah IX. fol. 111.^b در بیماریهای ظاهر بدن

Maqālah X. fol. 121.^b در قوی اطعمه و اشبهه

Written in ordinary Ta'liq.

Dated 24 Sha'bân; the year is illegible. Apparently 19th century.
The scribe: سيد محمد امين الدين says that he wrote the copy at
the request of his teacher Ḥakim Muḥammad Ismâ'il.

No. 968.

fol. 277; lines 21; size $9\frac{1}{2} \times 6$; $5 \times 2\frac{1}{2}$.

اختيارات بديعی

IKHTIYÂRÂT-I BADÎ'Î.

A work on materia medica.

Author: 'Alî bin ul-Ḥusayn ul-Ansâri, better known as Ḥâjî
Zayn-ul-'Attâr العطار المشهور بعاجي زين العطار.

Beginning:—

امداد حمد بی عد و اعداد سپاس مبدعی را که آثار ابداع او بر هر
درقی از اوزاق و شجری از اشجار سمت وضوح یافته النخ

The author, who was born in A.H. 730 = A.D. 1330, and died, A.H.
806 = A.D. 1403, was the son of Jamâl-ud-Dîn Ḥusayn, a renowned
physician of Isfahân. Besides the present work he wrote other medical
treatises, viz. رساله در صفت مردان و زنان and تحفة الملوك - مفتاح الخزانين.

He completed the present work in A.H. 770 = A.D. 1368.

The work is divided into two *Maqâlah*.

Maqâlah I treats of the simple drugs, in alphabetical order,
fol. 3.^b

Maqâlah II on compound medicaments, in sixteen chapters,
fol. 251.^b

A very old copy of the work, dated A.H. 805, is noticed in Ethé,
India Office Lib. Catalogue, No. 2289. See also Rieu ii, p. 469; E. G.
Browne, Camb. Catalogue, p. 212; Ethé, Bodl. Lib. Catalogue, Nos.
1581-1584; Hâj. Khal. vol. i, p. 197.

Lithographed, Cawnpore, 1879.

Written in minute Nasta'liq within gold and coloured borders,
with an illuminated head-piece at the beginning of each *Maqâlah*.

The original folios are placed in new margins. The colophon is
dated 24 Ramaḍân, A.H. 996.

Scribe: برهان.

The seals of the kings of Oude, Sulaymân Jâh, Amjad 'Alî and
Wâjîd 'Alî, are found at the beginning and end of the copy.

No. 969.

fol. 461; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Hâjī Zayn-ul-'Attâr's Ikhtiyârât-i Badî'i, beginning as above.

Maqâlah I, fol. 4.^b The names of the drugs, with their correct reading, are written in a bold hand on the margins throughout.

Maqâlah II, fol. 385.^b

Written in ordinary Nasta'liq within gold and coloured borders with an illuminated head-piece at the beginning of each *Maqâlah*.

A seal of Munshî Muḥammad Şafdar 'Alî Khân, dated A.H. 1277, is found on the title-page.

Not dated; apparently early 19th century.

No. 970.

fol. 130; lines 28; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

کفایۃ مجاہدیه

KIFÂYÂH-I MUJÂHIDÎYAH.

A work on medical science.

Author: Manşûr bin Muḥammad bin Aḥmad bin Yûsuf bin Ilyâs منصور بن محمد بن احمد بن يوسف بن الیاس.

Beginning:—

شکرو سپاس مر خالقى را که در خلقت انسان دقائق حکمت او

بى پایان است الخ •

According to Rieu, p. 470; Ethé, Bodl. Lib. Catalogue, No. 587; Ethé, India office Lib. Catalogue, No. 2297, the work was dedicated to Sulṭân Zayn-ul-'Âbidin of Kashmîr (A.H. 826-877 = A.D. 1423-1472), and not to 'Alâ-ud-Din Muḥammad Khiljî, as wrongly asserted by the authors of the Leyden Catalogue, vol. iii, p. 276. In the present MS. the name of the person to whom the work is dedicated is omitted. The author also wrote a medical treatise on the anatomy of the human body, entitled تشریح منصورى (lithographed at Delhi, A.H. 1264, Lahore, 1889, and 1895). The present work, also

called كفاية منصورى (as in the colophon of this copy), is divided into two *Fann*. The first, subdivided into two *Qism*, treats of theoretical and practical medicine, and the second, consisting of two *Maqâlah*, deals with simple and compound medicaments. Cf. *Âsaf. Lib. vol. i, p. 966*.

For further particulars of the work and the author see the Catalogues referred to above. The work has been lithographed, under the title كفاية منصورى, Lucknow, 1869 and 1873; and with a Hindûstânî translation and commentary by Ġulâm Ġilânî bin Muḥammad Ibrâhim, in Amritsar, 1911.

Written in minute *Nim-shikast*. The colophon, dated Şafar, A.H. 1209, says that the MS. was copied from a copy belonging to Ḥakîm Muḥammad Fârûq.

Scribe : حميد الدين حسيني.

No. 971.

fol. 627; lines 20; size 11 × 6½; 7 × 5½.

خلامة التجارب

KHULÂŞAT-UT-TAJÂRIB.

A work on practical medicine, containing prescriptions for the treatment of the diseases of the various parts of the human body from the head downwards.

Author: Amîr Bahâ-ud-Daulah ibn Amîr Sirâj-ud-Dîn Shâh Qâsim Muḥammad ul-Ḥusaynî un-Nûr Bakhsî amîr behâ الدوله ابن امير سراج الدين شاه قاسم ابن امير شمس الدين محمد الحسيني النوري بخشي

Beginning:—

حمد بلا احصي حكيمي را كه بكمال حكمت و وفور عفايت و قدرت

ماهيت اشرف انساني را از خزانه جود خلعت وجود پوشانيد الخ *

In the colophon the author is designated thus : امير بهاء الدوله ابن امير الكبير امير سراج العلة و الدين شاه قاسم ابن ... امير شمس العلة ... و الدين محمد الحسيني النوري بخشي.

We learn from the short preface that the author wrote this work in Turusht, one of the dependencies of Ray, in A.H. 907 = A.D. 1501, 1502, and divided it into the following twenty eight *Bâb* ... تاليف ابن رساله ... در اول سنه سبع و تسعمائة در مسكن طرشت من قراء راز اتفاق افتاد

Contents :—

- I. fol. 2^a. باب اول در بیان آنچه دانستن آن موقوف علیه حفظ صحت
و مزاج است بر وجه کلی *
- II. fol. باب دوم در بیان حفظ الصحة که اعظم مقاصد طبیعی است
- III. fol. 53^b. باب سوم در بیان تدبیر اطفال و بیوان و ناقهان و مرتضیان
بغضب و امراض مغرطه نفسانی و آبهای بد
و هواهای مضر و استفرغات *
- IV. fol. 110^b. باب چهارم در بیان تدابیر آنچه بترتیب بدن متعلق است
- V. fol. 126^b. باب پنجم در بیان اقسام امراض
- VI. fol. 149^a. باب ششم در بیان حمیات و اسباب و علامات و معالجات آنها
- VII. fol. 199^a. باب هفتم در بیان حصبه و جدری
- VIII. fol. 257^b. باب هشتم در احوال دماغ و بیان آن
- IX. fol. 304^b. باب نهم در بیان احوال چشم
- X. fol. 327^b. باب دهم در بیان احوال گوش
- XI. fol. 336^a. باب یازدهم در بیان احوال بینی
- XII. fol. 345^b. باب دوازدهم در بیان احوال دهان
- XIII. fol. 355^b. باب سیزدهم در بیان احوال حلق
- XIV. fol. 382^a. باب چهاردهم در بیان احوال دل
- XV. fol. 389^a. باب پانزدهم در بیان احوال مری و معده و ثرب و صفاق
- XVI. fol. 416^a. باب شانزدهم در بیان بعضی امراض که اکثر اطباء این معالک
تخصیص آنها بعضی معین مناسب ندانسته اند
و بمناسبت بعضی امراض، ذکر آن کرده اند *
- XVII. fol. 422^b. باب هفدهم در بیان احوال جگر و مراره
- XVIII. fol. 447^a. باب هجدهم در بیان احوال سپرز
- XIX. fol. 452^a. باب نوزدهم در بیان احوال روده
- XX. fol. 484^a. باب بیستم در بیان امراض مقعد
- XXI. fol. 492^b. باب بیست و یکم در بیان احوال گرده
- XXII. fol. 501^a. باب بیست و دوم در بیان احوال مثانه
- XXIII. fol. 515^b. باب بیست و سوم در بیان احوال آلات تناسل
- XXIV. fol. 529^b. باب بیست و چهارم در بیان احوال آلات توالد و پستان
- XXV. fol. 553^b. باب بیست و پنجم در بیان امراض پشت و مفاصل و پایها
- XXVI. fol. 563^a. باب بیست و ششم در بیان سموم و ادویه زیانکار و حیوانات
ذات سم کزنده و تریاقات مطلقا *

- XXVII. fol. 603^b. باب بیست و هفتم در بیان بعضی از تراکب که عمده اند
در معالجات *
- XXVIII. fol. 621^b. باب بیست و هشتم در بیان بعضی الفاظ غریبه که متعارف
اطبا است *

A portion of the work containing the last twenty *Bāb* is noticed in Ethé, India Office Lib. Catalogue, No. 2955. Comp. Hāj. K̄hal. vol. III, p. 164. In the lithographed edition, Lucknow, A.H. 1282, the work is wrongly ascribed on the title-page to Ḥakim Muḥammad 'Alī K̄hān, who died in A.H. 1162 = A.D. 1748, i.e., two hundred and fifty years after the composition of the work.

The colophon says that this copy was transcribed from a MS. which was copied from the author's autograph copy.

Written in a clear Naskh within coloured borders, with an illuminated head-piece and a double-page 'Unwān.

Dated A.H. 1070.

Scribe: شرف الدین علی الحسینی الزاهدی الکبیری.

The seals of Nawwāb Sayyid Vilāyat 'Alī K̄hān and Sayyid K̄hūrshīd Nawwāb of Patna are found at the beginning and end of the copy.

No. 972.

fol. 315; lines 24; Size 10×7 ; $6\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the *Khulāṣat-ut-Tajārib*, beginning as above.

The colophon, dated 11 Muḥarram, A.H. 1022, says that this MS., was copied from a copy transcribed from a copy transcribed from the author's copy.

Written in small Nasta'liq with occasional emendations in the margins.

Scribe: ابن حیدر قلی.

No. 973.

fol. 327; lines 21; size $10 \times 5\frac{1}{2}$; 8×4 .

The Same.

A large part of the same *Khulâṣat ut-Tajârib*. The first eight *Bâb* and part of the ninth are missing. The copy opens abruptly in the ninth *Bâb* with the following words:—

.....مایدن نافع بود والله اعلم برده رطوبتی بود که در درون پلک
جمع آید الخ *

The tenth *Bâb* begins thus on fol. 12a. باب دهم در بیان احوال گوش

ز ترکیب و وضع و قوت سامعه الخ *

Written in fair Indian Ta'liq.

Not dated; 19th century.

No. 974.

fol. 235; lines 29; size $14 \times 8\frac{1}{2}$; $11\frac{3}{4} \times 6\frac{1}{2}$.

The Same.

Another copy of Bahâ-ud-Daulah's *Khulâṣat-ut-Tajârib*, beginning as usual.

The preface is preceded by an enumeration of the chapters.

Written in ordinary Nasta'liq.

Dated Rajab, A.H. 1085.

Scribe: میر مقیم الحسینی.

No. 975.

fol. 343; lines 25; size 12×8 ; $9 \times 5\frac{1}{2}$.

معدن الشفاء سکندر شاهى

MA'DAN-USH-SHIFÂ-I SIKANDAR
SHÂHÎ.

A work on medicine.

Author: Bhûwah bin Khawâṣ Khân بن خواص خان بهووہ.

Beginning:—

مزاج امتزاج غذاء اربعه و باغذيه خواص اشياء حواس خمس قالب
ضعيف و جسمان ضعيف الخ •

The beginning of this copy is quite different from that of the copies noticed in Rieu ii, p. 471; Ethé, Bodl. Lib. Catalogue, No. 1592, and Ethé, India office Library Catalogue, No. 2305, although the substance of the preface, as given in Rieu, is the same as here.

Firishtah, vol. i, pp. 330, 345 and 350, and the author of the *Tabaqât-i Akbar Shâhi* mention that Bhûwah, son of *Khawâs Khân*, was a great noble of Sikandar *Shâh* Lodi's time (A.H. 894–923 = A.D. 1489–1517). He was put to death by Sultân *Ibrâhîm Shâh*, (the successor of Sikandar *Shâh*) in A.H. 925 = A.D. 1519.

The composition of the work, which the author compiled and translated from Sanskrit works enumerated in the preface, was completed in A.H. 918 = A.D. 1512, 1513. The work, also known as *غب سکندری*, is divided into a *Muqaddimah* and three *Bâb*, described in the Catalogues mentioned above.

Lithographed, Lucknow, 1877 and 1889.

A full Table of Contents, occupying eight pages, is given at the beginning of the copy.

Written in ordinary Nasta'liq, with an illuminated head-piece.

Dated 18 Ramadân, A.H. 1082.

No. 976.

fol. 76; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

رياض الادويه

RIYÂD-UL ADWIYAH.

A treatise on simple and compound medicaments.

Author: Yûsuf bin Muḥammad, with the *takhalluṣ* Yûsufيوسف

بن محمد المتخلص به يوسفی •

Beginning:—

الحمد لله الذى خلق لكل داء دواء وجعل حبيبه لعل القلوب شفاء
الخ •

The author, who flourished under Bâbur and Humâyûn, was a native of Harât, and compiled a work on the epistolary art called *بدائع الانشا* in A.H. 940 = A.D. 1533. His other medical works are *قصده فى حفظ الصحة*, written in A.H. 913 = A.D. , dedicated to Bâbur, A.H. 937 = A.D. 1530; *علاج الامراض*, a versified treatise of therapeutics; see Rieu ii, p. 475; *Ethe India Office Lib. Catalogue*, No. 2304; *Ethé, Bodl. Lib. Catalogue*, No. 1591; *Hâj. Khal. ii*, p. 564.

The *Riyâd-ul Adwiyah* is noticed in Rieu ii, p. 840. It is divided into two *Bâb* devoted to simple and compound medicaments, in alphabetical order.

Written in hasty Nasta'liq.

Dated A.H. 1193.

Scribe : *عَلَامِ عَلِي*.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwûrshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 977.

fol. 105; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Yûsufi's *Riyâd-ul Adwiyah*, beginning as usual. This copy, written in different hands, is dated 1191 Faşli.

The original tract is followed by a collection of prescriptions, written in the same hand as the latter portion of the copy.

No. 978.

fol. 254; lines 13-17; size $10 \times 5\frac{1}{2}$; 7×4 .

بحر الجواهر

BAHR-UL JAWAHIR.

A dictionary of technical terms relating to medical science.

Author: Muḥammad bin Yûsuf-ut-Ṭabib ul-Harawî بن محمد يوسف الطيب الهروى *

Beginning:—

حمد العلم احدى ذرى الانعام تحقيق النخ *

The work begins with an Arabic preface in which the author dedicates the work to Zahir-ud-Din Muhammad, better known as Amir Beg, whose name is introduced thus:—

• ظهير الدولة و السعادة و الدنيا و الدين محمد المشتهر بامير بيگ

It is doubtful whether the present author is the son of the well-known physician Yûsuf bin Muhammad who flourished under Bâbur and Humâyun and wrote several medical works (see No. 976).

The work is arranged in alphabetical order and comprises the names of drugs with their uses, botanical and anatomical terms, the various diseases, etc., etc.

Edited by Hukeem Abdool Mujeed, Calcutta, 1830.

A very incorrect copy, written in bad Ta'liq, with marginal notes.

Not dated; 19th century.

No. 979.

fol. 258; lines 21; size $9 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of Muhammad bin Yûsuf's Bahr-ul Jawâhir, beginning as above.

The names of drugs, arranged in alphabetical order, are written in red.

Written in fair Naskh.

Not dated; 19th century.

No. 980.

fol. 66; lines 15; size $8\frac{1}{2} \times 5$; $5 \times 2\frac{1}{2}$.

مطلب المباشرين

MATLAB-UL MUBASHIRÎN.

A treatise on sexual intercourse and treatment for increasing or restoring virile power.

Author: Muhammad Hakim Gilâni گیلانی محمد حکیم

Beginning:—

حمد و سپاس و ثنای بی قیاس صانع حکیمی را که بید قدرت و بقلم

• ارادت النخ

The royal personage to whom the work is dedicated is Mirân Muḥammad Shâh, whose name is introduced after a series of honorific titles. He is probably identical with Mirân Muḥammad Shâh Fârûqi of Gujarât, who reigned from A.H. 943-944 = A.D. 1536-1537.

The work is divided into four *Fann* and a *Khâtimah*, each *Fann* consisting of several *Faṣl*.

Written in fair Nasta'liq.

Not dated; 18th century.

No. 981.

fol. 121; lines 19; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

قرا بادين شفائي

QARÂBÂDÎN-I SHIFÂ'Î.

A pharmacopœia or description of medical drugs, arranged in alphabetical order according to the first letter.

Author: Muẓaffar bin Muḥammad ul-Husayni ush Shifâ'î مظفر بن محمد الحسينى الشفائي

Beginning:—

الحمد لله الحكيم العليم والصلوة على.....و بعد پوشيده نماذ

• كه فقير حقير مظفر بن محمد بن الحسينى الشفائي الخ

The author was a native of Kâshân, and died in A.H. 963 = A.D. 1556. See Rieu ii, p. 474; Ethé, Bodl. Lib. Catalogue, No. 1594; Ethé, India Office Lib. Catalogue, Nos. 2310-2312; Āṣaf Lib. vol. i, p. 964. Lithographed (on margin of Dakâ Ullah Khân's قرا بادين ذكائى on the same subject), Dihli, 1865.

The first drug described is انوش دارو.

Written in a learned Ta'liq, with marginal notes and emendations.

Not dated; 18th century.

A note on the fly-leaf at the beginning says that this MS. belonged to the donor's brother Muḥammad Ismâ'il bin Maulavî Shaykh Muḥammad Baksh Khân Şiddiqî.

Another note on the same page is dated 15 Shawwâl, A.H. 1186.

No. 982.

fol. 96; lines 19; size $10\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

The Same.

Another copy of *Shifâ'i's* *Qarâbâdin*, beginning as above.
Spaces for headings are left blank in the latter half of the copy.

Written in ordinary *Nasta'liq*.

Dated 9 *Ramaḍân*, year not given, apparently 19th century.

Scribe: *کرم الدین ولد شیخ صبیح الدین بن شیخ بدرالدین*.

No. 983.

fol. 170; lines 11; size $8\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$.

The Same.

Another copy of *Shifâ'i's* *Qarâbâdin*, beginning as usual.

Written in fair *Ta'liq*.

Not dated; 19th century.

No. 984.

fol. 135; lines 25; size $9\frac{1}{4} \times 7$; $7 \times 4\frac{1}{2}$.

انیس الالطب

ANÎS-UL-AṬIBBĀ.

A fragment of a manual of medicine.

Author: *Abul Khayr Muḥammad bin Muḥammad ul-Fârisî*
ابو الخیر محمد بن محمد الفارسی.

Beginning:—

حمد نا محدود قادری حکیم را سزاوار است کہ مصور صنعتش از

ترکیب اجسام متخالفه الع

The work is divided into two *Ṣaḥîfah*, each consisting of numerous subdivisions:

Ṣaḥîfah I on theoretical medicine, در طب نظری fol. 2^a.

Ṣaḥîfah II on practical medicine, در طب عملی fol. 72^b.

The general arrangement is that diagnosis of diseases is given first; after which follows the 'symptoms' and then 'treatment.'

The MS. is defective towards the end, nearly one-fourth of the second *Ṣahīfah* being missing. There are several *lacunae* in the copy, and the folios are misplaced in several places.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 16th century.

No. 985.

fol. 24; lines 18-23; size $8\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

مفردات

MUFRIDĀT.

A medical tract treating for the most part of simple medicaments, but also of some compound medicaments for various diseases of the human body from the head downwards.

Author: Muḥammad Ma'ṣūm bin Sayyid Ṣafā'i ul-Ḥusayni ut-Turmuḍi ul-Bhakari with the poetical *nom de plume* Nāmi: محمد معصوم بن سيد صفای الحسينی الترمذی املاً و البکری مسکناً و النامی تخلصاً.

Beginning:—

حمد خداوند گو کش بدر کبریا هست برابر بهم حشمت شاه و گدا

The author, already mentioned in connection with his more popular work *Tāriḫ-i Sind* (see No. 599), says in the preface to the present work that he compiled it from the *Ikhtiyārat-i Bad'i* and some other medical works for the convenience of medical students. At the end the work is called *طب نامی*, which, however, seems to be another work of the author.

It is divided into twenty-six *Bāb*, each consisting of several *Faṣl*. Each *Faṣl* is devoted to a particular disease, under which its remedies are given.

Written in ordinary Ta'liq.

Dated *Shawwāl*, A.H. 1110, the 23rd regnal year of 'Ālamgir.

The MS. is in a damaged condition, the folios having separated from the binding.

No. 986.

fol. 158; lines 9; size $9 \times 6\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

A treatise on sexual science, with medical advice.

Author: Tâhir علمر.

Beginning:—

خدای که دیده نمی شود و صورت و شکل ندارد •

In the beginning the author speaks of the Emperor Jahângir in the present tense, and to him he, most probably, dedicated the work:

نور الدین محمد جهانگیر بادشاه زهی پیدایش و زندگانی ثمره
بخش.....چهار بید که عبارت از کتاب هندی آسمانی است بدل
میدارند و شب و روز در آرام و فراغت میگذرانند و آثار غم و الم در خواب
هم نمی بینند •

Later on the author says that he composed the work in 1678 Hindi year; (i.e., the Bikramâjit Sanbat) = A.D. 1622. He divided it into nine *Faṣl*.

The style is bad and confusing.

Written in fair Ta'liq.

Dated 21 Jumâdâ I, A.H. 1238.

No. 987.

fol. 75; lines 17; size 8×5 ; $6 \times 3\frac{1}{2}$.

دستور الاطبا

DASTÛR-UL-AṬIBBÂ.

A treatise on medicine according to the Indian system.

Author: Muḥammad Qâsim Hindû Shâh Astarâbâdi, better known as Firishtah معروف به فرشته استرابادی.

The MS. is defective towards the beginning, and opens abruptly with the following words:—

.....و از خود بر صفحه روزگار یادگاری گذارم •

The author, well known for his popular general history of India تاریخ فرشته, has already been noticed in this Catalogue, No. 538.

The work also styled *اختيارات قاسمی*, consists of a *Muqaddimah*, three *Maqālah* and a *Khātimah*, described in Rieu, Supplt. p. 113; Ethé, India Office Lib. Catalogue, Nos. 2318-2324; W. Pertsch, Berlin Catalogue, p. 580; Ethé, Bodl. Lib. Catalogue, No. 1601. Comp. also Hāj. K̄hal. iii, p. 225.

The present MS. comprises only the first *Maqālah* on simple drugs and ailments, arranged in alphabetical order.

The MS. is in a damaged condition, and there are *lacunae* in several places.

Written in ordinary Nasta'liq.

Not dated; 17th century.

No. 988.

fol. 110; lines 19; size $9\frac{3}{4} \times 6$; $8\frac{1}{4} \times 4\frac{1}{4}$.

الفاظ ادويه

ALFĀZ-I ADWIYAH.

A description of drugs.

Author: Nūr-ud-Din Muḥammad 'Abd Ullah bin Ḥakim 'Ayn-ul-Mulk Shīrāzī نور الدين محمد عبد الله بن حكيم عين الملك شيرازى.

Beginning:—

هو الله احد الله الصمد كه پايه حقيقت بيچونيش از دايره
ديافت و احاطه شناخت بتر است الخ *

Muḥammad 'Abd Ullah, who edited the private letters of his uncles Abul Faḍl and Fayḍi (see Ethé, Ind. Office Lib. Catalogue, Nos. 287 and 1479) and is himself the author of several *Inshās* (see Ethé, India Office Lib. Catalogue No. 2066) as well as of the Sufic work *مراتب الوجود*, noticed in the aforesaid Catalogue No. 1925, 15, says in the preface to the present work that he wrote it at the time of the accession of Shāh Jahān, A.H. 1038 = A.D. 1628, for which year the title of the work forms a chronogram. The author further adds that he has taken the medical terms from the Greek, Arabic, Latin, Spanish, Hebrew, Syriac, Berber, Turkish, Persian and Hindi languages.

The work is divided into a *Muqaddimah*, a *Natijah* and a *Khātimah*, as follows:—

Muqaddimah in four *Fā'idah*, fol. 4^b.

Natijah: Dictionary of drugs, arranged in alphabetical order, according to the first and second letters of each word, fol. 10^a.

Khâtimah, on six useful medicaments not found in ancient works, fol. 99^b.

The author uses the following abbreviations in the work:—

یدوست = می ; رطوبت = ر ; برودت = ب ; حرارت = ح ; طبع = ط
بدل = ل ؛ مصلح = ص ؛ شربت = ش ؛ قوت = ق ؛ معادل = مع

For other copies see Ethé, Bodl. Lib. Catalogue Nos. 1603 and 1604 ; Ethé, Ind. Office Lib. Cat. Nos. 2325-2327. Another medical work by this author, entitled *تسطاس الاطبا*, composed, A.H. 1050 = A.D. 1640, is noticed in W. Pertsch, Berlin Catalogue, p. 587.

The *Alfâz-i Adwiyah* has been lithographed in Delhi and Madras, A.H. 1265 ; with an English translation by F. Gladwin, Calcutta, 1793. For other editions see Catalogue of Printed Books in the Brit. Mus. by Edwards, p. 442.

Written in ordinary Nasta'liq.

Dated Şafar, the fifth regnal year of 'Ālamgir II.

Scribe : کریم الدین ولد شیخ صبیح الدین بن شیخ بدر الدین باشندہ قصبہ منیر.

No. 989.

fol. 358 ; lines 15 ; size 4½ × 5 ; 6 × 3.

قرابادین معصومی

QARĀBĀDĪN-I MA'ŞŪMĪ.

A treatise on compound medicaments.

Author : Ma'şūm ibn Karīm-ud-Dīn ush-Shūstari ush-Shīrāzi
معصوم ابن کریم الدین الشوستری الشیرازی

Beginning :—

تعمیدی کہ لسان اعتدال تذکار مسبحان صوامع افلاک در اظهار و
تکرار آن بعجز قایل و معترفست الخ *

The author tells us in the preface that he compiled this work from several old and modern works, with some useful additions of his own, in A.H. 1059 = A.D. 1649, and divided it into a *Muqaddimah*, seven *Maqālah* and a *Khâtimah*, fully enumerated at the beginning.

A copy of the work is mentioned in Āşaf Lib. vol. i, p. 966.

Written in ordinary Nasta'liq with an illuminated head-piece.
Dated A.H. 1114.

No. 990.

fol. 399; lines 15; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Ma'sûm's Qarâbâdîn, beginning as above.

This copy is slightly defective towards the end.

Written in ordinary Ta'liq.

Not dated; 19th century.

The MS. is wormed.

A seal of شاه واجد حسین شطاری, dated A.H. 1258, is found at the beginning of the copy.

No. 991.

fol. 177; lines 17; size $7\frac{1}{4} \times 4\frac{3}{4}$; 6×4 .

The Same.

Another copy of Ma'sûm bin Karîm-ud-Dîn's Qarâbâdîn.

The present copy lacks a few lines at the beginning, and opens thus:—

• اما بعد بر برای صواب نمایی خردمندان خورده بین

Corresponding to line 4, fol. 2^b of the preceding copy.

Written in a careless Ta'liq.

Not dated; 19th century.

The MS. is in a damaged condition.

No. 992.

fol. 284; lines 25; size $13\frac{1}{2} \times 8$; $10\frac{1}{2} \times 5$.

علاجات دارا شکوهی

'ILÂJÂT-I DÂRÂ SHIKÛHÎ.

An encyclopædic work on medicine, in two separate volumes.

The volumes form only a portion of the entire work. The first volume has two endorsements, viz. دارا شکوهی and نسخه دارا شکوهی. On

the title-page of the second volume the work is called ذخیره دارا شکوهی, but in the opening line of the same volume the title given to the work is *علاجات دارا شکوهی*. A medical work, called *علاجات دارا شکوهی*, containing similar matters and with the same arrangement, is noticed in Blochet, vol. ii, pp. 103-104, and it seems evident that the two are identical.

According to Blochet the 'Ilājāt-i Dārā Shikūhī was composed by Nūr-ud-Dīn Muḥammad 'Abd Ullah Ḥakīm Shīrāzī نور الدین محمد شیرازی, and dedicated to Prince Dārā Shikūh. Blochet's copy, extant in three volumes, lacking one or two pages at the beginning, comprises a prolegomena and ten *Guftār*, subdivided into several *Asrār*.

Vol. I.

This volume opens abruptly with a section dealing with advice, instructions and precautionary measures for travellers:—

سخن سیوم در تدبیر مسافران و اصحاب عساکر مشتمل بر پنج حرف -
اگر نیت سفر دراز دارد اول فصد کند پس مسهل خورد انج *

Then follows the third *Asrār*, in two *Tadbīr*, as follows:—

Tadbīr I, fol. 3^a, on edibles ماکول, such as grains, meat, fish, fruits, herbs, boiled and cooked things, and on kitchen recipes, simple substances and drugs of any kind, etc., etc.

Tadbīr II, fol. 80^b, on potables مشروب, such as beverages, agreeable drinks, etc., etc. It ends with some prescriptions and remedies for particular diseases.

Written in ordinary Ta'liq.

Not dated; apparently 19th century.

No. 993.

fol. 553; lines 12-17; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

علاجات دارا شکوهی

'ILĀJĀT-I DĀRĀ SHIKŪHĪ.

Vol. II.

This MS., which is endorsed on the title-page 'the second volume of the ذخیره دارا شکوهی, contains only a portion of it and begins at once with the eighth *Guftār* thus:

گفتار هشتم علاجات دارا شکوهی در استعمال و فصد و حجامت *

The earlier part of this volume treats of the anatomy of the human body, containing descriptions of the various nerves, veins, muscles, etc., venesection and phlebotomy. It ends with the thirty-fourth *Asrâr*. The latter portion contains for the most part prescriptions, arranged under the various diseases for which they are intended.

Full-sized anatomical illustrations are given on foll. 20^b, 27^b, and 36^b.

Written in ordinary Ta'liq.

Dated 19 Jumâdâ II; year illegible. Apparently 18th century.

No. 994.

foll. 357; lines 24; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

تعفة المومنين

TUHFAT-UL-MU'MINÎN.

The well-known work on materia medica.

Author: Muḥammad Mu'min Ḥusaynî Tanakâbunî محمد مومنين حسانى تكانبى *

Beginning:—

سبحانك اللهم يا قدوس و يا طيب النفوس *

The author's father (Mir Muḥammad Zamân Tanakâbunî) and grandfather were the court physicians of the Ṣafawî kings. The work is dedicated to Shâh Sulaymân (A.H. 1077-1105 = A.D. 1666-1694), to whose court the author was attached. We learn from the preface that the author's main object in writing the present work was to correct the errors and the inaccuracies which he noticed in the *Ikhti-yârât-i Badî'i* (see No. 968 in this Catalogue). He based it on the Arabic medical work entitled *معالم يسع الطبيب جهله*, also styled *جامع بغدادى*, and several other Arabic and Indian medical treatises.

For full particulars see Rieu ii, p. 476; Ethé, Bodl. Lib. Catalogue, Nos. 1605-1608; Ethé, India Office Lib. Catalogue, 2328-2335; W. Pertsch, Berlin Catalogue, pp. 584-587. See also *Kashf-ul-Hujub*, fol. 31^a. Lithographed in Delhi, A.H. 1266; Iṣfahân, A.H. 1274, and (Persia), A.H. 1284.

The work is divided into two parts. The first, containing five chapters, is called *Tashkhiṣ* and the second, called *Dasturât*, consists of three *Qism* of which the third is wanting in the present and all copies extant.

At the end is found a section called دستور العمل on the different kinds of fever, consisting of a *Muqaddimah*, five *Fasl*, and a *Khâ-timah*, beginning:—

وهو يشفى بلطفه الكريم الخ *

Written in small Nasta'liq with an illuminated head-piece.

The colophon on fol. 349^b is dated 6 *Dulqa'd*. The year is not given, apparently 18th century.

Explanatory marginal notes, written in the same hand as the text, are found throughout.

The seals of Sayyid *Khwurshid Nawwâb* and Sayyid *Vilâyat 'Ali Khân* of Patna are affixed at the beginning and end of the copy.

No. 995.

fol. 298; lines 24; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9 \times 5\frac{1}{4}$.

The Same.

Another copy of *Mu'min Husayni's Tuḥfat-ul Mu'minin*, beginning as above.

The *Dastûr-ul 'Amal* is wanting in this copy.

Written in fair *Naskh*.

Dated 4 *Shawwâl*, A.H. 1130.

Scribe: ابن ملا برزو رستم.

The seals of Sayyid *Khwurshid Nawwâb* and of Sayyid *Vilâyat 'Ali Khân* of Patna are found at the beginning and end of the copy.

No. 996.

fol. 459; lines 19; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

Another copy of the same *Tuḥfat-ul Mu'minin*, without the *Dastûr-ul 'Amal*.

Written in ordinary *Ta'liq* within coloured borders with an illuminated head-piece.

Dated 24 *Muharram*, A.H. 1240.

Scribe: نوازش حسين انصاري.

No. 997.

fol. 428; lines 19; size $9\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

A defective copy of the same *Tuḥfat-ul Mu'minin*, beginning as usual.

It breaks off with the third *Tashkhiṣ* on the nature and properties of simple drugs and ailments, arranged in alphabetical order. The last two *Tashkhiṣ* of the first part and the entire second part are wanting.

Written in ordinary *Ta'liq*.

Not dated; early 19th century.

No. 998.

fol. 173; lines 17; size $9\frac{1}{4} \times 6$; $7 \times 4\frac{1}{4}$.

The second *Qism* of the *Dastūrāt* of the *Tuḥfat-ul Mu'minin* on compound medicaments.

Beginning:—

قسم ثانی از دستورات جامع موسوم بتحصیفة المومنین که آن
مشمول است بر تشخیصات و دستورات در بیان اعمالی که متعلق است
بادرید مرکبه *

Written in ordinary *Ta'liq*.

Dated Monday 3 *Sha'bān*, the forty-fifth year of *Shāh 'Ālam's* reign.

No. 999.

fol. 404; lines 15; size $9\frac{1}{4} \times 6$; $7 \times 3\frac{1}{4}$.

قرابادین جلالی

QARĀBĀDĪN-I JALĀLĪ.

A work on compound medicaments.

The name of the author is partly wormed. The portion extant is *Haji Jalāl bin Amin-ut Ṭabīb ul-Murshidī ul-Kāzarunī* حاجی جلال بن امین الطیب المرشدی الكازرونی.

Beginning:—

الحمد لله رب العالمين اما بعد بدانکه این مقالات

دوم از کتاب احتیارات بدیعی که ذکر کرده در مرکبات النخ *

The author tells us in the preface that the author of the *Ikhtiyārāt-i Badī'i*, d. A.H. 806 = A.D. 1403, (see No. 968) had omitted a good deal in his second *Maqālah* on compound medicaments. Our author therefore removed the deficiencies of the said work by additions from other medical works, as well as from the experience he had gained from experts, and thus compiled the *Ikhtiyārāt-i Badī'i* in its complete form. It is further said that Ḥājī Jalāl prefixed a *Muqaddimah* to the first *Maqālah*, and at the end of each *Bāb* added a *Faṣl* from the *Daḡbīrah-i Khwārazm Shāhī* (see No. 962).

A copy of this work is mentioned in *Āṣaf Lib.* vol. i, p. 964.

The MS. is defective towards the end, and headings are omitted in many places.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1000.

fol. 48; lines 22; size 7 × 4; 5½ × 2½.

خرقه

KHIRQAH.

A treatise on sexual intercourse.

Author: Murtaḡā Qulī Shāmlū مرتضی قلی شاملو

Beginning:—

سبحان الله رنگ آمیزی بساط حمد و سپاس حکیمی که خرقه

معرفت را بر قامت صحیح مزاجان النخ *

The author's father, Ḥasan Beg Shāmlū, was the governor of *Khurāsān*, and died towards the end of Shāh Ṣafī's reign (A.H. 1038–1052 = A.D. 1629–1642). Murtaḡā Qulī flourished under Shāh Sulaymān (A.H. 1077–1105 = A.D. 1667–1694), who appointed him to the government of Qum. He was a good poet, and also wrote a beautiful *Shikastah* hand.

The work, dedicated to Shāh Sulaymān, is divided into thirty sections termed *بخیه*. See Rieu ii, p. 794.

There is a lacuna after fol. 47.

Written in fair Naskh.

Not dated; 18th century.

The seals of the last two ex-kings of Oude are found at the end of the copy.

No. 1001.

fol. 372; lines 23; size $11\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{3}{4} \times 4$.

طَبُّ اكْبَرِي

TĪBB-I AKBARĪ.

A work on the symptoms of diseases and their treatment, translated, with additions, from the Arabic work شرح اسباب و علامات of Nafis bin 'Iwaḍ Kirmāni (d. after A.H. 850 = A.D. 1446).

Translator: Muḥammad Akbar, commonly called Muḥammad Arzāni, bin Hājī Muqīm محمد اکبر عرف محمد ارزاني بن حاجي مقیم.

Beginning:—

صحيح ترین کلامی که مشام ناطقه دانش آئین را که آئینه ادراک
محسوسات و معقولات است الخ *

The title of the work, given in the preface to this copy, is طَبُّ اكْبَرِي.

The translator, a renowned physician of India, flourished in the reign of Aurangzīb, to whom the work is dedicated. He left several other medical works; viz. میزان الطب (see No. 1005), مجربات مفروح القلوب (lith. Bombay A.H. 1286; Lucknow, A.H. 1280), قورابدين قادری and تعاريف الامراض - طب النبى (lith. Lucknow, 1882), (see No. 1004).

Muḥammad Akbar completed the translation in A.H. 1112 = A.D. 1700. For other copies see Rieu ii, p. 478; Ethé, India Office Lib. Catalogue, Nos. 2339 and 2340. Printed in Calcutta, 1830; in Delhi, A.H. 1265; in Madras, A.H. 1264; Bombay, 1275 and 1279; in Lucknow, A.H. 1272 and 1289; in Teheran, A.H. 1275; Lahore, 1911.

The work is divided into twenty-seven *Bāb* and a *Khātimah*, described in Ethé, India Office Lib. Catalogue *loc. cit.*

Marginal notes and emendations, written in the same hand as the text itself, are occasionally found.

Written in small Nasta'liq within coloured borders with the headings in red.

Dated, on fol. 369^b, 21 Jumâdâ I, A.H. 1242.

No. 1002.

fol. 452; lines 23; size $12\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of Muḥammad Arzâni's *Ṭibb-i-Akbari*, beginning as above: *صحيح توبين كلامي النخ*.

Written in bad Indian Ta'liq within coloured borders.

Not dated; apparently latter half of the 19th century.

No. 1003.

fol. 269; lines 23; size $12\frac{3}{4} \times 9\frac{1}{2}$; 10×7 .

The same.

Another copy of the preceding work, beginning as usual.

A detailed index of the contents is prefixed.

Written in ordinary Ta'liq with the headings in red. Marginal notes and emendations are found here and there. The seals and signatures of sayyid Khwuraḥid Nawwâb and Sayyid Vilâyat 'Alī Khân of Patna are found in the copy.

Written in Indian Ta'liq.

Not dated; apparently early 19th century.

No. 1004.

fol. 217; lines 19; size $9 \times 5\frac{1}{2}$; 7×4 .

قربادین قادری

QARĀBĀDĪN-I QĀDIRĪ.

A work on compound medicaments by the same Muḥammad Akbar Arzâni.

Beginning:—

- ثنائی کہ شایان جذاب مستطاب حضرت الہی تعالیٰ است النخ

In the preface the author after enumerating his previous six compositions, viz. *ميران الطب - مفرح القلوب - طب الاكبر - تلخيص طب النبى* - *معربات اكبرى* and *تعاريف الامراض*, says that he commenced to write the present work in A.H. 1126 = A.D. 1714, and according to Rieu ii, p. 480, he was still engaged on it in A.H. 1130 = A.D. 1718.

According to the preface the work is divided into twenty-two *Bâb*, but the present MS. comprises the first thirteen only.

The author says that he belonged to the Qâdiri order, and therefore entitled the work after the holy name of the great saint 'Abd-ul Qâdir Jilânî.

Comp. Ethé, India Office Lib. Catalogue, No. 2344.

Printed in Bombay A.H. 1277 and in Delhi, A.H. 1286; Lucknow, 1886.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1005.

fol. 519; lines 9; size 9 × 5½; 7 × 3½

میزان طب

MIZÂN-I ṬIBB.

A hand book of medicine by the same Muḥammad Akbar.

Beginning:

الحمد لله رب العالمين.....إما بعد العبد الجانى محمد

ارزانى المسمى به محمد اكبر ميگويد *

In the short preface the author tells us that he wrote this *Muḥtasar* or manual for the use of his own children and other students of medicine.

The work is divided into three *Maqûlah*, as follows:—

I. On the symptoms and qualities of heat, cold, moisture and dryness, fol. 2^a.

II. On simple and compound medicaments, fol. 5^a.

III. On diseases and their treatment, fol. 59^b.

See Rieu ii, p. 479; Ethé, Bodl. Lib. Catalogue, No. 1612 Lithographed, Calcutta, 1836; Cawnpore, 1876; and Lucknow, A.H. 1318.

Written in large Indian Ta'liq.

Not dated; 19th century.

No. 1006.

foll. 168; lines 15; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

شفاة القلوب

SHIFÂ-UL QULÛB.

A medical tract.

Author: Ahmad-ut-Tabib ul-Barjandi, better known as Jalâl ud-Din.

* احمد الطيب البرجندی الشهير بجلال الدين

Beginning:—

* محمدم مقدس اساس و سپس بيقياس حكيمى را رواست النج

The author tells us in the preface that he wrote this work for 'Umdat-ul-Mulk Nawwâb Amîr Khân, to whom he presented it on the occasion of his (Nawwâb's) visit to Kâbul. This Amîr Khân, a favourite of Muḥammad Shâh, was appointed Governor of Allahâbâd in A.H. 1152 (A.D. 1739) and died, A.H. 1159 (A.D. 1747). See Beale's Biographical Dictionary, p. 71.

The work is divided into a *Muqaddimah*, three *Bâb* and a *Khâtimah*, with numerous subdivisions styled *Maqâlah*, *Fasl*, *Manja'at*, *Maṭlab*, *Bahç*, *Qâ'idah*, *Fâ'idah*, *Qânûn*, *Fann* and *Ta'lim*:

Contents:—

on fol. 6^a.

مقدمه در بيان شرف علم طب و تعريف آن

fol. 7^b.

باب اول در حفظ صحت

fol. 46^b.

باب دوم در كيفيت علاج

fol. 92^a.

باب سينوم در ادويه و اعديت مفردة و مركبه

fol. 161^b.

خاتمه در متفرقات

The paper towards the beginning of the MS. is getting brittle, and the writing in many places is illegible. The latter portion, foll. 122-168, is supplied in a later hand. The MS. is slightly defective towards the end, and breaks off with the words:—

* و يك قسم را بطعام اميزد كه بخورد وى ميدهد و نصف ديگو.....

Written in fair Naskh.

Not dated; 18th century.

No. 1007.

fol. 321; lines 25; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 4$.

مخزن اسرار اطبا

MAKHZAN-I ASRÂR-I AṬIBBÂ.

An encyclopædia of medical science.

Author: Muḥammad Mahdi bin Muḥammad Ja'far bin Muḥam-

mad Hasan Tabîb محمد مهدی بن محمد جعفر بن محمد حسن طبیب.

Beginning:—

محمد متکاثره مرخالقی را که از کمال بدایع مخلوقات انسانرا

لباس ولقد کرمذابغی آدم پوشانید الخ *

The author says in the preface that he compiled the work in Persian from trustworthy works of ancient and modern physicians.

The date of composition, expressed by the title, is A.H. 1170 = A.D. 1757.

The work consists of four *Fann*, each of which comprises numerous subdivisions termed *Muqaddimah*, *Maqâlah*, *Maqâd*, *Bâb*, *Matlab*, and *Faṣl*, fully enumerated at the beginning. They are as follows:—

I. Definition and utility of medicine; composition and structure of the human body and its organs; health, its preservation and general treatment, etc., fol. 3^a.

II. Compound medicaments, arranged in alphabetical order, fol. 45^b.

III. Simple medicaments, in alphabetical order, fol. 308^b.

The MS. is defective towards the end. It breaks off at the beginning of the third *Fann* with the word بارز. So the greater portion of the third *Fann* and the whole of the fourth are wanting.

Written in minute Nasta'liq.

Not dated; 19th century.

No. 1008.

foll. 251; lines 15; size 12×6; 8×4½.

خلاصه العیش عالم شاهى

KHULÂSAT-UL 'AYSH-I 'ÂLM SHÂHÎ.

An exhaustive work on sexual intercourse and similar matters.

Author: Maẓhar Muẓaffar مظفر مظفر.

Beginning:—

حمد بقیاس و ستایش با سپاس آفریدگاری را سرد که خلقت انسان را
الخ *

From the wordy preface, mostly devoted to the praise of the reigning sovereign *Shâh 'Âlam*, to whom the work is dedicated, we learn that the author wrote it in A.H. 1177 = A.D. 1763, 1764, the fifth regnal year of that king.

The work consists of two *Maṭlab*, each subdivided into twenty *Bâb*. A complete index, with reference to the pages, is given on foll. 4^a-6^a.

Maṭlab I. fol. 4^a.

مطلب اول مبني بر احوال و صفات آرایش مردان و حسن
معاشرت و مباشرت ایشان با زنان و بیان مقویات باهییه از ادویه و اغذیه
و غیر آن *

Maṭlab II. fol. 64^a.

مطلب ثانی مختص از برای زنان و بیان مدارى تزئین اعضای
ایشان و صفات زین و پیرایه با حسن معاشرت و مباشرت و آداب اوصاف
خلوت و ذکر اسرار و حکایات و حرکات و سکات ایشان که باعث تحریک
باهییه مردان بوده باشد *

A copy of the work, without the author's name, is noticed in *Ethé, Bodl. Lib. Catalogue*, No. 1628.

Written in fair Indian *Ta'liq* within coloured borders with an illuminated head-piece and a double-page 'Unwân.

Dated Friday, 12 Rajab, A.H. 1189.

Scribe: میر هدایت الله.

No. 1009.

fol. 167; lines 15; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

تاليف شريف

TĀLĪF-I SHARĪF.

Indian materia medica or a dictionary of simple medicaments.

Author: Ḥakīm Muḥammad Sharif Khān son of Ḥādiq-ul Mulk Ḥakīm Muḥammad Akmal Khān ولد حادق الملك. He died in A.H. 1231 = A.D. 1815.

Beginning:—

برگ درختان سبز در نظر هوشیار - گلهای گوناگون و درختهای موزون
دلیلیست سلط و برهانیدست قاطع الخ *

In the preface the author says that the use of Indian drugs in the prescriptions of his ancestors obliged him to have recourse to Hindī works and therefore he, for convenience sake, thought of writing a work on Indian materia medica on the model of اختیارات and تحفة المؤمنین. He further adds that as the works دستور المنود and دارا شکوهی were not up to the mark he removed their deficiencies in the present work. For the names of drugs, he says, he has followed the usage current in Shāhjahānābād.

The British Museum copy, Or. 1696, contains a dedication to Shāh 'Ālam (A.H. 1173-1221 = A.D. 1759-1806), and the author's علاج الامراض (See No. 1010) expresses by its title the date of composition, A.H. 1177 = A.D. 1763, 1764.

The names of drugs, arranged in alphabetical order, are followed by their descriptions, properties and uses.

A copy of the work is noticed in Rieu ii, p. 842. Lithographed in Delhi with the الفاظ الادوية, A.H. 1265. A second edition, lithographed in Delhi, A.H. 1280, contains also the خواص الجواهر or رسالۃ چوبچینی - رسالۃ وبا. and five works of Gulām Muḥammad Khān, viz. رسالۃ خنئی and رسالۃ زبدة الحقایق - رسالۃ ماکول ومشروب. An English translation, entitled "the Taleef Shereef, or Indian materia medica," was published by Dr. George Playfair, Calcutta, 1833.

The author's medical tract عجالۃ ناعمة was lithographed, Lucknow, 1873.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 1010.

foll. 477; lines 18; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

تلاچ الامراض

'ILĀJ-UL AMRĀD.

A work on compound medicaments.

Author: Ḥakim Muḥammad Sharif Khān حکیم محمد شریف خان

Beginning:—

در فیض است منشین از کشایش نا امید اینجا.....مفرحی

که باعث تفریح قلوب سودا زدگان النج *

Muḥammad Sharif Khān, son of Muḥammad Akmal Khān, who has already been mentioned (No. 1009) in connection with his other medical work تالیف شریف, says in the preface to the present work that in his youth he had written glossaries on شرح موجز که, and had collected the prescriptions of his deceased grandfather, father, uncle and others, but, owing to adverse circumstances, could not make proper use of them until he was persuaded by his father and some of his friends to write the present work. The title علاج الامراض is a chronogram for the date of the completion of the work, A.H. 1177 = A.D. 1763, 1764.

The work is divided into a *Muqaddimah*, twenty *Maqālah* and a *Khātimah*.

Lithographed, Lucknow, 1879; Delhi, A.H. 1303.

Written in hasty Ta'liq.

Dated 9th April, 1813,

Scribe: خزانچی لعل ولد زکببت زای بن هیرا لعل کایتہ ٹھاکر ساکن

چکلہ سکندر آباد *

No. 1011.

foll. 535; lines 19; size $9\frac{1}{2} \times 5\frac{3}{4}$; 8×4 .

ریاض الفوائد

RIYĀD-UL FAWĀ'ID.

A thesaurus of medical science.

Author: Muḥammad Amān bin Muḥammad Afḍal bin Muḥam

mad 'Árif bin Muhammad Ḥusayn Mirzâ bin Muḥammad Tûlak Sultân, governor of Tâliqân محمد امان ابن محمد افضل بن محمد عارف بن محمد حسين ميرزا بن محمد تولک سلطان وانی تالقان *

Beginning :—

سپاس بيقياس مر حکيمى را که مغمومان الم عصيان را به دواى
شفا و رحمت نجات بخشیده الھ *

In a short preface the author tells us that he studied the science of medicine under *Shaykh* 'Abd-ul Laṭif bin *Shaykh* 'Abd-ul Ḥaq, and wrote the present work for the benefit of the public.

The work consists of a *Muqaddimah*, two *Fann* and a *Khâtimah*, which are enumerated in the preface. Each has numerous subdivisions.

They are as follows :—

Muqaddimah on the utility of medicine, fol. 10^b.

Fann I on theoretical medicine, in seven *Maqâlah*, fol. 11^a.

Fann II on practical medicine, also in seven *Maqâlah*, fol. 180^a.

Khâtimah on miscellaneous subjects, relating to the preservation of health, advice to physicians, etc. etc., in twelve *Faṣl*, fol. 523^a.

A copy of the work is mentioned in *Āṣaf Lib.* vol. i, p. 956.

Written in ordinary Ta'liq.

Dated A.H. 1187.

No. 1012.

fol. 73 ; lines 15 ; size 10 × 6 ; 7½ × 4.

غیاثیہ

GIYÂŞIYÂH.

A hand-book of medicine.

Author: Maḥmûd ibn Ilyâs ush *Shirâzi* محمود ابن الياس الشيرازي

Beginning :

سپاس و ستايش خداوندى را که ذات او بهيج ذات نماند الھ *

It is said in the preface that the work is named after *Giyâş-ud Dîn Sâlâr*, for whom it was written.

It is divided into four *Maqâlah*, as follows :—

I. Theoretical medicine, in eighteen *Bâb* fol. 2^a.

II. Practical medicine ; diseases of the various parts of the body from the head downwards, and their treatment, in fifty-nine *Bâb*, fol. 20^a.

III. Simple drugs, fruits, etc, in twenty-eight *Bâb*, fol. 44^a.

IV. Compound drugs, in twenty-two *Bâb*, fol. 54^b.

Written in ordinary Nasta'liq.

Dated 12 *Shawwâl*, the 18th regnal year (?).

No. 1013.

fol. 41; lines 17; size 9 × 6; 6 × 3½.

خلاصة التشریح

KHULĀṢAT-UT-TASHRĪḤ.

A treatise on the anatomy of the human body.

Author: 'Abd-ur-Razzâq عبد الرزاق.

Beginning:—

بسم الله الرحمن الرحيم - هست ; اسباب شفای سقیم - لطایف حدیث
و ثنا حکیمی را سرّ که بهر تشریح ابدان انسان الخ *

The author tells us in the preface that he learnt the science of anatomy from his master Quṭb-ud-Din Muḥammad Ādam, who subsequently gave him a post in the royal hospital, the building of which, says the author, was a most wonderful work of the deceased Sultân. The name of the king to whom the work is dedicated is not mentioned, there being only a series of honorific titles. The author enumerates the following works at the beginning:—

etc. ذخیره — کامل الصناعة — قانون — تشریح

The work is divided into a *Muqaddimah*, six *Faṣl* and a *Khâtimah*, as follows:—

Muqaddimah: the various organs, or component parts of the human body, fol. 3^b.

Faṣl I. Bones, fol. 7^a.

II. Nerves, fol. 15^b.

III. Arteries, fol. 19^a.

IV. Veins, fol. 21^b.

V. Muscles; fol. 26^a.

VI. Complex organs, fol. 28^b.

The *Khâtimah* is wanting.

Written in ordinary Nasta'liq.

Dated *Dulhijjah*, 19th century.

Scribe: سردها رام کاتبه ساکن قصبه معنبر.

No. 1014.

fol. 22; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

دستور الفصد

DASTÛR-UL FAṢḌ.

A treatise on phlebotomy or venesection.

Author: Muḥammad Beg محمد بیگ.

Beginning:—

الحمد لله رب العالمين والصلوة على رسوله اما بعد چنين
گويد بنده ضعيف عباد الله القوي محمد بيگ غفر الله له و لوالديه
البح

We are told in the short preface that the author compiled this manual from *Dakḥīrah-i Khwārazmshāhī* and from other good works, dividing it into six *Bāb*, each consisting of several *Faṣḷ*. A copy of the work is noticed in *Āṣaf Lib.* vol. i. p. 950.

Written in ordinary T'aliq.

Not dated; 19th century.

No. 1015.

fol. 124; lines 29; size $13\frac{1}{2} \times 9$; $10\frac{1}{2} \times 6$.

شفا خانہ

SHIFĀ KHĀNAH.

A dictionary of drugs, with the names in Arabic, with the Persian and Hindūstānī equivalents, arranged in alphabetical order.

Author: Sayyid Muḥammad 'Alī Khān Bahādur *alias* Nawwāb Dūlah سید محمد علی خان بہادر عرف نواب دولہ.

There is no preface to the work. It begins at once with the names of the drugs. It consists of two parts:—

I. fol. 1^b., beginning thus:—

تفصیل ادویہ مستعملہ کہ اول آنہا الف است بلحاظ حرف ثانی -

ام یعنی انبہ البح

II. fol. 117^a, beginning:—

فهرست ثانی ادویه متعلقه کتاب هذا بطوریکه در کتب دیگر
 مسطور است - حرف الالف آبکامه بروزن کار نامه اسم فارسی الخ *

The name of the author is taken from the colophon found at the end of the first part, fol. 116^a. It is dated Dulhijjah, A.H. 1269.

Written in ordinary Ta'liq.

Scribe: سید محمد علی.

No. 1016.

fol. 199; lines 21; size $12 \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

قربادین سریانی
 QARĀBĀDĪN-I SURYĀNĪ.

A medical work treating of the preparation of vinegars, beverages, pills, lozenges, electuaries, ointments, and other medicaments.

The name of the author is not given anywhere, and the work begins at once without a preface with the following lines, the title of the work occurring in them:—

قربادین سریانی باب اول از قربادین سریانی که دران نسخه ها
 عرق مرکب سرکه و شربیات و زبیات مذکور است *

The headings of the prescriptions, written in red, are in Syriae, followed by the Persian equivalents, after which the method of preparing the prescription and its effects are given.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1017.

fol. 454; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

قربادین کانی
 QARĀBĀDĪN-I KĀFĪ.

An elaborate thesaurus of medical science.

Author: 'Abd-ul Karim, entitled Khāqān Muḥammad Mirzā

عبد الکرم معروف بخطاب Khân ibn Hakim Muhammad Yusuf Khân خاقان محمد مرزا خان ابن حکیم محمد یوسف خان *
Beginning:—

بعد از حمد و سپاس بی پایان بر آفریننده عالمیان و سرفرازنده آدمیان
بر ملائک و جنیان النعم *

The author states in the preface that after acquiring the necessary knowledge of the other branches of literature he applied his mind to the study of medicine—a taste which, he says, he inherited from his father—with the result that he wrote an Arabic work on medicine, entitled خزینة العلاج, (the numerical value of which gives the date of composition, A.H. 1202 = A.D. 1788), at his native place Shâhjâhânâbâd. He then adds that as some useful prescriptions of his own and of other experts could not be included in the work, he thought of writing a detailed work on medical science with the object of removing the want of a work on the subject. He therefore commenced the present composition at Kân-pûr in A.H. 1223 = A.D. 1808, and divided it into a Muqaddimah, twenty Bâb and a Khâtimah, fully enumerated at the beginning.

The author enumerates the following works as those on which he based his work:—

— مجموعه بقائی و دارا شکوهی — تحفة المؤمنین — قرابادین قادری —
دستور العمل — عجالة نافعہ تالیف حکیم شریف خان
etc. شروح موجز and شروح قانون — طب اکبر — معجزات اکبری —

The colophon, dated Dulhijjah, A.H. 1224, tends to suggest that the MS. is an autograph copy by the author. This assertion is supported by numerous marginal emendations written in the same hand as the text itself.

Written in ordinary Ta'liq.

A seal of Muzaffar Husayn bearing the inscription بر اعدای دین
شد مظفر حسین is found at the beginning and end of the copy.

No. 1018.

fol. 274; lines 19; size 12 × 7½; 7½ × 4.

معجزات بوعلی خان

MUJARRABÂT-I BÛ 'ALÎ KHÂN.

A medical tract, containing tested cures and remedies for all diseases.

Author: Hakim Bû 'Alî Khân حکیم بوعلیخان.

Beginning :—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 اَلْحَمْدُ لِیَا مَنْ جَلِیْ اَجِیَادِ خِرَایِدِ الذِّبَاثَاتِ بِمُرَاسِلِ الرَّحْمٰةِ •

The author says in the preface that he long had cherished the idea of writing a medical work, when he was obliged to leave his native country Lahore, and go to Bundelkhand, where he compiled the present work. From a statement on fol. 6^b. it appears that in A.H. 1219 = A.D. 1804, while the author was staying at Lucknow, he had to go to Bundelkhand by order of John Bailey جان بیللی and Mirzā Ja'far. Towards the end of the copy the date A.H. 1226 = A.D. 1811, is repeatedly mentioned.

The work consists of two *Fann*, each of which comprises a separate volume. The first deals with remedies and cures for special diseases of the human body from the head downwards, and the second with general diseases. The present copy comprises the first *Fann* or the first *Jild*.

The author does not give any title to the work, the one given above is taken from an endorsement on the fly-leaf.

Written in fair Ta'liq.

Not dated; 19th century.

Scribe: بیاری لال ولد نت آند ساکن اشرف آباد.

No. 1019.

fol. 220; lines 17; size 9 × 5½; 5¼ × 3.

ملنقہ داکا

MULTAQAT-I DAKĀ'ITYAH.

A work on compound medicament, treating of the various kinds of medical preparations, arranged alphabetically.

Author: Dakā Ullah Khān ibn Ishāq ibn Ismā'il ut-Ṭābīb, popularly called in Dihli, Ṭābīb-i Khāqān Muḥammad Baqā Khān: ذکاء الله خان ابن اسحق ابن اسمعيل الطيب المشهور في ديار
 الدهلي بطبيب خاقان محمد بقا خان (d. A.H. 1209 = A.D. 1794).

Beginning :—

سپاس بیقیاس مرخد ایرا سرد که در ضمن پیدایش هر موجودی از
 موجودات چندین هزار حکمت تعبیه فرموده الخ •

In the preface Dakā Ullah tells us that he compiled the work from the collections of recipes and medical preparations of his father

and grandfather, which he found in their pharmacopœias and note-books. The full title given to the work is *ملقط ذكائيه منتخب از قرايين بقائيه*, but at the end it is called *مجموعه بقائيه*.

Written in fair Nasta'liq with notes and emendations on the margins.

Dated Râmpûr, 12 Dulqa'd, A.H. 1257.

Scribe: محمد رحيم الله ولد ميان محمد ولي الله.

No. 1020.

fol. 108; lines 10; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

تحفة الاحباب

TUHFAT-UL AHBÂB.

A work on sexual intercourse.

Beginning:—

بدانکه مباشرت امریست که خداوند ذکر آنرا برای ادای نوع

انسان که اشرف مخلوقات است *

The author, who does not reveal his name, says that he wrote the work at the request of some of his friends, dividing it into nineteen *Fasl*, enumerated at the beginning.

Written in careless Indian Ta'liq.

Not dated; 19th century.

No. 1021.

fol. 87; lines 17; size $12 \times 7\frac{1}{2}$; $7\frac{1}{4} \times 4$.

جواب شافی

JAWÂB-I-SHÂFÎ.

A controversy regarding two general propositions of the science of medicine.

(1) کل حلو حار رطب. "All sweet things are of a hot and moist temperament."

(2) کل حلو حار. "All sweet things are of a hot temperament."

Author: Muhammad Sa'id محمد سعید.

Beginning:—

الحمد لله الملك القدوس العزيز الحكيم الخ

The controversy took place between the author and one Ḥakim Ḥifāzat Husayn, both of whom were still alive in A.H. 1282 = A.D. 1865. The author, a popular Ḥakim of Patna, wrote this tract in the form of a letter addressed to Ḥakim Ḥifāzat Ḥusayn, in refutation of the latter's belief in the first of the two propositions.

The full title of the work, as given in the beginning, is *حلاوة العليه في رد من احدث من العلو والرطب موجبة الكليه*, popularly known as *جواب شافي*.

The MS. was written at the author's request by his pupil Ḥusayn in A.H. 1282.

Written in ordinary Ta'liq.

No. 1022.

fol. 89; lines 13-16; size 8 × 5; 6 × 4.

The same.

Another copy of the *Jawâb-i Shâfi*, beginning as above:

Written in ordinary Ta'liq.

Dated 15 Rajab, A.H. 1292.

Scribe: محفوظ الحق.

No. 1023.

fol. 85; lines 18; size 9½ × 6; 7½ × 3½.

The same.

Another copy of the above work (*جواب شافي*).

Written in fair Ta'liq.

It is said on the title-page that the copy was written at 'Azimâbâd (Patna) in A.H. 1297 by Muḥammad 'Âbid Ḥusayn at the request of Sayyid Aḥmad Ḥusayn.

No. 1024.

fol. 60; lines 20; size 12½ × 8½; 9½ × 5½.

A collection of medical tracts by Yûsufi. He has been mentioned in connection with his *رياض الادوية* (See No. 976).

I. fol. 1^b. فوائد اخیار Fawâ'id-i Akbyâr. A versified tract on therapeutics.

Beginning:—

بدان چونکه گفتی سپاس و دیود که در فن طب است این قطعه!

The date of completion, A.H. 913 = A.D. 1507, is expressed by the title of the work, (see fol. 7^b).

II. fol. 7^b. قصیده در حفظ صحت Qaṣidah dar Hifz-i Şihhat.

A Qaṣidah on the preservation of health and general treatment, preceded by a short preface.

Beginning:—

بعد از حمد حکیم دانا الخ *

It is dedicated to Bâbur, whose name appears in the conclusion of the Qaṣidah. According to Rieu, p. 475, the poem was completed in A.H. 937 = A.D. 1530, 1531; but no date is given in this copy.

III. fol. 8^b. قصیده در لغت هندی Qaṣidah dar Luġat-i Hindi. A Qaṣidah containing Indian names of various articles especially of medical drugs.

Beginning:—

نام هر چیزى بهندى بشنو از من ای پسر الخ *

The Qaṣidah is followed by a Maṣnawî, entitled منتهی در مذمت منتهی, fol. 10^a.

IV. fol. 10^b. جامع الفوائد Jâmi'ul Fawâ'id, a commentary on the author's علاج الأمراض, a versified treatise on therapeutics (see Rieu, p. 475^a; Ethé, Bodl. Lib. Catalogue, No. 1591; Hâj. Khal. ii, p. 564).

Beginning—

حمد نا محدود حکیمی را که بقانون حکمت و کامل صفاغت الخ *

V. fol. 48^a. ستة ضروریه Sittah-i Durûriyah. On the six important principles for the preservation of health.

Beginning:—

الحمد لله المنعم الحیوة النفوس و صحته الاسقام الخ *

The work, dedicated to Humâyûn, was completed, as stated at the end, in A.H. 944 = A.D. 1539, 1540.

VI. fol. 51^b. دلائل النبض Dalâ'il-un Nabḍ. A treatise on the scientific knowledge of the pulse.

Beginning:—

الحمد لله الذائع الحكيم العلام الخ *

It was completed, as stated at the end of the treatise, in A.H. 942 = A.D. 1537, 1538.

VII. fol. 56^b. دلائل البول Dalā'il-ul Baul. A tract on urinology. Beginning:—

بعد از سپاس حکیم مطلق جل ذکره *

The date of completion of this tract, as given at the end, is also A.H. 942 = A.D. 1537, 1538.

Written in ordinary Ta'liq.

The medical tracts of Yūsufi have been lithographed with the author's طب یوسفی, Cawnpore, 1874.

Dated A.H. 1254.

No. 1025.

fol. 291; lines 15-17; size 9 × 5; 7 × 3 $\frac{3}{4}$.

I. foll. 1-208. An anonymous treatise containing a collection of medical prescriptions classed under the diseases; beginning without preface.

الصداع - اطریفل کشنیزی مخترع پوست هلیله زرد پوست هلیله

کابلی پوست هلیله سیاه الخ *

This part of the work is intermixed with numerous Arabic passages.

II. foll. 209-291. A similar tract, containing prescriptions with similar arrangement, beginning as above:

اطریفل کشنیزی مخترع پوست هلیله الخ *

This tract is not interspersed with Arabic passages.

Written in ordinary Ta'liq.

Dated 21 Shawwāl, A.H. 1209.

LOGIC.

No. 1026.

foll. 150 ; lines 30 ; size $9 \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

اساس الاقتباس

ASÂS-UL-IQTIBÂS.

A work on logic.

Author: Naşir-ud-Dîn Muḥammad bin Muḥammad bin ul-Ḥasan uṭ-Ṭūsî نصر الدين محمد بن محمد بن الحسن الطوسي.

Beginning:—

رب زدنی علماً و رفقنی تستمیماً - خداوند ما متعلمان حکمت را بالهام
حق و تلقین صدق و توفیق خیر موبد گردان الخ *

The author, a well-known philosopher and astronomer, has been mentioned already as author of the *Akhlâq-i Nâşiri* in No. 938 in this catalogue. According to a statement in the colophon the author completed the work on 22nd Jumâdâ II, A.H. 642 = A.D. 1244.

According to the table of contents prefixed to the copy the work is divided into a *Muqaddimah* and nine *Maqâlah* with subdivisions styled *Fann* and *Faṣl*. The principal divisions are as follows:—

On fol. 1^b.

مقدمه سخن در منطق

مقاله اول در مدخل منطق که آنرا ایسا عوجی خوانند

in four *Fann*, fol. 2^a.

مقاله دوم در مقولات عشره و آنرا قاطیغورباس خوانند

in nine *Faṣl*, fol. 8^a.

مقاله سوم در عبارات و غرض ازین مباحث اقوال جازمه است و آنرا باری
مقاله چهارم در علم قیاس و آنرا انولوطیقا اول خوانند

in two *Fann*, fol. 14^a.
in two *Fann*; fol. 44^b.

مقاله پنجم در برهان و آنرا انولوطیقا دوم خوانند

in two *Fann*; fol. 87^b.

مقاله ششم در جدل و آنرا طولیقا خوانند

- in three *Fann*; fol. 112^a. مقاله هفتم در مغالطه و آنرا سوفسطیقا خوانند
 in three *Fasl*; fol. 129^a. مقاله هشتم در خطابت و آنرا ربطوریقا خوانند
 in three *Fann*; fol. 132^b. مقاله نهم در شعرو آنرا بیطوربقا خوانند
 in three *Fasl*; fol. 146^a.

The copy is written in beautiful small Naskh within gold-ruled borders with an illuminated, but now faded, head-piece.

It is said in the colophon that this MS. was transcribed from a copy written by علی بن رضابن علی العریضی العسینی and dated Sabzwâr, Rabi' II, A.H. 733. The present MS., written by امین الدین محمد بن حبیب الله سنقر, is dated Friday, 24 Rabi' I, A.H. 981.

A note at the end says that the MS. was transferred from the scribe to one 'Abd-ul Jalil bin 'Abd-ul Wakil.

No. 1027.

fol. 20; lines 11-18; size $8\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

رساله مغری و کبری

RISÂLAH-I ŞUGRÂ WA KUBRÂ.

The two well-known treatises on logic by Mir Sayyid Sharif Jurjâni (*b.* A.H. 740 = A.D. 1339, *d.* A.H. 816 = A.D. 1413).

The author and his work Şarf-i Mir have already been noticed under No. 769.

I. رساله مغری Risâlah-i Şugrâ, fol. 1^b.

Beginning:—

• بدانکه هرچه در ذهنی آید اگر خالی از حکم باشد الخ

II. رساله کبری Risâlah-i Kubrâ, fol. 6^b.

Beginning:—

• بدانکه آدمی را قوتی است دراکه الخ

See Rieu ii, p. 812. Comp. also Hâj. Khal., vol. iii, pp. 416 and 446. Printed in the Majmû'ah-i Mantîq, Lucknow, 1819.

The colophons of both the Risâlahs, each dated A.H. 1219, give the name of one and the same scribe محمد بخش; but the hand-writing in the first is ugly and childish and that in the second, fair Ta'liq and quite different.

No. 1028.

fol. 18; lines 19; size $9 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of Sayyid Sharif's Risâlah-i Kubrâ wa Şuğrâ.
Beginning with the Risâlah-i Kubrâ :

بدانکه آدمي را قوتست در اکه الخ *

Written in careless Ta'liq.

Dated Jumâdâ I, A.H. 1243.

No. 1029.

fol. 8; lines 19; size $10 \times 6\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

رساله کبری

RISÂLAH-I KUBRÂ.

A copy of Sayyid Sharif's Risâlah-i Kubrâ, beginning as usual :

بدانکه آدمي را الخ *

Written in fair Nasta'liq.

Not dated; 19th century.

No. 1030.

fol. 83; lines 14; size $6\frac{1}{4} \times 4$; 5×3 .

رساله منطق

RISÂLAH-I MANTIQ.

A treatise on logic.

Author: 'Alî Riḍâ رضا علی.

Beginning:—

الحمد لله رب العالمين..... این قیودیست سودمند ارباب تعلیم

و تعلم را که در حین مذاکره الخ *

There is no title given to the work. In the opening lines the author simply says that a logical discussion with his master Ibrâhim Khân gave him an occasion to write the present work.

Written in careless Nasta'liq.

Dated Jumâdâ I, A.H. 1237.

14503

ARITHMETIC, ALGEBRA, AND GEOMETRY.

No. 1031.

fol. 109; lines 7; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

لیلاوتی

LĪLĀWATĪ.

A Persian translation of Bhāskarācāryā's Sanskrit work on algebra and geometry.

Translator: Fayḍi فیضی.

Beginning:—

اول ز ثنای پادشاهی گویم وانکه ز ستایش الهی گویم

Fayḍi, the well-known scholar and writer, has been already mentioned in detail under No. 261.

In the preface, which abounds in eulogies of Akbar, the translator tells us that Bhāskarācāryā, the author of the original, was a learned mathematician of Bedar in the Deccan. The exact time of the composition of the original, he adds, is not known, but in A.H. 995 = A.D. 1587 the same author wrote an astronomical treatise, entitled کنوئل بکر. He then narrates the circumstances which led to the composition of the Sanskrit original, so called after the name of Bhāskarā's daughter Līlāwatī.

The present version was printed in Calcutta, 1828, and the Sanskrit text in 1832. English translations by John Taylor, Bombay, 1816, and by H. Colebrooke, London, 1817. Bhāskarācāryā's mathematical works are mentioned in Edward Starchey, "Early History of Algebra," Asiatic Researches, vol. xii, pp. 159-185, and "Observations on the mathematical science of the Hindoos, with extracts from Persian translations of the Leelawuttee and Beej Gunnit," Calcutta, 1805, Colebrooke's Miscellaneous Essays, vol. ii, pp. 419-459 and A. Weber, Vorlesungen, p. 231.

Written in ordinary Ta'liq with marginal notes and interlinear glosses.

Dated A.H. 1244.

Scribe : جنای لال.

No. 1032.

fol. 78; lines 21; size 9×6 ; $6\frac{1}{2} \times 4$.

ترجمہ خلاصہ الحساب

TARJUMAH-I KHULĀṢAT-UL-ḤISĀB.

A Persian translation and explanation of Bahā-ud-Dīn Muḥammad bin Ḥusayn 'Āmīlī's (d. A.H. 1030 = A.D. 1621) well-known Arabic work on arithmetic خلاصہ الحساب.

Beginning:—

حمدی کہ هیچ عددی احصای آن نکند و شکری کہ فکر هیچ
محاسبی بمنتهای او نرسد آنج *

For the Arabic original see Ḥāj. Khal. vol. iii, p. 168; Loth, Arab. Catalogue, p. 220; Arab. Catalogue of the Brit. Mus. p. 622; J. Aumer, p. 138; etc.

The name of the translator is not given anywhere. The arrangement and the divisions of the original, consisting of a *Muqaddimah*, ten *Bāb* and a *Khātimah*, are maintained without any change.

A copy of the work is noticed in Ethé, Ind. Office Lib. Catalogue No. 2251, where the headings of all the chapters, both Arabic and Persian, are fully enumerated.

The *Khulāṣat-ul-Ḥisāb* has been edited, Arabic and Persian with commentary, Calcutta, 1812, and Constantinople, A.H. 1268. Arabic text with German translation by Nesselmann, Berlin, 1843. French translation by Aristide Marre in 'Nouvelles annales de mathématiques, par Terquem e Gerono,' 1846, vol. v, p. 263; new edition, Rome, 1864. Arabic commentary: انوار خلاصہ الحساب by 'Iṣmat Ullah, printed in Calcutta, 1829; for other commentaries by Luṭf Ullah, Ḥāji Ḥusayn Yazdi and Shams-ud-Dīn 'Alī Ḥusaynī *Khalkhālī* see Loth, p. 221. For Persian commentaries see Ethé, Ind. Office Lib. Catalogue, Nos. 2252-2253.

Written in fair Naskh.

Dated Bijāpūr, Thursday, 6 Rabi' II, A.H. 1111.

Scribe : مبارز المبارک افغان.

The seals of the late *ex-kings* of Oude are found at the beginning and end of the copy.

No. 1033.

foll. 53; lines 18; size 9 x 6; 6 x 3.

خلاصة الحساب

KHULĀṢAT-UL-HISĀB.

Another Persian explanation of Bahā-ud-Din 'Āmili's *Khulāṣat-ul-Hisāb*.

Beginning:—

حمدى كه مقدور نباشد حصرش و معصور نگردد قدرش الخ *

Neither the commentator's name nor the title of the work is given anywhere. In the colophon the title *رسالة خلاصة الحساب* appears twice. Like the Arabic original the work consists of a *Muqaddimah*, ten *Bāb* and a *Khātimah*. The Arabic text of the original is omitted throughout. The work ends with a subscription in which it is said that "the treatise, entitled *Khulāṣat-ul-Hisāb*, was completed on Saturday, 7 Rabi' I, A.H. 1081 = A.D. 1670." This date, most probably, is the date of the completion of the present work. Immediately after we find the date 15 Sha'bān, A.H. 1226 (evidently the date of transcription of the copy) where it is again said that "the treatise, entitled *Khulāṣat-ul-Hisāb*, was finished." تمت الرسالة المسماة بخلاصة الحساب.

Written in ordinary Ta'liq.

Scribe and owner: محمد بخش.

No. 1034.

foll. 35; lines 20; size 9 x 5½; 7 x 3½.

The Same.

Another copy of the same Persian explanation of Bahā-ud-Din's *Khulāṣat-ul-Hisāb*, beginning as above.

حمدى كه مقدور نباشد حصرش الخ *

Written in fair Naskh.
 Not dated; 19th century.
 Scribe: شيخ صدر الدين.

No. 1035.

fol. 219; lines 17; size $10 \times 6\frac{1}{2}$; 7×4 .

نایة جهد الحساب

GĀYAH-I JIHD-UL-ḤISĀB.

Another Persian commentary on Bahā-ud-Din 'Āmili's *Khulāṣat-ul-Ḥisāb*.

Commentator: Muḥammad Zamān Fayyād, entitled Ṣāliḥ bin Muḥammad Ṣādiq-ul-Anbālī ud-Dihlawī ush-Shāfi'ī ul-Ḥanafī محمد زمان فیاض المصاطب به ثالث بن محمد صادق انبالجی ثم الدفلوبی الشافعی الحنفی.

Beginning:—

خلاصة الحساب للمصاطب و غاية جهد الحساب للحساب حساب -

• العمد للمواحد الأحد الذي التم •

It would appear from the preface that from the time of his student life the commentator had, in preference to other subjects, a peculiar taste for mathematics. While he was engaged in studying the *Khulāṣat-ul-Ḥisāb* of Bahā-ud-Din 'Āmili he made up his mind to write a book on arithmetic in Persian, and so he composed one entitling *فياض المحاسبين* in A.H. 1093 = A.D. 1682. Subsequently in A.H. 1120 = A.D. 1708 he wrote a Persian commentary on the *ملخص هيئة حكم الرياضی* (better known under the name of *چغمذی*), and entitled it *حکم الرياضی*. He also wrote a treatise on the distances of planets (*در ابعاد اجرام*) in A.H. 1120 = A.D. 1708, entitling it *الهام الغیب*, after which he finished the treatise *رسالة ارتفاع الجبل*, which he had begun in A.H. 1114 = A.D. 1702. Later on he, at the request of some of his friends, wrote the present commentary in A.H. 1130 = A.D. 1718. [It is to be mentioned here that the dates given above are expressed by the titles].

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 1036.

foll. 133; lines 9; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

ترجمہ خلاصہ الحساب

TARJUMAH-I KHULĀṢAT-AL-ḤISĀB.

Another Persian paraphrase and explanation of Bahā-ud-Dīn 'Āmilī's *Khulāṣat-ul-Ḥisāb*, by Muḥammad Ṣādiq bin Ḥāji 'Abd-ul-'Alī Tabrizī محمد صادق بن حاجی عبد العلی التبریزی.

Beginning:—

حمد نامتحدود احدیہا کہ احاد مفردات مجردہ را مبداءو تکوین
مركبات مادیہ کردانیدہ الخ *

In the preface the translator says that he rendered the Arabic original into Persian for the convenient use of Persian students. It is divided into a *Muqaddimah*, twelve *Bāb* and a *Khātimah*.

Written in ordinary Ta'liq.

Not dated; 19th century.

The translation is followed by a Hindūstāni tract on the measurement of fields, beginning thus:—

ذکر پیمایش کرنی کہیتوں کا جانو کہ کہیت کئی قسم کی ہوتی
ہیں *

No. 1037.

foll. 217; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

دستور حساب

DASTŪR-I ḤISĀB.

A treatise on arithmetic.

Author: Indarman اندر من.

Beginning:—

حمد بیعد ذات ایزدی را کہ در صورت علم حساب بانتظام و گرد آوزی
افراد عالم پرداختہ الخ *

We learn from the concluding lines that the author, a native of *Hisār*, wrote this work during his temporary stay at *Dihli*. The date

of the completion of the work is confusing. The first one given in words is A.H. 1180 = A.D. 1767, الف ومائة وثمانين; the second one, expressed by the chronogram گلدستۀ دانشوری, is equivalent to A.H. 1090 = A.D. 1679. The first date, however, seems to be more correct. According to the preface the work consists of five *Maqâlah* and a *Khâtimah*. Each *Maqâlah* is subdivided into several *Bâb* and *Faṣl*.

Written in ordinary Ta'liq, with signs of collation.

Dated 5 Rajab, the 14th regnal year of *Shâh 'Âlam*.

Scribe: خليفه شفيح.

In a note at the end it is said that the copy was collated.

No. 1038.

fol. 58; lines 17; size $11\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

كفاية الجبر

KIFÂYAT-UL-JABR.

A treatise on arithmetic, similar to that by Bahâ-ud-Dîn.

Author: Muḥammad Ṣalâḥ-ud-Dîn bin Diyânat Khân Jahândâr *Shâhî* محمد صلاح الدين بن ديانت خان جهاندار شاهی.

Beginning:—

الحمد لله الذي هو اسرع الحسابين و الصلوة و السلام على سيدنا

محمد و آله و اصحابه اجمعين •

The author, who apparently flourished under Prince Jahândâr *Shâh*, says in the preface that he learnt these Arithmetical operations from his deceased father.

The title of the work appears in the colophon as well as on the title-page, but not in the work itself. It is divided into a *Muqaddimah* thirteen *Bâb* and a *Khâtimah*, fully enumerated in the beginning.

Written in fair Ta'liq.

Dated 18 Rabi' I, A.H. 1227.

No. 1039.

fol. 93; lines 17; size $8\frac{1}{2} \times 5$; $6\frac{1}{4} \times 3\frac{1}{4}$.

رساله حساب

(RISĀLAH-I ḤISĀB.)

A treatise on arithmetical operations, without title, author's name or preface.

It begins at once with مقدمه thus:—

مقدمه باید دانست که درین کتاب علامات بحروف اواخر نویسد

النجم

The author sets forth in the work, by questions and answers, the principles of arithmetic.

Written in fair Nasta'liq, with copious marginal notes.

Not dated; 19th century.

No. 1040.

fol. 7; lines 25; size $10 \times 5\frac{1}{2}$; $8 \times 3\frac{1}{4}$.

An anonymous tract on arithmetical operations, based on the خلاصه الحساب of Bahā-ud-Dīn 'Āmilī, the منطق المنقلم of Daylami, and other works.

Beginning:—

بدانکه اگر خواهند که مجهولی را بطریق جبر و مقابله استخراج کنند

لازم است که آن مجهول را النجم

Neither the author's name nor the title of the work is given anywhere. It is to be noticed however that the present tract comprises only the subject treated in chapter viii of Bahā-ud-Dīn's خلاصه viz., استخراج المجهولات بالجبر و المقابله.

The tract ends with a versification of the contents by one Shams-ud-Duḥā, whose name appears in the last verse.

Written in ordinary Ta'liq.

Not dated; 19th century.

ASTRONOMY AND ASTROLOGY.

No. 1041.

foll. 219; lines 17-19; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

زیج جدید سلطانی
ZIJ-I JADĪD-I SULTĀNĪ.

The famous astronomical and chronological tables of Sultān Ulugh Beg (d. A.H. 853 = A.D. 1449) bin Shāh Rukh bin Timūr, that is, the second revised ones, compiled by the Sultān with the assistance of Ṣalāḥ-ud-Dīn Mūsā, called Qāḍizādah-i Rūmī, and Maulānā Giyāḡ-ud-Dīn Jamshīd (the compiler of the original edition), and, after the death of both of them, by co-operation with the celebrated mathematician 'Alī bin Muḡammad Qūshjī (who died in Constantinople, A.H. 879 = A.D. 1474).

Beginning:—

تبارک النبی جعل فی السماء بروجاً و جعل فیها سراجاً و قرماً منیراً

الخ *

A very useful and interesting account of the work is given in Rieu ii, p. 456; see also Ethé, Bodl. Lib. Catalogue, Nos. 1515-1518; Ethé, Ind. Office Lib. Catalogue, Nos. 2233-2236; W. Pertsch, Berlin Catalogue, p. 358; Būhār Lib. Catalogue, vol. i., p. 179; etc. Edited by Sédilot, Paris, 1847 and translated by the same, 1853. Older editions of detached portions of the work are 'Epochæ celeberriores ex traditione Ulugh Beigi,' by John Greaves, London, 1650, reprinted in Hudson's 'Geographi Graeci Minores,' vol. 3; and 'Tabulae longitudinis et latitudinis stellarum ex observatione Ulugh Beigi,' by Thomas Hyde, Oxford, 1665, reprinted in Hyde's 'Syntagma dissertationum,' vol. i.

The work is divided into four *Maqālah*, as follows:—

مقاله اول در معرفت تاریخ

in a *Muqaddimah* and seven *Bāb*, on fol. 2^b.

مقاله دوم در معرفت اوقات و طالع وقت و آنچه بدان تعلق دارد

in twenty-two *Bāb* on fol. 16^a.

مقاله سوم در معرفت روش ستارگان و موضع ایشان در طول و عرض و توابع آن

in thirteen *Bâb*, fol. 28^b.

Tables on foll. 41-215.

مقاله چهارم در باقی اعمال نجومی

in two *Bâb* on fol. 216^a.

Written in fair Nasta'liq, with occasional marginal notes.

Not dated; 18th century.

No. 1042.

foll. 346; lines 18; size 13×7; 8½×4.

شرح زیج جدید سلطانی

SHARḤ-I ZĪJ-I JADĪD-I SULṬĀNĪ.

A commentary on the preceding work.

Commentator: Niẓâm-ud Din 'Abd-ul 'Ali bin Muḥammad bin Ḥusayn ul-Barjandī: نظام الدین عبد العلی بن محمد بن حسین البرجندی

Beginning:—

اجزاس حمد و سپاس معری از توهم نفاهی و انواع شکر بی قیاس

الح *

'Abd-ul-'Ali, a renowned scholar and mathematician, was a pupil of Maṣṣūr bin Muḥammad bin Ḥusayn Kāshī, and of Sayf-ud-Din Taftāzānī (*d.* A.H.916 = A.D. 1510). He was still alive in A.H. 930 = A.D. 1523, the year in which he wrote a commentary on the *آداب العضدیه* of 'Aḥud-ud-Din Ījī (*d.* A.H. 756 = A.D. 1355). His other works are:

(1) A commentary on Niẓâm Nisâbûrî's treatise on arithmetic *الشمسیه*.

(2) A commentary on the *تعزیر المعسطی* of Naṣir-ud-Din Ṭûsî.

(3) A commentary on Qâdizâdah Rumi's commentary on the *ملخص* of Chigîminî.

(4) A treatise on the distances and sizes of planets, dedicated to Ḥabîb Ullah, Wazir of Khurâsân.

(5) A treatise on the construction of almanacks, completed in A.H. 883 = A.D. 1479 (lithographed in Tabriz (?), A.H. 1276).

(6) A commentary on the *بیست باب* of Naṣir-ud-Din Ṭûsî (see No. 1045). For 'Abd-ul-'Ali's life see Ḥabîb-us-Siyar, vol. iii, Juz. 4 p. 117.

The commentary embodies the entire text of the *Zij*, without the tables. The text is marked by a red line drawn above it.

The date of completion of the commentary, A.H. 929 = A.D. 1523, given in Rieu, ii, p. 457; Ethé, Bodl. Lib. Catalogue, No. 1520 and Ethé, India Office Lib. Catalogue No. 2237, is not found in this copy.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 1043.

fol. 328; lines 21; size $11\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4$.

The same.

Another copy of Barjandi's same commentary, beginning as above.

Written in ordinary Ta'liq within ruled borders, with an illuminated head-piece.

In the colophon, dated 11 Ramaḍân (year not given, but apparently 19th century), the work is called تشریح مواصرت گورگانی.

fol. 8-16 are bound upside down.

Scribe: محمد اکرم ولد احمد بیگ.

No. 1044.

fol. 349; lines 21; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

A defective copy of Barjandi's commentary on the Zīj-i Jadid-i Sulṭānī.

It opens abruptly thus in the middle of the fifth *Bâb* of *Maqâlah* II:—

ماهية اسامي ماههای فرس باشد آنها که این ماهها را بجلالی مقید

کنند الخ •

Corresponding with fol. 24^a line 17 of the preceding copy; and breaks off in the middle of the second *Faṣl*, *Bâb* I of *Maqâlah* IV, corresponding with fol. 328^b, line 17 of the preceding copy.

Written in fair Nasta'liq.

Dated 1250 Faṣlî.

No. 1045.

foll. 121; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

شرح بیست باب در معرفت اسطرلاب
SHARḤ-I BĪST BĀB DAR MA'RIFAT-I
ASTARLĀB.

A commentary on Naṣīr-ud-Dīn Ṭūsī's (d. A.H. 672 = A.D. 1273) famous manual باب بیست (so called on account of its being divided into twenty *Bāb*) on the construction and use of the astrolabe.

Commentator: Nizām-ud-Dīn 'Abd-ul-'Alī bin Muḥammad bin Ḥusayn ul-Barjandī: نظام الدین عبدالعلی بن محمد بن حسین البرجندی.

Beginning:—

فاتحه خطاب در هر باب و خاتمه مقال در همه حال سپاس و ستایش

حکیمی را سزد الخ *

Besides the well-known work اخلاق نصری on ethics (see No. 938) Naṣīr-ud-Dīn Ṭūsī wrote several works on astronomy, and rendered into Persian the Arabic version of Ptolemy's astrological work *Liber Fructus*, commonly styled شرح نمرؤ بطليموس. Barjandī wrote commentaries upon the تذکره and the تعزیر مجسطی of Ṭūsī and also left several other works. See No. 1042. According to Ḥabīb us-Siyar, vol. iii, juz 4, p. 117, he was still living in A.H. 930 = A.D. 1523. See Rieu i, p. 453; St. Petersburg Catalogue, p. 111; Būhār Lib. Catalogue, vol. i, p. 178. See also Ḥāj. Khal. vol. iv, p. 471; Rosen, p. 318, etc.

According to Rieu and the Būhār Lib. copy the commentary was completed in A.H. 889 = A.D. 1484.

The commentary is preceded by a detailed and descriptive list of the contents, with reference to pages, by Ḥafīz Ullah حفیظ الله, who in a short preface says that when, at his request, Mirzā Muḥammad Abū Turāb completed the transcription of the copy, he (Ḥafīz Ullah), prefixed a list for the convenience of readers.

The copy contains valuable marginal notes and annotations, which according to the colophon are due to the commentator himself, and glosses due to Abul Khayr Munajjim, entitled Khayr Ullah Khān Muhandis خیر المهندسين ابو الخیر منجم المخاطب بخیر الله خان مهندس who wrote a commentary on Naṣīr-ud-Dīn Ṭūsī's edition of the Arabic version of Ptolemy's *Almagest* (تعزیر المجسطی) see No. 1058. It also contains diagrams, several of which are on interleaved sheets. Interlinear notes in red are found throughout the copy.

Written in learned Nasta'liq on thick paper.

Dated 2 Jumādā II, A.H. 1165.

Scribe : محمد ابو تراب .

No. 1046.

fol. 110; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

The Same.

Another copy of the same commentary upon Tūsi's Bist Bâb, beginning as usual.

• فاتحة خطاب در هر باب النجم

This copy contains all the marginal notes, annotations and interlinear notes found in No. 1045, likewise ascribed in the colophon of the present copy to the commentator Abul Khayr Munajjim, entitled Khayr Ullah Khân Muhandis.

Written in fair Nasta'liq by the order of Mahārâjah Ujît Singh Bahâdur.

Dated Muharram, A.H. 1206.

No. 1047.

fol. 193; lines 15; size 7×4 ; 5×2 .

The Same.

Another copy of Barjandi's commentary upon Tūsi's Bist Bâb, beginning as usual:—

• فاتحة خطاب در هر باب و خاتمه النجم

The text is distinguished by a red line drawn above it.

Written in good Nasta'liq.

There is a lacuna after fol. 168, and folios 169–293 are written in a later hand.

Dated A.H. 1080.

No. 1048.

fol. 53; lines 19; size $8\frac{1}{4} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

رساله هیئت

RISÂLAH-I HAY'AT.

An astronomical treatise.

Beginning:—

شکر و سپاس و حمد بقیاس مرصاعی را که نقاش النجم *

Dr. Ethé, who notices a copy of this work (Bodl. Lib. Catalogue No. 1541), ascribes the authorship to 'Abd-ul-'Alî Barjandî (see No. 1042). His name does not appear in the present copy. Like Ethé's copy it is divided into a *Muqaddimah* and four (not three as stated in the preface) *Maqâlah*, as follows.

Muqaddimah, fol. 2^a.*Maqâlah* I, on fol. 2^b,

در معرفت مبداء سالها تواریخ

Maqâlah II on fol. 5^b: در معرفت هیئت و افلاک و کواکب بطریق اجمال*Maqâlah* III (wrongly styled دوم), on fol. 16^a: در معرفت زمین:

و اقسام اوباقالیم *

Maqâlah IV (wrongly styled سیوم), on fol. 41^b: در تعداد بلاد ولایت:

و جبال و بحار و انهار *

Written in good minute Naskh.

Dated 17 Rabi' II, A.H. 1052.

No. 1049.

fol. 158; lines 19; size $10\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

کفایة التعلیم فی صناعة التنجیم

KIFÂYAT-UT-TA'LÎM FI ŞANÂ'AT
UT-TNJÎM.

A work on astronomy.

Author: Muḥammad bin Mas'ud ul-Gaznawî bin Muḥammad bin Zaki محمد بن مسعود الغزنوی بن محمد زکی

Beginning:—

سپاس خداوندی را که آفریدگار است بی محایل حاجت و آفرین کار

بدلائل حجت النجم *

The work is mentioned in Hâj. Khal. vol. v, p. 219, where the author is called *ابن المعتمد محمد بن مسعود بن الزكي الغزنوي*.

The text is divided into numerous short sections treating of the motions of the planets and their position in longitude and latitude; the influence of the planets on human life and the globe; horoscopes of nativity, and other astronomical operations.

Written in fair Nasta'liq.

Not dated; 19th century.

Marginal emendations and signs of collation are found throughout the copy.

No. 1050.

fol. 183; lines 21; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

A very damaged copy of the same *Kifâyat-ut-Ta'lim*.

The paper is getting brittle, and patches of thick paper have rendered the MS. illegible in many places.

Written in Naskh and Nasta'liq with marginal notes and emendations.

Not dated; 18th century.

No. 1051.

fol. 127; lines 15; size $10 \times 7\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

شرح رساله قوشجی

SHARH-I RISÂLAH-I QÛSHJÎ.

A commentary upon 'Alâ-ud-Dîn 'Ali bin Muḥammad ul-Qûshjî's (d. A.H. 879 = A.D. 1474) famous astronomical treatise.

Commentator: Muḥammad, entitled Muṣliḥ-ud-Dîn ul-Lâri ul-Anṣârî *محمد المدعو بمصلح الدين اللاري الانصاري*.

Beginning:—

همایون نامہ کہ مزین بنام واجب العظام پادشاہی بود الخ

The commentator, a native of Lâr, came to India during the reign of Humâyûn, but returned to Constantinople, and died in Diyâr Bakr, A.H. 979 = A.D. 1571. Besides the present work he wrote

a general History entitled *مراة الادوار و مرقة الاخبار* (see Rieu i, p. 115) and commentaries on *تهذيب المنطق*, on *هدايت الحكمة*, on astronomical treatises and other works.

A copy of the present commentary is noticed in G. Flügel, vol. ii, p. 489. For other commentaries on the work see Ethé, Ind. Office Lib. Catalogue, No. 2240. For particulars of the original work see Ethé, Bodl. Lib. Catalogue, Nos. 1534-1538; Rieu ii, p. 458; W. Pertsch, Berlin Catalogue, p. 3511. See also Hāj. Khal. vol. iii, p. 458; etc.

The work, divided like the original into a *Muqaddimah* and two *Maqālah*, is dedicated to the emperor Humāyūn (A.H. 937-963 = A.D. 1530-1556).

Muqaddimah, treating of geometrical and physical preliminaries, in two *Qism*: (1) *در آنچه تعلق بهندسات دارد* (1) on fol. 4^b. (2) *در آنچه تعلق دارد بطبیعیات دارد*, on fol. 12^b.

Maqālah I, on heavenly bodies (*در بیان احوال اجرام علوی*), on fol. 15^a, in six *Bāb*.

Maqālah II, on the division of the globe and the influence and effects of the planets on it, (*در بیان هیئات زمین و قسمت او باقالیم و بیان*), on fol. 71^b, in eleven *Bāb*.

Written in fair Nasta'liq on thick papers.

Not dated; 18th century.

Scribe: محمد رضا.

No. 1052.

fol. 161; lines 14; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

The same.

A slightly defective copy of Musliḥ-ud-Dīn Lāri's commentary upon Qūshji's astronomical tract, beginning as above.

The copy is slightly defective at the end, wanting the last thirty-two lines of the preceding copy.

Written in fair Nasta'liq.

Not dated; 18th century.

No. 1053.

fol. 87; lines 15; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

ترجمہ تشریح الافلاک

TARJUMAH-I TASHRĪḤ UL-AFLĀK.

A Persian translation and explanation of Bahâ-ud-Din 'Amilî's (d. A.H. 1030 = A.D. 1621) famous Arabic work on astronomy تشریح الافلاک.

Beginning:—

ربنا ما خلقت هذا باطلا افتتاح عجيب است وابتداء غريب
منضمن حمد و ثنا الخ *

The name of the translator is not given, and the work begins at once with the paraphrase.

For the Arabic original see Rieu, Supplement, Arabic Catalogue, Nos. 763 and 1249; Loth, Arabic Catalogue, p. 298, where a Persian commentary, entitled تفریح الادراک by Şadr-ud-Din Muḥammad bin Şâdiq ul-Ḥusayni is mentioned. See also Kashf-ul-Ḥujub, fol. 35^a.

Written in ordinary Ta'liq, with diagrams and occasional marginal notes and emendations.

Dated 4 Sha'bân, A.H. 1244.

Scribe: محمد باقر.

No. 1054.

fol. 7; lines 19; size $7 \times 4\frac{3}{4}$; $4\frac{1}{4} \times 2\frac{3}{4}$.

تمه قرانات محمد بكرانى

TATIMMAH-I QIRÂNÂT-I MUḤAMMAD BAKRÂNÎ.

A small tract on the determination of the times and of the horoscopes of each time.

Beginning:—

الحمد لله رب العالمين...../اما بعد اين رساله تمه قرانات حكيم
فاضل محمد بكرانى رحمة الله است الخ *

It would appear from the few opening lines that this small tract forms only an appendix or supplement to a larger work by Ḥakim Muḥammad Bakrânî.

It treats of the motions of the planets and stars, and their position in altitude and longitude (illustrated by diagrams), and the consequent effects on the various parts of the globe. The horoscope begins with Tuesday 28 *Sha'bân*, A.H. 860 = A.D. 1455, and is brought down to A.H. 1080 = A.D. 1669, the year down to which, says the author, he had promised in the beginning of the work to bring down his account.

Written in learned Nasta'liq.

Not dated; 17th century.

No. 1055.

fol. 126; lines 7; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

زایچه حسین قلی

ZÂ'ICHAH-I ḤUSAYN QULĪ.

A horoscope of the birth of Ḥusayn (Muḥammad) Qulī حسین (محمد) قلی.

Author: Ibn-i Abul Ḥasan Muḥammad Kāfi ابن ابو الحسن محمد کافی.

Beginning:—

سبتگانک ما اعظم شانک دقیقه سنجان اسطراب آفاق و انفس و رصد
بندان درجات سپهر تقدس الخ *

It appears from the preface that the author wrote the horoscope by order of Jāni Khān, an Amir of Kḥurāsān, and father of Ḥusayn (Muḥammad) Qulī. The word Muḥammad after Ḥusayn is added in a modern hand. The birth of Ḥusayn Qulī is fixed at mid-day, Saturday, 27 Jumādā I, A.H. 1095 = A.D. 1683.

The author bases his calculation on the statements of شیخ هرمس and معنی الدین.

The work consists of three *Bâb*, fourteen *Faṣl* and a *Khâtimah*.
Fol. 10^b-16^b are left blank for astronomical tables.

Written in clear Nasta'liq, with an illuminated, but faded, frontispiece.

Not dated; 18th century.

No. 1056.

foll. 94; lines 33; size $14\frac{1}{4} \times 10$; $11\frac{3}{4} \times 7\frac{1}{4}$.

زیج جدید مکہد شاہی

ZĪJ-I JADĪD-I MUḤAMMAD SHĀHĪ.

Astronomical tables by Rājah Jai Singh Sawā'ī, راجہ جی سنگھ
سوانی.

Beginning:—

ثنائی کہ خرد خردہ بین معذسان تقدہ کشای در ادای دقیقہ از ان

* النجم

Rājah Jai Singh, who succeeded his father Rājah Bishan Singh, as Rājah of Ambar, in A.D. 1699, (A.H. 1110) was an influential military officer under Aurangzib and his successors. He founded Jaipūr, called after him, and died in A.H. 1156 = A.D. 1743.

We learn from the preface that the Rājah, having found that the almanacs constructed by his predecessors were defective and incorrect, brought the fact to the notice of the emperor Muḥammad Shāh (A.H. 1131-1161 = A.D. 1719-1748), and was commanded by the emperor to organize new observations with the help of Muslim, Hindu and European experts. After spending seven years in making observations in Dihlī, Jaipūr, Mathurā, Banāras and Ujjain, he sent Padré Manoel, with some competent hands, to Europe, who brought back with them the astronomical tables of De La Hyre, which were included in the present work, completed in A.H. 1140 = A.D. 1727.

The work is divided into three *Maqālah*. For further particulars see Tod, *Annals of Rajasthan*, vol. ii, p. 356; Ma'āṣir-i 'Ālam-giri, p. 424; Hunter, *Asiatic Researches*, vol. v, p. 177-211. See also Rieu ii, p. 460, where a very good account of the work and the author is given. Beale, p. 193, etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1057.

foll. 113; lines and size as above.

تسهیل زیج محمد شاهی

TASHÎL-I ZÎJ-I MUḤAMMAD SHÂHÎ.

An explanation of Râjah Jai Singh's Zîj-i MuḤammad Shâhî (see No. 1056 above), by 'Abd Ullah, entitled Mahârat Khân, bin 'Azîm-ud-Dîn MuḤammad Khân عبد الله المغاطب به مہارتخان بن عظیم الدین محمد خان.

Beginning:—

ثقلی بسیار و حمد بی شمار حکیمی را کہ راصد حکمت الخ

The present writer tells us in the preface that, finding Râjah Jai Singh's Zîj-i MuḤammad Shâhî too difficult to be understood, he wrote the present explanation.

It is divided into a *Muqaddimah* and five *Maqâlah*.

Written in ordinary Ta'liq by the scribe of the preceding copy.

No. 1058.

foll. 394; lines 25; size $11 \times 7\frac{3}{4}$; $7\frac{3}{4} \times 4\frac{3}{4}$.

تقریب التحریر

TAQRÎB-UT-TAHRIR.

A Persian paraphrase and explanation of Naṣîr-ud-Dîn Tûsî's edition of the Arabic version of Ptolemy's *Almagest* (تحریر المصطی), by Abul Khayr, better known as Khayr Ullah, and entitled Khayr Ullah Khân, and surnamed Muhandis, bin Luṭf Ullah: ابو الخیر المعروف به خیر الله المغاطب به خیر الله خان المتخلص بالمهندس ابن لطف الله.

Beginning:—

ثقلی کہ از اندازہ مهندس خرد بیرون است شایان مانعی کہ خالق

سبع سموات الخ *

The translation is preceded by a short preface in which the translator's son MuḤammad 'Alî ur-Riyâdî الرضی علی الریاضی says that his father had previously written a commentary, entitled تقریب التحریر, upon the تحریر اقلیدس, that is to say, the elements of Euclid in Arabic

as edited by Naṣīr-ud-Dīn Ṭūṣī (a copy of this commentary, entitled *تعزیر اقلیدس*, is noticed in Ethé, Ind. Office Lib. Catalogue, No. 2260). Muḥammad 'Alī then proceeds to say that after the completion of that commentary his father wrote one on the *تعزیر المعسطی*, of the same Naṣīr-ud-Dīn Ṭūṣī, which for a long time remained neglected in the form of a draft until he made a clean copy of it, arranging it in the present form.

Muḥammad 'Alī's preface is followed by that of his father Khayr Ullah Khân, beginning thus on fol. 2^b:—

الحمد لله رب العالمين اما بعد بر ضمير علت صوير اولی

الالباب پوشیده نماید که چون در سلف زمان النجم *

In this preface the translator Khayr Ullah Khân, after referring to his previous commentary on the *تعزیر اقلیدس*, says that he wrote the present one, entitled *تقريب التعزیر*, with the help of his master 'Abd-ul-'Alī Barjandi's commentary upon the *تعزیر المعسطی* of Naṣīr-ud-Dīn Ṭūṣī. He further adds that he completed the draft of the present commentary in the third decade of the reign of Muḥammad Shāh, who reigned A.H. 1131-1161 = A.D. 1719-1748.

The translation begins thus on fol. 3^a:—

الحمد لله مبدا في كل مبدا سپاس است مر خداي را که

اول هر اول است و نهايت هر نهايت النجم *

For the Arabic original, which according to the concluding lines in the present copy was completed on 5 Shawwāl, A.H. 644 = A.D. 1246, see Loth, Arab. Catalogue, Nos. 741 and 742; Brit. Museum, pp. 187, 620, 745; Hāj. Khal. vol. v, p. 387; etc.

The text, written in Nasta'liq and sometimes marked with a red line above it, is followed by translation, and then occasionally by Barjandi's commentary (which, according to a statement at the end, was completed in Dūlqa'd, A.H. 921 = A.D. 1515), and finally by Khayr Ullah's explanation.

Written in ordinary Nasta'liq with diagrams and tables.

Dated 22 Shawwāl, A.H. 1251.

Scribe: سيد حمايت الله مخاطب به عالم خان موسوي الرضوي.

No. 1059.

foll. 84; lines 15; size $9 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

رساله در معرفت اسطرلاب

RISĀLAH DAR MA'RIFAT-I ASTARLĀB.

A treatise on the astrolabe.

Author: Nūr Ullah bin Muḥammad ul-Ḥasani ush-Shūshṭari
نور الله بن محمد الحسنی الشوشتری

Beginning:—

حمد ببعدهد و ثغای ببعدهد قادیرا که به بدایع فطرت و صدایع حکمت

اطباق سموات سبع را الخ *

The work, consisting of one hundred *Bāb*, treats of the determination of times and of the horoscope of each time; the distances and sizes of the planets; the method of reckoning degrees and distances, etc., etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1060.

foll. 50; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

The same.

Another copy of the preceding work, beginning as above. The headings of all the *Bāb* are enumerated at the beginning of this copy.

Written in a hasty Ta'liq.

Not dated; 19th century.

Scribe: گویند نواین.

No. 1061.

fol. 105; lines 14; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

معیار الازمان

MA'YÂR-UL-AZMÂN.

A treatise on chronology.

Author: Ratan Singh, with the *takhalluṣ* Zakhmî, son of Râi Bâlak Râm, رتن سنگه زخمی تخلص ابن رای بالک رام.

Beginning:

اللهم لك نحمد و بك نستعين و نصلی علی خیر خلقك محمد
وآله الطيبين النج *

An account of the author's life and of his ancestors is to be found in the *التواريخ* سلطان الفوارنج, a history of the Oude dynasty from its origin to the death of Muḥammad 'Alī Shâh, A.H. 1258 = A.D. 1842, which the author wrote for the Shâh, see Rieu iii, p. 962.

The author, with his titles Munshî-ul-Mulk Fakhr-ud-Daulah Dabîr-ul-Mulk Râjah Ratan Singh Bahâdur Hushyâr Jang منشی الملک فخر الدوله دبیر الملک راجه رتن سنگه بهادر هشيار جنگ was born in Lucknow, A.H. 1197 = A.D. 1782 and, after serving the East India Company for some years in Calcutta, returned to Lucknow in A.H. 1230 = A.D. 1814, and attached himself to the Oude throne.

According to Rieu, p. 1096, where he is said to have written in A.H. 1216 = A.D. 1801 a philosophical treatise entitled *جام گیتی نما*, he adopted the *takhalluṣ* زحمتی but in the work under notice he is repeatedly called زخمی which seems to be correct. According to the author of *Ṣubḥ-i Gulshan* Zakhmî was well versed in Arabic, Persian, Turkish, English and Sanskrit, and died in A.H. 1267 = A.D. 1850.

We learn from the preface that the author wrote this work at the request of his friends in Jumâdâ I, A.H. 1234, corresponding with March, 1819.

The work treating of the origin and account of the various eras, is divided into a *Muqaddimah*, two *Maqâlah* and a *Khâtimah*, as follows:—

Muqaddimah: خرونولوجيا (chronology) explained.

Maqâlah I.

در بیان کمیت ایام بلبالیها و ساعات و اجزای آن و سنین و شهور علی ما
در بیان شبانه روز. in three *Bâb* (1) fol. 5^b. در بیان متعلق بانست
در بیان سال و ماه. (3) fol. 10^b. در بیان اجزای شبانه روز. (2) fol. 9^a.

Maqâlah II.

در بیان تواریخ مشهوره و مبادی آن in twelve *Bâb* :

در معرفت تاریخ. (2) fol. 26^b. در معرفت تاریخ عرب. (1) on fol. 15^b.
 در تاریخ. (4) fol. 46^b. در تاریخ آفرینش آدم علیه السلام. (3) fol. 45^a. عیسوی
 در تاریخ جلالی که. (6) on fol. 61^a. در تاریخ فرس قدیم. (5) on fol. 57^b. رومی
 در تواریخ هند. (7) on fol. 63^b. آنرا تاریخ ملکی و ملکشاهی و تاریخ محدث نیز گویند
 در تاریخ یونانیان. (9) on fol. 84^a. در تاریخ خطائیان و چینیان. (8) on fol. 75^a.
 در معرفت تاریخ قبط اعلی مصریان. (11) on fol. 95^a. در تواریخ یهود. (10) fol. 87^b.
 تاریخ خانی. (12) on fol. 101^b. و آن بر دو گونه بود قدیم و محدث.

Khâtimah—Dates of the various eras corresponding with the date on which the author completed the work, viz. Sunday, 25 Jumâdâ I, A.H. 1234, equivalent to 21 March, 1819.

Written in good Ta'liq with an illuminated head-piece.

Dated A.H. 1239.

Scribe : غلام حسین.

No. 1062.

fol. 21 ; lines 15 ; size $9\frac{1}{4} \times 6$; $6 \times 3\frac{3}{4}$.

اصطلاحات التقویم

IŞTILÂḤÂT-UT-TAQWÎM.

A short manual explaining the methods and principles of the construction and computation of the almanack.

Author : Ġulâm Ḥusayn bin Faṭḥ Muḥammad Karbalâ'î Jaunpūri - غلام حسین بن فتح محمد کربلائی جونپوری.

Beginning :—

حمد و ثنا مرقداری را سزد که اجرام علویه را علل حوادث گردانید *

The author, mentioned in the following notice, gives us to understand that after acquiring a satisfactory knowledge of the construction of the almanack he wrote several treatises on the subject. He then bitterly complains of the sad neglect of astronomy in his time, and says that most people were quite ignorant of the technical terms and methods of construction of the almanack.

The work is divided into a *Muqaddimah*, and fourteen *Bâb* the contents of which are described in the beginning.

Written in fair Ta'liq.
Not dated; 19th century.

No. 1063.

fol. 62; lines 15; size $9\frac{1}{4} \times 6$; $6 \times 3\frac{1}{4}$.

انيس الاحباب

ANIS-UL-AḤBĀB.

A commentary on Bahā-ud-Din 'Āmilī's treatise Ṣafīḥah صفيحه on the astrolabe, with the text.

Commentator: Abul Qāsim, better known as Ġulām Ḥusayn bin Faṭḥ Muḥammad Karbalā'ī Jaunpūri ابوالقاسم المشتهر به غلام حسين بن فتح محمد كربلائي جونپوري.

The full title of the work, given in the preface, is انيس الاحباب في بيان مسائل اسطرلاب.

Beginning:—

جهان جهان مقظرات تحميد كه از تمام آن بر صفايح السنه اهل
دانش و بينش غير ممكن است الخ *

The commentator tells us in the preface that the Arabic text of Bahā-ud-Din's Ṣafīḥah was too difficult to be understood. He therefore rendered it accessible to the public by writing the present commentary, in which he fully explained the method of the preparation and working of the astrolabe.

The commentary is preceded by a discourse on geometrical, physical and astronomical preliminaries, divided into two *Faṣl*; thus.

fol. 2^b. فصل اول در مسائل هندسه و حساب.

fol. 5^a. فصل دوم در مسائل هلیة

The commentary itself begins thus on fol. 7^b:—

بسم الله الرحمن الرحيم - شروع میکنم این رساله را ارتفعت
درجات جیوتک دور است مراتب بزرگی و عظمت تو الخ *

The date of composition of the commentary, A.H. 1234 = A.D. 1818 is expressed by a chronogram on fol. 2^b.

The motions of the planets and stars and their position in altitude and longitude are illustrated by diagrams.

Written in fair Ta'liq.

Dated Jumâdâ II, A.H. 1246.

Scribe: پیر بخش.

No. 1064.

fol. 249; size $13\frac{3}{4} \times 10$; $11\frac{3}{4} \times 7\frac{1}{2}$.

A MS. containing only astronomical tables, similar to those in the Zij-i Muḥammad Shâhî (see No. 1056) but without any text. It begins with the following heading on the first folio:—

جدول تعدیل اول و دقائق حصص قمر بمرکز بگیرد النج *

Written in Nasta'liq.

Not dated; 19th century.

No. 1065.

fol. 27; lines 17; size 9×5 ; $7 \times 3\frac{1}{2}$.

رسالة اسطرلاب

RISÂLAH-I ASTARLÂB.

An anonymous treatise, without title or author's name.

Beginning:—

باب اول در گرفتن ارتفاع و انحطاط ماه و ستارگان النج *

The treatise, beginning without any preface, treats of the determination of times, the distances of the planets, the method of reckoning degrees and distances, etc., etc.

It consists of numerous short chapters, and ends with the ninety-ninth: نود و یکم در شناختن اسطرلاب ها و امدعان هوا.

On the title-page the work is called غایة الارتفاع.

Written in ordinary Naskh.

Not dated; 19th century.

GEOMANCY.

No. 1066.

foll. 4; lines 13; size $7\frac{1}{4} \times 5$; $5\frac{3}{4} \times 3\frac{1}{4}$.

رسالة رمل

RISĀLAH-I RAML.

A very small tract on geomancy.

Author: Naṣīr bin Muḥammad Tūsī.

Beginning:—

حمد بيبعد و ستايش بلا حد مر حضرت موجوديرا سزا ست الخ *

Naṣīr-ud-Dīn Muḥammad Tūsī, the celebrated philosopher, who has been repeatedly mentioned in this catalogue, says in the preface to this small tract that he wrote these few words on geomancy at the request of his royal patron.

The work has no divisions. A table, divided into seven columns, and bearing the heading: جدول الاسرار في علم الرمل و سميته مقاربة المغيبات is found on the title-page, but it is doubtful whether this table is meant for this treatise or belongs to some other MS.

Written in ordinary Nasta'liq.

Not dated; 18th century.

The copy is damaged and worm-eaten throughout.

No. 1067.

foll. 53; lines 16; size $12 \times 7\frac{1}{4}$; $8\frac{1}{2} \times 5\frac{1}{4}$

گلزار رمل

GULZĀR-I RAML.

A very modern treatise on geomancy.

Author: 'Alī Ḥasan Khān, son of Nawwāb Muḥammad Qulī Khān Bahādur علی حسن خان ولد نواب محمد قلی خان بهادر

Beginning:—

بعد حمد ایزد غفار و نعت سید ابرار چنین گوید بنده

• • • • •
زولیده بیان الخ

In the preface the author gives us to understand that he devoted fourteen years to the study of geomancy during which period he perused seventy-five treatises which he enumerates in the beginning, but that he still could not acquire a thorough knowledge of the subject.

The work is divided into sixteen *Guldastah*, subdivided into several *Gul* and *Gunchah*, but the last two *Guldastah* are wanting in this MS.

Written in ordinary Ta'liq.

Not dated; latter half of the nineteenth century.

No. 1068.

fol. 48; lines 11; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

An anonymous treatise on geomancy, with many tables and other figures.

Beginning:—

الحمد لله رب العالمين بدانکه این چند قوائد (قواعد) (read

متفرقه از رسائل بتحریر آمدند الخ *

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1069.

fol. 27; lines 13; size $7\frac{1}{4} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

A very damaged and worm-eaten MS. containing two anonymous treatises on geomancy.

I. Foll. 1-14. It is divided into twenty-five *Fasl* and begins thus:

الحمد لله رب العالمين بدانکه اسعدک الله فی الدارين

که این نسخه ایست در بیان چند الخ *

II. Foll. 15-27. This treatise is written in the form of questions and answers, and begins thus:

الحمد لله رب العالمين اما بعد این نسخه ایست در

بعضی سوال و جواب *

Some tables and other figures are found at the end of each treatise.

Written in ordinary Nasta'liq.

Not dated ; 19th century.

DIVINATION.

No. 1070.

fol. 129; lines 16; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

فالنامه

FÂL NÂMAH.

A book of divination.

Beginning:—

فرهنگ کتاب نور ضمیر حساب اول دفتر بادشاه که خطاب دارد الخ *

The name of the author is not given, but it is evident that he wrote the work for the emperor Jahângir. The date of composition, A.H. 1019 = A.D. 1610, is expressed by the following words الہی قول نور الدین محمد جهانگیر عادل.

The predictions or omens are arranged under the names of Jahângir, and the princes, Parwiz, Khurram and Khusrau, as well as other distinguished courtiers of Jahângir.

Written in ordinary Indian Ta'liq.

Dated 29 Shawwâl, 1159 Fasli.

Scribe: محمد عباس.

INTERPRETATION OF DREAMS.

No. 1071.

foll. 226; lines 21; size $10\frac{1}{2} \times 7$; $7\frac{1}{4} \times 4\frac{1}{2}$.

کامل التعمیر

KÂMIL-UT-TA'BÎR.

An exhaustive work on the interpretation of dreams.

Author: Abul Faḍl Ḥusayn bin Ibrâhîm bin Muḥammad ut-Tifisi
ابو الفضل حسین بن ابراهیم بن محمد التفلیسی

Beginning:—

سپاس مر خدایرا که واحد و صمد و قادر است مالک ذر الجلال
و حی فاطر است النجم *

In a short preface the author tells us that after finishing the composition of *کتاب صحت الابدان* he directed his attention to a Persian work on the interpretation of dreams, but finding that there was no standard work on the subject he applied his mind to the composition of this work and dedicated it to the king of Rûm Abul Faḥ Qizil Arslân (in Ethé, India Office Lib. Catalogue No. 2276, Abul Faḥ 'Izz-ud-Dîn Qilij Arslân) bin Mas'ûd, who reigned A.H. 569-588 = A.D. 1173-1192. Comp. also Ethé, Bodl. Lib. Catalogue, No. 1571, 3: Bland's paper on the Science of Ta'bîr, Journal of the Royal As. Soc. xvii, pp. 124 and 155.

The author enumerates about twenty works on which he based the present composition. A list of these works together with a description of the sixteen *Faşl* into which the work is divided, is given in Ethé, India Office Lib. Catalogue, *loc. cit.*

The last *Faşl* is followed by an alphabetical list of all the things, seen in dreams, with detailed explanations of their meanings, based on the sayings of Imâms and other holy men.

Fol. 97^b is left blank.

Written in ordinary Ta'liq.

Dated 4 Muḥarram, A.H. 1127.

FALCONRY.

No. 1072.

foll. 125; lines 13; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

باز نامه

BÂZ NÂMAH.

A work on falconry, without author's name.

Beginning:—

بعد حمد و ثناء ایند توانا که شهباز فکر اهل ذکا و شاهین عقول جمیع

دانا الخ •

In the preface the work is called *Bâz Nâmah*: و این مجموعه ایست و این موسوم به باز نامه The author could not be traced, but his references to the provinces of India, e.g. Bengal, Bihâr, Assam, Orissa, etc., as well as his frequent usage of Hindî names of the months, of birds, etc. suggest that he was a resident of India. On fol. 13^a he says that in the fourteenth year of 'Âlamgir's reign (A.H. 1082 = A.D. 1671) Lashkar Khân, the Şûbahdâr of Bihâr, presented to the emperor a kind of bird called تیغون. On the same folio he again says that Subhân Quli Khân, King of Tûrân, sent as a present to 'Âlamgir a kind of bird called توسی. We can therefore conclude that the author wrote this work in, or after, 'Âlamgir's time.

The work is divided into seventy-six *Bâb*. The first twenty-six *Bâb* treat of various kinds of hawks and birds of prey, the names of which are given in Arabic, Persian, Turkish and Hindî, of their diet, training, directions relating to hunting, and signs of health and disease. The remaining *Bâb* are devoted to their diseases and treatment.

The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey. They are on foll. 6^b, 7^a, 7^b, 9^a, 10^a, 10^b, 12^a, 12^b, 13^b, 14^a, 14^b, 15^a, 15^b, and 16^a.

Written in fair Nasta'liq on thick paper with occasional notes on margins.

Not dated; 17th century. ^c

A list of the contents, written in a different hand, is prefixed to the copy.

MINEROLOGY.

No. 1073.

foll. 50 ; lines 13 ; size 9 × 6 ; 6¼ × 4.

جواهر نامه

JAWĀHIR NĀMAH.

A treatise on precious stones and minerals.

Author: Muḥammad Ashraf bin ul-Ḥasan ur-Rustamdāri محمد اشرف بن الحسن الرستمداری.

Beginning:—

* حمد بیحد و شکر بیحد حکیمی را سزد که بموجب النخ *

The author says in the preface that he wrote this work at a time when Zahir-ud-Din Bābur had conquered India and got hold of the precious jewels stored up by its former kings. The work is dedicated to Bābur and to his son and heir-apparent Humāyūn.

A copy of the work in which the author is called محمد بن اشرف العینی الرستمداری and which contains twenty-two chapters, is noticed in Rieu iii, p. 996.

In the present copy there are twenty-six chapters, each subdivided into several sections, as follows:—

- I. Pearl (لولو), in six *Faṣl*, fol. 3^a.
- II. Sapphire (یاقوت), in five *Faṣl*, fol. 7^b.
- III. Ruby (لعل), in six *Faṣl*, fol. 10^b.
- IV. Emerald (زمرد), in five *Faṣl*, fol. 12^b.
- V. Zabarjad, in three *Faṣl*, fol. 14^a.
- VI. Diamond (العاس), in four *Faṣl*, fol. 15^a.
- VII. Cat's-eye (عین الہر), in three *Faṣl*, fol. 17^a.
- VIII. Turquoise (فیروزہ), in five *Faṣl*, fol. 18^a.
- IX. Bezoar (پازھر), in four *Faṣl*, fol. 20^b.
- X. Mummy (مومبائی), fol. 22^a.
- XI. Ambergris (عنبر), fol. 23^b.
- XII. Musk (مشک), in one *Faṣl*, fol. 25^a.
- XIII. Stones of animal origin (سنگهای حیوانی), fol. 26^a.
- XIV. Cornelian (صقیق), in four *Faṣl*, fol. 27^a.
- XV. Stones which resemble Yâqût, in four *Faṣl*, fol. 27^b.

- XVI. Shell (جرج), in four *Faṣl*, fol. 28^b.
 XVII. Lead Stone (مقناطیس), in five *Faṣl*, fol. 29^a.
 XVIII. Emery (سنباده), in four *Faṣl*, fol. 31^a.
 XIX. Melochites (دمنه), in four *Faṣl*, fol. 31^b.
 XX. Lapis lazuli (لاجورد), in five *Faṣl*, fol. 32^a.
 XXI. Coral (بسد و مرجان), in four *Faṣl*, fol. 34^a.
 XXII. Jasper (یشب), in four *Faṣl*, fol. 35^b.
 XXIII. Crystal (بلور), in four *Faṣl*, fol. 37^a.
 XXIV. Jamast (a coarse blue gem), in four *Faṣl*, fol. 37^b.
 XXV. Other kinds of stone (احجار مختلفه), in twenty-two *Faṣl*, fol. 38^a.
 XXVI. Metals (فلزات), in twelve *Faṣl*, fol. 44^b.

The title of the work, given on the fly-leaf as well as in the colophon, is جواهر نامه.

Written in ordinary Ta'liq.

Dated 8 Muḥarram, A.H. 1248.

The MS. has been repaired throughout with patches of thin paper.

No. 1074.

fol. 164; lines 14; size 9½ × 6; 7 × 3½.

مجموعه الصنائع

MAJMU'AT-UṢ-ṢANĀ'I'.

A polytechnical work containing a collection of recipes for making artificial pearls, rubies, sapphires and other precious stones, preparing inks, dyes and all kinds of colours, poisons and antedotes, dissolving and oxidizing metals, making artificial flowers, fire-works, etc., etc.

It begins at once without a preface with the following lines in which the work is ascribed to Ḥakīm Faylaṣūf-i-Maḡribī: نسخة مجموعة الصنائع برای فایده جمهور انام از حکیم فیلصوف مغربی مشتمل گشت بر چهل و سه باب الخ. According to Ethé, India Office Lib. Copy No. 2781, the author was Mir Yahyā میر یحیی. The present copy exactly agrees with Ethé, India Office Lib. Copy No. 2783 and is likewise divided into forty-three *Bāb* fully enumerated in the beginning.

The colophon of the Bodl. Lib. Copy. (No. 1870), dated A.H. 1033, proves that*the work was written before that year. According to Stewart's Catalogue, p. 97, the work was composed by Zayn-ul 'Ābidin

in the reign of Aurangzib ; but a Turkish version which appears to have been made in A.H. 1065 = A.D. 1654, is noticed in G. Flügel ii, p. 525.

The MS. is defective towards the end and breaks off with the following words:—

و حاجت خواستن را شاید و دشمنان و بر حکیمان رفتن نشاید نماز

پیشین *

Written in ordinary Nasta'liq.

Not dated ; 19th century.

ARCHERY.

No. 1075.

fol. 74 ; lines 14 ; size $7\frac{1}{2} \times 4$; $6\frac{1}{4} \times 3$.

هدایت الرمی

HIDĀYAT-UR RAMĪ.

A treatise on archery.

Author : Muḥammad Budha'ī محمد بدای

Beginning:—

حمد متواتر و ثنای متکثر خدای جل و علا آن توانائی را *

The work is dedicated to 'Alā-ud-Dīn Abul Muẓaffar Ḥusayn Shāh, who reigned in Bengal, A.H. 904-927 = A.D. 1498-1521.

The work is divided into twenty-seven *Bāb*, most of which are subdivided into several *Faṣl*. See Rieu ii, p. 488 ; W. Pertsch, Berlin Catalogue, p. 337 ; Ethé, India Office Lib. Catalogue, Nos. 2768-2769.

The original work is followed by a versified tract on the same subject (archery), beginning on fol. 70^b:—

ای بغام تو نامه نامور است الع *

Written in ordinary Ta'liq.

Dated A.H. 1139, the ninth regnal year of Muḥammad Shāh.

Scribe : محمد عابد.

The signature 'Gore Ouseley' is found on the top of the first page.

CALLIGRAPHY AND DRAWINGS.

No. 1076.

fol. 35 ; lines 17 ; size 8 × 5 ; 6 × 3.

رساله خوشنویسی

RISÂLAH-I KHWUSHNAWISÎ.

A treatise on calligraphy.

Author : 'Abd Ullah us-Şayrafî عبد الله الصيرفي.

Beginning :—

شکرو سپاس فراوان و ستایش بی پایان کاملی را که از نقطه نیستی
دائماً هستی را مکمل گردانید الخ *

The author seems to be quite different from his namesake Khwâjah 'Abd Ullah us-Şayrafî عبد الله الصيرفي who is repeatedly mentioned in the work as an eminent calligrapher of past times and author of a treatise on calligraphy (see fol. 10^b, 14^b, 21^b, 25^a, 25^b, etc.), and of whom the author gives a short account on fol. 21^b.

We learn from the preface that several men of high position and sons of great men, who had learnt calligraphy from the author, requested him to write a short treatise on that art for the use and benefit of beginners as well as experts. Hence the composition.

The year in which the author wrote the work is not given, but internal evidence shows that he did so during, or immediately after, the reign of the great Mughal Emperor Akbar (A.H. 963–1014 = A.D. 1555–1605) whom he praises on fol. 19^a.

According to the preface the author divided the work into a *Muqaddimah*, two *Bâb* and a *Khâtimah*, each of which is subdivided into several sections. These divisions are however enumerated in the text in a confusing manner. The main subjects treated are as follows :—

1. The excellence and origin of penmanship, fol. 2^b.
2. Instructions for the preparation of (ordinary) ink, fol. 3^b.
3. Distinction between various kinds of pens, and instructions for cutting the pen, fol. 4^a.
4. The six characters, viz. *Muḥaqqaq*, *Şulḥ*, *Tauqî*, *Riqâ*, *Rayhân* and *Naskh*, fol. 5^a.

5. Instructions relating to paper: its qualities, methods of preparing and colouring it, etc., etc., fol. 6^b.
6. Instructions for preparing special kinds of ink, fol. 10^b.
7. Instructions for nibbing the pen and holding it, fol. 14^a.
8. The origin of the art of writing; its development and progress, etc., etc., fol. 16^b.
9. This important section, containing notices of eminent calligraphers, and headed as *باب پنجم* or the 'fifth *Bâb*,' consists of three *Faṣl*, subdivided into two *Daf'ah*, the first of which treats of the ancient calligraphers. The second *Daf'ah* and the entire remaining portion of this *Bâb* are missing. The calligraphers noticed under the first *Daf'ah* are as follows:—

ابن مقله Ibn-i Muqlah—inventor of the six characters—was the Wazir of the 'Abbaside Caliph al-Râḍi; died in A.H. 327 = A.D. 938; fol. 21^a.

علي ابن هلال 'Ali ibn Hilâl—better known as *ابن بواب*—was the pupil of the above; died, Jumâdâ I, A.H. 413 = A.D. 1022, during the reign of Qâdir Billâh; was buried by the side of the tomb of Imâm Aḥmad bin Muḥammad bin Ḥanbal; fol. 21^a.

جمال الدين خواجه ياقوت المستعصمي Jamâl-din Khwâjah Yâqût ul-Musta'sîmî—A pupil of Ibn-i Bawwâb; flourished during the reign of Musta'sîm Billâh (A.H. 640–656 = A.D. 1242–1258); fol. 21^b.

خواجه ارغون Khwâjah Argûn—pupil of Khwâjah Yâqût; fol. 21^b.

خواجه عبد الله صيرفي Khwâjah 'Abd Ullah us-Ṣayrafî—made himself a master in *Muḥaqqaq* and *Rayḥân*; fol. 21^b.

عبد الله الهروي 'Abd Ullah ul-Harawî, popularly called *آش پز* (cook), was the master and teacher of the author; his father was the cook of Shaykh Zayn-ud-Din Khawâfi, hence the epithet *آش پز*; fol. 22^a. His pupils were:—

(a) عبد الحق صيرواری 'Abd-ul-Ḥaḡ—was skilled in all the characters; fol. 22^a.

(b) محمد بن سلطان شاه الهروي Muḥammad bin Sulṭân Shâh ul Harawî—better known as *حافظ توطه*, was skilled in *Naskh*; fol. 22^b.

(c) سيف الله كرماني Sayf Ullah Kirmâni—was skilled in all the characters; fol. 22^b.

(d) معي الدين حسن Muḥyî-ud-Din Ḥasan—passed his own hand-writing as his master's and thus incurred the latter's displeasure; fol. 22^b.

خواجه عبد الله مرواريد Khwâjah 'Abd Ullah Marwârid—was skilled

in calligraphy, letter-writing, music, etc., and lived in the time of Sultân Husayn Mirzâ; fol. 22^b.

مولانا محمود سمرقندی Maḥmūd Samarqandī;—fol. 22^b.

خواجه تاج المسلماني Khwājah Tāj ul-Musalmānī;—fol. 22^b.

میر عبد الحی Mir 'Abd-ul-Ḥayy—was a pupil of Maulānā Ja'far; fol. 22^b.

مولانا عبد الله Maulānā 'Abd Ullah—better known as Maulānā Darwish; was well-skilled in *Ta'liq*; خواجه اختیاری and میر منشی and several others were also skilled in *Ta'liq*; fol. 23^a.

مولانا میر علی تبریزی Mir 'Ali Tabrizī—was the inventor of *Nasta'liq*. He flourished during the reign of Timūr; fol. 23^a.

مولانا جعفر Maulānā Ja'far—was the pupil of the above and was skilled in all the characters; was attached to the library of Mirzā Bāisanḡar during the time of Shāh Rukh; fol. 23^a.

مولانا اشهر Maulānā Aḡhar—مولانا شیخ عبد الله خوارزمی—مولانا شیخ محمود and مولانا شیخ Khwārizmī were the pupils of Maulānā Ja'far; fol. 23^a.

شیخ بایزید بوزانی—مولانا سلطان علی المشهدی Sultân 'Ali Mashhadī—مولانا سلطان علی القاینی Bāyazīd Būrānī and مولانا سلطان علی القاینی Sultân 'Alī Qā'inī were the pupils of Maulānā Aḡhar; fol. 23^a.

There is a lacuna after fol. 23^b and a large number of folios seem to be missing. Fol. 24^a begins with باب هفتم or the seventh chapter, treating of the rules for the correct writing of every letter of the alphabet, the relative proportions of the letters to be judged by numbers of dots, syllabaries showing combinations of letters, etc., etc.

A similar treatise by 'Abd Ullah Ṣayrafi, with similar divisions, but with a different beginning, is noticed in J.A.S.B., New Series, vol. xiv, 1918, No. 8 (p. cccxviii).

Written in ordinary *Nasta'liq*.

Dated 20 Ramaḡān, A.H. 1120.

Scribe: محمد فاضل ولد شیخ عبد الله ولد شیخ ابوب.

On the first page of the MS. appears the signature of Sir Gore Ouseley, in whose hand-writing the following note is found on the title-page:—

No. 23.

رساله در تلم خط

“ A Treatise on Penmanship.

The author of this valuable little work was a learned man named Abdullah. He has given the proper form and proportion of each character of the various alphabets in general use in Persia, Arabia

and India, so clearly as almost to obviate the necessity of a writing master.

The date of this essay is not given, nor the birth and country of the author (Abdullah) mentioned.

This copy was transcribed by Muhammed Fazel the son of Sheikh Abdullah and grandson of Sheikh Ayub, A.H. 1120.

G.O."

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 1077.

fol. 158; lines 12; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

تذکره خوشنویسان

TADKIRAH-I KHWUSHNAWÎSÂN.

A treatise on calligraphy, followed by notices on eminent calligraphers brought down to the reign of Muḥammad Akbar II (A.H. 1221-1253 = A.D. 1806-1837).

Author: Râqim Ġulâm Muḥammad Haft Qalamî راقم غلام محمد هفت قلمی.
حقت قلمی.

The original work is preceded by calligraphic specimens in various character, writing models, etc., etc. The earlier portion of the preface is wanting and the work opens abruptly thus on fol. 88^a:

..... این فقیر تردد میکردند و تعلیم اصول خطوط بایشان بقدر فهم و

استعداد هر یک گفته میشد الخ *

The name of the author could not be traced from the work, but in his notice on Muḥammad Hafiz, fol. 153^b, he adopts the *takhalluṣ* راقم Râqim. According to the preface as extant in the present copy the author divided the work into a *Muqaddimah*, three *Bâb* and a *Khâtimah*, and completed it in A.H. 1239 = A.D. 1823 in the reign of Muḥammad Akbar Shâh, with whose praise the preface ends.

The preface is followed by an account of the origin of calligraphy and of the various characters. Then follow instructions, in prose and verse, as to the preparation of ink, cutting the pen, etc., etc., after which the author lays down specific rules for the correct writing of every letter of the alphabets.

The notices on calligraphers begin on fol. 102^a.

According to Rieu ii, p. 523, the author was a native of Dihli, and lived in Lucknow in the time of Āṣaf-ud-Daulah. Of the dates found in the notices the latest is that of the death of Lālah Laḥhmī Rām Pandit, A.H. 1233 = A.D. 1817 (fol. 157^a).

The original arrangement has been very much disturbed in the present copy. Most of the folios have been very misplaced and some are missing.

The work has been edited in the *Bibl. Indica* series by Shams-ul-'Ulamā Khān Bahādur Dr. Hidāyat Ḥusayn, under the title تذکرہ خوشنویسان. A comparison of the printed edition with the present copy shows that the historical accounts of kings and princes connected with the calligraphers noticed, found at some length in the present copy, are very much curtailed or are altogether omitted in the printed edition.

The present copy is full of clerical mistakes. It also contains later additions; e.g. the date of Mir 'Ali-ul-Kātib's death, given here on fol. 111^a, as A.H. 924 (that is erroneous; see vol. ii, p. 79), is not found in the printed edition (pp. 49-54).

The earlier portion, containing various specimens of calligraphy, is written in fair hands, and the latter, in a careless Ta'liq.

Not dated; 19th century.

No. 1078.

fol. 20; size 12 × 8; 8½ × 5½.

Twenty finely illuminated sheets, with beautiful floral designs, of excellent calligraphic specimens in bold Nasta'liq, with gold sprinkled borders; bound in leather.

The first sheet contains the سورة فاتحة beginning thus:—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ — الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ الْحَمْدُ

The specimens have the following signatures. In two cases there are also dates.

(1) 'Abd-ur-Rashid, (also called Rashidā-i Daylāmī رشید دایلمی). He was the pupil and the sister's son of Mir 'Imād-ul-Ḥusaynī, after whose assassination he came to India (during the reign of Shāh-Jahān) and was appointed writing master of Prince Dārā Shikūh. His other pupils were Muḥammad Ashraf Khwājah Sarā, Sa'idā-i Ashraf, 'Abd-ur-Raḥmān, Mir Ḥājī, etc. He was a contemporary of the poet Mirzā Ṣā'ib. Both of them died, according to a chronogram by the aforesaid Sa'idā-i Ashraf, in A.H. 1080 = A.D. 1677; but accord-

ing to others it was in A.H. 1081 or 1085. (See Taḍkirah-i *Khwush-nawisân*, pp. 95-100.) Foll. 1^b, 3^b.

(2) 'Imâd-ul-Ḥusaynî عماد الحسيني of Qazwin. A.H. 1015. He led an independent and simple life at Iṣfahân. He excelled others in Nasta'liq hand. Being a Sunni he was assassinated at the instigation of Shâh 'Abbâs, A.H. 1024 = A.D. 1615 (See Sprenger, *Oude Catalogue*, p. 89; Taḍkirah-i *Khwush-nawisân*, pp. 92-95). Foll. 2^a, 4^a.

(3) Jawâhir Raqam (with his original name Mir Sayyid 'Alî Khân, Tabrizî (میر سید علی خان تبریزی معروف به جواهر رقم). He was the writing master and librarian of Aurangzib. He died A.H. 1094 = A.D. 1682 (See Rieu ii, p. 783). Foll. 2^a, 6^a, 8^a, 11^b, 16^a.

(4) Hidâyat Ullah (Zarrin Raqam هدایت الله زرین رقم). A.H. 1099, 1101 and 1111. He also was the librarian of Aurangzib, at whose order he wrote several copies of the *Diwân-i Hâfiz* in a minute hand. He was the writing master of prince Kâm Baksh, and died A.H. 1118 = A.D. 1706. (See Taḍkirah-i *Khwush-nawisân*, p. 58). Foll. 5^b, 9^b, 10^a, 12^a.

A note on the fly-leaf at the beginning, dated A.H. 1220, says that Qâḍî 'Alî Akbar Munshî Astarâbâdî bought this copy for five hundred rupees from one Bashârat Khân Afġân at Poonah.

No. 1079.

foll. 38; size 14 $\frac{1}{2}$ × 10.

An album of miniatures in Indian style and specimens of calligraphy, with illuminated margins.

The miniatures, representing scenes of Indian life and Eastern fiction, include portraits of Indian Princes, Hindû ladies in various attitudes, Hindû Faqirs, etc., almost all without names. Some of them are indecent.

Fol. 6^b contains the portraits of Bâz Bahâdur and Rûpmatî, inscribed in Nasta'liq باز بهادر و روپ مني. Bâz Bahâdur riding a horse with a hawk in hand is pursuing Rûpmatî, also on a horse, with a lancet in hand. A miniature on fol. 11^a, without name, represents a jungle scene. Bâz Bahâdur and Rûpmatî, both on horseback with hawks in hand, are penetrating the jungle, attended by a number of females.

Bâz Bahâdur, with his original name Malik Bâyazid, of Mâlwah (A.H. 962-978 = A.D. 1554-1570), fell in love with Rûpmatî, a courtesan, and the story of their love has been handed down to posterity in song.

A miniature on fol. 16^a representing Aurangzib on horseback

bears the following inscription in a later hand : معى الدين اورنگ زيب : عالمگير بادشاہ.

The last folio contains a fine drawing representing the figure of a hawk with a gold chain round its neck.

The calligraphic specimens, which are in Nasta'liq, Naskh and Shikastah, have the following signatures. Where there are dates, these are given :—

1. 'Abd-ur-Ra-shîd عبد الرشيد [see No. 1078-(1)], foll. 3^b, 30^a.
2. Hâfiz Nûr Ullah حافظ نور الله. He flourished under Nawwâb Âsaf-ud-Daulah of Lucknow, who ruled from A.H. 1188-1212 = A.D. 1774-1797. His pupils were Lâlah Surub Singh, Miyân Wajih Ullah, and others (see Taḍkirah-i Khwushnawisân, p. 64). The Sharḥ-i Alfīyah, in two volumes (see Nos. 783-784) were transcribed by him in A.H. 1169. Foll. 5^b, 32^b.
3. Amîr Muḥammad Afḍal امير محمد افضل, A.H. 1144, fol. 10^a.
4. Mahdî Qulî مهدى قلى, fol. 16^a.
5. Muḥammad 'Abbâs محمد عباس, fol. 20^b.
6. Muḥammad Ibrâhîm محمد ابراهيم, fol. 21^a.
7. Muḥammad Amîr محمد امير (a contemporary of the author of the Taḍkirah-i Khwushnawisân. He died in A.D. 1857. See *ib.* p. 71), A.H. 1257, fol. 21^b.
8. Āgâ Mirzâ آغا ميرزا (died A.H. 1273 = A.D. 1856; see vol. i, p. 101; Taḍkirah-i Khwushnawisân, p. 27), A.H. 1233, fol. 22^a.
9. 'Abd-ul-Wahhâb ul-Ḥusaynî عبد الوهاب حسینی, fol. 23^b.
10. Abu'l Baqâ ul-Mûsawî ابوالبقاء الموسوی, fol. 24^a.
11. Fayḍ Ullah فیض الله (brother of Qâḍî 'Ismat Ullah Khân, who died A.H. 1186 = A.D. 1772, see Taḍkirah-i Khwushnawisân, p. 127), fol. 25^b.
12. Afḍal-ul-Ḥusaynî افضل حسینی, fol. 26^a.
13. Sudh Râi سده رای, A.H. 1179. He was a Kâyath of Ilahâbâd. His ancestors, Bhog Chand and others, were attached to the royal courts of Dihlî. Muḥammad Mûsâ was his writing master in Nasta'liq, and he wrote Shikastah on the lines of Dirâyat Khân (see Taḍkirah-i Khwushnawisân, p. 121). Foll. 29^b, 33^b.
14. Āgâ 'Alî Khân آغا علی خان, fol. 31^a. The scribe does not sign his name, but in an inscription, added in a later hand, he is said to be Āgâ 'Alî Khân.
15. Muḥammad Ḥusayn Zarrin Qalam Akbar محمد حسین زرین قلم اکبرشاهی (i.e. the well-known calligrapher of

- Akbar's court. He died in A.H. 1020 = A.D. 1611. See *Ā'in-i Akbarī*, p. 115; *Tadkirah-i Khwushnawīsān*, p. 78). Fol. 31^b.
16. Muḥammad *Khwurshīd* محمد خورشید, fol. 32^a.
17. Muḥammad Mu'min ul-Ḥusaynī محمد مومن الحسيني (with the *takhalluṣ* 'Arshī عرشی; died A.H. 1091 = A.D. 1680; see *Tadkirah-i Khwushnawīsān*, p. 101). Fol. 36^a.
18. Muḥammad 'Ārif محمد عارف (entitled *Yaqūt Raqam Khān* (ياقوت رقم خان). He was a pupil of 'Abd-ul-Bāqī Ḥaddād, and flourished during the time of *Shāh 'Ālam Bahādur Shāh*, who reigned from A.H. 1119 to 1124 = A.D. 1707-1712; see *Tadkirah-i Khwushnawīsān*, p. 126. Fol. 38^a.

No. 1080.

fol. 45; size 14½ × 10½.

An album of miniatures and specimens of calligraphy, with wide and gold sprinkled borders.

The miniatures, all in Indian style, represent various scenes of Indian life, and include, besides fancy subjects, portraits of Indian ladies, princes and Hindū Faqīrs, most of them without names. Some of the drawings represent fights of elephants, animals, etc. The following have names in Persian:—

1. *Shīrīn* شیرین. She was the wife of *Khusrāu Parwīz* (king of Persia) and the beloved of *Farhād*. She is spoken of as the daughter of the emperor Maurice in the Persian and Turkish romances, that celebrate the love of *Khusrāu* for *Shīrīn*, and *Shīrīn* for *Farhād*. Fol. 6^b.
2. *Gurū Gobind*, as a Hindū Faqīr. *Gurū Gobind* was the son of *Teḡ Bahādur*, a famous chief of the Sikhs. After the execution of his father by order of Aurangzīb in A.H. 1084 = A.D. 1673, he rebelled against the emperor, and later on two of his sons were taken prisoners and put to death. Thenceforth he led a retired and sorrowful life until his death. Fol. 8^b.
3. The emperor *Shāh Jahān*, fol. 14^a.
4. Muḥammad *Shāh's* horse in a back-broken state after the death of his master, fol. 25^a.
5. The one on fol. 37^a, though not named, can be identified as the celebrated Hindū poet *Kabīr Dās*, who by trade was a weaver, and lived in the time of *Sulṭān Sikandar*,

Shâh Lodi of Dihli (A.H. 894-923 = A.D. 1488-1517). He is seen here weaving cloth, attended by a royal personage (probably Sikandar Shâh) and a youth, who are seeking blessings from him. One on the last folio, also without name, seems to represent Majnûn, who, reduced to a skeleton for Layla's love, is sitting in the midst of the jungle.

The calligraphic specimens, which are in Naskh, Nasta'liq and Shikastah, contain the following signatures and dates:—

1. 'Abd Ullah Mushkin Qalam ul-Husaynî قلم مشکين الحسيني. He was the father of Mir Muḥammad Šâlih Kashfi, the author of the اعجاز مصطفوي; see Rieu. i, p. 154^a. He wrote five Maḡnawis and a Diwân; received from Akbar the title of مشکين قلم and the takhalluṣ of وصفي, and died in A.H. 1025 = A.D. 1616. Fol. 2^a.
2. 'Alî-ul-Kâtib على الكاتب (see vol. ii, p. 79), foll. 3^b, 9^b, 23^b.
3. Shîrîn Raqam, also called Mir 'Abd Ullah Shîrîn Raqam مير عبد الله شيرين رقم, foll. 5^b, 6^a.
4. Mir 'Alî مير على, fol. 7^a.
5. Khudâ Yâr خدا يار, A.H. 1146, fol. 8^a.
6. Mir Muḥammad مير محمد, A.H. 1126, fol. 11^b.
7. Muḥammad 'Abbâs محمد عباس, fol. 12^b.
8. Abu'l Baqâ ul-Mûsawî ابوالبقاء الموسوي, A.H. 1091, fol. 13^a.
9. Muḥammad Na'im محمد نعيم, A.H. 1121, fol. 15^a.
10. Bahâdur 'Alî بهادر على, fol. 18^a.
11. Jawâhir Raqam جواهر رقم, that is to say Mir Sayyid 'Alî Khân Tabrizî, (see No. 1078-(3); fol. 24^a).
12. Abu'l Ma'âlî ابوالمعالي, fol. 25^b.
13. Hidâyat Ullah Zarrin Raqam هدايت الله زرین رقم, A.H. 1112, (see No. 1078-(4); foll. 26^a, 43^b).
14. Raḡmat Ullah رحمت الله, A.H. 1128, fol. 27^b.
15. Muḥammad Hâdî محمد هادي, fol. 29^b.
16. Yâqût Raqam خان باقوت رقم, (see No. 1079-(18); fol. 30^a).
17. Nâmdâr نامدار. (He was the writing master of Farrukh Siyar, who reigned from A.H. 1124-1131 = A.D. 1712-1718; see Taḡkirah-i Khwushnawisân, p. 59.) Fol. 34^a.
18. Hafîz Muḥammad Khwushîd حافظ محمد خورشيد, fol. 38^a.
19. Mir Muḥammad Husayn 'Atâ Khân Murassa' مير محمد حسين عطا خان مرصع رقم (with the takhalluṣ Taḡsîn الحسين). He was the son of Muḥammad Bâqir Tuḡrâ

- Nawis. He flourished under Nawwâb Shujâ'-ud-Daulah Bahâdur of Lucknow, who ruled from A.H. 1167 to 1188 = A.D. 1753-1774, and at whose order he rendered in Hindi Rekhtah the story of the four Darwishes قصهٔ چهار درویش; see Taḍkirah-i Khwushnawisân, p. 61; A.H. 1191, fol. 38^b.
20. I'jâz Raqam Khân اعجاز رقم خان (see Taḍkirah-i Khwushnawisân, p. 62), A.H. 1192, fol. 39^a.
21. Jawâhir Mal جواهر مل, fol. 40^a.
22. 'Ali Riḍâ Shîrin Raqam, pupil of Muḥammad Amir Riḍawî علی رضای شیرین رقم تلمیذ سید محمد امیر رضوی, fol. 44^b.
23. Muḥammad Sa'd-ud-Dîn محمد سعد الدین, A.H. 1266, fol. 45^a.

No. 1081.

fol. 12; size 18½ × 12.

A volume containing twenty-three sheets of calligraphic specimens in Nasta'liq and Naskh, pasted on thick boards. Some of them are signed and dated as follows:—

1. Tûmân Khwâjah تومانخواجه, written in Balkh, fol. 2^b.
2. Wajih-ud-Dîn وجیه الدین, fol. 3^a.
3. Mîr 'Ali میر علی, foll. 4^a, 6^a.
4. Muḥammad Ibrâhim محمد ابراهیم, A.H. 1142, fol. 5^a.
5. Muḥammad Ḥusayn محمد حسین, fol. 5^b.
6. Muḥammad 'Īsmat Ullah Khân محمد عصمت اللہ خان, fol. 6^b.
7. Muḥammad Muqim محمد مقیم (he lived in the Kâli Masjid at Delhi; see Taḍkirah-i Khwushnawisân, p. 60), fol. 7^a.
8. 'Ali ul-Ḥusaynî علی الحسینی, fol. 7^b.
9. Abu'l Baqâ ul-Ḥusaynî ابوالبقاء الحسینی, fol. 9^b.
10. 'Ali Riḍâ علی رضا (see No. 1080-(22); fol. 9^b).
11. Faqîr فقیر, fol. 11^b.

No. 1082.

fol. 10; size 11½ × 7.

An album of miniatures and specimens of calligraphy.

The miniatures, representing scenes of Indian life, include portraits of Indian ladies, princes, Amîrs, Jogîs, etc.

The following portraits have names added in Persian :—

1. Maulavi Jāmī مولوی جامی (i.e. 'Abd-ur-Raḥmān Jamī; see No. 180), fol. 4^b.
2. The well-known Jogi Jaipāl جوگی جیپال, fol. 7^a.
3. Sultān Khusrau سلطان خسرو (eldest son of the emperor Jahāngīr; died A.H. 1031 = A.D. 1621). He is depicted receiving a glass of wine from a lady. Fol. 8^a.
4. Shīr Afgan, son of Sayf Khān Kokah شیر افکن پسر سیفخان کوه, fol. 10^a. (This portrait I believe to be of Jahāngīr; it has "Shīr Afgan son of Sayf Khān Kokah" added in a later hand).

The calligraphic specimens, which are in Nasta'liq, bear the following signatures :—

1. 'Abd-ur-Raḥīm 'Anbarīn قلم عبد الرحیم عنبرین, fol. 4^a.
2. Muḥammad Ḥusayn محمد حسین, fol. 5^a.
3. 'Alī نقیر علی, fol. 8^b.
4. Mir Ḥasan ul-Ḥusaynī میر حسن الحسینی, fol. 9^b. This folio contains the seals and signatures of Diyānat Khān (with his original name Muḥammad Ḥusayn; he was an Amīr of 2,500 under Shāh Jahān, and died at Aḥmādnagar in A.H. 1040 = A.D. 1630), and Muḥāfiẓ Khān.

No. 1083.

fol. 10; size 12 × 9½.

An album containing twenty sheets of modern calligraphic specimens in Naskh and Nasta'liq, with the following names and dates to some :—

1. Sayyid 'Alī Aṣḡar Ḥusaynī ul-Ḥasanī سید علی اصغر حسینی الہسنی, A.H. 1307, fol. 1^a, 2^b.
2. Sayyid Wazīr Nawwāb Ḥusaynī ul-Ḥasanī سید وزیر نواب حسینی الحسنی, A.H. 1307, fol. 1^b, 2^a.
3. (No name), A.H. 1276; fol. 5^a.
4. Mir Ḥāji میر حاجی, (to be distinguished from his namesake noticed in Tadkirah-i Khwushnawisān, p. 55. The latter was an adopted son of 'Abd-ur-Rashīd Daylamī, d. A.H. 1080 = A.D. 1669), A.H. 1191, fol. 6^a.
5. Sayyid Muḥammad Mirzā سید محمد مرزا, fol. 10^a, 10^b.

Presented by Sayyid Ṣafdar Nawwāb of Patna, 8th August,

No. 1084.

fol. 28; size 15 × 9½.

An album of calligraphic specimens in Nasta'liq, with wide borders, bearing the following signatures and dates:—

1. Khwurshîd خورشید, fol. 1^b.
2. 'Abd-ul-Husayn عبد الحسين, fol. 3^b.
3. Hasan Riḍâ حسن رضا, fol. 4^b.
4. Şafdar Husayn صفدر حسين, A.H. 1304, foll. 5^a, 24^a.
5. 'Inâyat Aḥmad 'Uṭârid Raqam عنایت احمد عطارد رقم, A.H. 1256, foll. 6^b, 7^a, 16^b–21^a.
6. Ilâhî Bakbsh إلهی بخش, A.H. 1256, 1257, foll. 8^a–16^a.
7. Hâjî Muḥammad ul-Husaynî حاجی محمد الحسينی, A.H. 1067, fol. 22^a.
8. Hâfiẓ Nûr Ullah حافظ نور الله, A.H. 1185, foll. 22^a–23^a.
9. Faṭḥ Ullah Kâshî فتح الله کاشی, fol. 23^b.
10. Muḥammad Şâdiq محمد صادق [perhaps identical with Murid Khân Muḥammad Şâdiq Tabâtabâ'î, who was an Amîr of Muḥammad Shâh, (A.H. 1131–1161 = A.D. 1718–1748); see Taḍkirah-i Khwushnawisân, p. 107], fol. 23^b.
11. Muḥammad Bâqir ul-Husaynî محمد باقر الحسينی, A.H. 1086, fol. 24^a.
12. 'Abd-ur-Rashîd عبد الرشید, fol. 24^b–25^a.
13. 'Alî علی, fol. 25^b.
14. Muḥammad 'Alî محمد علی, fol. 26^a.
15. Muḥammad Sharîf محمد شریف, fol. 26^b.
16. 'Imâd-ul-Husaynî عماد الحسينی, fol. 27^a.
17. Mîr 'Alî میر علی, fol. 27^b, 28^a.
18. Hidâyat Ullah هدایت الله, A.H. 1092, fol. 28^a.
19. Riḍâ 'Alî ul-'Abbâsî رضا علی العباسی, A.H. 1023; fol. 28^b.

No. 1085.

fol. 24; size 11½ × 7½.

Twenty-four folios (fastened together so as to form a continuous strip) containing specimens of calligraphy in Nasta'liq, some bearing the following names and dates:—

1. Şafdar Husayn صفدر حسين, fol. 1^b, 24^a.
2. Sayyid 'Alî سید علی, fol. 3^b.

3. Hidâyat Ullah الله هدايت, fol. 4^a.
4. Mir Husayn ul-Husaynî, better known as Mir Kalankî ul-Hâjî العمير الحسيني المعروف به مير كلنكي العاجي, fol. 7^a.
5. Muḥammad Sharîf محمد شريف, fol. 9^a.
6. Muḥammad Fâḍil محمد فاضل, fol. 10^a.
7. Kifâyat 'Alî كفايت على, 1268 Faṣṣi, fol. 12^b.
8. Ja'far Ḥasan جعفر حسن, fol. 15^b.
9. Jawâhir جواهر, fol. 16^a.
10. 'Abd-ur-Rashid Daylamî عبد الرشيد ديلمى, fol. 17^a.
11. 'Abd-Ullah ul-Qâdirî عبد الله القادري, fol. 18^b.
12. Muḥammad Ibrâhîm محمد ابراهيم, fol. 19^b.
13. Ilâhî Bakbsh الهى بخش, foll. 21^b, 23^b.

Presented by Sayyid Şafdar Nawwâb of Patna, 8th August, 1906.

No. 1086.

fol. 12; size 14½ × 12.

An album of twenty-two miniatures in Indian style, including portraits of saints, Indian princes, Amîrs, etc. The following bear inscriptions in Nasta'liq:—

1. حضرت على كرم الله وجهه Ḥadrat 'Alî (the fourth Khalifah, d. A.H. 40 = A.D. 660), fol. 1^b.
2. حضرت پير دستگير سيد عبد القادر جيلانى Sayyid 'Abd-ul-Qâdir Jilânî (founder of the Qâdirî sect, died A.H. 561 = A.D. 1165), fol. 2^a.
3. حضرت امام ضامن Imâm Dâmin ('Alî Riḍâ bin Mûsâ).
4. عمر عيار و حضرت خواجه خضر 'Umar 'Ayyâr (the juggler and the faithful attendant of Amîr Ḥamzah) and Khwâjah Khidr (the prophet who, according to Moslem belief, is still alive, and serves as a guide to travellers who lose their way), fol. 3^b.
5. ابراهيم ادھم Ibrâhîm Adham (king of Balkh, who renounced the throne, became a pious devotee, and died between A.H. 262 and 267 = A.D. 875 and 880), fol. 4^a.
6. بابا كبير عارف بالله Kabîr, engaged in weaving cloth [see No. 1085-(5)], a portrait to which the present bears a strong resemblance, fol. 4^b.
7. سلطان شجاع Sultân 'Shujâ' (the second son of Shâh Jahân, and governor of Bengal, died A.H. 1071 = A.D. 1660) fol. 5^b.

8. نواب داؤد خان Da'ūd Khān (probably Da'ūd Khān Pannī, son of Khidr Khān Pannī. He served several years under 'Aurangzīb, and was killed in an encounter with Amīr ul-Umarā Husayn 'Alī Khān at Burhānpūr, A.H. 1127 = A.D. 1715), fol. 5^b.
9. نواب احمد خان و شاه تقی درویش Nawwāb Aḥmad Khān (probably Aḥmad Khān Bangash, second son of Muḥammad Khān Bangash, Nawwāb of Farrukhābād. Aḥmad Khān governed from A.H. 1163-1185 = A.D. 1749-1771. Taqī Darwīsh, a popular saint, exercised great influence over Aḥmad Khān), fol. 6^a.
10. نواب احمد خان the same Nawwāb Aḥmad Khān, fol. 6^b.
11. نواب شمشیر خان Nawwāb Shamsḥīr Khān. (It is difficult to say whether he is one of the two Shamsḥīr Bahādurs of Bāji Rāo Peshwā's family, or identical with Shamsḥīr Khān of Shāh Jahān's time at whose request Tawakkul Beg abridged the Shāh Nāmah, see No. 10), fol. 7^a.
12. سید برهان Sayyid Burhān (probably identical with Sayyid Burhān-ud-Dīn Quṭb ul-Mulk, grandson of Sayyid Jalāl Bukhārī. He died at Gujarāt, A.H. 857 = A.D. 1453) fol. 7^b.
13. نواب شکر الله خان Nawwāb Shukr Ullah Khān (either Shukr Ullah Khān I, a nobleman in the service of Aurangzīb, or his son Shukr Ullah Khān II, who was appointed governor of Mewāt in A.H. 1114 = A.D. 1702; see Beale's Biogr. Dictionary, pp. 382 and 383), fol. 8^b.
14. مرثیه خوان Marṣiyah Khwān (a reciter of elegies), fol. 9^a.
15. نواب حمید خان Nawwāb Ḥamīd Khān (as a boy) and نواب مظہر خان Nawwāb Maẓhar Khān, fol. 10^a.
16. کبوتر باز Kabūtar-bāz (a pigeon-flier), fol. 10^b.
17. سید شہامت علی Hidāyat Khān and سید شہامت علی Sayyid Shahāmat 'Alī, fol. 11^b.

No. 1087.

A single sheet, 14¼ × 9½. Specimen of calligraphy in Nasta'liq without name or date.

No. 1088.

A single leaf, $7\frac{1}{4} \times 4\frac{1}{4}$. A portrait of the celebrated saint *Shaykh* 'Abd-ul-Qâdir Gilânî (d. A.H. 561 = A.D. 1165) with the following inscription in a hasty Ta'liq: شبیه مبارک حضرت پیران پیر دستگیر رح

ANTHOLOGIES AND ALBUMS.

No. 1089.

foll. 69; lines 14; size $9\frac{1}{4} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3$.

An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by *Shâh Jahân*, with many seals and signatures of nobles and distinguished persons of the Mughal court.

Beginning:—

ای ذات تواز صفات ما پاک کنه تو بیرون ز حد ادراک

The MS. consists of choice selections mostly from the poetical works of Sa'dî, Nizâmî, *Khusrau*, and *Jâmî*. Other prominent contributors are:—

Abû Sa'id Abul *Khayr* (the renowned saint and Rubâ'î writer, d. A.H. 440 = A.D. 1048).

Shaykh Najm-ud-Din Kubrâ (d. A.H. 618 = A.D. 1221).

Sayf-ud-Din Bâkharzî (see No. 56).

Shaykh 'Alâ-ud-Daulah Simnânî (d. A.H. 736 = A.D. 1335).

Jalâl-ud-Din Rûmî (see Nos. 59-87).

Shams-i Tabrizî (see No. 87).

Qâsim (see No. 170).

Khwâjû Kirmânî (see Nos. 143-145).

Âsafî (see Nos. 219-220).

Haydar (see No. 234).

Humâyûn (see No. 214).

Hayratî (see Nos. 235-236).

Riyâdî (d. A.H. 884 = A.D. 1479).

Ibn-i Yamîn (see Nos. 137-139).

Amîr *Shâhî* (see Nos. 173-176).

Figâni (see Nos. 217-218).

Lisâni (see Nos. 229-230).

Ahli (see No. 231).

In the autograph note Shâh Jahân says that this valuable MS. was deposited in his library on the auspicious day of his accession to the throne; viz. the 8th Jumâdâ II, A.H. 1037:—

بسم الله الرحمن الرحيم - این مجموعه نفیسه بتاریخ بست و پنجم
 ماه بهمن موافق هشتم شهر جمادی الثانیه سنه ۱۰۳۷ هجری که روز
 جلوس مبارک است داخل کتابخانه این نیازمندان درگاه شد - حرره شهاب
 الدین محمد شاه جهان پادشاه این جهانگیر پادشاه بن اکبر پادشاه غازی -
 ۲۵ خرداد سنه ۲ جلوس تحریر یافت *

There are two miniatures in unfinished outline at the beginning by Ridâ رضا, and two more in good Persian style, without the painter's name, at the end.

Written in beautiful perfect Nasta'liq on thick gold sprinkled paper with a sumptuously decorated double-page 'Unwân. The margins are designed in gold throughout.

On foll. 14^a and 68^a the scribe gives his name as علي الحسينى, but on fol. 44^a he calls himself علي الكاتب. For 'Ali ul-Kâtib's life see vol. ii, p. 79.

The seals and 'Arq-didahs covering the first and the last folios, except one, have been obliterated by some mischievous hand. That one (at the bottom of the last folio) reads thus:—

قیمت پانصد روپیه از بابت نور جهان بیگم *

The above note at once suggests that this valuable MS. once belonged to the celebrated Nûr Jahân, the favourite wife of the emperor Jahângir.

No. 1090.

fol. 52; lines 12; size 11 × 6½; 7 × 3¾.

An elegant and beautifully written copy of a Persian anthology containing choice pieces taken from the prose and poetical works of eminent writers.

I.

fol. 1^a: A short moral precept by Shaykh Abū Sa'īd Abul Khayr (d. A.H. 440 = A.D. 1048); beginning:—

من مقالات شیخ ابی سعید ابی الخیر - گفت این تصوف عزیزست
در دل توانگریست در درویشی خداوندیست در بندگی الهی *

II.

fol. 1^b: Account of the physician Barzūyah برزویه as given by himself; beginning:—

چنین گوید برزویه طبیب مقدم اطباء پارس که پدر من از لشکریان بود
و مادر من از خاندان علماء زردشت و اول نعمتی که خدای تعالی بر
من از زانی داشت درستی پدر و مادر بود و شفقت ایشان الهی *

Barzūyah, a Persian physician of great reputation, flourished under Nūshirwān the Just (A.D. 531-579). He visited India at that monarch's order, and on his way back took several books, one of which, he says on fol. 15^a, was the famous Kalilah and Dimnah کلیلہ و دمنہ, which, according to some, he translated into Persian.

III.

fol. 16^b. Sad Pand-i Luqmān. Sad Pand-i Luqmān. The precepts of Luqmān to his son; beginning:—

الحمد لله رب العلمین این صد پند سودمند ست که لقمان
حکیم پسر خود را وصیت کرده و فرمود که هر که این سخنانرا یاد گیرد الهی *

IV.

fol. 20^a. Manājāt, a prayer; beginning:—

یا رب دل ما را تو برحمت جان ده الهی دلی ده که در کار
تو جان بازیم الهی *

The above are followed by selections from the poems of the following poets:—

1. قراری گیلانی. Qarārī Gilānī (with his full name Nūr-ud-Dīn Muḥammad). He was the son of Maulānā 'Abd-ur-Razzāq and the brother of the celebrated Ḥakīm Himām aḥd Ḥakīm Abul Faṭḥ Gilānī of Akbar's time. (See *Muntakhab-ut-Tawārikh* of 'Abd-ul-Qādir Badā'ūnī, foll.

423-424; *Riyâd-ush-Shu'arâ*, fol. 335^a; *Majma'-un-Nafâ'is*, vol. i, fol. 383^a; *Taqî Auḥadî*, vol. ii, fol. 598^a; *Makhzan-ul-Ġarâ'ib*, vol. ii, p. 675, etc.).

2. *عنصري* 'Unṣuri (the well-known court poet of Sultân Mahmûd).
3. *خاقانی* Khâqânî (see Nos. 31-35).
4. *شهاب الدين خاله* Shihâb-ud-Dîn Khâlah (Taqî Auḥadî, vol. i, fol. 348^a, says that, according to some, the poet was a contemporary of Shams-ud-Dîn Ḥaddâdî. See also *Majma'-un-Nafâ'is*, vol. i, fol. 229^b: *Riyâd-ush-Shu'arâ*, fol. 195^b, etc.).
5. *جلال الدين رومي* Jalâl-ud-Dîn Rûmî (see Nos. 59-87).
6. *اثير اخصيكتي* Aṣîr Akhsikati (court poet of Sultân Arslân bin Tuġrul, who reigned A.H. 555-571 = A.D. 1160-1175. Aṣîr died in A.H. 608 = A.D. 1211).

This valuable copy is remarkable for a fine specimen of calligraphy, due to the penmanship of Muḥammad Ḥusayn Kashmirî. His autograph is repeatedly found throughout the copy. A good Nasta'liq writer of India, he flourished during the time of Akbar, who surnamed him *زرین رقم* Zarrîn Raqam. See *Tadkirah-i Khwushnawisân*, p. 78.

In several places the MS. is dated A.H. 1000.

Written in elegant bold Nasta'liq on thick paper within gold floral borders.

Two beautiful miniatures by Akbar's court painters Farrukh and Sankar (see vol. vii, p. 43, Nos. 49 and 29 respectively) are found on foll. 15^b and 16^a, and two more illustrations, in Persian style, on foll. 51^b and 52^a.

No. 1091.

pp. 210 (foll. 105), lines 12; size 8½ × 5½; 5½ × 3.

An exceedingly valuable and beautifully written copy of a Persian anthology bearing an autograph note by prince Khurram (afterwards Shâh Jahân), and containing a collection of choice poems by eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.

Beginning:—

مشققی و صبروی از حد گذشت بدرا گرتو شکیب داری طاقت نمازد ملرا

The most prominent contributors are :—

Sa'dī (see Nos. 91-113), pp. 1-8.

Khusrau (see Nos. 125-131), pp. 8-9, 26-28.

Âhî (a Turkish Amîr, who served under Ġarîb Mirzâ, son of Abul Ġazî Sultân Husayn, and died A.H. 927 = A.D. 1520, see Rieu ii, p. 736 and Sprenger, Oude Catalogue, pp. 21 and 327), pp. 10-15, 110-115.

Maulânâ Sayfi (probably Sayfi Bukhârî, the author of the well-known work *عروض سنی*, see No. 846, some of whose verses quoted in Taqî Auhadî, vol. i, fol. 315^b, are found here), pp. 15-22.

Âsafî (see Nos. 219-220), pp. 23-25, 116-122.

Hâfiẓ (see Nos. 151-161), pp. 29-37 and 172.

Hasan (see Nos. 132-133), pp. 38-42.

Kamâl (that is to say Kamâl of Khujand, Nos. 163-164), pp. 43-45.

Salmân (see No. 147), pp. 46-48.

Qâsim (see No. 170), pp. 49-53.

Jâmi (see Nos. 180-212), pp. 54-83.

Shâhî (see Nos. 173-176), pp. 84-90.

Kâtibî (see No. 171), pp. 91-99.

Ahli (see No. 231), pp. 100-109.

Riyâdî (that is to say Riyâdî of Samarqand, who died, according to Taqî Kâshî, A.H. 884 = A.D. 1479, see Sprenger, Oude Catalogue, p. 20, and Rieu iii, p. 1074), pp. 123-130.

Banâ'î (see Nos. 215-216), pp. 131-138.

Suhaylî, also Suhayl (Amîr Nizâm-ud-Din Ahmad Suhaylî, Wazîr of Sultân Husayn Mirzâ, left, besides a Persian and a Turkish Dîwân, a Maġnawî, Laylâ wa Mujnûn, and died A.H. 907 = A.D. 1501; see Ethé, Bodl. Lib. Catalogue, No. 981; Sprenger, Oude Catalogue, pp. 20, 78 and 572; Rieu ii, p. 756, etc.), pp. 139-142.

Amîr Muġammad Šâlîġ (a native of Herat, was an Amîr attached to Sultân Husayn Mirzâ; see Riyâd-ush-Shu'arâ, fol. 220^a), pp. 143-148.

Hilâlî (see No. 228), pp. 149-166.

Haydar (see No. 234), pp. 167-170 and 178.

Nuwidî (most probably Nuwidî Nishâpûrî, who flourished under Sultân Husayn Mirzâ; spent his last days in the service of the emperor Humâyûn, and died in Āgrah, A.H. 948 = A.D. 1541. Besides a Dîwân, consisting of four thousand

verses, he is the author of *واردات عينيه* and *مخزن الالى*; see Taqī Auḥadī, vol. ii, fol. 759^b), pp. 179–182.

Shauqī (perhaps identical with the Shauqī noted in Taqī Auḥadī, vol. i., fol. 365^a, where it is said that Shauqī, who is mentioned in the Majālis-un-Nafā'is of Amīr 'Alī Shīr, was a good Persian and Turkish poet), pp. 183–186.

Sultān Ḥusayn Mirzā (see No. 667), p. 187.

Badi'-uz-Zamān Mirzā (eldest son of Sultān Ḥusayn Mirzā. He reigned conjointly with his younger brother Muẓaffar Ḥusayn Mirzā over Kḥurāsān, and died in A.H. 921 = A.D. 1515), pp. 187–188.

Other names are : Muḥammad Muḥsin Mirzā, p. 188 ; Ibn-i Ḥusayn Mirzā, p. 189 ; Faridūn Ḥusayn Mirzā, p. 189 ; Sultān Mas'ūd Mirzā, p. 190 ; Bāisunḡar Mirzā, p. 190 ; Muḥammad Ḥusayn Mirzā, p. 191 ; Muḥammad Mu'min Mirzā, pp. 191–194 ; Ġarībī (that is to say, Shāh Ġarīb Mirzā, see Riyāḍ-ush-Shu'arā, fol. 284^a), pp. 195–201 ; Amīr 'Alī Shīr the celebrated prime minister of Sultān Ḥusayn Mirzā. He adopted the *Takhalluṣ* Nawā'ī and Fānī, and died A.H. 906 = A.D. 1500), p. 202.

The above is followed by a *Hikāyat* from Sa'dī's Būstān, beginning *ندانم که گفت ان حکایت به من*, pp. 202–206 ; a Tarjīband, pp. 207–209, and some Qit'ahs, p. 210.

The following autograph note of prince Kḥurram, p. 2, in which he does not dot any letter, has been partly cut off by the binder :—

الله اكبر پنجم آور سنه ۱۰۱۴ داخل كتابخانه اعليحضرت ظل الهی نور
الدين جهانگیر پادشاه بن اكبر پادشاه شد حرره بنده خرم بن جهانگیر پادشاه *

H. Blochmann, who transcribes the above note on the title-page, reads *بنده* after *حرره*. He has the following notes :—

“This beautiful ‘Collection of Choice poems’ contains on the second leaf the signature of Prince Khurram (emperor Shāh Jahān).”

“The signature resembles Shāh Jahān's signature in Journal, As. Socy. Bengal, for 1870, pt. I, plate xii, in every detail. Prince Khurram was fourteen years old when he wrote this.

[Sd.] J. H. Blochmann.”
1874.

On the right-hand margin Blochmann adds the following note :—

“Vide Proc. As. Bengal, Novr. 1874.”

The signature “J. H. Blochmann,” dated 1873, is also found on fol. 1^a. It is followed by the following note in the donor's handwriting :—

الحمد لله که داخل کتابخانه حقیر شد - حرره خدا بخش ابن مولوی

محمد بخش خان مرحوم - هفتم رجب سنه ۱۲۹۹ هجری نبوی صلعم *

Foll. 1^b and 2^a contain two beautifully illuminated stars bearing the following inscription:—

ای تو مجموعه خوبی ز کدامت گویم *

The seal of 'Inâyat Khân Shâh Jahâni, followed by the following note, is found at the bottom of fol. 2^a:—

بتاریخ ۲۵ جمادی اول سنه ۲۱ عرض دیده شد *

Written in exceedingly beautiful minute Nasta'liq on thick gold-sprinkled paper, with a sumptuously designed and beautifully illuminated double-page 'Unwân. A Rubâ'i runs thus at the top and bottom of foll. 1^a and 2^a (on each a hemistich):—

ای یاد تو سر دفتر دیدارم جود نام تو کلید گنج دیوان وجود
تا حمد بود فاتحه دفتر ما ختم همه کار تو بادا محمود

Pages 31-32, 79 and 172 contain fine illustrations in the best Persian style.

The MS. is not dated, but its general appearance suggests that it was written in the latter half of the sixteenth or at the beginning of the seventeenth century.

No. 1092.

fol. 159; size 7 × 3½; 4½ × 2.

An album of Persian prose and poetry, containing miscellaneous pieces in disorder, many folios being upside down. The principal contents are:—

I.

A defective prose piece opening abruptly on fol. 2^a thus:—

..... با نغمه قانون حکمت صغیر طایر وحی الخ *

II.

Another prose piece, beginning on fol. 7^a:—

زهی ایزد بیهمال و یگانگی بی * شبه و مثال که بر حسب اقتضای
حکمت بالغه الخ *

III.

Preface by Aqâ Ḥusayn Khwân-sâri; beginning on fol. 8^a:—

سبحان الله این چه گوهر گرانمایه و اختر بلذد پایه است اله *

IV.

Verses by Sâ'ib, Adib Šâbir, Khallâq-ul-Ma'ânî (i.e. Kamâl Işfahâni), etc., fol. 13^a.

V.

A medical tract on the uses of چینی (chinaroot), قهوه (coffee) and تنباکو (tobacco), by Niẓâm-ud-Din Aḥmad Gilânî احمد الدين نظام الدين, written at the request of Nawwâb Khân Zamân; beginning on fol. 20^b:—

شکر بی مذهبها مر صانعی را جل شانہ و عظم برهانه کہ کایذات بیافرید
اله *

VI.

Shâh Tuğrâ's letter to Mirzâ Bazmî, fol. 27^a; beginning:—

دشت سبز و کوه سبز و باغ سبز و خانه سبز اله *

Followed by some other letters.

VII.

A collection of moral anecdotes, beginning on fol. 31^a:—

حکایت - شیخ ابوالحسن بصری رحمه الله علیه چنین فرموده اند کہ
روزی در قافله می رفتم اله *

VIII.

Some prose pieces in praise of Nawwâb Ḥakîm Šâhib, etc.; beginning on fol. 34^b.

IX.

A collection of anecdotes, beginning thus on fol. 43^a:—

نقلست کہ استاد ابو ریحان بیرونی کہ در علم احکام نجوم یگانہ جهان
بود اله *

X.

A dispute between Day and Night by Munîr Hindî منیر ہندی; see No. 872 (fol. 328^a); beginning on fol. 44^b:—

بعد از سپاس ایزدی کہ چہرہ روز را از پرتو مہر بر افروختہ اله

XI.

دیباجه نقش بدیع غزالی. Preface to the نقش بدیع of Ġazālī, fol. 46^b ;
beginning:—

• حمدیکه عندلیدیان گلشن نظم در گلزار الفاظش بهزار دستان الخ

XII.

رقعه که صایبا در وقت منع شراب نوشته
زبان شکسته ترم از قلم نمبے دانم که شرح آن بکدامی زبان کنم (sic)

XIII.

صایبا در تعریف تنباکو
بستم لب پیداله ; خوف شراب تلخ کردم بدود تلخ قفاعت ز آب تلخ

XIV.

A collection of fables and pleasantries, fol. 50^a.

XV.

Poems and verses, some of them Turkish, by Ja'far, Mirzâ Jalâl, Shâpûr, Saḥâbî, Tajallî, Naẓîrî, Şâ'ib, Fuḍûlî, 'Urfî, Tâlib Âmulî, Muḥammad Qulî Salim, etc., together with some elegant prose writings; fol. 54^b.

XVI.

دیباجه دیوان میر محمد مؤمن ادائی انشاء مرزا جلالی طباطبائی
to Mir Muḥammad Mu'min Adâ'î's Dîwân by Mirzâ Jalâlâ Ṭabâṭabâ'î,
fol. 92^a ; beginning:—

• هرچند از ما مشتی تھی دست هوا پرست الخ

XVII.

دیباجه دیوان ملا منیر لاموزی انشاء مرزا جلال
Lâhaurî's Dîwân by Mirzâ Jalâlâ ; see No. 872-(7) ; beginning on fol.
95^a :—

جهان آفرینی که زمین و زمان و مکین و مکان را بعنوان کن فلک

• آفریدندد الخ

XVIII.

A collection of Arabic proverbs and moral sayings, fol. 96^a ;
beginning:—

• البیاض نصف الحسن الخ

XIX.

A collection of recipes, fol. 102^b.

XX.

Âqâ Ḥusayn K̲h̲wânsâri's writing (here incomplete) on the occasion of Shâh Šafi's making a vow to give up drinking; beginning on fol. 109^b:—

تدر خوشخرام قلم *

XXI.

In praise of Işfahân, fol. 111^a; beginning:—

چگویم از صفای صفهان و نزهت این ساحت جنت نشان الخ *

XXII.

The same piece of Âqâ Ḥusayn's writing as on fol. 109^b (Art. XX), also incomplete.

XXIII.

ساقی نامه حکیم عطا. Sâqî Nâmah by Ḥakim 'Aṭâ; beginning on fol. 115^b:—

زهی پیش درگهت ای نور پاک شب و روز در سجده افتاده تاک

XXIV.

A fragment of a medical tract on the uses and properties of compound medicaments, foll. 122-130; parts of this tract, are bound upside down.

Written in beautiful hands by different scribes.

Of the dates of transcription given in the MS. the earliest is A.H. 1023.

No. 1093.

foll. 294; size 10 × 6½; 8½ × 5½.

A large collection of selections from the poetical works of ancient and modern authors, together with some prose pieces.

The poetical selections contain Qaṣīdahs, Maṣnawīs, Rubā'īs, Ġazals and Fards, and the prose consists of short historical anecdotes, relating to saints, kings and other great men, moral sayings, letters, etc.

The MS. begins thus:—

در آنش محبت^۳ جانانه سوختیم در انتظار ساقی و پیمانده سوختیم

The prominent contributions are *Şâ'ib*; *Jâmi*; *Tâhir*; *Kamâl Khujandî*; *'Urî*; *Sâm Mirzâ*; *Figâni*; *Khwâjû*; *Rukn-i Şâ'in*; *Tâlib Kalim*; *Sahâbi*; *Hilâli*; *Khayyâm*; *Banâ'i*; *Khâqâni*; *Firdausi*; *Shâh Ni'mat Ullâh Wali*; *Malik Qummi*; *Zafar Kbân*; *Shifâ'i*; *Sa'di*; *Muhtasham*; *Faydî*; *Anwari*; *Hâfiz*; *'Attâr*.

It would appear from the colophon, dated *Shâhjahânâbâd*, 26th *Jumâdâ I*, A.H. 1079, that the collection was made by the scribe *Mirzâ Muḥammad* himself.

Written in ordinary *Nasta'liq*.

The seals of the ex-kings of Oude are found at the beginning and end of the copy.

No. 1094.

fol. 325; lines 33; size $12\frac{1}{2} \times 6$; $10\frac{1}{4} \times 3$.

Another large collection of prose and poetical compositions by various authors, beginning with some Arabic prayers to be recited on the several days of the week, here ascribed to *Abul Ḥasan Mûsâ bin Ja'far*:—

ادعية الايام المرورية عن ابي الحسن موسى دعوة يوم
الجمعة - بسم الله الرحمن الرحيم - مرحباً بخلق الله الجديد و بكما من
كتابين شاهدين النخ •

Other important pieces are:—

I.

Zuhûri's prefaces, viz.:—

- (1) *ديباچه نورس ظهري* (see No. 284—III), fol. 11^b.
- (2) *ديباچه خوان خليل* (see No. 284—I), fol. 13^a.
- (3) *ديباچه گلزار ابراهيم* (see No. 284—II), fol. 17^a.

II.

Maghawis and poems by *Wâlihi* (fol. 20^a) and *Salim Astarâbâdi* (fol. 22^a); a poetical description of female beauty (fol. 23^a).

III.

ديباچه بياض شاه عباس از آقا حسين. Preface to the *Bayâḡ* of *Shâh 'Abbâs* by *Âqâ Ḥusayn*, fol. 25^b.

IV.

از منشات رضى . From the prose writings of Mirzâ Radî Musta'fi in praise of Isfahân, fol. 26^b; beginning:—

چمن چمن رباحين شکر و سپاس که خضرت و صفایش آنج

In the conclusion Radî says that he completed the writing on 12 Rabi' I, A.H. 1059 = A.D. 1649. (This is dated 24 Jumâdâ II, A.H. 1091.)

V.

الهاميه ملا طغرا مشهدي (see No. 333—III), fol. 33^b. (Also dated A.H. 1091.)

VI.

Husn wa Dil. A romantic tale by Mirzâ Radî Musta'fi; beginning; on fol. 41^a:—

ای نام همايونت طغراچۀ فرمانها انوار آفتاب جلال
لایزالى آنج *

VII.

Bâg wa Bahâr, by Âqâ Zahirâ Tefrûshî; beginning on fol. 85^b:—

شبنم شاداب هر گونه ستایش و ثنا که از هوای روح پرور بستان آنج *

VIII.

A poetical description of female beauty by Mirzâ Dâ'ûd (on the margin); beginning:—

عزیزان دوستان مهر آفرینان آنج *

IX.

Mau'izat Nâmah, also called Qâbûs Nâmah, also called قابوس نامه (see Rieu ii, p. 769^b). A book of admonitions written by Amîr Nasr-ul-Ma'âlî Kaikâ'ûs bin Iskandar bin Qâbûs Washamgîr (of the Ziyârid dynasty); Amîr نصر المعالی کیکاؤس بن اسکندر بن قابوس وشمگیر for his son Gilân Shâh. For printed editions see Edwards, pp. 318–319; beginning on fol. 90^a:—

الحمد لله رب العالمين اما بعد چنین گوید جمع کفندۀ این
کلمات امیر نصر عنصر المعالی کیکاؤس بن اسکندر بن قابوس وشمگیر
مولای امیر المومنین با فرزند خویش گیلان شاه بدانکه ای پسر من
بدر شدم آنج *

In the conclusion, fol. 133^b, the author says that he began to write this book at the age of sixty-three, in A.H. 475 = A.D. 1082, dividing it into forty-four *Bâb*, enumerated at the beginning as follows:—

- | | |
|------------------------------|-----------------------------------------|
| (1) fol. 90 ^b . | باب اول در شناختن ایزد تعالی |
| (2) fol. 91 ^a . | باب دوم در آفرینش پیغمبران |
| (3) fol. 91 ^b . | باب سوم در سپاس داشتن خداوندان نعمت |
| (4) fol. 92 ^a . | باب چهارم در افزونی طاعت از راه توانائی |
| (5) fol. 92 ^b . | باب پنجم در شناختن حق پدر و مادر |
| (6) fol. 93 ^a . | باب ششم در افزونی گهر از افزونی هنر |
| (7) fol. <i>ib</i> . | باب هفتم در سخن گفتن از نیک و بد |
| (8) fol. 97 ^a . | باب هشتم در پندهای نوشیروان عادل |
| (9) fol. 97 ^b . | باب نهم در پیری و جوانی |
| (10) fol. 99 ^a . | باب دهم در ترتیب طعام خوردن |
| (11) fol. <i>ib</i> . | باب یازدهم در ترتیب شراب خوردن |
| (12) fol. 100 ^a . | باب دوازدهم در مهمان شدن و عیش و رزیدن |
| (13) fol. 101 ^a . | باب سیزدهم در نرد و شطرنج باختن |
| (14) fol. <i>ib</i> . | باب چهاردهم در عشق و رزیدن |
| (15) fol. 102 ^a . | باب پانزدهم در تمتع کردن |
| (16) fol. 102 ^b . | باب شانزدهم در گومابه رفتن |
| (17) fol. <i>ib</i> . | باب هفدهم در خفتن و آسودن |
| (18) fol. 103 ^b . | باب هجدهم در شکار کردن |
| (19) fol. <i>ib</i> . | باب نوزدهم در چوگان زدن |
| (20) fol. 104 ^a . | باب بیستم در گاززار کردن |
| (21) fol. 104 ^b . | باب بیست و یکم در جمع کردن مال |
| (22) fol. 105 ^b . | باب بیست و دوم در نگاه داشتن امانت |
| (23) fol. 106 ^a . | باب بیست و سوم در برده خریدن |
| (24) fol. 107 ^b . | باب بیست و چهارم در ضیاع و خانه خریدن |
| (25) fol. 108 ^a . | باب بیست و پنجم در اسپ خریدن |
| (26) fol. 109 ^a . | باب بیست و ششم در زن خواستن |
| (27) fol. 109 ^b . | باب بیست و هفتم در شناختن حق فرزندان |
| (28) fol. 111 ^a . | باب بیست و هشتم در دوست گردیدن |
| (29) fol. 112 ^a . | باب بیست و نهم در اندیشه کردن از دشمن |

- (30) fol. 113^a. باب سي ام در عفو و عقوبت
 (31) fol. 114^a. باب سي و يكم در غلب علم دين و قضا
 (32) fol. 116^a. باب سي و دوم در بازرگاني كردن
 (33) fol. 118^a. باب سي و سيم در طلب علم طب
 (34) fol. 120^a. باب سي و چهارم در علم نجوم و هندسه
 (35) fol. 120^b. باب سي و پنجم در رسم شاعري
 (36) fol. 121^a. باب سي و ششم در رسم مطربي
 (37) fol. 122^a. باب سي و هفتم در خدمت پادشاه
 (38) fol. 122^b. باب سي و هشتم در نديمي پادشاه
 (39) fol. 123^b. باب سي و نهم در دبيري و شرايط آن
 (40) fol. 125^a. باب چهل در شرايط وزارت
 (41) fol. 126^b. باب چهل و يكم در سپه سالاري
 (42) fol. 127^a. باب چهل و دوم در پادشاهي
 (43) fol. 129^a. باب چهل و سوم در دهقاني كردن
 (44) fol. 129^b. باب چهل و چهارم در جوانمردی

X.

میراج الخيال Mi'râj-ul-Khayâl, an erotic poem by Mullâ 'Ali Ridâ, who adopted the *takhalluṣ* Tajalli; beginning on fol. 140^a:—

در سرم ديگر همای عشق يار الخ *

Mullâ 'Ali Ridâ Tajalli, a native of Ardaqân, in Yazd, came to India during the reign of Shâh Jahân, but spent his last days under Shâh 'Abbâs II and Sulaymân, and died A.H. 1088 = A.D. 1677. See Rieu ii, p. 738.

XI.

Gazals by Šâ'ib, Šafi Qulî Beg, Sâmi, Šaydi, Muhtashim, Najât, Wahshî, etc., foll. 147-188.

XII.

Maṣnawis by Wâlihi and others, foll. 194^a-227^b.

XIII.

Rubâ'is arranged alphabetically, foll. 228^a-313^b.

XIV.

Selections from the *Diwân* of Salim Qulî Tihirânî (see No. 311), beginning on fol. 314^a, with Zulâlî's *Maḡnawî* و اباز محمود (see No. 282) in the centre column.

XV.

Sihr-i Ḥalâl by Ahli Shîrâzî (see No. 231), fol. 315^b, in the centre column.

XVI.

Âqâ Ḥusayn Khwânsârî's writing on the occasion of Shâh Safî's giving up drinking. See No. 1092-(20); fol. 320^b.

XVII.

A form of *Kâbîn Nâmah*, or Marriage-bond, beginning on fol. 323^a :—

ز بدترین عروسی که مشاطه کن تماشا گاه فصاحت الخ *

Written in various beautiful hands by different scribes.

A note on a fly-leaf at the beginning says that this *Bayâd* was transcribed at Iṣfahân, A.H. 1092, during the reign of the Ṣafawî Sayyids.

No. 1095.

fol. 231; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

Selections from the *Diwâns* of the following poets :—

(1) Farid-ud-Dîn 'Aṭṭâr (see Nos. 46-52), beginning on fol. 1^b :—

سبعان خالقى که صفاتش ز کبریا الخ *

(2) Ḥasan Dihlawî (see Nos. 132-133), beginning on fol. 41^b :—

ای عمره خوندیزت تازاج ده جانها الخ *

(3) Kâtibî (see No. 171), beginning on fol. 65^a :—

ای گل آدم بخمر جان مختصر ساخته الخ *

(4) Âṣafî (see Nos. 219-220), beginning on fol. 100^a :—

ساز آباد خدایا دل ویرانی را الخ *

(5) Fiğânî (see Nos. 217-218), beginning on fol. 123^b :—

ای سر نامه نام تو عقل گره کشایرا الخ *

- (6) Ahli (see No. 231), beginning on fol. 131^b:—

• دو چشم فرش آن ممبر که سازی جلوه گاه انجا الخ •

The selection from Ahli's *Diwān* ends with a colophon, dated A.H. 1009.

- (7) Jahān, beginning on fol. 151^a:—

ای ز امر کن فکانت گشته پیدا کائنات

ذات بیچون ترا ترک صفت عین حیات

- (8) *Khayālī*, that is to say Maulānā *Khayālī* of Bukhārā who died during the reign of Ulūg Beg (*d.* A.H. 853 = A.D. 1449), see Rieu ii, p. 639; beginning on fol. 161^a:—

ای زده کوس شهنشاهی بر ایوان قدم

هر دو عالم بر صفات هستی ذاتت علم

- (9) *Tālib*. In a subscription at the end of the selection the poet is called *Tālib-i Shīrāzī*. In a poem on fol. 167^a, the poet praises *Shīrāz* and the then reigning king *Shāh 'Abd Ullah*. Beginning on fol. 166^b:—

دلا بعالم علوی چرا نمی گذری

دین سراچه سفلی چه راه می سپری

- (10) 'Arifi (see No. 172), beginning on fol. 169^a:—

دل زبون شد دگر چه خواهد شد

همه خون شد دگر چه خواهد شد

- (11) *Salmān* (see No. 147), beginning on fol. 173^a:—

هر دل که در هوای جمالش کمال یافت الخ =

The colophon is dated A.H. 1010.

- (12) *Āhī* (*d.* A.H. 927 = A.D. 1520, see Rieu ii, p. 736), beginning on fol. 200^a:—

ای صد خجالت از گل روی تو لاله را

ماند غزال چشم تو چشم غزاله را

- (13) *Humāyūn* (see No. 214), beginning on fol. 208^b:—

• بی تو جایی که شود خاک دل چاک انجا الخ •

- (14) Khwājah 'Ismat (of Bukhārā, died A.H. 829 = A.D. 1425; see Rieu ii, p. 716), beginning on fol. 118^b :—

لی ز عشق آوازه در کون و مکان انداخته
آفریده حسن و آتش در جهان انداخته

Written diagonally in fair Nasta'liq.

Several seals and 'Arđ-didahs of the reigns of Shāh Jahān and 'Ālamgīr are found at the beginning and end of the copy.

Not dated; apparently 17th century.

No. 1096.

fol. 329; lines 14; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

A very valuable and interesting album containing 4,578 Rubā'is by 461 poets of ancient and modern times, arranged in alphabetical order.

Beginning :—

لی خالق نور و ناز شکرا شکرا دی رازق موز و ماز شکرا شکرا
در هر نفسی نعمت الوان ترا شکرا شکرا هزار شکرا شکرا

The names of the contributors are written in red on the margins.

A beautiful and carefully written copy. Clear and bold Nasta'liq. Gold and coloured-ruled borders and an illuminated headpiece. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour.

An index of the names of the authors of the Rubā'is occupies four folios at the beginning.

Not dated; 17th century.

No. 1097.

fol. 126; lines 10; size $8\frac{1}{2} \times 4\frac{1}{2}$; 6×3 .

An album of Persian poetry, containing a collection of Gāzals and Rubā'is, preceded by the story of Plato's invitation to Alexander and the philosophers of that time, beginning thus :—

ضیافت کردن افلاطون اسکندر ذوالقرنین و حکماء آن زمانرا - آورده اند
که روزی اسکندر بملازمت افلاطون حکیم آمد النج •

The prominent poets from whose Diwāns the collection is made, are :—

Humāyūn, fol. 8^a; Ḥaydar, fol. 10^a; Āṣafī, fol. 12^b; Lisānī, fol. 13^b; Muḥtashim, fol. 14^b; Niṣārī Tānī, fol. 33^b; Ġazālī, fol. 34^b; Shihābī Kirmānī, fol. 42^a; Qāsim, fol. 43^a; Salmān, fol. 52^b; Sharīf, fol. 55^a; Shāhidī, fol. 56^a; Shāraf, fol. 59^a; Mudāmi, fol. 63^a.

Rubā'īs, by Amir Sayyid Muḥammad Harawī, fol. 66^a; Shaykh Zādah Lāhijī, fol. 73^b; Auḥādī, fol. *ib.*; 'Aṭṭār, fol. 74^a; Ġiyāḡī Mashhadī, fol. 79^a.

Ġazals by Salmān, fol. 80^a; Ahlī, fol. *ib.*

Maḡnawīs, by Maulānā 'Abd Ullah in admonition of his son, beginning on fol. 87^a :—

ای سپهر جمال را مه نو ننگه چند گویمت بشنو

Jāmi, fol. 89^a, beginning :—

خارکش پیری با دلق درشت الخ

Khusrau, fol. 89^b, beginning :—

شنیدستم که محمود جوان بخت

The Maḡnawīs are followed by Ġazals of Khusrau, Sa'dī, Ḥaydar, Humāyūn, Sharīf, Āṣafī, Lisānī, and some others.

Written in beautiful Nasta'liq with floral designs throughout.

Not dated; 17th century.

No. 1098.

fol. 625; lines 25; size 10 × 5½, 8 × 3¼.

A very interesting and beautifully illuminated copy of a Persian anthology, containing a large collection of choice compositions in prose and verse by various authors and poets.

The contents, given at the beginning, are as follows :—

Prose.

I.

دباجه بیانی. Preface to the entire work, by an anonymous author; beginning on fol. 1^b :—

این نادره مجموعه ز اقسام سخن
گلهای کلام را بود چون گلشن

افروخته از بیاض او عارض خود
دل سوخته از سواد او مشک ختن

II.

دبیاچه بیاض از نصیرای همدانی. Preface to *Bayâd* by Naṣirâ-i Hamadânî (a contemporary of Taqî Aḥadî, was well versed in *Inshâ* and poetry. He left a *Diwân* of one thousand and one verses, and died, according to *Majma'-un-Nafâ'is*, vol. ii, fol. 488^b, in A.H. 1002 = A.D. 1593, but according to Rieu, p. 1173, in A.H. 1015 = A.D. 1606. See also *Riyâd-ush-Shu'arâ*, fol. 418^a; *Makḥzan-ul-Ġarâ'ib*, vol. ii, p. 920); beginning on fol. 2^a:—

بیت المعمور سپاس الهی را از آن پایه بر تراست الخ •

III.

دبیاچه بیاض از میرزا معز موسویخان. Preface to *Bayâd* by Mirzâ Mu'izz Mūsawî Khân (for his life see No. 355); beginning on fol. 2^a:—

سبحان الله هر چند دیده قلم را از مکمله دوات سوره سلیمانی

IV.

دبیاچه بیاض شاه عباس از آقا حسین خوانساری. Preface to the *Bayâd* of Shâh 'Abbâs by Âqâ Ḥusayn Khwânsari (the son of Âqâ Jamâl Khwânsari and father of Âqâ Jamâl Šânî; flourished during the time of Shâh 'Abbâs II who reigned A.H. 1052-1077 = A.D. 1642-1667. See *Riyâd-ush-Shu'arâ*, fol. 110^a; *Makḥzan-ul-Ġarâ'ib*, vol. i, p. 205); beginning on fol. 3^a:—

تعالی الله زهی پایه بلند سخن و رتبه ارجمند گفتار الخ •

V.

دبیاچه مرقع زین النساء بیگم از راشد. Preface to the *Muraqqa'* of Zib-un-Nisâ Begam, by Râshid (with his original name Mullâ Riḍâ'i, who flourished in Aurangzib's time); beginning on fol. 5^b:—

جاده راه رضای کریم بسم الله الرحمن الرحیم

VI.

دبیاچه بیاض محمد کاظم منشی. Preface to the *Bayâd* of Muḥammad Kâzim Munshî (the author of *عالمگیر نامه*; see No. 570); beginning:—

لی پایه ادراک نور افهام پست الخ

VII.

ديباچهٔ كتاب سر العالمين از عبد اللطيف خان. Preface to *Sirr-ul-‘Ālamîn* of ‘Abd-ul-Latîf Khân (by Muḥammad Sa‘îd Urdûbâdî); beginning on fol. 10^a:—

• افسر ترجمه کلام خیر انجام ارباب کمال حمد مبدعی الخ

VIII.

ديباچهٔ بياض خانجهان بهادر از خواجه علي اکبر Bayâd by Khwâjah ‘Alî Akbar (written in A.H. 1103 = A.D. 1691); beginning:—

• حمد صانعی را که صفحات ابروی رنگ افلاک را الخ

IX.

ديباچهٔ ديوان ظفر خان. Preface to the *Diwân* of Zafar Khân (see No. 330); beginning on fol. 11^a:—

بلبل خوش الحان قلم الخ

X.

رقعات متفرقه. Miscellaneous letters and refined prose writings, some of them headed by the name of the author, as follows:—

Mullâ Raunaqî's letter, demanding a horse در طلب مرکب, fol. 14^a.

Letter by Aqâ Qâsim فندرسکی, fol. *ib*.

Letter by Mullâ Raunaqî Hamadânî, fol. *ib*.

Letter by Himmat Khân, fol. 14^b.

Letter by Chandar Bhân Munshî, fol. *ib*.

XI.

مکتوب به میرزا کمران به کمران بیگ. Mirzâ Kâmrân's letter to Kâmrân Beg, fol. 14^b.

XII.

در مذمت پشاور از حاجی بابا. Hâjî Bâbâ's satire of Peshawar, fol. 15^b.

XIII.

منشیات عبد اللطيف خان. Letters and writings of ‘Abd-ul-Latîf Khân:—

Relating to bow, fol. 16^a; demanding spectacles, fol. 16^b; in praise of the sword, fol. 17^a; in praise of the horse, fol. 17^b; letter for Mukhlis Khân, asking for the book ابواب الجنان, fol. 18^a; relating to the bow, fol. 18^b; in praise of the grape, fol. *ib*; satire on Hindûstân, fol. 19^a; satire on a night-rain at

Bijâpûr, fol. *ib*; satire on contemporaries, fol. 19^b; letter written to the *Khafîb* of Baṣrah, fol. 20^a; satire on Hindûstân, fol. *ib*; in praise of horse and paper, fol. 20^b; in praise of indigo, fol. *ib*; asking for ماست (coagulated milk), fol. *ib*; satire on Hindûstân, fol. 21^a; letter addressed to Âqâ Ḥusayn *Khwânsârî*, fol. 21^b.

XIV.

گلزار ابراهیم Zuhûrî's prefaces to دیباچهای ظہوری (see No. 284-II), fol. 22^b; to نوزس (see No. 284-III), fol. 25^a; and to خوان خلیل (see No. 284-I), fol. 27^a.

XV.

مکتوب شفیعی شکسته نوس Letter of Shafi'â Shikastah Nawis, fol. 32^b.

XVI.

رقعات از خواجه علی اکبر Letters of *Khwâjah* 'Ali Akbar, on riddles and in praise of Kashmîr, followed by several others on different subjects, fol. 34^a; on rhetorical flourishes, figures of speech and plays on words, etc., etc. fol. 41^b. Some of these letters on 'good advices' are headed الموعظه; others are addressed to:—

Karam Ullah *Khân* Bakhshî of Lâhaur; Mirzâ *Khwâjagî*; Iftikhâr *Khân*, son of Mukhtâr *Khân*; Mir Abul Fath, Diwân of Kashmîr; Mir 'Âftâb; Mirzâ 'Azîm; Shukr-Ullah *Khân*; Sayyid 'Abd Ullah; Mir Muḥammad Murâd, chronicler of Lâhaur; 'Abd-ur-Rahîm *Khân*; Ja'far Malik Zamindâr; Mir 'Ibâd Ullah Munshî; Mirzâ Muḥammad 'Ali, Mir Baḥr (admiral) of the Narbadah; Mirzâ 'Abd-ur-Rahîm; Mirzâ Kâzîm, Diwân of Lâhaur; Mirzâ Luṭf Ullah; Mir Abul Ma'âlî; Mukarram *Khân*; Shâkir *Khân*; Mir Fakhrâ; Sayyid Aḥmad *Khân*, Diwân of Lâhaur; Mirzâ Ja'far; Mirzâ *Khurram* Beg; Sayyid *Khwâjah*; Muḥammad Bâqir; Malik Hâdî; Mir Abul Ma'âlî; Farrukh Beg; *Khwâjah* Muḥammad Siddîq; Şalâbat *Khân*; Hâjî Qâsim Ḥalabî; Sayyid Mirak; Muḥammad Shafîr; Muḥammad Riḍâ; Mirzâ Abû Turâb; Mirzâ 'Ali Naqî; Râjah Râjûr; Mirzâ Muḥammad Naşîr; Muḥibb 'Ali Beg; Mir Abul Qâsim; Jân Nişâr *Khân*; Mirzâ 'Ibâd Ullah; Nawwâb Fâḍîl *Khân*; Diyânat *Khân*; Mirzâ 'Azîz Ullah; and Mirzâ Dildâr Beg.

XVII.

رقعات مولانا جامی Letters of Jamî (see No. 180-xviii), fol. 66^b; beginning:—

بعد از انشای صحایف ثفا الخ

XVIII.

رقعات امان الله حسيني المتخلص به گلشنی. Letters of Amân Ullah Husaynî, with the *takhalluṣ* Gulshani on fol. 73^b; beginning:—

حمد وافر خدایرا که یاقوت قوت ناطقه بی بها الخ *

For further particulars and the author see No. 1396.

XIX.

نثر نصیرای همدانی Prose pieces by Naṣirâ-i Hamadâni, fol. 77^b; beginning with a preface:—

کار نامه رنگین حمد مبدع صورت آفرین نه آنگونه دانشین است الخ *

The preface is followed by several letters addressed to the following:—a relative (not named); Mir Mu'in, Wazir of Iṣfahân; a friend (not named); Muzaḥḥar Ḥusayn Kâshî; Dānīshmand Khân. Preface to Bayāḍ, fol. 81^b; Preface to Anwarî's Diwân, fol. 82^a.

XX.

منشیات صائب Writings of Ṣâ'ib, fol. 83^b; beginning:—

با عرض و طول شرح تمنا نداده ایم بر رفته توقع ما میتوان نوشت

Ṣâ'ib's prose writings, collected here, consist of letters addressed to the Wazir of Iṣfahân, 'Inâyat Khân bin Zafar Khân, and to some friends who are not mentioned by name. A piece in praise of tobacco is also found on fol. 85^b.

XXI.

منشیات ملا طغرا. Writings of Mullâ Ṭuḡrâ, fol. 87^b, consisting of some letters and the following pieces:—

(1) تعداد النوادر, (2) تجلیات, (3) مشابہات and (4) تحقیقات. (See No. 333.)

XXII

منشیات جلالی طباطبائی. Writings of Mirzâ Jalâlâ Tabâtabâ'î, fol. 101^b; beginning with the preface to Zuhûrî's نامه ساقی.

Letter to Muḥammadî Beg استجلو, fol. 104^b.

On the solitary life, fol. 105^b.

Letter to Shaydâ, fol. 107^a.

Letter to Ṭâlib Kalim, fol. 108^b.

Preface to the Diwân of Hâjî Muḥammad Jân Qudsi, fol. *ib*.

Preface to the Diwân of Ṭâlib Kalim, fol. 111^b.

Preface to the Diwân of Muḥammad Mu'min Adâ'î, fol. 113^b.

Preface to the *Diwân* of Mullâ Munir Lâhaurî, fol. 114^b.

Preface to Hâjî Muḥammad Jân Qudsi's *Maḡnawî* in praise of Kashmîr, fol. 116^b.

XXIII.

رقعات غیر منقوطة. Two letters by Muḥammad Salim written in words in which there are no letters with diacritical points, fol. 120^b-121^a.

XXIV.

رقعات که صنعت نقطه بالا و پائین دارد و رقعة که بنظم و نثر توان خواند. Two letters, one of which consists of words the letters of which have diacritical points above, and another in words of letters which have diacritical marks below (fol. 121^a), followed by a letter that can be read both as verse and prose; fol. 121^a.

XXV.

مبارکباد عید برای شاه عالمگیر از قایلخان و فاضلخان و عبد الواسع. 'Īd greetings sent to 'Ālamgîr by Qâbil Khân, Faḍil Khân and 'Abd-ul-Wâsi'. fol. 121^b.

XXVI.

کتابه دیوهره اکبر آباد از شیخ ابوالفضل. Inscription at Deoharah at Akbarâbâd by Shaykh Abul Faḍl, fol. 121^b; beginning:—

الهی بهر خانه که می نگرم جوینای تو و بهر زبانی که می شنوم
گوینای تو الخ *

XXVII.

رقعه نین سنگه منشی. Letter by Nayan Singh Munshî, fol. 122^a.

XXVIII.

انشاء روشنضمیر در مناظره چشم و زبان. Raughan Damir Munshî's 'Dispute between the Eyes and the Tongue,' fol. 122^a.

XXIX.

رقعه سعد الله خان به شیخ عبد الکریم سرهنندی. Sa'd Ullah Khân's letter to Shaykh 'Abd-ul-Karim Sirhindî, fol. 124^a.

XXX.

دستور العمل ابوالفضل. Dastûr-ul-'Amal by Shaykh Abul Faḍl, fol. 124^b; beginning:—

این منشورالاداب الہی و دستور العمل کار آگاهی از منبع عاطفت
و معدن رافت شاهنشاهی صدر یافته الخ *

Akbar's *Farmân* prohibiting the giving of alms, fol. 127^a.
A letter from Akbar to *Shâh 'Abbâs*, fol. 128^a.

XXXI.

منشآت میرزا نصیحی. Letters of Mirzâ Faṣīḥī, fol. 130^b.

The persons to whom the letters are addressed are :—

Nawwâb Âṣaf Khân, fol. 130^b.

Khwâjah Ḥasan Bukhârî, fol. 131^a.

Mullâ Afṣah Qummi, fol. 131^b.

Friends (not named), fol. *ib*.

A Sayyid, fol. 132^b.

Shâh Nâzīmâ, fol. 133^a.

An eminent scholar (not named), fol. *ib*.

Another friend (not named), fol. 134^a.

XXXII.

شعر النساء مسمی به جواهر العجائب. Shi'r-un-Nisâ, otherwise called *Jawâhir-ul-'Ajâ'ib*. A *Tadkirah* of poetesses, by Fakhrî, who calls himself here Fakhrî ibn Amîr-ul-Harawî فیخری ابن امیر العروی.

Beginning, fol. 139^b :—

خود را چو ز خود بهر تو غایب دیدم الخ *

For the author and his other work *صنایع العین* see No. 848—
He also left a Persian anthology entitled *تعفة العیب* (see No. 1101).

The work is noticed in *Ethé*, *Bodl. Lib. Cat.* No. 362; see also *Sprenger*, *Oude Catalogue*, pp. 9—11. Lithographed, Lucknow, 1873.

XXXIII.

آقا حسین خوانساری در توبه شراب شاه صفی ثانی. Aqâ Ḥusayn's *Khwânsârî's* writing on the occasion of *Shâh Ṣafî's* making vows to give up drinking; see No. 1092—(20); beginning on fol. 144^a :

تذرو خوشخوارم قلم الخ *

XXXIV.

رسالة قوانین. *Risâlah-i Qawânîn*. A treatise, in the form of an epistle, by Mu'in-uz-Zamjî ul-Asfizârî: معین الرمعی الاسفزاری; beginning on fol. 149^b :—

چون رقم از مشک زنی بر حریر حمد المی بنگار ای دبیر

After praising God and the Prophet the author tells us that in his early youth he left home in search of knowledge, and came to

Herat in A.H. 873 = A.D. 1468. He then eulogises the reigning sovereign Sultân Husayn, and dwells on the praise and distinction of Herat as the residence of Maulânâ Jâmi. The epistle ends with a mention of the author's visit to Khwâjah Majd-ud-Din Muḥammad.

The author is well known for his valuable history of Herat, entitled *روقات الجنات في اوصاف مدينة الهرات*; see Rieu i, p. 206.

XXXV.

دباجهٔ بیاض از ناظم هروی. Preface to *Bayâḍ* by Nâzim Harawî; fol. 153^b.

XXXVI.

Khân Khânân's letter to Mullâ Nazirî Nishâpurî, fol. 154^a.

XXXVII.

'Urfî's letter to the same Nazirî, fol. *ib*.

XXXVIII.

Mir Bâqir Dâmâd's letter to Darwîsh Fakhrâ, and the latter's reply; fol. 154^b.

XXXIX.

Mullâ Bihishtî's letter to Mir Ilâhî, fol. *ib*.

XL.

Qâdî Nûr Ullah's letter to Abul Faḍl, when the latter was on a hunting excursion; fol. 155^a.

XLI.

Writing of Mullâ Muḥammad Yûsuf, fol. 155^b.

XLII.

Mullâ Bihishtî's letter to Zafar Khân, fol. 156^b.

XLIII.

Darwîsh Fakhrâ's letter to Mirzâ 'Inâyat Ullah, fol. 157^a.

XLIV.

Writing of Bâbâ Tâhir Kâmil in praise of Shikastah hand-writing, fol. *ib*.

XLV.

Two letters by Shâh Muridâ to Nawwâb Mukhtâr Khân, fol. 157^b.

XLVI.

Shaykh Muḥsin's letter to Mullā Shāh, fol. 158^a.

XLVII.

Shaykh Muḥsin Fānī's letter to Nawwāb Islām Khān, fol. 158^b.

XLVIII.

Shaykh Muḥsin Fānī's letter to Mirak Shaykh, fol. 159^a.

XLIX.

Three letters by Shāh Jahān to Mullā Shāh, foll. 159^b-160^a.

L.

Bābā Ṭāhir Kāmil's letter to Nawwāb Kāmgār Khān, fol. 110^a.

LI.

Bābā Ṭāhir's praise of the *Misṭar* مسطر (parallel threads strained on a piece of paste board, used by scribes for ruling lines) prepared, for transcription of the Qurān, in A.H. 1074 = A.D. 1663, composed at the request of Ḥakīm Ḥaydar, fol. 160^a.

LII.

Nuskhah-i Mu'ammā. A treatise on riddles by an anonymous author, beginning on fol. 161^b:—

این مختصریست مشتملبر مقدمه و قواعدی چند که معتبر است الخ *

LIII.

Majma'-uṣ-Ṣanā'i'. A treatise on poetical figures by Nizām-ud-Din Aḥmad bin Muḥammad Ṣāliḥ uṣ-Ṣiddiqi ul-Ḥusayni نظام الدین احمد بن محمد صالح الصدیقی الحسینی, beginning on fol. 166^b:—

الحمد لله الذي انعم علينا وهدانا الي الاسلام الخ *

(See No. 850.)

LIV.

Daqâ'iq-ush-Shi'r. A treatise on poetical figures by 'Alī bin Muḥammad, better known as Tāj-ul-Ḥallāwi علي بن محمد المشتهر بتاج الحلوي, beginning on fol. 205^b:—

شکو جمیل رب جلیل را که جلال صفات ذات اوست الخ *

The author, who does not mention his name, says in the preface that as the حدائق السحر of Rashîd Watwât and other works on the subject had become obsolete in his time, and as people did not take much interest in re-reading the same old books, he wrote the present work, introducing in it new ideas, and making choice selections from the works of eminent poets.

LV.

حقائق الحدائق Haqâ'iq-ul-Hadâ'iq. Another treatise on tropes in Persian poetry, this one by Sharaf bin Muḥammad bin Ḥasan ur-Râmî شرف بن محمد بن حسن الرامى, beginning on fol. 235^b:—

بعد از حمد بیحد و صلوات بیعد چنین گوید اقل الشعرا شرف بن

محمد بن حسن الرامى احسن الله عواقبه الخ *

In the preface the author says that he wrote this commentary on the حدائق السحر of Rashîd-ud-Din Watwât by order of his royal patron ibn Ḥasan Shâh Uways ابن حسن شاه اويس; that is to say, Uways bin Ḥasan Buzurg of the Ilkânî dynasty, who reigned from A.H. 757-777 = A.D. 1356-1374. It is divided into two *Qism*, the first containing specimens from the works of ancient poets, and the second (fol. 249^b) from those of later poets. See Hâj. Kbal., vol. iii, p. 21, where the date of completion of the work is given as A.H. 878 = A.D. 1473. This is doubtful. For an account of the author see No. 891; see also Rieu ii, p. 814. For other copies of the work see Krafft, No. 68; Ethé, Bodl. Lib. Cat. No. 1340; Rieu., Suppl. No. 421—V; etc.

LVI.

انيس العشاق Anis-ul-'Ushshâq. A treatise on poetical description of female beauty by the same Sharaf bin Muḥammad bin Ḥasan ur-Râmî. See No. 891. Beginning on fol. 254^b:—

حمد و ثنای خالقی را علت کلمته الخ *

LVII.

مجمع الكمال والافضل Majma'-ul-Kamâl wa'l Afḍâl. A treatise containing moral, religious and spiritual instruction, without the author's name; beginning on fol. 269^b:—

الحمد لله الذي نور مصابيح القلوب بانوار حكمته وزين بساتين

الارواح باظهار نعمته *

LVIII.

Risâlah-i Iştilâh-i Şûfiyah. A short tract on Şûfic terminology, explaining the meanings of شراب - خرابات - پیرمغان - etc., etc. without the author's name, beginning on fol. 275^b:—

بدان ارشدک الله که چند کلماتیکه در اصطلاحات صوفیه واقع است
درین صفحه مشروح ساخته الخ *

LIX.

An explanation of the word نی used in Jalâl-ud-Din Rûmî's Maşnawî, beginning on fol. 275^b:—

عشق جز نائی و ما جز نی نه ایم این سطرې چند
است بعضی منظور و بعضی منظور الخ *

LX.

Muntakhab-i Silk-us-Sulûk. Extract from the Şûfic work سلک السلوک of Diyâ-ud-Din Nakhsabî; beginning on fol. 276^b:—

بباید دانست که یکی از اصطلاحات این علم لسان حال است الخ *

The author has been mentioned in connection with his popular work طوطی نامه (see No. 728).

LXI.

A mystical tract, ascribed in the heading to Mullâ Shâh ملا شاه (see No. 326), beginning on fol. 279^b:—

وحدت آمد آمدنش با محل است - یم قدمش بکار کثرت خلل
است الخ *

LXII.

Lawâ'ih, by Jâmi (see No. 181—X) beginning on fol. 281^b:—

رب رفقنا للتکمیل و التسمیم لا احصي ثناء علیک کیف الخ *

LXIII.

Mir'ât-ul-Muḥaqqiqîn. A treatise on mystico-theological doctrines treating of the knowledge of God derived from self-knowledge, divided into seven Bâb. See No. 1356. Beginning on fol. 291^b.

حمد بیحد و ثنای بیحد حضرت ذوالجلالی را که آثار قدرت او در
عالم آفاق الخ *

LXIV.

Tuḥfat-ul-Aḥbâb. A treatise on physiognomy by Muḥammad Ḥakīm Ḥâjī Muḥammad محمد حاکم حاجی محمد, beginning on fol. 300^b:—

سپاس بیقیاس خداوندیورا و بیمثل و ماننددیورا الخ *

The author frequently refers to رساله حلیة النبی .

The tract is followed by an extract from a work on اخلاق, beginning thus on fol. 307^b:—

باید که سخن بسیار نگوید چه بسیار گفتن نشانه خفت دماغ الخ *

LXV.

Aḥwâl-i Ḥadrât. A tract containing short biographical notices of the Prophet and the twelve Imâms, written in A.H. 803 = A.D. 1400, by an anonymous author; beginning on fol. 308^b:—

صغرف حمد بیحد و فنون شکر بیعدد در نعت حضرت معبودیست الخ *

LXVI.

An ingenious or witty prescription for persons suffering from love, beginning thus on fol. 313^b:—

معجونفی که حکمای تجریه کار و اطلبی امتحان دثار بیماران عشق
و مهجوری و خستگان فراق و رنجوری را بمداومت آن تاکید و ترغیب
فرموده اند *
روی نکو معالجه عمر کوتاه است این نسخه از علاج مسیحا نوشته اند
* بیت *

LXVII.

Extracts from the well-known medical work کفایه مجاهدیه of Muḥammad Mansûr bin Muḥammad bin Aḥmad (see No. 970), beginning on fol. 314^b:—

فصل اول در تدبیر حبلی و مولود - بدانکه هرگاه که علامات آبستنی
ظاهر شود الخ *

LXVIII.

Prose writings of Ni'mat Khân 'Âli (see No. 878):—

(a) Preface to his Diwân, beginning on fol. 322^b:—

عیار افزای نقد سخن اکسیریسست که چون بر فلذات معدن لفظ طرح
شود الخ *

(b) *Ḥusn wa 'Ishq*, "Beauty and Love," a tale in mixed prose and verse. Beginning on fol. 328^a:—

حديث عشق شد زيب بيانم چو شمع افتاد آتش در زبانم

(c) *وقايح* or the siege of Ḥaydarâbâd; beginning on fol. 337^b:—

دميكه مدرس كشاف صبح الخ *

The *وقايح* is followed by a letter addressed by Nîmat Khân to Mirzâ Muḥammad Sa'îd, Superintendent of the royal kitchen مشرف باورچيخانه پادشاهى, beginning on fol. 361^b:—

اعزى ميرزا محمد سعيد از موايد سراسر فوايد الخ *

LXIX.

Hikâyat-i Abul Qâsim Bâsri. The story of Abul Qâsim of Baḡrah and his gems, taken, as stated in the preface, from the *جامع الحكايات* (of 'Aufî, see No. 727), beginning on fol. 363^b:—

اويان اخبار و ناقلاں آثار و مهندسان داستان كهن الخ *

LXX.

'Fate and Destiny,' a tale rendered from Arabic into Persian at the request of Sayyid 'Abd Ullah, by Abul Qâsim ابوالقاسم; beginning on fol. 371^b:—

سپاس بيقيا مر قادر قاهرى را كه پادشاهان رفيع القدر سلطنت طراز الخ *

POETRY.

LXXI.

Qaṣîdahs. The prominent contributors are:—

Zuhûrî, fol. 381^b;

'Unṣurî, fol. 382^b;

Mâdiḥî, fol. 383^a;

Tuḡrâ, fol. 384^b;

Dârâb Jûyâ, fol. 387^a;

Şâ'ib, fol. 388^a;

'Urfî, fol. 388^b;

Khwâjah 'Ali Akbar, fol. 393^b;

Nau'î, fol. *ib*;

Shifâ'î, fol. 394^b;

Mirzâ Mu'izz, fol. 397^a;

Shâh Shujâ' (addressed to Ḥakîm 'Inâyat-ud-Dîn, and the latter's reply), fol. 398^b.

LXXII.

- Ġazals by Qāsim Diwānah, fol. 399^b ;
 Jalāl Asīr (in alphabetical order), fol. 401^b ;
 Šā'ib, fol. 408^b ;
 Tālib Kalīm, fol. 414^b ;
 Faṣihī, fol. 416^b ;
 Tarzī Afshār, fol. 417^b ;
 Hāfiz, fol. 418^a ;
 Ša'dī, fol. 419^a ;
 Šabri, fol. 419^b ;
 Muḥammad Tāhīr 'Alawī, fol. 420^b ;
 Tālib Āmuli, fol. 424^b ;
 Muḥammad Qulī Salīm, fol. 426^b ;
 Hikmat, better known as Mukhlis, fol. 427^a ;
 Mirzā Ibrāhīm Adham, fol. 428^a ;
 Šhifā'ī, fol. 428^b ;
 Waḥshī, fol. 429^a ;
 Ġani, fol. 430^b ;
 'Ināyat Khān Āshnā, fol. 434^b ;
 Nāšir 'Alī, fol. 435^b ;
 Šhaukat, fol. 437^a ;
 Yūsuf Beg Šhāmlū, 439^a ;
 'Urī, fol. 439^b ;
 Tāhīr Waḥīd, fol. 442^b ;
 Mufīd Balkhī, fol. 449^a ;
 Mirzā Raḍī Dānish, fol. 449^b ;
 Hasan Khān Šhāmlū, fol. 450^b ;
 Šhāpūr Qazwīnī, fol. 451^a ;
 Mirzā Barhaman, fol. 451^b ;
 Nādim Gilānī, fol. 452^a ;
 Mīr Šaydī, fol. 452^b ;
 'Alī Riḍā Tajallī, fol. *ib* ;
 Dārāb Jūyā, fol. 453^a ;
 Karam Ullah Khān 'Āshīq, fol. 454^b ;
 Dānā, *ib* ;
 Kāfī, fol. *ib* ;
 'Alī Fānī, fol. *ib* ;
 Partau, fol. 455^a ;
 Lāmi, fol. *ib* ;
 Fā'iq, fol. *ib* ;
 Munawwar, fol. *ib*.

LXXIII.

Verses in praise of female beauty, etc. fol. 456^b.

LXXIV.

Tajri'-bands and Tarkib-bands :—

Wāsukht by Waḥshī, fol. 468^a;

Shifā'i's satire of Mūminā, fol. 469^b;

Jūyā, in praise of 'Alī, fol. 471^b;

Elegy by Muḥtashim Kāshī, fol. 472^b;

Tarjī'-band by Sa'dī, fol. 473^b; by Yūsuf Beg Shāmlū, fol. 474^a.

LXXV.

Mukhammasāt : by Tufayli, fol. 475^b;

Shaydā, fol. 476^a;

Husāmī, fol. *ib*;

'Ābid, fol. 476^b;

Şūfi, fol. *ib*;

Ridā, fol. 477^a;

Şabā, fol. *ib*;

Sa'dī, fol. 477^b;

Luṭfi, fol. *ib*;

'Ismat, fol. 478^a;

Mahdi, fol. 478^b;

Ḥasan, fol. 479^a;

Rāfi', fol. *ib*;

Sayyidā, fol. 479^b;

Şā'ib, fol. *ib*;

Taqī, fol. 480^a;

Nizām, fol. *ib*;

Taqī, fol. *ib*;

'Urfi, fol. 481^a;

Adham, fol. 481^b;

Ridā'i, fol. 482^a;

Jalāli, fol. *ib*;

Khusrau, fol. 482^b;

Naẓīri, fol. *ib*;

Majid, fol. 483^a;

Shifā'i, *ib*;

Ḥāfiẓ, fol. *ib*;

Hilāli, fol. 483^b;

'Irāqi, fol. *ib*;

Shifā'i, fol. 484^a;

Ḥaḡīrī, fol. *ib* ;
 Bahā'ī, fol. 484^b ;
 'Abd-ur-Rashīd, fol. 485^a.

LXXVI.

Rubā'īs :—Munīr Lāhaurī, fol. 486^b ;
 Dastūr, fol. *ib* ;
 Fahmī, fol. 487^a ;
 'Urī, fol. *ib* ;
 Ibrāhīm Adham, fol. 487^b ;
 'Umar Khayyām, Ṣūfī, Ṭālib (Āmulī), Raḡī, Muḥammad Bāqir
 Damād, 'Alī Naqī, Rafī', Muḥammad Muqīm, Shaykh Amān Ullah,
 and Fayḏī, on fol. 488^a.

Qudsi, Ṣūfī Hamadānī, Maḥwī, Sā'ili Nihāwandī, Mīr Shāki,
 Ḥasanī (or Husaynī) Kāshī, Fanā'ī, Shauqī, Mas'ūd Qummi, Saḥābī
 Najafī and Kalīm, on fol. 488^b ; Mīr Yaḥyā, Ibrāhīm Tūnī, Rashīdā,
 Ḥāfiẓ 'Alī, Yār Muḥammad Raḡnab, Mānī Mashhadī, Nargisī,
 Wārastah and Ṭālib, on fol. 489^a.

Ḥāfiẓ, Adham, Shāh Muwayyid, Farīd-ud-Dīn 'Attār, Darwish
 Muḥammad, Saḥābī, Mullā Shāh, Khwājah 'Alī Akbar, Mullā Nazmī
 and Timūr Khān Beg, on fol. 489^b.

Mullā Ġanī, Gūyā and Saḥābī Astarābādī, fol. 490^a.

LXXVII.

Muqatta'āt by Ibn-i Yamīn, fol. 493^b.

LXXVIII.

Maḡnawīs : (a) Maḥmūd wa Ayāz و محمود و ایاز by Zulālī (see
 No. 282), beginning on fol. 499^b :—

بنام آنکه محمودش ایاز است الخ •

(b) Maḡnawī, by Nāṣir 'Alī, beginning on fol. 536^b :—

الهی ذرۀ دردی بجان ریز شوری در پنبه زار استخوان ریز

(c) قصه الف ابدال, by Zuhurī, beginning on fol. 547^b :—

الف ابدال نام درویشی سینه از داغ مفلسی ریشی

(d) تعریف حجام. In praise of the barber by Mullā Ġanī begin-
 ing on fol. 548^b :—

مرا بر تن زبانی گشته هر مو الخ •

- (e) Satire of the barber, by Faqir Ḥaqīr, beginning on fol. 549^a:—

فتاد از گردش چرخ ستمگار الخ

- (f) *Kitābat* ʿĪl Sitūn of Shāh ʿAbbās by Muḥammad Beg Farṣut, beginning on fol. 549^b:—

ای مصلي بفاي عرش نظام الخ •

- (g) *Kitābat* Shālahmār Kashmīr by Ṭālib Kalim, beginning on fol. 550^b:—

ای همایون بفاي عرش نظیر الخ •

- (h) *Taʿrīf wa Muzimāt* asp. Praise and satire of the horse by Ṭālib Kalim, beginning on fol. 551^a:—

مرا تا انکند هر دم بجای الخ •

- (i) *Taʿrīf* asp. Praise of the horse by Ḥasan Beg, beginning on fol. 551^b:—

مرا در زین گلگون سمند بیست الخ •

- (j) *Muzimāt* asp. Satire of the horse by the same, beginning on fol. 552^a:—

مرا اسپ بیست سست و زار و لانتر الخ

- (k) *Qasṣ* Ḥamīd ʿAshīm. A tale by Muḥammad ʿAshīm, beginning on fol. 552^b:—

بود شوخی بصد لطایف کل الخ •

- (l) *Sûz wa Gudâz* by Nanʿi (see No. 272), beginning on fol. 553^a:—

الهی گریه ام را فالکی ده الخ •

- (m) *Maḡnawī* by Naṣīr-i Ḥamadāni, beginning on fol. 558^a:—

کیم دیوانه از خود هراسان •

- (n) *Farhâd wa Shīrīn* by Waḥshī (see No. 245, XI), beginning on fol. 560^b:—

الهی سینه ده آتش افروز الخ •

(p) مثنوی نعمتخان. Maṣnawī by Ni'mat Khān 'Alī in imitation of Rūmī's Maṣnawī, beginning on fol 573^b:—

حمد و شکر از آن که هر چه هست از دست الخ *

LXXIX.

اشعار متفرقه منتخبات. A collection of short poetical extracts, classed according to subject. The first, consisting of verses on 'precepts' اشعار نصائح, begins thus on fol. 610^b:—

قطع خواهش هر که از مالیت و زر میکند
حلقه فرمانبری در گوش قیصر میکند

Written in beautiful Nasta'liq with an illuminated head-piece at the beginning of each section.

An index of the contents is given at the beginning of the copy.

Not dated; 18th century.

No. 1099.

fol. 403; lines 14; size $10\frac{1}{2} \times 7$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مراسلات شوقی

MURASILAT-I SHAUQĪ.

A very interesting and beautifully written album, containing for the most part love letters, together with a collection of choice verses by ancient and modern poets suitable for quotation in letter-writing, beginning with a preface:—

سرمنشا مذکبات مراسلات شوقی ستایش آن شاهدیدیست که سر
نوشت معنی حقیقتش الخ *

The compiler, who designates himself عبدالخالق فدوی جانفشان, says that he made this collection at the request of Sultān Baland Akhtar, and that he completed it in A.H. 1148 = A.D. 1735, for which the title forms a chronogram.

The above-named Baland Akhtar seems to be identical with the brother of the emperor Muḥammad Shāh. He adopted the poetical title of Aqchhai (اقچهای) and left a Maṣnawī, entitled ناهید و اختر, which he completed in A.H. 1139 = A.D. 1726. See Beale, Biographical Dictionary, p. 34.

Each letter is written on a beautifully designed drawing representing a tree, a fruit or a flower-bunch, etc., and is then followed by the reply, written on an exactly similar drawing. Each pair thus written, is followed by a collection of choice verses suitable to the subjects of the letters.

There are altogether forty topics, to which the letters relate. They are:—'Promise,' 'Expectation,' 'Separation,' 'Remembrance,' 'Forgetfulness,' etc., etc.

Written in fair Nīm-Shikast within gold and coloured borders with an illuminated head-piece.

Not dated; 18th century.

No. 1100.

fol. 239; lines 19; size $10\frac{3}{4} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

Another collection of choice compositions in prose and verse, both Arabic and Persian, by various authors and poets, beginning with a preface without the author's name:—

• سبحان الله هر چند مکمله درأت سمره سلیمانی میکشم الخ

The prominent compositions are:—

I.

دیباجه نوری; that is to say, Zuhūri's preface to the Nauras (see No. 284—III); beginning on fol. 3^b:

• سرود سراپان عشرتکده قال الخ

II.

وقایع مرزا همايون, beginning on fol. 7^a:

آنکه استفسار کویف احوال شده بود حقایق بطریق اجمال این است

• الخ

III.

Sanbhā Sāo's letter to Aurangzib, fol. 8^a; beginning:—

عرضه داشت راسخ دم ثابت قدم سیوا بعرض حضرت شاهنشاهی

• میرساند الخ

IV.

در تعریف حقه از میرزا صاب, i.e. in praise of the *Huqqah* by Šâ'ib, fol. 9^a; beginning:—

بستم لب پداله ز حرف شراب تلخ کردم بدود تلخ قضاغت ز آب تلخ

Followed by some poems of Šâ'ib.

V.

An account of *Shaykh Sharaf-ud-Din Bihâri's* meeting with *Shaykh Muhammad Gauṣ*, taken from the latter's treatise entitled *رسالة اوزاد*, fol. 14^b; beginning:—

شیخ محمد غوث رحمه الله در رساله اوزاد خود نوشته الخ •

VI.

Conversation between *طرماع بن عدی* (the messenger of 'Ali) and *معونه*, fol. 15^b.

VII.

A collection of Arabic sayings and precepts, fol. 18^a.

VIII.

'Urfis letter to Fayḍi, fol. 23^a.

Khânkhanân's letter to 'Urfi and the latter's reply fol. *ib.*

Sultân *Yahyâ Mirzâ's* letter to *Jâmi* fol. 24^a.

Sayings of *Nizâm-ul-Mulk*, fol. 24^b.

Letter by *Abu'l Fath Gilâni*, fol. *ib.*

Mirzâ Ibrâhîm's letter to *Shaykh Bahâ-ud-Din Muhammad*, ol. 25^b.

Mu'âwiyah's letter to 'Ali and the latter's reply, fol. 26^a.

In praise of 'Ali taken from *منهاج النجات*, fol. 27^a.

The above is followed by selections from the *Diwâns* of *Anwarî*, *Nazîrî*, *Ḥazîn*, etc.

IX.

The following prose works of *Mullâ Tuḡrâ* (see No. 333).

(1) *فردوسیہ*, fol. 41^b.

(2) *بمراة الفتوح*, fol. 54^b; beginning:—

یکہ تازان میدان تقریر از دولت ستایش نصیری الخ •

(3) *کنز المعانی*, fol. 59^a; beginning:—

نغایس مستخرن دهان جواهر حمد مکرمیست الخ •

- (4) تاج المدائح, fol. 61^b; beginning:—
 سرخروئی قلم بنگارش شهنشاہی است الخ *
- (5) انوار المشارق, fol. 66^b; beginning:—
 امی جوش دل صراحی و جام از تو الخ *
- (6) تعداد النوادر, fol. 68^b; beginning:—
 در تیرہ زمین ہند دلگیر شدم الخ *
- (7) تذکرۃ الانتقاہ, fol. 69^b; beginning:—
 طغرا تاکی تیغ زبان تیز گزی الخ *
- (8) تجلیات, fol. 71^a; beginning:—
 کشمیر شود فصل خزان عالم نوز الخ *
- (9) مجمع الغرائب, fol. 74^a; beginning:—
 چہ نو از وسعت چہ کم الخ
- (10) مشابہات ربیعی, fol. 75^a; beginning:—
 موسم آن شد کہ میغا را کہ ہندی سر کند الخ *
- (11) تحقیقات, fol. 76^b; beginning:—
 از بس غلط است حرف قاموس فلک الخ *
- (12) مرنفعات, fol. 77^b; beginning:—
 نو بہار آمد کہ مقراض از پر بلبل کند الخ *
- (13) دیباچہ معیار الادراک, fol. 79^b; beginning:—
 ساز سخن ترانہ حمد صانعیست کہ گلشن مضمون رنگین الخ *
- (14) Ṭuğrā's letters addressed to the following persons:—
 Shāh Ṣafi's ambassador, fol. 81^a.
 Mir Muḥammad Muqim, fol. 81^b.
 Muqimā, fol. 82^b.
 Ḥamzah Khān, fol., 83^a.
 Qādi Nizāmā, fol. 84^a.
 Mir Ḥusayn, fol. 84^b.
 Shamsā-i Khwushnawīs (calligrapher), fol. 85^a.
 Masih-uz-Zamān, fol. *ib*.
 Qādi Zādah, fol. 85^b.

Khwājah Lālā, fol. 86^a.

Description of the court of the king of the Deccan, fol. 86^b.

Letter to Timūr Khān, fol. 87^a.

Letter to Tālibā, fol. 87^b.

Letter to Shāh Abul Ḥasan, fol. *ib.*

Letter to Mirzā Bazmī, fol. 88^a.

Letter to a friend (not named), fol. 88^b.

Letter to Mirzā Raḥīm, fol. 89^a.

Letter to Muḥammad Shāfi', fol. *ib.*

Letter to a friend (not named), fol. *ib.*

Letter to Mullā Muqīm, fol. 89^b.

The above prose writings of Tuḡrā end with a colophon, dated A.H. 1160, in which the scribe نقش الله علی says that he transcribed them at the request of Nawwāb Shāh Qulī Khān Bahādur.

X.

A piece of refined prose in praise of Shāh 'Abbās and his conquests; beginning on fol. 91^a:—

مفشای نشاو صہبای سخن نام کریمست کہ در بزم کرم الخ *

XI.

A poetical description of female beauty by Mir Sayyid 'Ali Mihri beginning on fol. 95^a:—

ای بت چابک شیرین حرکات الخ *

XII.

معراج الخیال, by 'Ali Ridā Tajalli (see No. 1094—X); beginning on fol. 96^b:—

در سرم دیگر ہمای عشق یار الخ *

XIII.

A long Qaṣidah by 'Urfi Shīrāzi; beginning on fol. 100^a:—

جهان بگشتم و دردا کہ هیچ شهر و دیار الخ *

XIV.

A prose piece by Mirzā Faṣīhī; beginning on fol. 102^b:—

چشمه میم محبت اشارت است الخ *

The above is followed by a Gāzal of Kamāl Khujandi, and some Rubā'is.

XV.

A prose piece by Zuhûri in praise of 'Urfi; beginning on fol. 104^a:—

بلمعہ طور افانمتش چراغ علم روشن است الخ *

XVI.

Nâsir 'Ali's Maṣnawî poem in praise of a نقاش; beginning on fol. 108^b:—

بود نقاشی قلم نیرنگ عشق *

The above is followed by short prose and poetical pieces by several authors.

XVII.

The Haft-band of Mullâ Kâshî (see No. 114); beginning on fol. 123^a:—

السلام ای سایه ات خورشید رب العالمین الخ *

XVIII.

Sûz wa Gudâz, by Nau'î (see No. 272); beginning on fol. 147^a:—

الهی خفده ام را مالکی ده الخ *

XIX.

Sâqî Nâmah, by Mullâ Muḥammad Şâfi (see No. 301, fol. 43^b); beginning on fol. 156^a:—

الا ای دل مانده از کار و بار الخ *

XX.

Sâqî Nâmah, by Ḥakim Partawî (see Taqî Auḥadî vol. i, fol. 145^a, where this Sâqî Nâmah is quoted; see also Riyâd-ush-Shu'arâ, fol. 59^b); beginning on fol. 159^b:—

دلا پرده بردار از روی کار *

XXI.

An Arabic piece containing moral precepts, etc.; beginning on fol. 162^a:—

حکمی ان داؤد علی نبینا و عایه السلام اوحی الیه ان اجلس
لقمان الحکیم الخ *

XXII.

قصه دزد و قاضی. Story of the thief and the Qāḍī (of Bagdād); beginning on fol. 168^b:—

آورده اند که در شهر بغداد قاضی بود با دیانت و امانت الخ *

XXIII.

A dictionary of Persian idioms and phrases explained in Persian, and arranged in alphabetical order; beginning without any preface on fol. 173^b:—

باب الالف - از آب بر آمدن ظاهر شدن است اگر خوب ظاهر شد
میگویند خوب از آب بر آمد الخ *

XXIV.

A collection of miscellaneous poems, Maṣnawis, letters, etc., by various authors.

XXV.

A description of the rainbow by Muḥammad bin Manṣūr beginning on fol. 216^b:—

چنین گوید مکرر این سطور محمد بن منصور که غرض تسوید این اوراق
الخ *

The MS. ends with some prose-pieces consisting of letters, marriage-bonds, etc., etc.

Written in various hands.

Not dated; 18th century.

No. 1101.

fol. 251; lines 19; size 10½ × 6½; 7½ × 4½.

(تحفة الحبيب)

(TUḤFAT-UL-ḤABÎB.)

An anthology containing a large number of choice Ġazals selected from the Dīwāns of well-known poets, from the time of Sa'di to the tenth century of the Hijrah, by Fakhrī ibn Muḥammad Amīrī.
فقري ابن محمد ابن اميري.

Beginning:—

ای نام تو دیباچهٔ مجسمهٔ راز نازد ب نام تو همه اهل نیاز
 بر هر روزی که گشت نام تو طراز ما راست درمی بگشمن معنی باز
 نزل سرایان بوستان معانی و سخن آرایان جهان نکتہ دانی الخ *

The work is preceded by a preface devoted to the praise of the Wazir *Habib Ullah* to whom the work is dedicated, and whose name is introduced thus in the following verse:

امین شهنشاه ترک و عرب حبیلهش نام آصف لقب

The author's other works mentioned in this catalogue are *مناجیح العین*, see No. 848—1; *جواهر العجائب*, see No. 1098—(32). His Persian translation of Mir 'Ali *Shir's* *Majālis-un-Nafā'is*, entitled *لطائف نامه*, is noticed in *Rieu i*, p. 365.

The author does not assign any title to the work, but in *Sprenger, Oude Catalogue*, p. 12, it is called *تحتة العیب*. See also *Rieu*, *Suppl.* No. 375, where a copy of the work is noticed.

The *Gazals* are arranged in alphabetical order.

The first eleven *Gazals*, except the one on fol. 4^b, are Turkish. The rests are Persian.

The arrangement is that *Gazals* of the same metre and rhyme, by different poets, are grouped together generally followed by one of *Fakhrī's* own. The prominent poets from whose works the selection is made are: *Sa'di*, *Khusrau*, *Hasan Dihlawī*, *Salmān*, *Hāfiẓ*, *Kamāl Khujandī*, *Jāmi*, *Hilālī*, *Banā'i*, *Kātibi*, *Ibn-i-Yamīn*, *Khawājū Kirmāni*, *Ahli Shirāzi* and *Imād Faqīh-i Kirmāni*.

Written in fair *Nasta'liq*.

Not dated; 18th century.

The signature of Mr. *Salāh-ud-Din Khudā Bakhsh* (the eldest son of the donor), dated 22 August, 1891, appears on the fly-leaves at the beginning.

No. 1102.

fol. 95; lines 12–15; size $6\frac{1}{2} \times 3\frac{1}{4}$; $5 \times 2\frac{1}{2}$.

An album of prose and poetical pieces, of little value, put together without any order. The poets whose names frequently occur are *Nazirī Nishāpuri*, *Muhtashim*, *Mir-Radi*, *Mayli*, *Atṭār*, *Irāqi*, *Zuhūri*, *Auhādi*, *Unṣuri*, *Ṭalīb Āmulī*, *Khusrau*, *Niyāzi*, *Fāni*, *Fiḡāni Malik Qummī*, *Naṣirā* and *Ṣā'ib*.

Written in *Shikastah*.
Not dated; 18th century.

No. 1103.

fol. 47; size $12 \times 7\frac{1}{4}$; $10\frac{1}{4} \times 5\frac{1}{4}$.

A small collection of poetical selections from the works of Babā Naṣībī Gilānī; Mirzā Ṭāhir Wahīd; Urfi; Ni'mat Khān 'Ālī; Salmān Sāwajī; Jāmī; Zāhiru-ud-Dīn Shufrawah; Kamāl Ismā'il; Ahlī Shīrāzī; Amīr Shāhī; Figānī; Mirzā Bidil, and many other poets. In many places the rubrics of the names of the poets are omitted.

The MS. opens abruptly with the following line of Figānī:—

دلی میداید و عیبری که آرد تب دیدارش
فغانی گر دلی دازی تو باش اینجا که من رفتم

Written in fair Nasta'liq. The latter portion is written in an ugly and careless minute hand.

Not dated; 18th century.

No. 1104.

fol. 427; lines 10; size 11×6 ; $6\frac{1}{4} \times 3\frac{1}{4}$.

A large collection of poetical extracts, divided into eight sections as follows:—

I.

Detached verses by one hundred and sixty-four poets, whose names are arranged in alphabetical order; beginning with a verse by Muqimā-i Iḥsān:—

در خلوتیکه بقد قبای تو وا شود بی اختیار آئینه دست دعا شود

II.

Rubā'is. The prominent contributors are:—

Shaykh Abū Sa'id Abul Khayr, fol. 211^b;

Muhtāq Isfahānī, fol. 214^a;

Aḥsan Qummi, fol. 217^a;

Umīdi, fol. *ib*;

Hijrī, fol. 219^a;

Muhtasham Kâshî, fol. 226^b;
 Wâlih Harawî, fol. 221^b;
 Ahli Shîrâzî, fol. 223^a;
 Aḥmad Jâm, fol. *ib*;
 Aṣîr Aumâni, fol. 224^a;
 Abul Faraj, fol. 226^a;
 Bâqir Dâmâd, fol. 229^b;
 Afḍal Kâshî, fol. 232^b;
 Bidîl, fol. 237^a;
 Bâqî Billâh, fol. 244^a;
 'Urfî, fol. 247^b;

III.

Extracts from the Diwâns of :—
 Khâlîṣ تفرشی, fol. 265^a;
 Mir Najât, fol. 270^b;
 Maḡribî, fol. 277^b;
 Faṣîḥî, fol. 279^a;
 Khusrau, fol. 281^a, and Sharqî, fol. 284^a; with extracts from the
 Diwâns of many others.

IV.

Mukḥammasât, by :—
 Ahli Shîrâzî, fol. 336^a,
 Jâmî, fol. 339^a,
 Sa'dî, fol. 341^a;
 Khusrau, fol. 346^a;
 Ṣâ'ib, fol. 355^b;

V.

Tarjî'bands, by :—
 Mushtâq 'Alî Khân Iṣfahâni, fol. 360^a;
 'Irâqî, fol. 362^b; Shamsî, fol. 366^a;

VI.

Enigmas, fol. 376^a.

VII.

Some Qasîdahs, Maḡnawîs, etc., fol. 380^a.

VIII.

Qasîdahs in praise of the companions of the prophet, the Imâms, with chronograms expressing the dates of birth and death of the prophet, the Imâms and other distinguished persons, and of some events, fol. 396^a.

The MS. ends with the famous قصیده مصنوعی of Ahlī Shīrāzī (see No. 231).

Written in fair Nasta'liq in two columns.

Not dated; 19th century.

No. 1105.

fol. 124; lines 30 (in 3 columns); size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

Selections, mostly from the poetical works of well-known modern poets, with some from those of ancient authors, arranged in alphabetical order.

Beginning with a Ġazal by Shaukat Bukhāri:—

خدایا رنگ تائیدی کرامت کنی فغانم را الخ *

Other contributors are: Šā'ib; Muḥammad Qulī Beg Salim; Hāfiẓ; Ġanī Kašmīrī; Ruknā-i Maṣīḥ; Shaykh Aḥmad Jām; Anwari; Nisbatī; Khwājah Mir Dard; Ṭālib Āmulī, etc.

Written diagonally in fair Ta'liq.

Not dated; 19th century.

From some notes at the beginning of the copy it appears that the MS. once belonged to Sayyid Mubārak Ḥusayn Sa'īd Lakhnawī. In 1910 Khwundakār 'Alī Akbar of Murshidābād purchased it from one Sayyid Mahdī, and presented it to S. Khudā Bakhsh (the eldest son of the donor), who deposited it in the library.

No. 1106.

fol. 91; size 10×6 ; $7 \times 3\frac{1}{2}$.

Choice selections from the prose and poetical works of ancient and modern authors.

I.

Poetry.

Foll. 1-42. Containing Ġazals, Rubā'is, Fards, etc. The prominent contributors are:—

Mirzā Jalāl Asir; Shaykh Jamālī; Āṣaf Qummi; 'Ināyat Khān Aṣhnā; Zafar Khān Aḥsan; Bidī; Muḥammad Rafī' Bādīl; Ḥakīm Ḥādiq; Rāsikh; Muḥammad Qulī Salim; Sanjar Kāshī; Šā'ib; Mir Šaydi; Ṭālib Āmulī; Tuġrā; Nāṣir 'Alī; Muḥammad Jān Qudṣī;

Mirzâ Mu'izz; Mullâ Nisbatî; Tâhir Wahîd; Darwîsh Wâlih; Ġant; Sarkhwush; Fîtrat; Faydî; 'Urfî; Hâfîz, etc.

Beginning :—

لی گلشن از بهار خیال تو سیفها الخ *

II.

Prose.

Foll. 43-91. Historical anecdotes, wise and moral sayings taken from Ḥabîb-us-Siyar, Niğaristân, etc.; extracts from Jâmi's commentaries on the Fuṣūṣ and on Rûmi's verse علم حق در علم صوفی کم شود الخ; Tûzak-i Timûri, and from many other works.

Beginning :—

حکایت کند مسرور خادم که یکروز مرا مامون خلیفه بخواند و گفت

• الخ

Written in beautiful Nasta'liq and also in ordinary Nim-Shikast and Nasta'liq.

Dated 13 Şafar, the third regnal year of Shâh 'Âlam.

The following Persian note in the handwriting of Sir William Gore Ouseley appears on the title-page :

این بیاض بتاریخ چهارم شهر صفر سنه ۱۲۱۹ هجری داخل کتابخانه

این بنده الهی شد - حرره گوزاوی *

No. 1107.

fol. 302; lines 27; size $11\frac{1}{4} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

Select Ġazals from the Dîwâns of a large number of poets from the 7th to the 12th century of the Hijrah, arranged for the most part in alphabetical order.

The MS. seems defective both at the beginning and end. It opens abruptly with the second part of a verse rhyming in الف thus :—

بهجران زیستن مشکلترین از جمله مشکلیها *

and ends with some Ġazals rhyming in s. In several places the alphabetical order is disturbed. The most frequently recurring names are those of Sa'dî, Khusrâu, Salmân Hafîz, Kamâl Kijujandî, Jâmi, Malik Qummi, 'Urfî, Tâlib Kalâm, Şâ'ib, Bidil, etc.

In some *Gazals* headed *لمحرره* or *لرأته* i.e. 'by the writer' the *takhalluṣ* فرحت Farḥat is adopted, and it seems probable that the anthology was compiled by that poet.

Written in careless Ta'liq.

Not dated; 19th century.

No. 1108.

fol. 82; size $9\frac{1}{2} \times 5\frac{1}{4}$; $7\frac{1}{4} \times 2\frac{3}{4}$.

An anthology of Persian verses. The general arrangement is that poems and verses of the same metre and rhyme, though by different poets, are grouped together. The copy is defective at the beginning, and opens abruptly with the following verse:—

ز بهر او بدر هر که سر زدم بر خاک
کسی نگفت که مسکین خاکپا اینجاست

The most prominent contributors are:—

Šā'ib; Nāṣir 'Alī; Bīdīl; Kamāl Khujandī; Ġanī Kāshmirī; Jalāl Asir; Khāqānī; Hāfiẓ, Fiġānī; Zuhūri; Ibn-i Yamīn; and some others.

Written diagonally in fair Ta'liq.

Not dated; 19th century.

The original folios have been mounted on new margins.

No. 1109.

fol. 285; lines 14; size 9×6 ; $7 \times 3\frac{1}{4}$.

A very interesting album of Persian lyrics and verses, arranged according to the topics of which they treat. Verses treating of the same subject are selected from the works of various authors, and grouped together.

The most prominent contributors are:—

'Urī, Fiġānī, Shaykh Faydī, Naẓirī, Nau'ī, 'Imād Faqīh, Āṣafī, Jāmī, Sa'dī, Qudṣī, Khusrāu, Ḥakīm Shifā'ī, Ṭalībā, Mullā Zuhūri, Hāfiẓ, Sā'ibā, Maylī, Waḥshī, 'Alī Naqī, Shānī, Waḥid, Kamāl-i Khujand, Shaykh Aḥadī, Shāpūr, Maġribī, Bābā Naṣībī, Shaukat, Jalāl Asir, Niẓāmī, Ḥakīm Ruknā'ī, Ṣaydī Ṭihrānī, Mir Sayyid Ḥusayn Khālīṣ, Malik Qummi, etc. An index of the subjects treated, arranged in alphabetical order, occupies fol. 1-13.

The original arrangement of the MS. has been very much disturbed, and a large number of the folios are misplaced or missing.

Written in good Nasta'liq.

Not dated; apparently 19th century.

No. 1110.

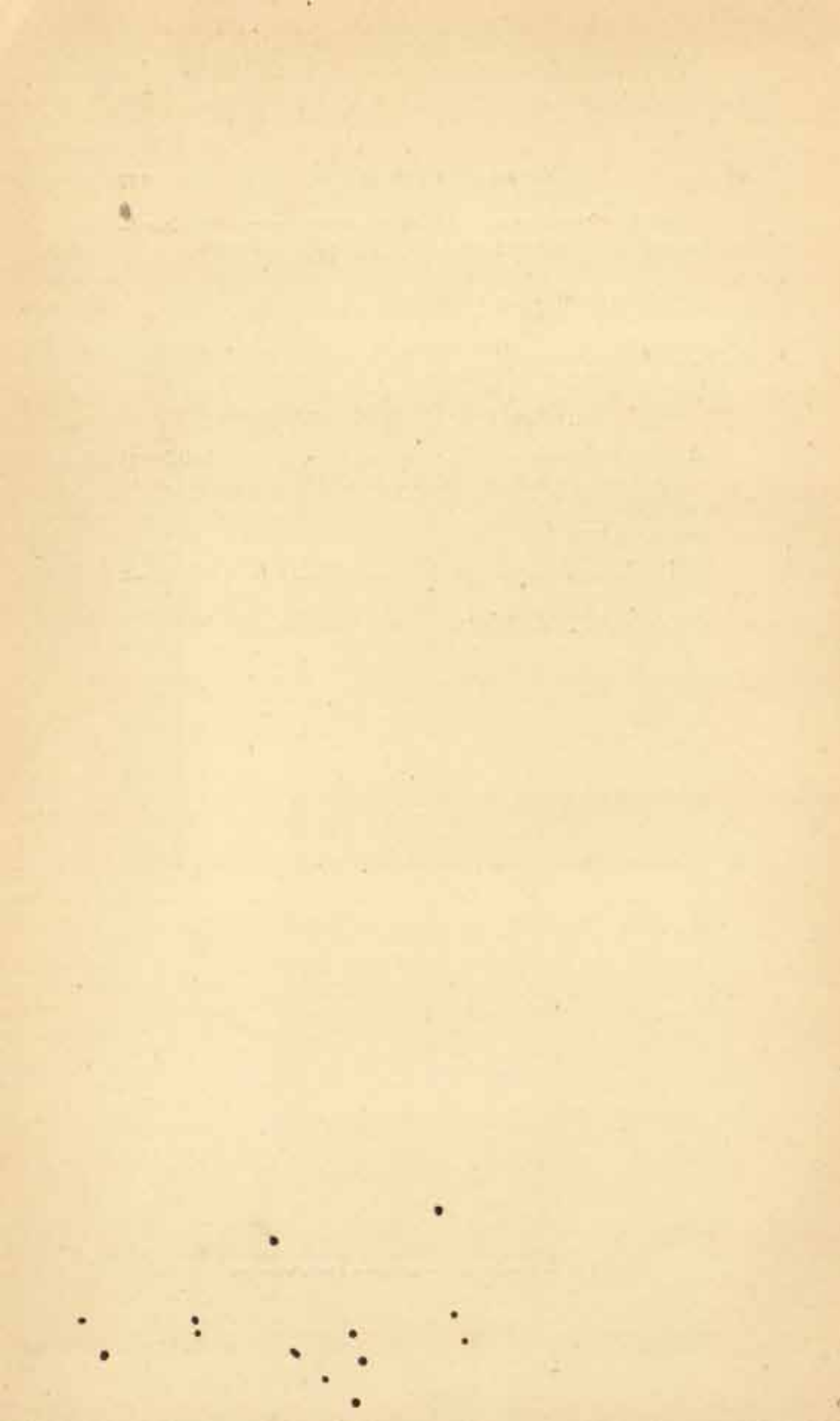
fol. 64; size $8\frac{1}{2} \times 4\frac{1}{4}$; $7\frac{1}{4} \times 3$.

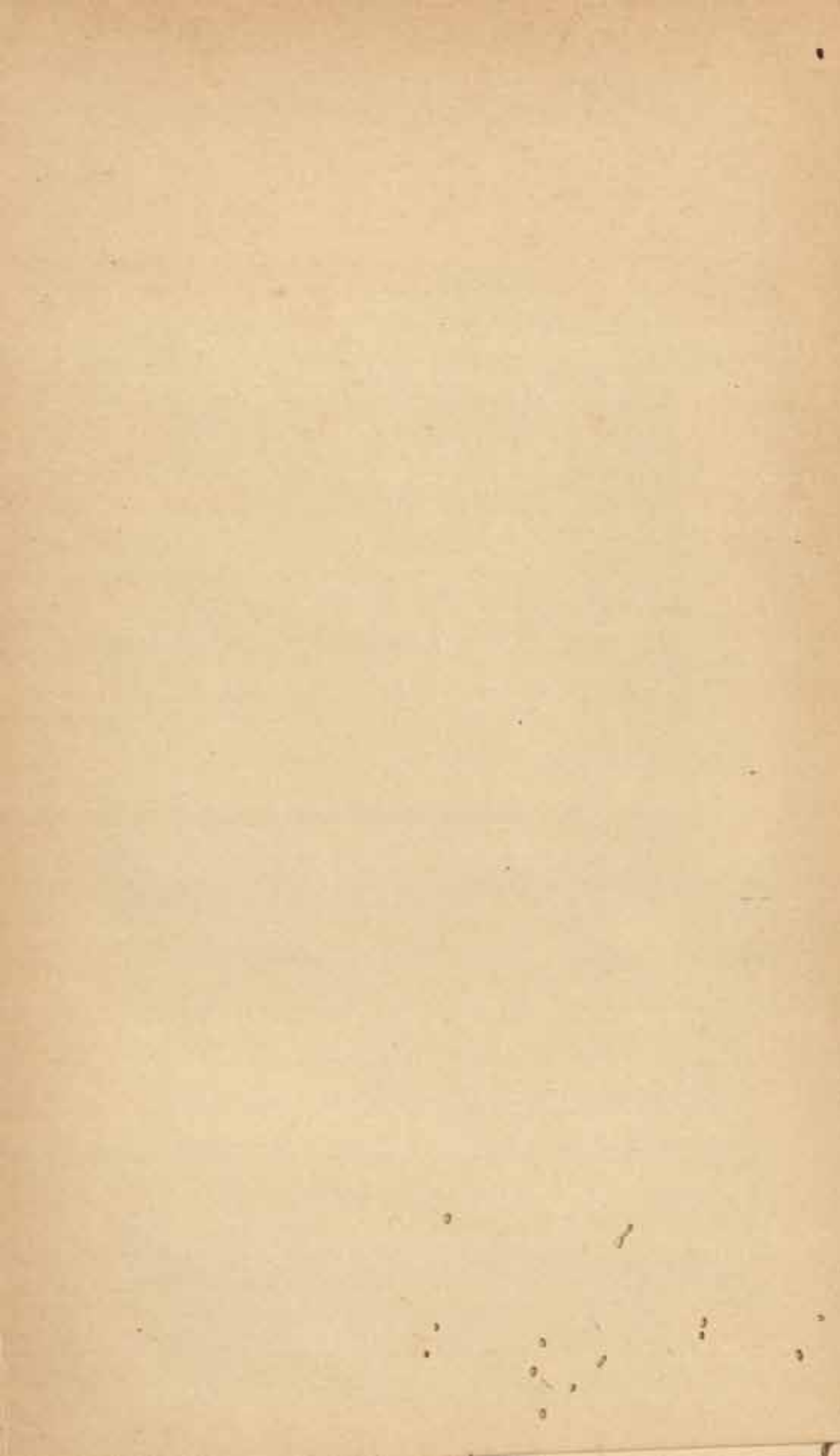
A rough collection of little or no value, containing indifferent specimens of Persian and Rekhtah verses, recipes, charms, etc., etc., written by different hands.

Beginning:—

هست کلید در گنج حکیم بسم الله الرحمن الرحيم

Not dated; 19th century.







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N.C

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