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CATALOGUE  
OF  
TWO COLLECTIONS OF  
PERSIAN AND ARABIC MANUSCRIPTS

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BY

E. DENISON ROSS, PH.D., M.R.A.S.

*Some time Professor of Persian in University College, London, and now  
Principal of the Muhammadan Madrasa College, Calcutta*

AND

EDWARD G. BROWNE, M.A., M.B., M.R.A.S.

*Sir Thomas Adams Professor of Arabic and Fellow of Pembroke College  
in the University of Cambridge*

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## PREFACE.

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WHEN, in the year 1900, I completed and published my *Hand-list of the Muhammadan Manuscripts in the Library of the University of Cambridge* (which was itself the sequel and complement to the *Catalogue of the Persian Manuscripts* of the same Library published four years earlier), I resolved that never again, if I could help it, would I undertake the drudgery of cataloguing any but the smallest and most choice collections of Oriental books. Unfortunately, as the Persian proverb says :—

تدبیر تقدیر را بر نمی گرداند

"*Human foresight cannot avert predestined fate.*" My talented and valued friend Dr. E. Denison Ross (till lately Professor of Persian at University College, London), to whom the cataloguing of the two collections described in the following pages was entrusted by the India Office, accepted the post of Principal of the Muhammadan Madrasa College at Calcutta ere his work was completed, and sailed for India on October 17, 1901. In undertaking to complete his work, and in so doing to run counter to the decision above mentioned, I was actuated by two strong motives, friendship for one of the most gifted and amiable of my fellow-workers, and gratitude to the most liberal and enlightened of English Libraries. In nearly all civilised countries except England, manuscripts are freely lent (subject to reasonable precautions) by public Libraries to native and foreign scholars, whereby research is not merely aided but rendered possible. The general practice of English Libraries in refusing to

lend their manuscripts not only impedes study and fetters innumerable useful enterprises, but would, but for the generosity and liberality of a few, at the head of which stands the India Office Library, inevitably result in the complete exclusion of British Orientalists from the privileges shared by their Continental colleagues. For this reason no Orientalist who has any adequate conception of his obligations and responsibilities would hesitate for a moment in rendering any service within his power to an institution to which he is so deeply indebted.

For the general plan of this Catalogue, and for the system of measurement adopted (which consists in giving in inches the area of that portion only of the page which is covered by writing), Dr. Ross is responsible; and as far as p. 128, as stated in the note there printed, the work is entirely his. In the concluding portion, therefore, it only remained for me to follow, as closely as possible, what appeared to me to be his intentions. The Indices are entirely my work. For the full and scholarly description of one of the Pahlawī MSS. (No. CCXXVIII), on pp. 171–172, I am indebted to Dr. E. W. West, whose unrivalled attainments in this field of knowledge are only equalled by his amiable readiness to place them at the disposal of all who seek his help.

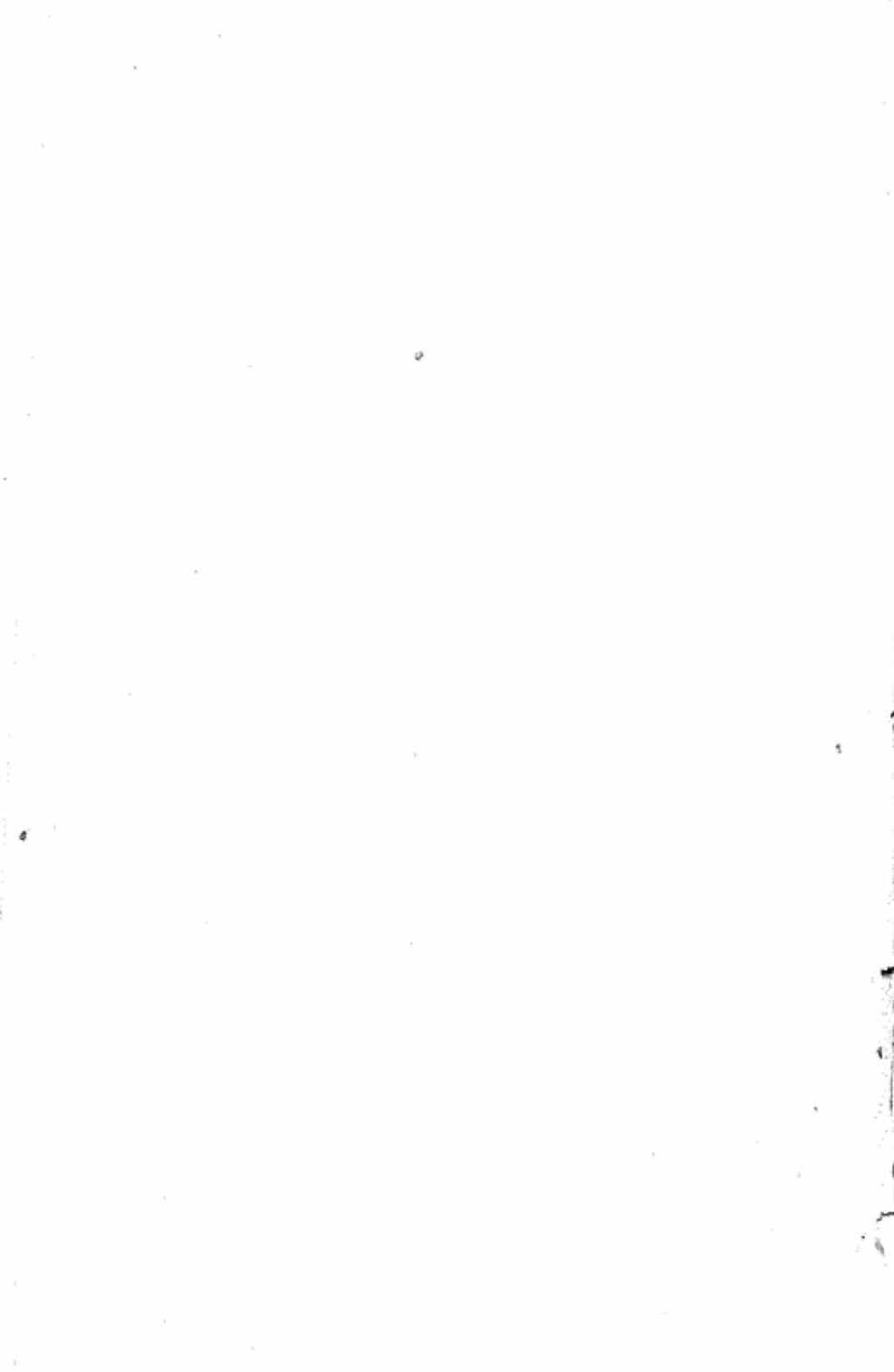
Of the two collections hereinafter described I am not in a position to say much. The first was originally presented by Sir William and Lady Jones to the Royal Society, at the end of January, 1792, and a summary description of it by Mr. C. (afterwards Sir Charles) Wilkins, F.R.S., will be found at the end of the last volume of Sir William Jones's *Works* (pp. 399 *et seqq.* of vol. xiii of the edition published in 1807). The second, that of Mr. Burjorjee Sorabjee Ashburner, likewise belonged to the same Society, which, however, having neither the occasion to use nor the means properly to house these collections, wisely decided to transfer them to the custody of the India Office, which was done in July, 1876. In consequence of this they are kept apart from the other manuscripts, and are not included in the catalogues which have been published, or are now in course of publication. Their comparatively small extent renders it unnecessary to enlarge further upon

their contents, and I will therefore confine myself to directing the attention of the reader to three of the most interesting Persian MSS. which they include, viz., Nos. XXVIII, XLVI and LIX. The first (pp. 21-23) is a copy of the rather rare *Yūsuf u Zulaykhá* of Firdawsí, which appears to be important as representing a recension differing considerably from that made known by the indefatigable Dr. Ethé. The second (pp. 33-41) is a singularly fine and complete copy of the *Kulliyát*, or collected Works, of the poet and polymath Mullá Núru'd-Dín 'Abdu'r-Raḥmán Jámí. The last (pp. 53-54) is an exceedingly ancient, fine and quite complete copy of the valuable and interesting *Jawámī'u'l-Ḥikáyat* of Muḥammad 'Awfí, the author of the very rare Biography of Poets (entitled *Lubábu'l-Albáb*), of which the text is now being printed for me by Messrs. E. J. Brill of Leyden. The Zoroastrian MSS. contained in the Ashburner Collection are also in many cases of considerable interest, and derive an additional importance from the fact that many of them are of Persian, not Indian, origin.

It only remains for me to hope that I have succeeded in carrying out the work begun and chiefly accomplished by my friend Dr. Ross according to his wishes, and to express my gratitude to Mr. Tawney and Mr. Thomas, the Librarian and Assistant Librarian of the India Office, for the kindness, courtesy and friendly help which has so greatly served to smooth and lighten my labours.

EDWARD G. BROWNE,

September 13, 1902.



# I. MANUSCRIPTS

FORMERLY IN THE POSSESSION OF

SIR WILLIAM JONES.

---

PERSIAN: THEOLOGY, TRADITION, LAW.

No. I.

W. 129. Size  $22\frac{1}{2} \times 12$ . ff. 300. ll. 9.

الفرايض الشريفة

Al-farâ'idu 'sh-Sharîfiyya.

A Persian translation of Sayyid Sharîf Jurjânî's commentary on the *Sirâjiyya*, the famous treatise on the Muhammadan Law of Inheritance by Sirâju 'd-Dîn as-Sajâwandî (cf. No. XCII of this List). The translator's name is Muḥammad Qâsim ibn Muḥammad Dâ'im Bardwânî, and he completed his work in A.H. 1189 (A.D. 1775-6.)

The translator's preface begins:

جوهر ازهر آرایندۀ دہیم محاورت ستایش قسامی است

The translation begins:

جميع ستایش ثابت است مر خدای را کہ پروردگار عالمہاست

and ends:

و بر مولا کہ از نبودن برادر وارفت میکردد تقسیم نموده شد

Not dated. 18th century. Written in large Persian nasta'liq; wide decorative gilt margins throughout.

This volume was given by Warren Hastings to Sir William Jones, who has made copious marginal notes throughout, and who writes at the end, "Read four times with great attention, 22 Feb., 1793."



## No. II.

W. 133. Size  $15 \times 8\frac{1}{2}$ . ff. 130. ll. 15.*The same work.*

Begins and ends as No. I.

Not dated. 18th century. Small nasta'liq.

## No. III.

W. 135. Size  $21 \times 10\frac{1}{2}$ . ff. 618. ll. 25.

اشعة اللمعات في شرح المشكاة

Ashi'atu'l-Lama'at fi Sharḥi'l-Mishkāt.

A Persian translation of, and commentary on, the *Mishkātū'l-Maṣābiḥ*, a well-known collection of the traditional sayings of Muḥammad by Waliyyu'd-Dīn Abū 'Abdi'llah Muḥammad ibn 'Abdu'llah al-Khaṭīb at-Tabrizī.

Author: 'Abdu'l-Ḥaqq ibn Sayfu'd-Dīn ad-Dihlawī al-Bukhārī (d. A.H. 1052). For an account of his life and works consult Rieu, *Cat. Pers. MSS.*, pp. 14 and 355. He completed this commentary in A.H. 1025.

The contents of this MS. correspond with those of vol. i of the Lucknow lithographed edition.

Begins:

الحمد لله اكمل الحمد على كل حال وفي كل حين

Not dated. Probably of the 17th century. Written in a fair, small nasta'liq.

On the first page are impressed the seals of two servants of 'Ālangīr, whose names are illegible.

A Table of Contents has been added by a modern hand at the beginning of the volume.

## No. IV.

W. 125. Size  $16 \times 9$ . ff. 34. ll. 18.

فرايض محمدی

Farā'id-i-Muḥammadī.

A short treatise on the Law of Inheritance, based on the *Sirājiyya* (see Nos. I, II, and XCII of this Collection). Composed at the

instance of Muḥammad Afāḍu'd-Dīn al-Ḥusaynī, after whom the book is named. Compare No. XCV of this Catalogue.

Author: Muḥammad Wāli.

The date of composition is contained, the author tells us, in the letters of the title, that is, A.H. 1193.

Begins:

ستایش و نیایش مر خدا را که بقدر

Not dated. 18th century. Written in a rough nasta'liq.

Neither the author nor his book has been identified.

### No. V.

W. 131. Size 16 × 7. ff. 387. ll. 17.

جامع عباسی

Jāmi'-i-'Abbāsī.

A popular exposition of Shī'a Law, written by command of Shāh 'Abbās (A.H. 996—1037). See Rieu, Cat. Pers. MSS., pp. 25, 26.

Author: Shaykh Bahā'u'd-Dīn Muḥammad 'Āmilī (d. A.H. 1030).

Begins:

الصد لله رب العالمين والصلوة والسلام على اشرف الاولين  
والآخرين

Dated A.H. 1072. Written in small elegant nasta'liq.

### No. VI.

W. 134. Size 14½—15½ × 7—8. ff. 119. ll. 15.

رسالة مفضل

Risāla-i-Mufaḍḍal.

A discourse of the Inām Ja'far-i-Šādiq, handed down by his disciple Mufaḍḍal ibn 'Umar, and translated from the Arabic into Persian.

Translator: Muḥammad Taqī ibn Muḥammad Bāqir.

See Rieu, Cat. Pers. MSS., p. 845, where the title is given as ترجمه توحید مفضل.

Begins:

الصد لله الذي هدانا الى توحيدة بصفوته

Dated A.H. 1170. Written in bad but legible nasta'liq on bad paper.

## PERSIAN: HISTORY.

## No. VII.

W. 69. Size 18×10. ff. 671. ll. 19.

## ظفرنامه با مقدمه

## Zafar-náma with the Muqaddima.

The famous history of Amír Tímúr, completed, according to the Habíbu's-Siyar, in A.H. 828, preceded by the Muqaddima or Introduction, which, though written for the most part before A.H. 822, contains relations of events which took place as late as A.H. 831.

Author: Sharafu 'd-Dín 'Alí Yazdí (d. A.H. 858<sup>1</sup>).

Copies of the Muqaddima are comparatively rare. It is sometimes found as a separate work, but more generally prefixed to the *Zafar-náma*. In the separate form, copies are mentioned in Munich, no. 242; Vienna, no. 966; India Office, nos. 187, 188, and 189, where it is spoken of as افتتاح ظفرنامه; and Mr. A. G. Ellis, of the British Museum, has a copy in his private possession. As an Introduction to, and bound up with, the *Zafar-náma*, beside the present MS., others are mentioned in St. Petersburg, no. 292; Bodleian, no. 156; India Office, no. 173; and two copies in the British Museum, Rieu, Cat. Pers. MSS., pp. 174, 175.

Muqaddima begins, f. 1b:

افتتاح تاریخ جهاندارى و ابتداء نامه ظفر

and ends, f. 110b:

مقدمه بیان آن بود بوضوح پیوست هنگام آن آمد که اصل تاریخ  
حضرت صاحبقرانی شروع کرده شود و من الله التوفیق

The *Zafar-náma* begins, f. 111b:

حمداً کثیراً مبارکاً لمن یوثی الملك من یشاء

and ends, f. 665a:

تمت الكتاب بعون الملك الوهاب

Ff. 666b—671b contain a series of extracts from the *Tuzúkát-i-Tímúri*, chosen without any apparent method, and written transversely across the page in a good shikasta hand, probably contemporary with the naskh of the rest of the MS.

<sup>1</sup> Hájí Khalífa, iv, p. 175, gives the date of Sharafu 'd-Dín's death as A.H. 850.

Begins with heading :

حضرت صاحبقران در واقعات خود نوشته اند

Text begins :

چون بعنایت الهی بر تخت سلطنت و جهاندارى متمکن شدم

and ends :

تنگرى تعالى را شكر كفتم و بمصدق آل اطهارش التجا بیشتر  
و بیشتر آوردم

The *Tuzúkát-i-Timúrí* were presented to Sháh Jahán in A.H. 1047 by Abú Tálíb al-Husaynî, who declared that he had translated them from the Turkî original. On their doubtful authenticity consult Rieu, Cat. Pers. MSS., pp. 178, 179.

No date. Early 17th century.

On f. 111a is a note by a former owner, which ends as follows :

فى بلدة تعة فى سنة سبع و سبعين و الف

"In the town of Tatab, in the year A.H. 1077."

The *Muqaddima* and the *Zafar-náma* are both written in a good Naskh, and ff. 111b and 112a are richly decorated.

The *Zafar-náma* has been printed in the Bibliotheca Indica.

### No. VIII.

W. 70. Size  $16 \times 7\frac{1}{2}$ . ff. 372. ll. 17.

مرآت سکندرى

*Mir'át-i-Sikandarí.*

A history of the Sultans of Gujrát, from the foundation of the dynasty by Muzaffar Sháh I, in A.H. 799, down to the suicide of Muzaffar Sháh III in A.H. 1000 (he had been dethroned in A.H. 980).

Author: Sikandar ibn Muḥammad 'Arab Manjhú ibn Akbar, who completed this history in A.H. 1020.

For fuller description consult Rieu, Cat. Pers. MSS., p. 287b, and Morley, p. 83.

The *Mir'át-i-Sikandarí* was printed in Bombay, 1851.

Begins :

الصد لله الذى جعل فرداً من افراد البشر

Not dated. 17th century. Written in a neat nasta'liq.

## No. IX.

W. 74. Size  $16 \times 7\frac{1}{2}$ . ff. 262. ll. 15.

## جهانگیرنامہ

## Jahāngīr-nāma.

The Personal Memoirs of the Emperor Jahāngīr (ruled A.H. 1014—1037). This is the *genuine* recension (cf. Rieu, Cat. Pers. MSS., p. 253; De Sacy, Journal des Savants, 1830, pp. 359 and 430).

Begins:

از عنایات بی غایات آلهی یکساعت نجومی از روز پنجشنبه  
هشتم جمادی الثانی هزار و چهارده هجری گذشته

Ends abruptly:

و حال کار هرکس بنظر در آید نی آنکه نامش مذکور شود بدیهه  
در یابم که کار فلانست . . . . . و اگر در یک صورت کار دو استاد  
باشد میتوانم ساخت [sic for شناخت]

It will be seen that this MS. only contains about half the original memoirs. There is, moreover, between ff. 139b and 140a a considerable lacuna, corresponding to pp. 118—127 of the edition printed at Aligarh by Sayyid Ahmad in 1864.

The MS. is not dated, but that it is nearly contemporary is proved by the seals. Written in a good nasta'liq.

Of the seal-impressions one bears the date A.H. 1040; another bears the name of Rājā Govindrām Bahādur, who, as we learn from a marginal note at the beginning, gave this MS. to "J. Archdekin, October 1772." It subsequently passed into the hands of a Mr. Morrison, who gave it to Sir William Jones.

## No. X.

W. 71. Size  $17 \times 8\frac{1}{2}$ . ff. 157. ll. 14.

## بهادرشاهنامہ

## Bahādurshāh-nāma.

An account of two years of the reign of Sayyid Qutbu'd-Dīn Muhammad Abu'n-Naṣr Shāh 'Ālam Bahādur-shāh, who ruled from A.H. 1119 till 1124.

Author: Mīrzā Muhammad Dānishmand Khān, who wrote poetry under the *takhalluṣ* of 'Ālī. He had previously borne the names Ni'mat Khān and Muqarrab Khān. He died on the last day of Rabī' I, A.H. 1122.

Begins, f. 1b:

بسم الله الرحمن الرحيم دست بر آورده بچود کریم  
ناز و نعیم دو جهان در کفش خلق ازل تا بابد مصروفش

After which follows a flowery introduction down to f. 10b, where the history proper begins:

آغاز سال اول، سبحان الله لوحه آفرینش چه رنگ آمیز صفحه ایست

On f. 14a the author gives a rubá'í composed by himself on the date of the Prince's accession:

این سال که پر زفیض و انعام آمد  
بر خلق خدا اتمام اکرام آمد  
در مدحت آن برای تاریخ جلوس  
کفتم [در عام رحمت عام آمد]

the letters of the words in brackets giving the date A.H. 1119.

I am indebted to Mr. W. Irvine for the following references to Dánishmand Khán:

1. *Tadhkirah-i-Saláfin-i-Chaghatai'*, by Muḥammad Hádí, Kámwar Khán, under 1st of Dhu'l-Qa'da, A.H. 1121; 8th of Rabí' II, A.H. 1122; and under 1st of Jumádá I, A.H. 1122.

2. "A Critical Essay," composed in A.H. 1162 (Oriental Translation Fund, 1832), p. 46.

3. In the *Tárikh-i-Muzaffarí* of Ḥaḍrat 'Alí Khán, at the end of Aḥmad Sháh's reign.

No date. 18th century. Fair nasta'liq.

## No. XI.

W. 72. Size 19×12. ff. 331. ll. 15.

تاریخ جهانکشی نادری

*Tárikh-i-Jahánkusháy-i-Nádirí.*

A history of Nádir Sháh, from his accession to his death in A.H. 1160.

Author: Muḥammad Mahdí Astarábádí ibn Muḥammad Naṣír.

This work has not only been lithographed in Tabríz, Bombay, and Tíhrán, but Sir William Jones published a French translation in Paris,

1770; and an English translation in London, 1773. (See Rieu, Cat. Pers. MSS., p. 192.)

Begins :

بر دانایان رموز آگاهی و دقیقه شناسان حکمتهای الهی واضح  
است

Dated A.H. 1202. Written in a bad ním-shikasta.

## No. XII.

W. 75. Size  $16 \times 9\frac{1}{2}$ . ff. 331. ll. 15.

مجمّل التاریخ بعد نادریه

**Mujmilu 't-Tárikh-i-ba'd-Nádiriyya.**

A history of the events immediately following the death of Nádir Sháh (A.H. 1160).

Author : Ibn Muḥammad Amín Abú-l-Ḥasan of Gulistána.

Begins :

الحمد لله رب العالمين والصلوة والسلام على خير خلقه

This work has been noticed by Pertsch in his Berlin Catalogue, pp. 428-9, while two long extracts have been edited by Dr. Oscar Mann ; Leyden, 1891 and 1896. The Berlin MS. and the present one are apparently the only copies to be found in the libraries of Europe.

Not dated. Early 18th century. Rough nasta'liq.

## No. XIII.

W. 76. Size  $25 \times 14\frac{1}{2}$ . ff. 721. ll. 23.

سیر المتأخرین

**Siyaru 'l-Muta'akhhirín.**

A History of the Indian Empire, from the death of Awrangzib to A.H. 1195, with a detailed account of transactions in Bengal from A.H. 1151 to 1195, to which is prefixed a Muqaddima, subsequently added by the author.

Author : Ghulám Ḥusayn ibn Hidáyat 'Alí Khán ibnu's-Sayyid 'Alímu 'lláh ibnu's-Sayyid Fayḍu 'lláh at-Ṭabátabá'í al-Ḥasaní.

The Muqaddima, for a description of which consult Rieu, Cat. Pers. MSS., pp. 280, 281, begins f. 1b:

الحمد لله رب العالمين و نصلى على نبيه الكريم وآله المعصومين

Ends, f. 305b:

ثم الكلام فى هذا المقام سنة ١١٩٨ هجرى نبويه  
صلى الله عليه وسلم

Ff. 306, 307, 308a are blank.

The *Siyar* 'l-Muta'akhkhirin, Part I., begins f. 308b:

سپاس بيقیاس و ستایش سرمدی اساس نثار بارگاه

Ends, f. 634a:

يوم الاحد ست [و] عشرين من المحرم فى سنة خمس و تسعين  
من المائة الثانية بعد الالف

Part II. begins, f. 636b:

حمد و ثنائى پادشاه على الاطلاق

Ends, f. 721:

فى سلك شهور سنة خمس و تسعين من الماية الثانية عشرة من  
الهجرة المقدسة النبوية على صاحبها السلام والتبعية

This work was printed at Calcutta, 1833, and lithographed in three volumes at Lucknow, A.H. 1283.

Not dated. 18th century. Written in a fair nasta'liq.

## PERSIAN: MATHEMATICS, &c.

### No. XIV.

W. 124. Size 15 × 8. ff. 249. ll. (generally) 17.

### Scientific Pamphlets.

Contents:—

1. (Arabic.) (ff. 1a—26b.)

### كتاب الاكر

The "Liber Sphaerarum" of Theodosius Tripolitanus, translated into Arabic at the command of the Caliph el-Mu'tasim Bi'llah by Qustá ibn Lúqá al-Ba'labakkí, and revised by Thábit ibn Qurra al-Harrání.



Begins :

کتاب الاکر لثاوذوسیوس و هو ثلث مقالات و تسعة و خمسين شکلا

Ends :

فقوس هـ ح اعظم من قوس من دائرتها نسبة قوس اـ ل و ايضا  
قوس مـ ط نسبة هـ ك فقوس طـ ك اعظم من قوس من دائرتها نسبة  
قوس رـ و ذلك ما اردناه و الله اعلم

Not dated. 17th century. Written in a bad nasta'liq, in which the diacritical points are often omitted. The figures to the last nine propositions are wanting

A copy of this work is mentioned in the old Arabic Catalogue of the British Museum, p. 623a.

2. (Persian.) (ff. 27a—32b.)

معیار العقول

*Mi'yār ul-'Uqūl*, a treatise on mechanics (*jarr-i-thaqil*), arranged in *vābs* and *faṣls*.

Author: Abū 'Alī Abdāl (I).

Begins :

بعد از حمد کردکار و درود بر نبی مختار

Ends abruptly in the middle of a chapter entitled

باب پنجم اندر انجام این کتاب و معانی پراکندۀ آلات که شرح  
داده آمد

Not dated. 17th century. Written in a fair nasta'liq.

f. 33a is blank.

f. 33b contains an extract from the *درة التاج* of Qutbu 'd-Dīn Shīrāzī (d. A.H. 710). See Rieu, Cat. Per. MSS., p. 434. Begins :

مقالة اول از کتاب اقلیدس در خواص خطوط متقاطعه و متوازيه  
and contains the headings of fifteen chapters from Euclid.

f. 34a, blank.

f. 34b contains an extract occupying one page :

در معرفت سمت قبله و قوس انحراف از استرلاب

f. 35a, blank.

f. 35b, a fragment on the points of the compass (half a page).

f. 36a, blank.

f. 36b, one page : در استخراج تقویم شمس

f. 37a, blank.

## 3. (Arabic.) (ff. 37b.—74a.)

## شرح اشكال التأسيس

*Sharḥu Ashkālī 't-Ta'sīs.* A commentary on the geometrical treatise *Ashkālū 't-Ta'sīs*, by Shamsu 'd-Dīn Muḥammad ibn Ashraf as-Samarqandī (d. cir. A.H. 600).

Commentator: Mīṣā ibn Muḥammad, known as Qāḍī-zāda-i-Rūmī (d. cir. A.H. 840), who was one of the astronomers belonging to the Royal Observatory at Samarqand who helped Ulugh Bey in the compilation of his famous "Tables." He seems also to have had the name of Ṣalāḥu 'd-Dīn. (See Ricu, Cat. Pers. MSS., p. 456.)

Begins:

الصدق لله الذى خلق كل شئ بقدره . و قدّر له ما يليق به من كل  
اشكال و صور

Several copies are to be found in the British Museum: see the old Arabic Catalogue, pp. 186 and 618, and the Suppl. Cat. Arab. MSS., p. 511; also Browne's *Hand-List*, p. 102, no. 591.

Not dated. Probably of the 17th century. Written in rough nasta'liq.

Scribe: حقیقی

f. 74b, blank.

## 4. (Persian.) (ff. 75a—155b.)

On the use of the astrolabe. Portion of an astronomical treatise in Persian; imperfect at beginning and end.

Begins:

اقسام در جانب راست میان افق مغرب و خط وسط السماء  
و شش قسم دیگر در جانب چپ میان مشرق و خط وسط السماء  
آن قوسها را خطوط ساعات معوّج و خطوط زمانی خوانند چه آن  
ساعت را ازین خطوط معلوم توان کرد

Ends abruptly in the middle of a chapter entitled

در صفت ستاره چند از ثوابت که بر اسطرلاب ثبت کنند

## 5. (Persian.) (ff. 156a—205a.)

Another Persian fragment of a scientific character, beginning in the middle of the second *faṣl*, but complete at end.

Begins:

..... که واقع شود آن مقداری انقباض آن عمیق باشد

Faṣl III is entitled: در معرفت جیب و وتر و قوس  
 Faṣl IV در معرفت سهم از قوس و عکس آن  
 Faṣl V در معرفت ظل ارتفاع  
 The last *faṣl* (LXV). در معرفت عمق چاه

Not dated. 17th century. Written in a rough *nasta'liq*.  
 ff. 203b and 204a, blank.

6. (Persian.) (ff. 204b—210a.)

Short Guide to Knowledge, in Persian.

Beginning:

علم حکمت دانستن احوال موجودات است بر وجه حقیقت  
 بقدر طاقت بشری

Ends:

و عطار در سه درجه و شش دقیقه و بیست و چهار ثانیه باشد  
 تمت تمام

Not dated. 17th century. Written in fair *nasta'liq*.

7. (Arabic.) (ff. 210b—219b.)

فی العمل بربع الدائرة الموضوع فيه المقنطرات

A short astronomical work, consisting of a preface and twenty chapters.

Begins:

الحمد لله فاطر السموات ومبدع المخلوقات ومدبر الكائنات

Ends at the beginning of Chapter XX.

Not dated. 17th century. Written in fair *nasta'liq* in the same hand as No. 5.

8. (Persian.) (ff. 220a—249b.) f. 249a blank.

A work on the use of the Astrolabe. Imperfect at beginning and end, apparently in fifty chapters. Begins in the middle of Chapter (bāb) I:

خطی جیب کشیده قطب و فرس قطب آن میخ بود که بر  
 مرکز اسطرلاب باشد

Chap. II. در معرفت قسمت اسطرلاب

Not dated. 17th century. Written in a rough *nasta'liq*.

## No. XV.

W. 117. Size 15×8. ff. 109. H. 17.

## لوايح القمر

Lawá'ihū 'l-Qamar.

An astrological work, dealing especially with the science of **اختيارات**.

Author: Husayn ibn 'Alī al-Bayhaqī al-Kāshifī (d. A.H. 910), the well-known author of the *Rawḍatu 'sh-Shuḥadā*, the *Lubbu 'l-Albāb*, the *Anwār-i-Suhaylī*, &c., &c. He states in his Introduction that he had already composed six tracts on this same subject, bearing the following titles: 1. مواهب زحل; 2. ميامن المشتري; 3. سواطع المريخ; 4. منايع عطارد; 5. مناهج الزهرة; 6. لوايح الشمس.

The work consists of a *muqaddima*, twenty *faṣṣ*, and a *khātima*.

Begins:

الحمد لله الذي بيد حكمته ازمة الاختيار و بقبضة قدرته اعدّة  
الاقتدار

The Khātima begins on f. 82b as follows:

خاتمه در بيان اختيارات متفرقه و اين خاتمه مشتملست بر  
بيست فصل

Faṣṣ I (f. 82b). در اختيارات بر اتصال قمر بکوکب در بروج

Faṣṣ II (f. 87a). در بيان اختيارات نزول قمر در بروج اثني عشر  
وقتي خالي السیر باشد

Faṣṣ III (f. 89b). در بيان اختيارات بحلول قمر در منازل

Faṣṣ IV (f. 91b). در بيان اختيارات منازل به جدول استاد  
ابوريجان بيروني

Faṣṣ V (f. 93a). در بيان اختيارات منازل جهت فتح قلاع

Faṣṣ VI (f. 93b). در بيان اختيارات منازل بر اقوال حکما از  
براهمه و غيرهمFaṣṣ VII (fol. 100b). در بيان اختيارات بر طلوع درجات خاصه  
مخصوصه از بروج

The original MS. breaks off in the middle of this *faṣṣ*, just before the "Table" (*jāwāl*); but on f. 101a the seventh *faṣṣ* is again repeated, and the work is continued in the new hand to the end.

- Faṣl VIII (f. 101*b*). در اختیارات درجات مخصوصه که یعثوب  
قصرانی بر شمرده است
- Faṣl IX. در اختیارات بآمدن کواکب در حدود یکدیگر
- Faṣl X (f. 102*a*). در اختیارات بجلول کواکب در وجوه یکدیگر
- Faṣl XI (f. 104*a*). در اختیارات ایام فرس بدو نوع
- Faṣl XII (f. 106*a*). در اختیارات ایام هفته
- Faṣl XIII. در اختیارات سکز یلدوز
- Faṣl XIV (f. 106*b*). در اختیارات ساعاتی که بعد از ساعات  
بست باشد
- Faṣl XV (f. 107*a*). در اختیارات ساعات از قول حکیم ابو  
معشر بلخ
- Faṣl XVI. در بیان اختیارات مامولی
- Faṣl XVII (f. 107*b*). در اختیارات ثمنی
- Faṣl XVIII. در اختیارات کلکی
- Faṣl XIX. در اختیارات چکر جوکنی

Faṣl XX (f. 108*a*) is divided into fourteen *nuktas*.

The copy is dated A.H. 1186, but this date only refers to ff. 101—109 inclusive. The rest of the MS. is considerably older, being written in a neat nasta'liq, probably of the early 17th century.

Three copies are mentioned in the Bodleian Catalogue, but all of them are defective. For this reason we have given the contents of the Khátima, seeing that the present is the only complete copy. (See Bod. Cat. Pers. MSS., coll. 939, 940 and 941.) No other copies seem to be known in Europe.

## No. XVI.

W. 116. Size 14×7. ff. 264. ll. 5.

## کفایت التعلیم

Kifáyatu 't-Ta'lim.

A rare work on astrology.

Author: Zahíru 'd-Dín Abú-l-Mahámíd Muḥammad ibn Mas'úd ibn Zakí al-Ghaznawí.

Nothing is apparently known of the author, but, as Dr. Ethé has

pointed out (Bod. Cat. Pers. MSS., coll. 1144, 1145), he must have flourished before A.H. 865, the date of the Bodleian copy of this work. Hájí Khalífa mentions two works by this author, as follows:

Vol. iv, p. 495:

..... قانون التعليم فى صناعة التنجيم فارسى لظهير الدين  
الغزنوى وهو فى علم الهيئة و النجوم

Vol. v, p. 219:

كفايت التعليم فى احكام النجوم فارسى للامام ظهير الدين  
..... الغزنوى

Dr. Ethé (*loc. cit.*) supposes from the title of the Bodleian MS., namely, كفايت التعليم فى صناعة التنجيم, that "these alleged two works are in reality one." This does not seem conclusive, and it is possible that Hájí Khalífa may have confused the titles of two works. In the present MS., the writer of which was apparently a better calligraphist than scholar, the title is indicated as follows:

و نام كتاب كفايت التعليم در صناعت [sic for صناعة] تنجيم

but this may be a scribe's error, and the rhyming of the words points to the longer title.

The present MS. and the one in the Bodleian are apparently the only copies known in Europe.

The opening words differ from those of the Bodleian copy.

Begins:

حمد و ستايش خدايى را كه آفريدگارست بى محال. حاجت  
و آفريدگار [sic] بدلايل حاجت

The whole work is divided into two *jins* (چنس), which are subdivided into sections and subsections entitled *naw'*, *sinf*, *fann*, *faṣl*, *ḡarb*, *maqála*, *jumla*, *tafṣil* and *báb*.

Jins<sup>1</sup> I (ff. 3a—63b).

در علم هيات

Jins II (ff. 63b—263a).

در علم احكام

The principal subjects of the first 26 folios will suffice to indicate the scope and methods of this work.

ff. 1b—3a. Introductory.

f. 3a. Majlis (for Jins) I, with four faṣls.

در علم هيات

f. 6a. Naw' I, with three faṣls.

در هيات زمين

f. 9b. Naw' II.

در هيات افلاك

<sup>1</sup> Called, probably by a clerical error, *majlis*.

- f. 10a. Šinf I, with twelve fašls. در هیات کره ثابت  
 f. 18a. Šifat I. در هیات هفت کره سیاره  
 f. 18b. Fann I, with seven fašls. در اجرام فلک سیاره  
 f. 22a. Fann II, with three fašls. در بیان قوسهای افلاک سیاره  
 f. 25b. Naw' III. در هیات ستارگان  
 f. 25b. Šanaf I. در هیات کواکب  
 f. 26a. Fann I. در عدد کواکب و اقدار و حرکات ایشان

Dated A.H. 1033. Written in an elegant nasta'liq.

Scribe : محمد قاسم

### No. XVII.

W. 119. Size 18 × 12. ff. 187. ll. 23.

### زیج الغ بیک

### Zij-i-Ulugh Beg.

The second or revised edition of the famous Astronomical Tables compiled by Sultān Ulugh Beg, the son of Shāhrukh, the son of Amīr Tīmūr (d. A.H. 853).

This edition of the Tables (completed in A.H. 816) is generally known as the زیج جدید سلطانی, and in one MS. (I. O., no. 431) it is wrongly styled زیج خاقانی, the title of the first or original edition, of which the India Office possesses the only copy. (See I. O. Cat. Pers. MSS., coll. 1220, 1221, and 1222.)

Copies are described in Bod. Cat. Pers. MSS., coll. 927, 928; Rien, Cat. Pers. MSS., pp. 456 *et seqq.*; Berlin Cat. Pers. MSS., pp. 358 *et seqq.*; I. O. Cat. Pers. MSS., *loc. cit.*

The text was edited by Sédillot; Paris 1847, and translated by him, Paris 1853. For other European editions consult catalogue references given above.

Begins:

تبارک الذی جعل فی السماء بروجاً و جعل فیها سراجاً

The present copy is defective.

Between f. 1b (which is in a more recent hand than the rest of the MS.) and f. 2a one folio is missing; between ff. 21 and 22 about twenty folios are missing, including the end of chap. 21 and all of chap. 22, and thirty-six tables (*jadwal*). Two folios are also missing at the end.

Not dated. Early 17th century. Written in a good naskh.

## No. XVIII.

W. 120. Size 19 × 11. ff. 249. ll. 22.

## شرح زیج جدید سلطانی

## Sharh-i-Zīj-i-Jadīd-i-Sultānī.

A commentary on the Tables of Ulugh Beg, composed in A.H. 929.

Author: Nizāmu'd-Dīn 'Abdu'l-'Alī ibn Muḥammad ibn Ḥusayn Birjandī, also known as Mullā 'Alī Birjandī.

Other copies are mentioned in Rieu, Pers. MSS., pp. 457, 458; Stewart's Catalogue, p. 103; Mélanges Asiatiques, vol. v, p. 252; Bod. Cat. Pers. MSS., col. 929; I. O. Cat. Pers. MSS., col. 1223.

Begins:

اجناس حمد و سپاس معرّا از توهم تناهی و انواع شکر بی قیاس  
مبرا از تخیل تناهی مئدسی را سزد

This copy was made in Lahore in A.H. 1076. Written in a neat nasta'liq.

Scribe: فیض الله

## PERSIAN: MEDICINE.

## No. XIX.

W. 132. 19½ × 10. ff. 508. ll. 17.

## تحفة المؤمنین

## Tuḥfatu 'l-Mu'minīn.

A work on the Materia Medica, dedicated to Shāh Sulayman, the Safawī king of Persia (A.H. 1077—1105). For full description consult Rieu, Cat. Pers. MSS., pp. 477 *et seqq.*Author: Muḥammad Mu'min Ḥusaynī, son of Amīr Muḥammad Zamān Tanakābunī<sup>1</sup> Daylamī.The contents of this work have been fully described by Dr. Rieu, *loc. cit.* It has been printed in Delhi, A.H. 1266, and in Iṣfahān A.H. 1274.<sup>1</sup> On this place, which is in the district of Āmul, see Z.D.M.G., vol. xxi, p. 242.



Begins :

سبحانك اللهم يا قدوس و يا طبيب النفوس

The present copy contains only the First Part (تشیصات) of the *Tuhfatu 'l-Mu'minin*.

|          |     |                           |
|----------|-----|---------------------------|
| Tashkhiṣ | I   | begins on f. 3 <i>b</i> . |
| "        | II  | " f. 7 <i>b</i> .         |
| "        | III | " f. 15 <i>b</i> .        |
| "        | IV  | " f. 494 <i>a</i> .       |
| "        | V   | " f. 505 <i>b</i> .       |

Dated A.H. 1150. Written in a good nasta'liq.

## PERSIAN: LEXICOGRAPHY AND GRAMMAR.

### No. XX.

W. 102. Size 18 × 8½. ff. 577. ll. 23.

فرهنگ جهانگیری

Farhang-i-Jahāngīrī.

A Persian Dictionary explained in Persian, completed in A.H. 1017. Dedicated to the Emperor Jahāngīr.

Author : Ibn Fakhrū 'd-Dīn Ḥasan Jamālu 'd-Dīn Ḥusayn Injū 'Aḡdu 'd-Dawla.

This work has been lithographed in Lucknow, A.H. 1293. MSS. are common. For full accounts consult Rien, Cat. Pers. MSS., pp. 496—8, and Journal Asiatique, 1871, pp. 106—124.

Begins :

آنکه بر لوح زبانها حرف اول نام اوست

Contents :—

- I. f. 1*b*. Preface and Persian Grammar.
- II. f. 20*b*. Arabic and Persian words compounded.
- III. f. 48*b*. Words containing the eight essentially Arabic letters.
- IV. f. 49*a*. Old Pahlavī and Pāzand words.
- V. f. 59*b*. Arabic words.
- VI. f. 68*b*. DICTIONARY proper begins.

Appendix (خاتمه) :

- i. f. 495*a*. Tropes and Figures.
- ii. f. 527*a*. Arabic and Persian words in composition.
- iii. f. 550*a*. Words containing the eight essentially Arabic letters.
- iv. f. 550*b*. Zend and Pāzand words.
- v. f. 563*a*. Exotic words.

This volume contains copious marginal notes by Sir William Jones who writes in the beginning : " Many corrections of this valuable work, and many additions to it, may be found in the *Siráj-u'lloḡhah* by Sirájud'dín Arzú, and in the *Majma'u'lloḡhah*."

Not dated. 18th century. Written in small nasta'liq.

### No. XXI.

W. 105. Size 22 × 11. ff. 492. ll. 21.

*A portion of the same work.*

This MS. contains the Dictionary proper of the *Farhang-i-Jahāngirī*, and was evidently written for a European.

Each word defined is written in a marginal column.

Begins :

فصل الف از باب الف  
آب | مه معنی دارد اول معروف است الخ

Last words :

یکسان و یکسون دو معنی دارد اول  
همیشه و بردوام را گویند دوم برابر آمده باشد

Not dated. 18th century. Written in a fair nasta'liq.

### No. XXII.

W. 104. Size 18 × 10. ff. 15. ll. 13.

فوائد غنیّه

*Fawá'id-i-Ghaniyya.*

A short treatise on Persian and Hindi Grammar, composed in A.H. 1197.

Author : 'Alī ibn Mubáriz Dilkhán (?).

Begins :

بعد از ادای حمد خدای غنی آفریدگار  
و پس از ابلاغ درود جناب سید مختار الخ

Dated A.H. 1260. Written in nasta'liq.

## PERSIAN : POETRY.

## No. XXIII.

W. 80a. Size 23 × 12. ff. 416. ll. 30; four columns.

شاه نامه

Sháh-náma.

A very fine copy of the famous Epic of Kings.

Author: Abu 'l-Qásim Ḥasan (or Maṣṣūr) Firdawsí Túsí (d. A.H. 411 or 416).

For a list of Asiatic and European authorities on Firdawsí see Rieu, *Cat. Pers. MSS.*, pp. 533, 534, to which must be added Professor Th. Nöldeke's masterly essay, "Das Iranische Nationalepos," Strassburg, 1896.

The preface, of which the first two pages are profusely decorated, extends to f. 6a.

Begins:

سپاس و آفرین خدایرا جل جلاله که این جهانرا و آن  
جهانرا آفرید

This is what is known as the older preface.

On ff. 3b and 4a we find the poet's famous satire on Sháh Maḥmúd, beginning:

ایا شاه محمود کشور کشای : ز کس کر نترسی بترس از خدای

Between ff. 158 and 159 of the original MS. have been inserted twenty-four folios in a later hand, containing the Episodes of Barzú and Súsan.

Sir William Jones says in a note: "I finished the reading of this book a second time, 3 Nov., 1787. Calcutta."

The Epic begins as usual:

بنام خداوند جان و خرد : کزان برتر اندیشه بر نکذرد

Dated A.H. 1008. Written in a neat nasta'liq.

Copyist: فتعی ابن خواجه شاه محمود.

## Nos. XXIV.—XXVII.

W. 80b. I., II., III., IV. Size 15 × 12. ff. about 250 each. ll. 8.

Four volumes, containing a portion of Firdawsí's Sháh-náma,

I. Begins:

چو بشنید بد گوهر افراسیاب : که شد طومس و گودرز از آن سوی آب

The first heading (in red ink), f. 2a:

خواب دیدن گودرز سروش را [و] مؤدّد کیخسرو شنیدن

II. Begins with heading:

رزم طومس با کاموس

III. Begins with heading:

رزم رستم با برزو

IV. Begins with heading:

نبرد رهام گودرز با بادمان

Ends with a chapter entitled:

سخن گفتن کیخسرو با ایرانیان

The four volumes contain one continuous pagination, and run on without a break.

Not dated. 18th century. Written in a fair ta'líq on European paper. Probably copied for a European.

## No. XXVIII.

W. 83. Size 14½ × 8. ff. 219. ll. 15.

یوسف و زلیخای فردوسی

Yúsuf ú Zulaykhá-i-Firdawsí.

A Mathnawí poem on the story of Yúsuf and Zulaykhá.

Author; Abu'l-Qásim Hasan (or Manşúr) Firdawsí Túsí (d. A.H. 411 or 416).

Considerable interest attaches to this copy of Firdawsí's romantic epic, since it differs widely from all the other known editions.

The principal MSS. of this work, as enumerated by Dr. Ethé (see Vienna Congress of Orientalists, Semitic Section, pp. 23, 24; Vienna, 1888), are the following:

(i) British Museum, Add. 24,093; Rieu, Cat. Pers. MSS., p. 545, dated A.H. 1055.

(ii) Royal Asiatic Society (214).

(iii) British Museum, Or. 2930; Rieu, Suppl. Cat. Pers. MSS., p. 133, dated A.H. 1244.

(iv) Bodleian, Walker Or. 64; Bodleian Cat. Pers. MSS., col. 453, dated A.H. 1140.

(v) Bodleian, Elliot 414; Bodleian Cat. Pers. MSS., col. 454, dated A.H. 1232.

(vi) A copy from the late M. Chas. Schefer's Private Library, now in the Bibliothèque Nationale, Paris, no. 1360.

The following editions have been lithographed in Asia:

(a) Naval Kishor Press, in Lucknow, 1st edition, A.H. 1287 (A.D. 1871); 2nd edition, A.H. 1290 (A.D. 1873); another edition published by the same in Cawnpore in A.H. 1298 (A.D. 1881).

(b) Tihrán, A.H. 1299.

Dr. Ethé has pointed out that there are two recensions of this work, a longer and a shorter. Nos. i and ii represent the longer, while no. iii has peculiarities of its own, which have been discussed by Dr. Rieu in Suppl. Cat. Pers. MSS., p. 133, and by Dr. Ethé, *loc. cit.*, pp. 24, 25.

The present MS., allowing for miniatures, contains about 6200 lines. It was apparently written prior to A.H. 1000, and is probably the oldest copy known of this work.

A comparison of the first two folios of this copy, printed below, with the beginning of the Lucknow lithograph of 1871 will show to how great an extent the version before us differs from other known versions, at the very outset. It will be seen that of the first twenty-three lines only two have their counterpart in the lithographed edition.

Begins, f. 1b:

بنام خداوند بالا و پست      که هستی از ویافت هر کس که هست<sup>1</sup>  
 ز نام و نشان و مکان برترست      نکارند<sup>2</sup> پر شده کوه رست  
 همه نیکوئی زیر فرمان اوست      همه دردها زیر درمان اوست  
 خداوند هست و خداوند نیست      همه بندگانیم و ایزد یکبست  
 سپاس از جهان دار پیروزگر      کز ویست پیروز فر و هنر  
 ترا از پس دین دهاند زناو      بدین و بدانش شوی دستکار

<sup>1</sup> All other copies, excepting nos. iii and v of those enumerated above, begin:

بنام خداوند هر دو سرای      که جاوید باشد هر دو سرای

Nos. iii and v read (apparently more correctly) in the second hemistich:

که جاوید باشد همیشه عدای

اگر دل نخواهی که باشد سیاه : بود روی تو دایم همچو ماه  
بقول خدای جهان راه جوی : دل از تیرکیها بدین آب شوی

f. 2a<sup>1</sup>:

چه کشت آن خداوند تاج و لوا : مصد که او بودمان رهنما  
که شهر علوم علی ام درست : درست این سخن کشت پیغمبرست<sup>2</sup>  
منم بدد اهل بیت نبی : ستانده خاک پای علی  
بدل هرکرا دان که بغض علیست : ازو زارتر در جهان زار کیست  
نباشد چیز بی پدر دشمنش : که یزدان به آتش بسوزد تنش

A blank space is here left for a heading which is wanting.

اگر [خوانده]<sup>3</sup> ملک ایام را : بخوان تا بدانی حکایات را  
یکی قصه ایست این بقران درون : که آنرا چرا کشت نتوان و چون  
یکی قصه بس لطیف عجب : مهیا بلفظ و لسان عرب  
همی کشت اخبار کوید<sup>4</sup> سخن : که او داند احوالهای کهن  
که یک روز پیغمبر ابطی : شد اندر سرای علی ولی<sup>5</sup>  
نشسته بنزدیک او فاطمه : حسین و حسن هردو سبطش همه<sup>6</sup>  
نشاند بد آن هردورا در کنار : یکی در زمین و یکی در یسار  
بخلق حسین و بروی حسن : همی بوسه میداد آن پاک ظن  
نشستند شادان و گرم بهم : بهم راز گفتند از پیش و کم

<sup>1</sup> As there is no catch-word at the foot of f. 1b, it is possible that a folio or more is missing.

<sup>2</sup> Referring to the Hadith:

أَنَا مَدِينَةُ الْعِلْمِ وَعَلَى بَابِهَا

<sup>3</sup> Here we find the first agreement with the Lucknow text (see p. 6, line 3). The word *خوانده* is, by error omitted in the MS.

<sup>4</sup> sic for *کری*

<sup>5</sup> Lucknow, p. 6, line 9, agrees in first hemistich, but in the second reads:

بد اندر سرای علی و می

The MS. reads wrongly *ابطی*.

<sup>6</sup> Lucknow, p. 6, line 10, reads:

نشسته بنزدیک سید همه نبی و علی و ذکر فاطمه

## No. XXIX.

W. 85. Size  $19\frac{1}{2} \times 10$ . ff. 357. ll. 17.

## دیوان انوری

## Díwán-i-Anwarí.

Poetical works of Anwarí.

Author: Awḥad ud-Dín 'Alí Anwarí (d. A.H. 592), who lived at the court of Sultán Sanjar.

Dawlat Sháh gives the date of his death as A.H. 547, but we know that he outlived Sanjar who died A.H. 552. There is an excellent monograph on this poet by Prof. Schukovski (St. Petersburg, 1883), which was fully reviewed by Pertsch in the *Litteraturblatt für Orientalische Philologie*, ii, pp. 10—18. See also Rieu, *Cat. Pers. MSS.*, pp. 554 *et seqq.*

Contents:—

f. 1b. Qaṣídas, not in alphabetical order.

Beginning:

ملك مصونست و حصن ملك حصين است  
منت وافر خداي را كه چنين است

f. 135a. Shorter Qaṣídas.

Beginning:

ای زمان فرع زندگانی تو  
زندگانیست جاودانی باد

f. 170a. Muqatta'át.

Beginning:

ای سروری كه كوكبه كبرياست را  
كمتر جنبه ابلق ایام سرکش است

f. 250b. Ghazals, in alphabetical order.

Beginning:

ای کرده در جهان غم عشقت سمر مرا  
وی کرده دست عشق تو زیر و زیر مرا

f. 315b. Muqatta'át, without alphabetical arrangement (continued).

f. 326a. Satirical Mathnawís.

These are introduced in the present MS. by a note in prose, the purport of which is as follows:

While Awḥad ud-Dín Anwarí was still a youth, and engaged in the pursuit of science and wisdom, his father Wahídu'd-Dín Muḥammad

ibn Muḥammad departed this life, leaving behind him much wealth. The young Anwari, laying hands on this money, betook himself to the wine-tavern, where in a few days he spent all his patrimony on drunken bouts. When he became destitute and nothing remained, he took to poetry, and chose the eulogistic style; and whenever he was in need he would write a qaṣīda. And thus he passed his life miserably, till one day Tāju'd-Dīn 'Ammzáda (?) of Balkh reprimanded him and showed him the error of his ways; whereupon Anwari, resenting this interference, extemporized the following satire.

Begins :

حبذا كير قاضی كيرلك آنكه دارد ز سنك خارا نيك

f. 331a. Rubá'iyát, not in alphabetical order.

First rubá'í :

با كل كفتم ابر چرا ميگرید  
 ماتم زده نيست از كجا ميگرید  
 كل كفت اكر راست همی بايد كفت  
 بر عمر من و عهد شما ميگرید

The Dīwān of Anwari has been lithographed in the East several times: Tabriz, A.H. 1260 and 1266; Lucknow, 1880.

Not dated. Probably of 16th century. Written in good nasta'liq; ruled gilt margins.

### No. XXX.

W. 84b. Size 18×13. ff. 294. ll. 26, in four columns.

خمسه نظامی

**Khamsa-i-Nizāmī.**

The five Mathnawī poems of Nizāmī.

Author: Nizāmu 'd-Dīn Abū Muḥammad Ilyās ibn Yūsuf, known as Nizāmī.

The date of his death is variously given, but it probably occurred before A.H. 606. He was born in A.H. 535.

Contents :—

- f. 1b. Makhzanu'l-Asrār.
- ff. 25b, 26a, blank.
- f. 26b. Khusraw wa Shirin.
- f. 86 a, blank.
- f. 86b. Laylá wa Majnún.
- f. 132a, blank.
- f. 132b. Haft Paykar.
- f. 186a, blank.
- f. 186b. Sikandar-náma, Part I.



On f. 257a is a digression of twenty-four bayts, containing Nizâmî's advice to his son (see Sprenger's Calcutta edition of the *Sikandar-nâma*, p. 188), beginning :

بیا سائی آن می که همچو کلس

On the same page is an indistinctly written note, which may possibly refer only to the digression. It appears to read as follows :

بتاریخ ۲۱ شهر رمضان سنه الف در موضع معنس (?) من ییلاق  
دماوند در وقتی که بسفر خراسان متوجه بود از غمسه میرزا محمد  
جسین بیک صفوی نقل شد حرره العبد المحزون محمد قاسم  
(الحسینی ?)

f. 257b. *Sikandar-nâma*, Part II.

This copy contains, f. 260b, lines 1 *et seqq.*, the dedication to Abu'l-Fath Mas'ûd ibn Arslân (see Rieu, *Cat. Pers. MSS.*, p. 569) :

طرف دار مشرق بردانکی قدر خان مغرب بفرزانکی  
سر سرفرازان و کردنکشان ملک عز الدین قاهر شه نشان

The British Museum MSS. all read مشرق موصل for

f. 293b. Epilogue addressed to 'Izzu'd-Dîn Mas'ûd ibn Arslân.<sup>1</sup>

On f. 196b we find the enumeration of Nizâmî's works :

|                           |                             |
|---------------------------|-----------------------------|
| سوی مخزن آوردم اول بسیج   | که سستی نکردم در آن کار هیچ |
| وزو چرب و شیرین انکبستم   | بشیرین و خسرو در آویختم     |
| وز انجا سراپرده بیرون زدم | در عشق لیلی و مجنون زدم     |
| وز آن قصه چون باز پرداختم | سوی هفت پیکر فرس تاختم      |

## No. XXXI.

W. 84a. Size  $21\frac{1}{2} \times 12$ . ff. 411. ll. 16; four coll.

*The same work.*

This copy of the *Khamisa* of Nizâmî is especially interesting, as offering a recension of the *Sikandar-nâma* which differs considerably from other known versions.

<sup>1</sup> Two of the Atâbeks of Mawşil were named 'Izzu'd-Dîn Mas'ûd. The first reigned A.H. 576—589; the second, grandson of the first, and son of Arslân Shâh, A.H. 607—615. See Lane's *Mohammedan Dynasties*, p. 163, and compare Rieu, *Cat. Pers. MSS.*, p. 569b.

## Contents :—

- f. 1b. Makhzanu'l-Asrār.  
 f. 37b. Khusraw wa Shīrīn.  
 f. 143b. Laylā wa Majnūn.  
 f. 212b. Haft Paykar.  
 f. 287b. Sikandar-nāma.

The present version of the *Sikandar-nāma* is not divided into two parts. What are generally known respectively as Parts I and II, here begin and end abruptly, as will be seen below.

f. 388b, line 13, reads :

چو آسود روزی دوشاه از شتاب : ستداد دیرینه از خورد و خواب  
 corresponding to Bombay ed. of 1881, Part I., p. 129, line 10.

Line 14 reads :

به از ما درین مجمر نقره پوش : چو عود سیه بر نیاریم جوش  
 which corresponds to Sprenger's ed. of Part I., p. 23, line 471.

The following analysis will show to what extent the present recension differs from that printed by Sprenger :—

The following lines of Sprenger are wanting: 495, 511, 519, 566, 572, 588, 598, 634—670 (inclusive), 691—961 (incl.), 965—1099 (incl.), 1101, 1102, 1119, 1167—1324 (incl.), 1345, 1346, 1358, 1359, 1367, 1368, 1392—1428 (incl.), 1442, 1443, 1450, 1451, 1478, 1479, 1509, 1510, 1662, 1663, 1670, 1673, 1678, 1684, 1685, 1696, 1710, 1713—1716 (incl.), 1718, 1720, 1724, 1732, 1736—1748 (incl.), 1759, 1760, 1776, 1777, 1778, 1790, 1785—1820 (incl.), 1821, 1823—1826 (incl.), 1834—1840 (incl.), 1844—1850 (incl.), 1853—1860 (incl.), 1892—1897 (incl.), 1909—1928 (incl.), 1938, 1945, 1960, 1977—1988 (incl.), 1990, 1994—2009 (incl.), 2013—2045 (incl.), 2052, 2053, 2075—2080 (incl.), 2084—2093 (incl.), 2095—3000 (incl.), 2247, 2269—2281 (incl.), 2475—3011 (incl.), 3018—3082 (incl.), 3079—3092 (incl.), 3131—3150 (incl.), 3152—3182, 3201—3245 (incl.), 3252—3292 (incl.), 3300—3331 (incl.), 3349—3366 (incl.), 3377—3383 (incl.), 3510—3519 (incl.), 3558—3638 (incl.),<sup>1</sup> 3646—3648 (incl.), 3650—3659 (incl.), 3662, 3664—3672 (incl.), 3675, 3679, 3680, 3686, 3688, 3689, 3698, 3702, 3703, 3705—3818 (incl.), the end.

Against this, many lines occur in the present copy which are wanting in Sprenger's edition.

It has long been supposed that there were two distinct recensions of Nizāmī's *Iskandar-nāma* (cf. Rieu, Cat. Pers. MSS., p. 568, and Ethé in the *Grundriss der Iranischen Philologie*, Band ii, Lieferung 2, p. 242). That the present is an older recension is rendered improbable by the

<sup>1</sup> These lines contain the epilogue to 'Izzu'd-Dīn, and Nizāmī's counsel to his son.

presence of the lines, added by an unknown writer, referring to Nizámí's death shortly after the completion of the *Iskandar-náma*, on f. 410b. (See Sprenger's edition, ll. 3549—3551.)

Recensions similar to this, in the matter of running the two parts together without a break, are mentioned in Browne's Cambridge Cat. Pers. MSS., pp. 304 and 305; but they do not otherwise resemble this manuscript. For example, the Cambridge MS. Oo.6.11 passes from p. 527, line 17, of the Tíhrán ed. to line 241 in Sprenger.

### No. XXXII.

W. 94. Size  $16\frac{1}{2} \times 7$ ;  $22 \times 11$ . ff. 37. ll. 14, within rulings; 17 bayts in margin.

#### مخزن الاسرار

#### Makhzanu 'l-Asrár.

Author: Nizámí. (See No. XXX of this List.)

Begins:

بسم آله الرحمن الرحيم ❖ هست كليلد در كنج حكيم

Dated 4th of Šafar, A.H. 1018. Written in a good nasta'liq.

### No. XXXIII.

W. 1000. Size  $13\frac{1}{2} \times 8$ . ff. 49. ll. 10.

#### پندنامه عطار

#### Pand-náma-i-'Attár.

A Book of Maxims by 'Attár.

Author: Farídu 'd-Dín Muḥammad ibn Ibráhím al-'Attár, commonly known as Farídu 'd-Dín 'Attár of Nishápúr (d. A.H. 627). Concerning his life, see Rieu, Cat. Pers. MSS., p. 344; Ouseley, Notices, p. 236; Hammer, Redekünste, p. 140.

This work has frequently been printed and lithographed in the East.

Begins:

حمد ييعد مر خدای پاكرا ❖ آنكه ايمان داد مشيت خاكرا

Dated A.H. 1197. Written in neat nasta'liq.

## No. XXXIV.

W. 81a. Size  $13 \times 5\frac{1}{2}$ ;  $17 \times 8$ . ff. 380. ll. 21, within rulings; 17, bays in margin.

مثنوی معنوی

Mathnawī-i-Ma'nawī.

Author: Mawlānā Jalālu 'd-Dīn Muḥammad Rūmī (d. A.H. 628). Concerning his life, see Rieu, Cat. Pers. MSS., pp. 584, 585; Ouseley, Notices, p. 112; and Hammer, Redekünste, p. 163.

This famous work has been repeatedly printed and lithographed in the East.

Begins:

بشنو از لی چون حکایت میکند : از جدائیهها شکایت میکند

Ends:

هست باقی شرح این لیکن درون : بسته شد دیگر نمی آید برون

This MS. is written in a minute and graceful nasta'liq.

On f. 182, at the end of Book III, a colophon states that the copy was made in A.H. 1029.

## Nos. XXXV.—XL.

W. 81b. I, II, III, IV, V, VI. Size  $15 \times 12$ . Between 250 and 300 ff. to each volume.

*The same work.*

A transcript, apparently made in India for Sir William Jones, in six volumes. At the beginning of Vol. I is an interesting old portrait of Jalālu 'd-Dīn, in good Persian style, which has been gummed into the book. Opposite this is a note, in Sir W. Jones's hand, which is of sufficient interest to merit reproduction in this place:—"So extraordinary a book as the Mesnavī was never, perhaps, composed by man: it abounds with beauties and blemishes equally great; with gross obscenity and pure ethicks; with exquisite strains of poetry and flat puerilities; with wit and pleasantry mixed with dull jests; with ridicule on all established religions, and with a vein of sublime piety: it is like a wild country in a fine climate, overspread with rich flowers and with the ordure of beasts. I know of no writer to whom the *Mawlavi* can be compared except our Chaucer and Shakespeare."

At the end of Book VI is appended a poem of 45 lines, in the same metre as the Mathnawī, by Jalālu 'd-Dīn's son, beginning:

مدتی زین مشغوی چون والدی ❖ شد غمش گفتش ولد ای زنده دم

Written in a legible nasta'liq.

### No. XLI.

W. 81c. Size 14 × 7; 20 × 10. ff. 64. ll. 17, within rulings; 17 bayts in margin.

*The same work.*

Book I of same work.

Not dated. 17th century. Written in nasta'liq.

### No. XLII.

W. 86. Size 17 × 10½. ff. 469. ll. 19.

دیوان امیر خسرو دهلوی

*Dīwān-i-Amīr Khusraw-i-Dihlawī.*

A large selection from all four dīwāns of Amīr Khusraw.

Author: Yamīnu 'd-Dīn Abu 'l-Ḥasan, known by the name of Amīr Khusraw (d. A.H. 725).

Contents:—

f. 1b—4a. Eleven ghazals, not alphabetically arranged, in praise of God; the first beginning:

ای ز خیال ما برون در تو خیال کی رسد

f. 4a—465a. Ghazals in alphabetical order; the first beginning:

چه اقبالست این یا ربّ که دولت داد رو مارا

که در کوی فراموشان کدر شد یار زیبارا

f. 465b—469b. Tarjī'āt.

The selection somewhat resembles that mentioned by Rieu, *Cat. Pers. MSS.*, p. 610, sect. v.

A note states that this copy was purchased by one of its owners in the second year of 'Alamgir's reign, and a seal below this bears the date A.H. 1169, which corresponds to the second year of 'Azīzu 'd-Dīn 'Alamgir II.

The MS. is not dated, but apparently belongs to the 16th century. Written in an elegant nasta'liq, with gilt rulings. The metres are in many cases indicated above the ghazals.

## No. XLIII.

W. 91. Size  $24 \times 11\frac{1}{2}$ . ff. 144. ll. 16.

## مهر و مشتري

## Mihir ú Mushtarí.

A romantic Mathnawí poem.

Author: Mawláná Muḥammad 'Aṣṣār (d. A.H. 779 or 784).

Begins :

بسم الله الرحمن الرحيم      مظهر اسرار كلام قدیم  
ای ز جمال همه اشیا شده      از تو زبانها همه گویا شده

The first seven couplets differ from those with which the poem usually begins.

The story begins on f. 7a thus :

چنین دارم ز تاریخ کهن یاد      که در اصطخر شاهى بود باداد

The MS. ends abruptly with the bayt :

ز عصار این سخن بپذیر و بشتاب      دری خلوت سرای زن بهر باب

After f. 139a is a gap of 50 lines ; after f. 142a is a gap of 80 lines.

There are several small miniatures.

Not dated. 18th century. Written in a rough nasta'liq.

## No. XLIV.

W. 89. Size  $14\frac{1}{2} \times 7\frac{1}{2}$ . ff. 193. ll. 15.

## دیوان قاسم انوار

## Dīwān-i-Qásim-i-Anwár.

An incomplete copy.

Author: Mu'ínu 'd-Dín 'Alí, known as Sayyid Qásim or Qásim-i-Anwár (d. A.H. 837).

The poet calls himself, by way of *takhallus*, alternately قاسم and قاسمى.

This copy is defective at the end ; the last poem quoted is a ghazal beginning :

یا رب الحق آنکه توئی عالم اسرار      از یار سفر کرده ما کیست خبردار

Contents :—

ff. 1b—188b. Ghazals in alphabetical order.

Beginning :

ای صبح سعادت ز چین تو هویدا : این حسن چه حسن است تقدس و تعالا

ff. 189a to end of MS. Qīṭa'āt, and ghazals not in alphabetical order. Some of these contain Turkish verses, and others verses in Gilānī dialect.

Beginning :

یا رب این درد فراق چه دوا سان<sup>1</sup> کردن  
که مرا نیست مکر تیغ و کفن در کردن

Not dated. 18th century. Written in a rough nasta'liq.

### No. XLV.

W. 95. Size 12 × 7. ff. 129. ll. 13.

### دیوان کاتبی

### Dīwān-i-Kātibī.

Author : Muḥammad ibn 'Abdu'llāh of Nīshāpūr (d. A.H. 839), poetically known as Kātibī.

Contents :—

ff. 1b. A qasīda, beginning :

ای کل آدم بخمر جان مضمر ساخته  
خاک ره را کیمیای مهر تو زر ساخته

Between f. 1 and f. 2 many folios are missing, which must have contained the remaining qasīdas mentioned by Rieu, Cat. Pers. MSS., p. 638.

f. 2a begins with the last line of a ghazal :

کاتبی به ز خط یار نخواهند نوشت : [هیچ] طومار برای دل دیوانه ما

f. 111b. Muqatta'āt.

f. 121a. Rubā'iyāt and Fardiyyāt.

Dated Ramaḍān, A.H. 889. Written in a fair nasta'liq.

## No. XLVI.

W. 82a. Size 15×10; 21×15. Centre columns of 17 lines;  
marginal column of 46 lines. ff. 954.

## کلیات جامی

## Kulliyât-i-Jâmî.

The collected works of Jâmî, in prose and verse.

Author: Nûru'd-Dîn 'Abdu'r-Rahmân Jâmî (d. A.H. 898).

For bibliography consult Rieu, Cat. Pers. MSS., pp. 17 and 643.

Copies of Jâmî's Kulliyât, containing both the prose and poetical works of that author, are far from common. A similar collection is mentioned by Ethé in the Bodleian Catalogue, no. 894, coll. 608—615.

## FIRST PORTION.

(i) *Two Centre Columns.*

## 1. ff. 1c—367b.

## نفاحات الانس

*Nafahât ul-Uns.* (See Rieu, p. 349.)

Begins:

الحمد لله الذى جعل مرأى قلوب اوليائه

This copy was made A.H. 940, as stated in a poetical colophon:

در نهصد [و] چل کتابت این نفاحات : کامد بکشف صبوری ازوی برکات  
کردید تمام و دارم امید چنان : کز دوزخ ازین مرا بود راه نجات

(ii) *Marginal Column.*

## 2. ff. 1b—203b.

## شواهد النبوة

*Shawâhidu 'n-Nubuwwat.* (See Rieu, p. 146.)

Begins:

الحمد لله الذى ارسل رسلا

## 3. ff. 203b—257a.

## بهارستان

*Bahâristân.* (See Rieu, p. 755.)

Begins:

چو مرغ امر ذی بالی ز آغاز  
نه از نیروی حمد آید به پرواز



## 4. ff. 257a—269b.

## رسالة كبرى معناه

*Risāla-i-kabīr-i-Mu'awwad.*

Begins :

باسمه سبحانه  
ای اسم تو کنج هر طلسمی  
قانع ز تو هر کسی باسی  
هم اسم توئی و هم مستی  
عاجز شده عقل ازین معنا

Incomplete; ends in the middle of a quatrain on the name شهاب.

This is evidently the extract from Jāmī's largest treatise on riddles called کتاب جلیة العقل. (See Ethé, India Office Cat., col. 770; Aumer's Munich Pers. Cat., pp. 44, 45.)

ff. 270a. Marginal column blank.

## 5. ff. 270b—300b.

## منشآت

*Munsha'āt*, also styled رقعات (*Ruqa'āt-i-Jāmī*). Epistolary Models.

Begins :

بعد از انشاء صحایف ثنا

(See Ethé, India Office, col. 772.)

ff. 301a—303a. Marginal column blank.

## 6. ff. 303b—316a.

## قصیده نامه

*Qasīda-nāma*. This is a commentary on the qasīda by Ibnu 'l-Fāriḍ ending in حب, mentioned by Ethé, India Office Cat., col. 764. Its proper title is نظم درر.

Begins :

پاکا خداوندی که صفحات کاینات

## 7. ff. 316a—318a.

## شرایط ذکر طریق خواجه

*Sharā'it-i-Dhikr-i-Tarīq-i-Khwāja* . . . . A tract on the rule of Bahá'u'd-Dín Naqshbandī. (See Rieu, p. 876a, vi, and also p. 863a, xii. These two tracts, though they bear different titles, are apparently identical.)

Begins :

سر رشته دولت ای برادر بکف آر

8. ff. 318a—330b.

## لوايح

*Lavā'ih.* A collection of Sūfī apophthegms, with paraphrases in rubā'is. (Rieu, p. 44.)

Begins :

رَبِّنا وَفَقَّنا لِلتَّكْمِيلِ وَالتَّتْمِيمِ لَا احْصِي ثَناءَ عَلَيْكَ

9. ff. 330b—335a.

## الحاشية القدسيّة

*Al-Hāshiyatu 'l-Qudsiyya.* Sūfī notes by Khwāja Mohammad Pārsā, an eminent disciple of Bahā'u'd-Dīn Naqshbandī (d. A.H. 822), found on the margins of some of his books. (Cf. Rieu, p. 863.) In the manuscript this tract only bears the heading of رساله.

Begins :

بعد از کشفائش مثال بستنایش خجسته مأل رساله فی الموجود

10. ff. 335a—336a.

## رساله فی الموجود

*Risāla fi'l-Mawjūd.*

Begins :

ای پاک زهر چیز و میرا از مکان  
خالی ز تو لی درون و بیرون جهان

11. ff. 336a—338a.

## رساله فی الوجود

*Risāla fi'l-Wujūd.* Treatise on the Absolute. (See Ethé, India Office Cat., col. 762.)

Begins :

الوجود ای ما بالضمائه الی البهائیات

12. ff. 338a—343a.

## شرح بیعین مشنوی

*Sharḥ-i-baytāyn-i-Mathnawī.* Commentary on two lines of the Mathnawī. (See Rieu, p. 863.)

Begins :

عشق جز نائی و ما جز نی نه ایم

ff. 343b—367b. Marginal column blank. On f. 343b, however, the title نقش فصوص is entered (cf. Ethé, India Office Cat., col. 763).

f. 368a blank.

## SECOND PORTION.

(i) *Two Centre Columns.*

## 1. ff. 368b—423b.

## دیوان اول

*Díwán-i-awwal*, Part I. This is the first part or division of the First *Díwán*, containing the *qaṣidas* and other occasional verses, as in the valuable St. Petersburg MS. described by Baron Rosen, *Les Manuscrits Persans de l'Institut des Langues Orientales*; pp. 215—259.

Begins:

بسم الله الرحمن الرحيم : هست صلی سرخوان کریم

Here follows the long preface, as in Rosen's MS. (*op. cit.*, p. 227).

On f. 423a we find the three bayts quoted by Rosen (p. 234) styled  
این مشنویست در قناعت

Here occurs the first variation of the present MS. from Rosen's, for the latter passes direct from these three bayts to the Second Part of the First *Díwán*, while the former inserts eleven bayts, apparently by the copyist, beginning:

طیب الله وقتك زكرم      کرده آب بقا ز رش قلم  
داده نظم مرا بیزم امید      شربت زلدکالی جاوید  
تا سخن در دلست جا کرده      هست سر لهفته در پرده

and ending:

هر که خوالد بخیرش آرد یاد      کش خدا در دو کون خیر دهداد

f. 424a. Two centre columns blank.

## 2. ff. 424b—673b.

*Díwán-i-awwal*, Part II, containing:—

Five *ghazals*, not in alphabetical order. Spaces are left for a title over each, but have not been filled in. A space of about four lines is left at the beginning.

Begins:

بسم الله الرحمن الرحيم : اعظم اسماء علیم حکیم

ff. 426b—658b. *Ghazals* in alphabetical order.

Begins:

یا من بدا جمالك فی كل ما بدا

ff. 658b—663a. Qifā'āt.

ff. 663a—673b. Rubā'īyyāt.

First quatrain :

سبحانك لا علم لنا ان ما الخ

3. ff. 674a—836a.

دیوان ثانی

*Dīwān-i-thānī.*

Begins :

بسم الله الرحمن الرحيم : املی حمد المنان الکرم

Prose preface follows, corresponding with Rosen, pp. 239, 240.

ff. 835a—836a contains المعنیات, as described by Rosen, p. 245.  
No colophon.

4. ff. 836b.—926a.

دیوان ثالث

*Dīwān-i-thālith.*

Begins :

بسم الله الرحمن الرحيم : طرفه خطابیست ز سفر قدیم

Short preface in verbal agreement with Rosen, pp. 246, 247.

After two pieces, (1) *فی توحیده سبحانه* and (2) *مناجات*, follows a long qasida rhyming in *ق*. This piece, as Baron Rosen points out, is an example of *لزوم*. (See Rückert's *Grammatik, Poetik und Rhetorik der Perser*, pp. 123-124.) In the Petersburg MS. the words which recur in each hemistich are *حجره* and *شعر*. In the present MS. the words are *حجره* and *شتر* (as also in I. O., no. 1300).

Begins :

نکار من شتر انکیضت رو حجره من

پذیره شترش رفت جان ز حجره تن

f. 849b. Ghazals in alphabetical order, beginning as in Rosen, p. 247.

The last verses of this dīwān are as follows :

نیست در راه صداقت چپ و راست

نیست در دین صداقت کم و کاست

هرکس که ازین ورطه دلگیر بچست  
 از ننگ وزیر و منت میر برست  
 آخر ز چفاهای زمان کشت خلاص  
 در سینه او اگرچه صد تیر شکست

ff. 925 and 926 are out of order.

On f. 926b the marginal column and the body of the text are no longer divided into columns, and the text runs continuously from centre to margin, down to f. 953b, where the margin ceases.

(ii) *Marginal Column.*

5. f. 368b.

سلسله الذهب

*Silsilatu'dh-Dhahab*, Part I. Prose preface as in Rosen. Actual poem begins f. 369b.

f. 454a. Part II.

f. 490a. Part III.

6. f. 515a.

سلمان و ابدال

*Salman ū Absāl.*

Begins:

ای بیاد تازہ جان عاشقان  
 ز آب لطفت تر زبان عاشقان

7. f. 541a.

تحفة الاحراز

*Tuhfatu'l-Ahrār.*

Begins:

قبله همت خدای شناس : هست بر نعمت خدای سپاس

i. e. with the general Introduction to the *Panj Ganj*. See Rosen, p. 220.

Ends:

و اتمام این منبجہ [نسخہ ؟] در ماه تسبیح و شهر تراویح منتظم در  
 شہور سنہ ست و ثمانین و ثمانائے لا زال مبارکا علی کل لہ اتفاق  
 افتاد و الحمد لله الکریم الجواد و الصلوات علی محمد و آلہ خیر  
 العباد و سلم تسلیماً کثیراً

8. f. 580a.

سبحة الابرار  
*Subḥatu 'l-Abrār.*

Begins:

باسمه سبحانه (رباعی)  
المنة لله که بخون کر خفتم  
یکچند چو غنچه عاقبت شکفتم  
از کش مکش چرخ بسی آشفتم  
کز کوهر راز سبزه واری سفتم

Here follow twenty bayts, before we come to the opening as in Rosen, p. 222:

تا جور ساختن این شاهد غیبی الخ

9. f. 643b.

کتاب یوسف و زلیخا

*Kitáb-i-Yúṣuf u Zulaikhá.* Begins and ends as in Rosen, p. 223.

10. f. 730a.

کتاب لیلی و مجنون

*Kitáb-i-Laylá wa Majnún.* Begins and ends as in Rosen, pp. 223, 224.

11. f. 812a.

اسکندرنامه

*Iskandar-náma.* Begins and ends as in Rosen, p. 224.

12. f. 862a.

شرح لوائح

*Sharḥ-i-Lawá'ih.* A system of Šúfí doctrine. (Cf. Ethé, India Office Cat., col. 764; Rieu, p. 44.)

Begins:

ربنا وفقنا للتكمیل والتتیم لا احصى ثناء عليك الخ

Ends with the following quatrain:

ای کز غمش افتاده چاکست بکفن  
آلوده مکن ضمیر پاکست بسفن  
چون لال توان بود درو کر پس ازین  
لب بکشائی ببطق خاکست بدهن

## 13. f. 877b.

## رسالة شرح رباعيات

Jāmi's commentary on some of his own rubā'is. (Cf. Rieu, p. 827; Ethé, I. O. Cat., col. 763.)

Begins:

حمداً لآله هو بالصدق حقيق

## 14. f. 904a.

## کتاب لمعات

*Kitāb-i-Lama'āt*. Commentary on the *Lama'āt* of 'Irāqī, called also *أشعة اللمعات*, *Ashi'atu'l-Lama'āt*. (Cf. Pertsch, Berlin Pers. Cat., no. 239.)

Begins:

لولا لمعات برق نور القدم  
من نحو جنى الجود و حى الكرم

As stated above, after f. 926 the text runs continuously from centre to margin down to f. 953b, where the margin ceases.

Ends:

رباعى اخرى فى المتصبة  
توحيد حق اى خلاصة مختصرات  
باشد بسفن يافتن از ممتنعات  
رونقى و جود كن كه در خود يابى  
سرى كه نيابى ز فصوص و لمعات

The last page (f. 954a) contains the following chronogram, giving as the date of composition the year A.H. 886<sup>1</sup>:

و از قال اتمنته قد بدا : بما قال تاريخ التمامه

م

Here follows the scribe's colophon:

شرح لمعات شيخ كامد در دست  
مشغول كتابتش نشستم پيوست  
در نهصد چل سلخ مه شعبان بود  
کز تسويدش دل صبوری وا رسد

<sup>1</sup> Sir William Jones, mistaking this colophon for that of the scribe, notes at the end: "This copy of his works was written while he was alive."

This fine manuscript is written throughout by one and the same hand, in a neat and legible nasta'liq, not at all unlike the writing of the MS. described by Baron Rosen, who gives two photo-lithographic specimens. It is in good preservation, and complete at beginning and end. The folios were much displaced in a former process of binding, but have now been correctly arranged, except in the case of ff. 925 and 926, as noted above.

Dated Sha'bán, A.H. 940.

### No. XLVII.

W. 82b. Size  $16\frac{1}{2} \times 8$ . ff. 308. ll. 17.

دیوان جامی

Díwán-i-Jámí.

Jámí's First Díwán, Parts I and II complete.

Contents:—

ff. 1b—58a. Part I containing the Qasídas, preceded by the prose preface.

Begins:

بسم الله الرحمن الرحيم : هست صلی بر خوان کریم

f. 58b. Part II.

Beginning:

بسم الله الرحمن الرحيم : اعظم اسماء عليم حكيم

f. 60b. Beginning of Ghazals, arranged in alphabetical order.

f. 294a. Muqatta'át.

f. 297b. Rubá'íyyát.

Dated A.H. 972. Written in an elegant nasta'liq; ornamental borders.

### No. XLVIII.

W. 90. Size  $17\frac{1}{2} \times 9$ . ff. 115. ll. 14.

دیوان جامی

Díwán-i-Jámí.

This MS. contains the second half of the Second Part of Jámí's First Díwán.



Begins :

حقّه لعل تو از جوهر جان ساخته اند  
کام هر خسته دران حقّه نهان ساخته اند

which occurs on p. 201 of the Lucknow 1876 edition of Jámí's *Kulliyát*, and on f. 521 of the preceding MS. (No. XLVI).

f. 109b. The مستط beginning :

الا ای ماه اوج دلربائی ❖ که خیل نیکوانرا پادشائی

(Cf. Rosen, p. 238.)

f. 110b. contains :

(a.) Last five lines of the مستط.

(b.) The following qit'a (see Lucknow ed., p. 540).

دل درین وحشتکه بیکانکان ❖ یک حریف آشنا حاصل نکرد  
دروفا کوشید عمری لیک من ❖ غیر حرمان از وفا حاصل نکرد  
کیمیای سالها بهر غنا ❖ کند جان و جز عنا حاصل نکرد  
حاصل خود کرد صرف کیمیا ❖ هیچ چیز از کیمیا حاصل نکرد

(c.) First of the Quatrains :

یا من ملکوت کل شی بیده ❖ طوبی لمن ارتضاك ذخراً لغده  
این بس که دلم جز تو ندارد کامی ❖ تو خواه بده کام دلم خواه مده

This manuscript is written in a most elegant nasta'liq; the margins are elaborately decorated with various patterns of the wall-paper type. It contains four miniatures in excellent style, to be found on ff. 1a, 25a, 34a, and 72a.

Dated Muḥarram, A.H. 984.

### No. XLIX.

W. 99. Size 14×6. ff. 138. ll. 14.

سلسله ذهب

Silsila-i-Dhahab.

An incomplete copy.

Author: Jámí.

Contents :—

ff. 1b—83b. Book II.

Begins :

بشنو ای کوش بر فسانه عشق

Between ff. 68 and 70, several folios seem to be missing, and one at least between ff. 75-76.

ff. 85b—122a, Book I. (incomplete).

After f. 122a, line 1, which reads:

زاع خواهد نشیر نا خوش زاع ❖ چه شناسد صفیر بلبل باغ

we read:

سغن عارف ستوده سیر ❖ چون بانجا رسید پیش پسر

after which agreement with other texts ceases down to the last line:

خاطرم رام با کشاکشان ❖ وقت من خوش ز قصه خوشان

Dated A.H. 951. Written in elegant nasta'liq. Two miniatures, ff. 61b and 134b.

Scribe: Sháh Maḥmúd Níshápúrí Núrbakhshí.

### No. L.

W. 96. Size  $13\frac{1}{2} \times 7$ . ff. 59. ll. 15.

### تحفة الاحرار

Tuḥfat ul-Ahrár.

Author: Jámí.

Incomplete at beginning and end, and much damaged.

Begins with the following words of the prose preface:

مطلع الانوار مورد بدائع لفظی و معنوی

and ends in the middle of Maqála xii.

Written in a fine nasta'liq. Apparently of 16th century.

### No. LI.

W. 92. Size  $9\frac{1}{2} \times 4\frac{1}{2}$ . ff. 330. ll. 16.

### کلیات عرفی

Kulliyát-i-'Urfí.

The complete works of 'Urfí.

Author: 'Urfí of Shíráz (d. A.H. 999). See Rieu, Cat. Pers. MSS., p. 667.

## Contents :—

ff. 1—85. Qasidas beginning :

ای متاع درد در بازار جان انداخته

ff. 86—213. Ghazals beginning :

تحفه مرهم نکیود سینه افکار ما

ff. 213—227. Rubá'iyát beginning :

یا رب نفسی ده که ثنا پردازم \* وین نغمه بآهنگ سزا پردازم  
 دیباچه علم خویش در پیشم نه \* کز حمد تو نقش آشنا پردازم

There is apparently one folio missing between ff. 227 and 228.

ff. 228b—271a. *Majmú'u'l-Abkár*. A Mathnawi poem, beginning :

بسم الله الرحمن الرحيم \* موج تختست ز بحر علم [قدیم sic for]

ff. 271b—285b. *Farhád ú Shírín*, here entitled in the 'umván *خسرو شیرین*, beginning :

خداوند دل من بی نور نکست \* دل من سنک و طور کوه سنکست

f. 286a, blank.

ff. 286b—298b. *Muqatta'át* beginning :

ای دل راه زن که از عوالم \* بحضیض ثری فرستادی

f. 299a, blank.

ff. 299b—303a. A *tarjís* in praise of his doctor *Mas'hu'd-Dín A'bu'l-Fath*, called in the 'umván *کتاب کوی و چوکان*.

Begins :

آیدم چون دوا شفیق و نقیض \* صحت امروز دوستان مریض

The refrain is :

نام ممدوح قافیه مدح است  
 مدح کویم حکیم ابو الفتح است

ff. 303b—330b. Prose pieces.

f. 303b. A letter written during the author's illness, beginning :

این مکتوب اسلوب را در وقت بیماری نوشته شد

The manuscript ends abruptly, and a few folios are missing.

Not dated. Probably 17th century. Written in a small neat ta'liq.

## No. LII.

W. 87. Size  $18 \times 7\frac{1}{2}$ . ff. 555. ll. 17.

## دیوان صائب

Díwán-i-Şá'ib.

Poetical works of Şá'ib.

Author: Mírzá Muḥammad 'Alí, whose poetical name was Şá'ib (died A.H. 1088).

Contents:—

ff. 1b—438a. Ghazals in alphabetical order.

Begins:

اگر نه مدّ بسم الله بودی تاج عنوانها  
لکشتی تا قیامت نو خط شیرازه دیوانها

ff. 439b—458b. Maṭáli' beginning:

نیست سوی حق بجز تسلیم راهی بنده را  
جستجوی این کهر کم میکند چو بنده را

ff. 459b—555a. Mutafarriqát.

Several folios contain verses in the margin.

Dated A.H. 1078, i.e. ten years prior to the author's death.

A very beautiful MS. in ním-shikasta, with richly ornamented 'unwáns.

## No. LIII.

W. 101. Size  $16\frac{1}{2} \times 9$ . ff. 92. ll. 15.

## بهرام و گلندام

Bahrám ú Gulandám.

A Mathnawí Poem.

Author: Amín-i-Dín Muḥammad.

Begins:

اجازت کردم از پیر سر افراز : کنم این قصه جان پرور آغاز

The story itself occupies forty-eight sections, while two sections at the end contain the Khátima and Autobiography (دروصف الحال).

It is the story of Bahrám, son of Kishwar, king of Rám, who having set out on a journey to see the Faghfúr of China, strays from his party and comes to a Fairy Castle, where he falls in love with Gulandám. After this he encounters and slays a demon, and then proceeds on his way to China. Gulandám wishes to accompany him, but Bahrám says he must travel without her, as he is always engaged in hunting. She gives him ten hairs from her head, which should serve him in time of need. Bahrám, consumed with love and full of regrets, continues his journey till he reaches the sea, where he takes ship and encounters a crocodile, which he slays. On disembarking he enters "the town of Chín," and finds the army of Bahshád of Bulghár at the gates. The Faghfúr had a beautiful daughter, whom Bahshád demanded in marriage, but the Faghfúr "did not wish him for a son-in-law." Bahrám makes a night attack on the camp of Bahshád, whom he defeats and slays.

Sections 25 to 34 inclusive contain the poetical correspondence which passed between Bahrám and Gulandám after the return of the former from China.

In section 35 we return to the court of King Kishwar, who, learning that his son is lost, offers a whole kingdom to anyone who will find Bahrám. Finally, Bahrám is discovered, and returns to his native home.

Such is the main outline of the present story.

Three other versions of this story are known to us. One is in the Gúrán dialect, and in it Gulandám is the daughter of the Emperor of China, and not a *parí*. Hájí Khalífa mentions another, written about 850 A.H. by Muḥammad 'Abdu'llah Kátibí of Níshápúr; but of this work he omits to give the first lines. A third is mentioned on p. 877 of Rieu's Cat. Pers. MSS., and this last is very remarkable for the manner in which it both agrees with and differs from the present MS. As to agreement, both are apparently by one named Amín; both make Gulandám a *parí*, and both are in the same metre. Further than this, however, the agreement does not go, and they seem to be two distinct poems.

The author reveals his name in the following lines:

نبرد اسم خود را جای اشعار : باخر اسم را کردانم اظهار  
لويسم نام بر دفتر مجرّد : امين دين شده اسم مجرّد

In Sprenger's Oudh Catalogue, p. 330, mention is made of a poet named Sháh Muḥammad Amín, who flourished about A.H. 1130.

No date, apparently of 18th century. Nasta'líq.

#### No. LIV.

W. 88. Size 16×8; 22×11. ff. 206. ll. 17 in body of text, 23 in margin.

#### Mixed Contents.

Comprising the Díváns of 'Urfí, Nazírí and Shápúr.

## Contents:—

## Central Columns.

ff. 1b—14a. *Farhād ū Shīrīn*, by 'Urff.

Begins:

خداوندا دلم بینور تنکست

ff. 14b—58b. *Majmū' u 'l-Abkār*, by the same author.ff. 58b—138a. *Qasidas and Tarjī'bands* }ff. 138b—192a. *Ghazals* }ff. 192b—206a. *Rubā'iyāt* }

by the same.

Dated A.H. 1079.

## Marginal Columns.

ff. 1b—147a. *Diwān of Nazirī of Nishāpūr* (d. A.H. 1032).Begins (cf. Rieu, *Cat. Pers. MSS.*, p. 818a):

اذا ما شئت ان تحيي حيوۃ حلوة المصيا

ff. 147a—182a. *Diwān of Shāpūr* (d. A.H. 1020). Begins:

ای راه زن خیال نگاه تو خواب را

Dated A.H. 1080. Neat nasta'liq.

Scribe: علی نقی ابن عبد القادر

## No. LV.

W. 97. Size  $23\frac{1}{2} \times 12\frac{1}{2}$ ; from fol. 382,  $18\frac{1}{2} \times 9\frac{1}{2}$ . ff. 480.

## Anthology in Prose and Verse.

## Contents:—

f. 1a. *مناظرۂ چشم و سُرْمه*, by 'Urff.f. 2a. *مناظرۂ زلف و شانه*, by 'Urff.ff. 7b—16b. Various *Qasidas*, by 'Urff.ff. 16b—20b. *Story of 'Aql and the Water of Life*.

Begins:

چنین گوید مخترع این حکایت و مبتدع این روایت که در شهر  
یونان پادشاهی بود عقل نام النحff. 20b—22b. *Anecdotes of famous personages*.f. 23b. Extract from the *وقائع حیدرآباد* of Ni'mat Khān 'Alī.  
(See Rieu, *Cat. Pers. MSS.*, p. 268.)f. 46a. *حسن و عشق*, by the same author.

f. 51b. A letter by the same.

f. 53a. A letter from the same to Mírzá Mubárikü 'lláh.

f. 55a. Short anecdote concerning Majnún and a Caliph.

f. 55b. A series of chronograms (Eteostichia), giving dates of birth and death of famous sultans, learned men, and poets.

ff. 57a—81b. Extracts from the *díwáns* of Sa'adí, Kalím, Jámí, 'Uríf, Háfiz, and others, the latest being Bídíl, the Indian poet, who died A.H. 1133.

f. 82a. فرهاد و شیرینی, by 'Uríf.

Begins in the middle (cf. f. 276b of No. XLVII.):

صباحی دلکشا چون خندۀ حور

f. 86a. Definitions of poetical and rhetorical terms.

Begins:

نظم بمعنی نثر در رشته کشیدن است

f. 86b. Rubá'ís and Qiṭ'as.

f. 87a. Anecdote referring to Hárúnu 'r-Rashíd.

f. 87b. Story of the three travellers and the ten loaves.

Begins:

آورده اند که دو مسافر بنان خوردن نشستند

This is followed by various pithy sayings and stories, interspersed with verses.

f. 89a. Account of the ten various kinds of script, such as the 'Arabí, the Yúnání, &c.

f. 89b. Quotations in Arabic from the Hádith.

Quotations in Persian from Plato.

f. 90a. Quotations from the مجمع البحرين. (Cf. Rieu, C. P. M., p. 853.)

Quatrains by Khwája Hasan of Delhi and others.

f. 90b. Quatrains by Zuhúrf, Qásim-i-Anwár, Háfiz and others.

f. 91a. Ghazals by Kalím, Fighání, Sá'ib, Qudsf, Muḥammad-Qulí Salím, Násir 'Alí, Fīrat, Asír, Ḥaydar Qulícha-paz and others, including two ghazals by the compiler of the present Anthology (جامع این کتاب), from which it appears that his takhalluṣ was Bahá'í. If so, he is evidently not identical with the more celebrated Bahá'í cited on f. 204a of this MS. (see next page), who flourished at an earlier date than many of the poets here cited.

The first ghazal begins:

دگر از درد پنهانی بچانم یار می باید  
و کر تلخست کامم شربت دیدار می باید

The second begins:

روی تو کل تازه و خط سبزه نو خیز  
شد هوش و دلم غارت آن غمزه خونریز

and ends:

چون رفته دل کم شده ام کفت بهائی  
خوش باش که من رفتم و جان کفت که من نیز

f. 96a. A long *qaṣīda* by Kalīm.

ff. 96b—103b. Selections from the *Dīwān* of Mullá Muḥammad Qudṣī (d. A.H. 1056).

ff. 103b—108a. *Qit'as* by various poets.

f. 108b. *Mukhammasāt* by Ṣā'ib.

ff. 111b—134b. *Ghazals*, &c., by the same, beginning:

اگر نه بسم الله بودی تاج عنوانها

ff. 135a—156b. *Ghazals*, &c., by Abū Ṭālib Kalīm (d. A.H. 1061).

The first begins:

بدل کردم بمستی عاقبت زهد ریائی را

ff. 157b—179b. *نیرنگ عشق*, by Ghanīmat Panjābī (d. A.H. 1096).

Begins:

بنام شاهد نازک خیالان

ff. 180b—186a. *فرهاد و شیرین*, by Waḥshī (d. A.H. 992). This extract is dated A.H. 1175.

f. 204a. *نان و حلوا*, by Bahā'u'd-Dīn 'Amilī, the great Shī'a divine, author of the *Kashkūl* (see No. CXII of this List) and the *Jāmi'i-i-'Abbāsī* (see No. V of this List), who died A.H. 1030. His poetical name was *Bahā'i*. This *mathnawī* is mentioned by Sprenger, *Oudh Cat.*, p. 368.

f. 207b—247a. *معراج الحلیل*, by Mullá 'Alī Ridā "Tajallī" (d. A.H. 1088).

f. 267a. Selections from the *Dīwān* of Shawkat (d. A.H. 1107).

Begins:

خدایا رنگ تاثیر کرامت کن فغانم را  
بوج اشک بلبل آب ده تیغ زبانم را

f. 282a. Selections from the *Dīwān* of Ḥāfiẓ.

f. 298a. Selections from the *Dīwān* of Zuhūrī.



f. 313a. Selections from the *Dīwān* of Mīrzā Ibrāhīm Adham (d. A.H. 1060).

f. 314a. Selections from the *Dīwān* of Shāhī (d. A.H. 857).

f. 317a. Selections from the *Dīwān* of Kamāl of Khujand (d. A.H. 803), beginning :

افتتاح سخن آن به که کنند اهل کمال  
بشنای ملک الملک خدای متعال

f. 337a. Selections from *Dīwān* of Šaydī of Tih-rān (d. 1069), beginning :

شد بسکه از خرام تو تغییر حالها  
از جا در آمدند بکشن نهالها

f. 330b. Selections from *Dīwān* of Ghanī (Muḥammad Tāhīr of Kashnūr), d. A.H. 1079, beginning :

جنونی کو که از قید خرد بیرون کشم پارا  
کنم زنجیر پای خرویشتن دامان صحرارا

f. 334b Ode on the death of Kalīm.

Begins :

حیف کز دیوار این کشتن پرید : طالبا آن بلبل باغ نعیم  
رفت و آخر خامه را از دست داد : بی عصا طی کرد این ره را کلیم

f. 335a. Selections from *Dīwān* of Fighānī (d. A.H. 922), beginning :

ای سرنامه انام تو عقل کره کشای را  
ذکر تو مطلع غزل طبع سخن سرای را

f. 344a. Selections from *Dīwān* of Tālib Āmulī (d. A.H. 1035).

f. 347b. Selections from *Dīwān* of Āṣaffī (d. A.H. 923), beginning :

ساز آباد خدایا دل ویرانی را  
یا مده مهر بتان هیچ مسلمانی را

f. 350a. Selections from *Dīwān* of Shifā'ī.

Begins :

تا عشق رفته روز ازل بر زبان ما  
تا زد بحرف عشق زبان در دهان ما

f. 356a. Selections from the *Díwán* of Mírzá Jalál Asfī (d. A.H. 1049).

Begins:

ای کلشن از بهار خیالتو سینه‌ها  
برك كل از طراوت رویت سینه‌ها

In the second line Rieu, Cat. Pers. MSS., p. 682, reads نامت  
for رویت.

ff. 378b—381b; 461a—465b; 468a—469b; 478a—479b. Selections from Mírzá Táhir Wahíd Majdhúb, Mírzá Ridá Dánish, Muḥsin Fání, Mírzá Bídíl, Wahshíf, ‘Abdu’r-Rasúl Istighná, ‘Alí Naqí, Sábíq, and others.

ff. 382a—456b. Selections from the writings of Shaykh Muḥammad ‘Alí Ḥazín (d. A.H. 1180), beginning:

سخن صریح سرائیم عشق پنهانرا : بخون دیده طرازیم لوح دیوانرا

ff. 457b—460b. A *Marthiya* (*tarkīb-band*) on the Imám Husayn by Muḥtashim (d. A.H. 996). (See Rieu, Cat. Pers. MSS., p. 665b.)

The remaining folios are out of place, and belong properly to other portions of the book.

461—465 should follow 110.

466, 467 and 470—477 contain prose which has not been identified.

468, 469 should follow 465.

478 to the end (480) should follow 469.

The whole is written on bad coloured paper in a rough nasta‘līq.

## No. LVI.

W. 81. d. Size 21—22 × 10. ff. 260. ll. 21.

اسرار معنوی و انوار مغنوی

**Asrār-i-Ma‘nawí ú Anvár-i-Maghnawí.**

A commentary on Book I of the *Mathnawí*.

Author: Ghulám Mu‘nu‘d-Dín ‘Abdu’llah, known as al-Khalífa al-Khwíshagí al-Chishtí.

This copy is presumably an autograph, and no other copy seems to be known.

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The author tells us that he was a native of Qaşūr, where he wrote this commentary, which he completed in the second year of Muḥammad Sháh's reign, *i.e.* A.H. 1133. He was encouraged to undertake this work by two Khwishagí chiefs, named Ḥasan Khán and Sa'íd Khán. In the *Siyarū 'l-Muta'akkikhirín* (English Translation, Calcutta, 1789, vol. i, p. 167) we read: "One Hossein-ghan, an Afghan Ghoishky, who was head man of the town of Cossor in Pendjab, had these many years taken possession of the best districts about Cossor and Lahor, where he acted as an hereditary lord of these territories." Farther down we learn that this "Hossein-ghan" had a nephew named "Seid-ghan." Our MS. reads Ḥasan Khán, but it is none the less probable that our author's patrons were the uncle and nephew here referred to. It is noticeable that Briggs, in his edition of the English translation of the *Siyarū 'l-Muta'akkikhirín* (p. 208), omits the word "Khwishagí."

The author tells us that he had already written several commentaries; amongst them the following:—

On the *Diwán of Ḥáfiz*: (i) بحر الفراسة; (ii) خلاصة البحر; (iii) جامع البحرين.

On the *Nuzhatu 'l-Arwāḥ*: راحة الاسباح.

On the *Kanzu'd-Daqqā'iq*: مخزن الحقائق.

Begins:

سپاس کبریا آساس خداوندی را که کلام مردمان را بسوی نظم و  
نثر منقسم ساخت

Dated the 9th of Rabí' II, A.H. 1133. Written in a good nasta'liq.

## No. LVII.

W. 98. Size  $18\frac{1}{2} \times 9\frac{1}{2}$ . ff. 341. ll. 17.

### شرح دیوان حافظ

### Sharh-i-Diwan-i-Ḥáfiz.

Commentary on the *Diwán of Ḥáfiz*.

Author not identified.

A note at the end says that this commentary was begun on the 15th of Ramaḍān and completed on the 19th of Dhu 'l-qa'da in the year A.H. 1120.

Commentary begins:

الا من حرف تنبيه يا حرف ندا ايها وصله

Commentary ends :

این چند ابیات را خواجه در مدح عماد الدین محمود گفته اند  
و تمامت این نسخه اخبار الاسرار در زمانه او شده است لهذا  
خاتمه الکتاب را بنام او بقلم مشکین رقم نگارش فرموده اند

Written in a rough nasta'liq.

### No. LVIII.

W. 126. Size 14 × 7. ff. 80. ll. 15.

### شرح قصیده البردة

Sharḥu Qaṣídati 'l-Burda.

Commentary on the celebrated *Burda* ("Mantle-poem") of al-Búṣírí.

Author: Muḥammad Ghayúr Qádirí.

Begins :

بدانكه ناظم این قصیده سعیده كه چشم بلاغت بلطافت او  
ندیده الخ

Written in Delhi in the year A.H. 920. (See Hájí Khalífa, iv, 531.)

Not dated. 18th century. Written in rough nasta'liq.

### No. LIX.

W. 79. Size 21 × 15½. ff. 265. ll. 29.

### جوامع الحکایات

Jawámi'u 'l-Hikáyát.

A fine, complete copy of the famous collection of anecdotes by 'Awfí. See Rieu, Cat. Pers. MSS., pp. 749—751; Ethé, I. O. Pers. Cat., col. 245—47.

Author: Núru 'd-Dín Muḥammad 'Awfí, who was at any rate alive in A.H. 625.

Begins :

حمد و ثنا مبدعی را كه از بدایت صباح وجود

The present copy is not dated, but is written in a fine old naskh hand, probably of the 14th century. Qism I begins on f. 6b; Qism II on f. 146b; Qism III on f. 194a; Qism IV on f. 231a.

The first four folios of the original MS. are lost, and have been replaced by a later hand (apparently of the 18th century).

The old writing begins on f. 5a with the words:

و چون از نسخه چند نوشته شد در خاطر آمد که

From f. 264a to the end is also written in a later hand than the body of the text, but in a writing far older than that of the first four folios.

### No. LX.

W. 77. Size 16 × 8. ff. 345. ll. 15.

بهار دانش

**Bahār-i-Dānish.**

A famous collection of tales and anecdotes.

Author: Shaykh 'Ināyatu 'llah Kanbū of Lahore (d. A.H. 1082).

Begins:

فاتحه کتاب مستطاب آفرینش و پیرایه صحیفه دانش

Dated A.H. 1196. Written in a good nasta'liq.

### No. LXI.

W. 109. Size 22 × 10. ff. 210. ll. 25.

انوار سهیلی

**Anwār-i-Suhaylī.**

A famous Persian version of the Fables of Bidpay.

Author: Husayn Wā'iz al-Kāshifī (d. A.H. 910).

Begins:

حضرت حکیم علی الاطلاق جلّت حکمته

Not dated. 18th century. Fair nasta'liq.

Scribe's name: Muḥammad Sa'id.

## Nos. LXII.—LXVII. and LXVII.\*

W. 78. Size 15 × 9. ll. 13; about 250 ff. to each volume.

بستان خیال

Bustán-i-Khayál.

A romance. See Rieu, Cat. Pers. MSS., pp. 770 *et seqq.*; Ethé, I. O. Pers. Cat., col. 536—541.

Author: Muḥammad Taqí al-Ja'farí al-Ḥusaynī, who bore the *takhalluṣ* of Khayál (d. A.H. 1173).

Fair copy, in seven volumes, made presumably for Sir W. Jones.

## PERSIAN: PROSODY.

## No. LXVIII.

W. 93. Size 16 × 8½. ff. 96. ll. 15.

مجمع الصنائع

Majma' u 'ṣ-Ṣaná'i'.

A treatise on the Poetic Art.

Author: Nizámu 'd-Dín Aḥmad ibn Muḥammad Šálih aṣ-Šiddíqí al-Ḥusaynī. See Rieu, Cat. Pers. MSS., p. 814b, xiii.

This work, which was completed in A.H. 1060, has been printed in Lucknow, A.H. 1261.

Begins:

الصد لله الذى انعم علينا وهذانا الى الاسلام

Dated A.H. 1128. Written in a bad nún-shikasta.

## PERSIAN: MUSIC.

## No. LXIX.

W. 114. Size 17 × 9½. ff. 207. ll. 8.

هزار دهرپد

Hazár Dhurpad.

A collection of one thousand *dhurpads*, composed by Bakhshá (Bakhshava), and collected by order of Sháh-Jahán. See Ethé, Bod. Pers. Cat., col. 1064.

Begins :

چون نفوس مقدّسه تجرّد نهادرا میل بلذات روحانی الخ

This work is dedicated to Shah Jahán, whose name is introduced into every chorus.

Not dated. 18th century. Written on gold-sprinkled leaves, in a very fine ta'liq hand.

The copy bears 'Alamgír's seal.

### No. LXX.

W. 115. Size  $16\frac{1}{2} \times 9$ . ff. 28. ll. 15.

شمس الاصوات

Shamsu 'l-Aṣwát.

Author: رس برس.

A treatise on Hindu Music, compiled in A.H. 1109.

Begins :

قول اول كه عبارتست از حمد مخصوص حكيمى مطلق كه الخ

The translator of this work from the Hindi original, which was called Sangít (سنگیت), compares his father as a musician to Tána Sena (تان سین). (Cf. Blumhardt's Catalogue of Hindi Books in British Museum, p. 178; see also Rieu, Cat. Pers. MSS., p. 1088b.) A copy is described by Ethé, India Office Cat. Pers. MSS., no. 2022.

Dated A.H. 1200. Written in a fair nasta'liq.

### No. LXXI.

W. 112. Size  $16 \times 11\frac{1}{2}$ . ff. 29. ll. 15.

راگ درپن

Rág Darpan.

A treatise on Hindu modes and melodies. Translated from an old Sanskrit work called مالکتهول, or Mán (Singh's) Recreation, between A.H. 1073 and 1076.

Translator: Faqíru'llah.

Begins:

حمد و سپاس بی قیاس مر آفریدکاری را که

Not dated. 18th century. Written in fair nasta'liq. (Cf. Ethé, India Office Cat. Pers. MSS., no. 2017; Bod. Cat. Pers. MSS., no. 1847.)

## No. LXXII.

W. 113. Size  $23\frac{1}{2} \times 10$ . ff. 86. ll. 23.

ترجمہ پارجاتک

Tarjuma-i-Párijátaka.

Translation of a Sanskrit work on Indian Music.

Translator: Mírzá Rawshan Dámír, who flourished in the reign of 'Álamgír.

Begins:

سرود اثر آمود و اثر سرود نمود زمزمه حمد

Dated A.H. 1099. (Cf. Ethé, India Office Cat. Pers. MSS., no. 2009.)

## PERSIAN: TRANSLATIONS FROM THE SANSKRIT.

### No. LXXIII a and b.

W. 107a. Size  $15 \times 10\frac{1}{2}$ . ff. 144 and 233. ll. 15.

سری بھاگوت

Srí Bhágavat.

A Persian translation of the Bhágavata Purána, agreeing with Ethé, India Office Cat. Pers. MSS., no. 1954.

Vol. I begins:

[اوّل بھاگوت را گفتند] که چون ناراین جیو برھمارا از نابھہ کنول

پیدا نمودند

Vol. II begins:

راویان اخبار ہندوستان چنین آوردہ اند کہ

Dated A.H. 1199. Written in a good nasta'liq.



## No. LXXIV.

W. 107b. Size 21 × 9. ff. 384. ll. 17.

*The same work in one volume.*

Dated A.H. 1189. Written in a rough nasta'liq.

## No. LXXV.

W. 108. Size 16 × 12. ff. 444. ll. 15.

راماين

The Rámáyana.

A Persian prose translation of the Rámáyana.

Corresponds with the translation described by Rieu, Cat. Pers. MSS., p. 55 (Or. 1248); Ethé, India Office Cat. Pers. MSS., no. 1963.

Begins:

بر ضائر ارباب بصائر مخفی نمائد

Not dated. 18th century. Written in a fair nasta'liq.

## No. LXXVI.

W. 110. Size 16 × 12. ff. 33. ll. 15.

گیتا

Bhagavad-Gítá.

Translated into Persian prose.

This translation corresponds to Add. 5651 in Rieu's Cat. Pers. MSS. (see p. 59a), and is there ascribed to Abu'l-Faḍl (d. A.H. 1011).

Begins:

این نسخه گیتا که در انکشاف سراير

Not dated. 18th century. Fair nasta'liq.

## No. LXXVII.

W. 101. Size 16 × 12. ff. 118. ll. 15.

شیو پُران

Shīva Purāṇa.

A Persian prose translation of the Shīva-Upapurāṇa by Kishan Singh. The same translation is noticed by Pertsch, Berlin Pers. Cat., p. 1028, no. 1, and by Ethé, India Office Cat. Pers. MSS., no. 1958.

Begins :

حمد بی حدّ و ثنا بی عدّ مر قادر مطلق و دادار بر عقر

Not dated. 18th century. Fair nasta'liq.

## No. LXXVIII.

W. 106. Size 18 × 9½. ff. 431. ll. 15.

تحفة الهند

Tuḥfatu 'l-Hind.

An Encyclopædia of the arts and sciences of the Hindus.

Author: Mīrzā Muḥammad ibn Fakhrū 'd-Dīn Muḥammad, born in A.H. 1071. See Rieu, Cat. Pers. MSS., p. 62.

Begins :

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله و  
اصحابه اجمعين

Dated A.H. 1182. Written in fair nasta'liq.

This copy is extremely valuable on account of the notes in Sir William Jones's hand, which are to be found in abundance on almost every page.

## No. LXXIX.

W. 127. Size 17 × 11. ff. 39. ll. 13.

مرات المسائل محمد شاهى

Mir'ātu 'l-Masā'il-i-Muḥammad Shāhī.

An exposition of matters of Faith and of Jurisprudence. The author states that he was encouraged to write the present pamphlet by the

favourable reception Muḥammad Shah had given to a former treatise of his called *Munabbihāt-i-Muḥammad Shāhī*. It was composed in A.H. 1137.

Begins :

الصد لله الذى علم ابانا آدم اسماء الاشياء كلها

### No. LXXX.

W. 130.

"Forms of oaths held binding by the Hindus."

Author: 'Alī Ibrāhīm Khān, chief magistrate of Benares.

### No. LXXXI.

W. 73. Size  $17\frac{1}{2} \times 10$ . ff. 95. ll. 14.

"Narrative of the Proceedings of Scindia and the Confederates, including the Transactions at Delhi, &c., from the 26th July, 1787... to the 16th October, 1787, ... when Col. Harper left Lucknow."

Begins :

منتخب اخبارات مهاجی سیدھیہ پتیل بهادر الخ

The MS. appears to be merely an extract from a memoir on the life of the celebrated Mahadajee Sindia, concerning whom see James Grant Duff's *History of the Mahrattas* (London, 1826), latter part of vol. ii and beginning of vol. iii.

Not dated. Written in a legible Indian ta'liq.

## ARABIC: THEOLOGY, LAW, &amp;c.

## No. LXXXII.

W. 168. Size 20 × 11. ff. 572. ll. 9.

القرآن

Al-Qur'án.

Not dated. 18th century. Written in a fine modern naskh.

## No. LXXXIII.

W. 137a. Size 20 × 11. ff. 193. ll. 9.

مختصر القدوری

The *Mukhtaṣar* of al-Qudúrí.

Al-Qudúrí's *Mukhtaṣar*, or Compendium of Muḥammadan Law according to the Ḥanafite school.

Author: Abu'l-Ḥusayn Aḥmad ibn Muḥammad al-Qudúrí.

This extract deals with the Law of Contracts. It begins with the chapter entitled كتاب البيوع, and ends at the place where, in the complete edition, the chapter entitled كتاب الفرائض begins.

Not dated. 18th century. Written in very neat naskh.

The scribe does not give his name, as the copy was left incomplete, but the hand is the same as that of several succeeding MSS. in this collection which bear the signature of al-Ḥájj 'Abdu'llah al-Makkí, who was employed by Sir W. Jones.

## No. LXXXIV.

W. 137b. Size 19½ × 11. ff. 200. ll. 5.

The same work.

Precisely the same extract as the preceding.

Not dated. 18th century. Written in neat naskh.

## No. LXXXV.

W. 138. i. Size 20×13. ff. 189. ll. 21.

## الهداية

## Al-Hidáya.

The famous text-book of Muḥammadan Law according to the Ḥanafite school. First volume.

Author: Burhānu 'd-Dīn 'Alī ibn Abī Bakr al-Marghīnání (d. A.H. 593).

Begins:

الحمد لله الذى اعلى معالم العلم واعلامه

## No. LXXXVI.

W. 138. ii. Size 24×13. ff. 196. ll. 24.

*The second volume of the same.*

Begins with the كتاب البيوع.

Not dated, but apparently of the early 18th century.

These volumes bear the seal of Farrukh-Siyar, who reigned in Delhi from A.H. 1124—1131.

## No. LXXXVII.

W. 139. i. Size 26×13. ff. 250. ll. 17.

## فتاوى عالمگیری

## Fatáwá 'Álamgírí.

The famous collection of Judicial Decisions, made by the order of Aurangzib. Vol. I.

Begins:

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين  
وعلى آله

and ends: ويعيد السلام عليه كذا فى السراج الوهاج

corresponding to the last words on p. 371 of the Calcutta ed. of 1828.

## No. LXXXVIII.

W. 139. II. Size 20 × 10. ff. 569. ll. 23.

*Vol. II of the same work.*

Begins with كتاب النكاح

Ends with كتاب الوقف

## No. LXXXIX.

W. 139. III. Size 20 × 10. ff. 491. ll. 23.

*Vol. III of the same work.*

Begins with كتاب البيوع

Ends with كتاب الدعوى

## No. XC.

W. 139. IV. Size 20 × 10. ff. 592. ll. 23.

*A continuation of Vol. III of the same work.*

Pagination continues from f. 492 down to f. 1083.

## No. XCI.

W. 139. V. Size 20 × 10. ff. 639. ll. 23.

*Vol. IV of the same work.*

Begins with the كتاب الشفعة and extends to the end of the work.

Each volume contains an index. The index of No. LXXXIX is, however, in No. XC, and *vice versa*.

Not dated. 18th century. Written in fair naskh.

## No. XCII.

W. 140. Size 21 × 11. ff. 161. ll. 14.

الفرائض الشريفيّة

Al-Fará'idu 'sh-Sharífiyya.

Commentary on the Sirájiyya.

Author: Sayyid Sharíf Jurjání. (Cf. No. I of this Catalogue.)

Begins :

الحمد لله رب العالمين وصلى الله على خير خلقه محمد وآله  
اجمعين

Copied for Sir W. Jones by al-Hájj 'Abdu'llah al-Makkí, Dhu'l-Qa'da 18th, A.H. 1205. In neat naskh, and vocalized throughout.

### No. XCIII.

W. 141. Size 27 × 16. ff. 101. ll. 13.

A Miscellany of Muḥammadan Law.

This volume was evidently written by the scribe of No. XCII, at the order of Sir William Jones, who may himself have selected the extracts, which are derived from such well-known works as the Sharífiyya, the 'Álamgíríyya, the Mukhtaṣar of al-Qudúrí, &c. There are many blank folios.

Contents :—

|         |                  |
|---------|------------------|
| f. 1b.  | باب الكفالة      |
| f. 26b. | باب القرض والدين |
| f. 34b. | باب الحوالة      |
| f. 42b. | باب العارية      |
| f. 63b. | باب الرهن        |
| f. 78b. | باب الهبة        |

### No. XCIV.

W. 157. Size 14 × 8. ff. 82. ll. 14.

شرح عقائد النسفى

Sharḥu 'Aqá'idí'n-Nasafí.

A commentary on the fundamental articles of the Muḥammadan Creed, called the 'Aqá'id, by Najmu'd-Dín Abú Ḥafṣ 'Umar ibn Muḥammad an-Nasafí (d. A.H. 537).

Commentator: Shaykh Sa'du'd-Dín at-Taftázání (d. A.H. 792).

Begins :

الحمد لله المتوحد جلال ذاته وكمال صفاته

Not dated. 17th century. Beautifully written in naskh, with gold headings.

## No. XCV.

W. 152. Size 15 × 7½. ff. 61. ll. 17.

## المطالب الحسينى

## Al-Maṭālibu 'l-Ḥusaynī.

A short theological treatise.

Author: Sayyid Muḥammad Afāḍ ud-Dīn (افاض الدين) known as Mīr Ḥusaynī. (Compare No. IV of this Catalogue.)

Begins :

الحمد لله الذى بحسنا عن ذاته الخ

Contents :—

- f. 2a. Muqaddima.
- f. 6b. Maṭlab I. On the Divine Nature. In 19 faṣls.
- f. 37a. Maṭlab II. On the Mission of Prophets. In 4 faṣls.
- f. 41b. Maṭlab III. On the Imāmate.
- f. 54b. Maṭlab IV. On Burial.
- f. 57a. Maṭlab V. On the Day of Resurrection. In 2 faṣls.
- f. 60a. Khātima, which contains a translation of the Ten Commandments of Moses.

Dated A.H. 1199. Written in a rough nasta'liq.

## ARABIC : HISTORY.

## No. XCVI.

W. 165. Size 21 × 13. ff. 397. ll. 31.

## مروج الذهب

## Murūju 'dh-Dhahab.

The famous universal history by Mas'ūdī, edited, with a French translation, by MM. Barbier de Meynard and Pavet de Courteille (Paris, 1861—1877).

The present MS. contains one volume only, and brings the history down to the year A.H. 336.

Begins :

الحمد لله اهل الحمد ومستوجب الثنا والمجد

Dated A.H. 1075. Written in naskh.



## No. XCVII.

W. 143. Size  $14\frac{1}{2} \times 9\frac{1}{2}$ . ff. 961. ll. 19.

سُكْرْدَانُ السُّلْطَانِ

Sukcardānu's-Sultān.

A history of the Sultans of Egypt, composed in A.H. 757 by Shaykh Ibn Abī Ḥajala. (See Rieu, Suppl. Cat. Arabic MSS., p. 350.)

Begins:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَهُوَ حَسْبِي وَنِعْمَ الْوَكِيلُ، الْحَمْدُ لِلَّهِ الَّذِي  
انطق الطير بحكمته

Dated A.H. 1081.

## No. XCVIII.

W. 162. Size  $17 \times 9$ . ff. 36. ll. 21.

التَّارِخُ الْيَمِينِي

At-Tārikhu 'l-Yamīnī.

A fragment of al-'Uṭbī's famous history of Maḥmūd of Ghazna. (See Brockelmann's *Geschichte d. Arab. Litt.*, vol. i, p. 314.)

Begins:

الحمد لله الظاهر بآياته

and ends with the chapter entitled ذِكْرُ أَبِي الْقَاسِمِ بْنِ سَيْمُورٍ

Not dated. Early 18th century. Written in neat nasta'liq.

## ARABIC: PHILOLOGY.

## No. XCIX.

W. 145a. Size  $25 \times 13$ . ff. 403. ll. 31.

الْقَامُوسُ

El-Qāmūs.

The famous Arabic Dictionary, composed by Majdu'd-Dīn Abū Ṭāhir Muḥammad ibn Ya'qūb al-Fīrūzābādī (d. A.H. 817).

Dated A.H. 1072. A beautiful copy in neat naskh.

## No. C.

W. 145b. Size 18 × 9. ff. 475. ll. 35.

*The same work.*

Scribe: محمد ابن عبد الرحمن السمان الاصبعي

Dated A.H. 1010. Written in an elegant and minute naskh.

## No. CI.

W. 144. Size 21 × 11. ff. 382. ll. 14.

الكافية

Al-Káfiya.

The famous Arabic Grammar by Ibnu 'l-Hájjib, with a commentary by Mullá Jámí. (See Rieu, Suppl. Arabic MSS., p. 610.)

Begins: الحمد لوليه والصلوة على نبيه

Dated A.H. 1207 (A.D. 1792).

Copied by al-Hájj 'Abdu 'lláh al-Makkí.

## No. CII.

W. 146. Size 12 × 6. ff. 97. ll. 9.

الخلاصة

Al-Khuláṣa.

The Khuláṣa, better known as the Alfíyya, of Ibn Málík (d. A.H. 672). See the old Arabic Catalogue of the British Museum, p. 235, &c.

Begins: قال محمد هو ابن مالك

احمد ربّي الله خير مالك

The first half contains Persian glosses throughout.

Dated A.H. 1129.

## ARABIC: POETRY.

## No. CIII.

W. 159. Size  $16\frac{1}{2} \times 7$ . ff. 138. ll. 21.

شرح المعلقات  
Sharhu 'l-Mu'allagát.

Commentary on the Seven Mu'allagát.

Author: al-Khaṭīb Abú Zakariyyá Yaḥyá at-Tibrizí (d. A.H. 502).

Begins:

قال الشيخ رحمه الله تعالى سألتني بعض الأصدقاء أدام الدائم  
بقاه ..... أن أشرح له القصائد السبع الخ

Contents:—

- f. 1b. Imra'u 'l-Qays.
- f. 29a. Tarafa.
- f. 50a. Zuhayr.
- f. 62b. Labíd.
- f. 85a. 'Antara.
- f. 103b. 'Amr ibn Kulthúm.
- f. 119a. Al-Háarith.

Tibrizí's Commentary was published by Sir Charles Lyall in the Bibliotheca Indica (1894).

Dated A.H. 1182. Written in a clear naskh.

Scribe: أمين

## No. CIV.

W. 158. Size  $19 \times 12\frac{1}{2}$ . ff. 110. ll. 17.

شرح المعلقات  
Sharhu 'l-Mu'allagát.

Commentary on the Seven Mu'allagát.

Author: Abú Ja'far Aḥmad ibn Muḥammad ibn Ismá'íl an-Naḥḥás (d. A.H. 338).

Begins :

الحمد لله والصلوة والسلام على رسول الله  
قال ابو جعفر احمد بن اسماعيل النحوي

Contents :—

- f. 1b. Imra'u 'l-Qays.
- f. 21b. Tarafa.
- f. 37a. Zuhayr.
- f. 47b. Labid.
- f. 65b. 'Antara.
- f. 82b. Al-Harith.
- f. 97b. 'Amr ibn Kulthum.

Copies of this commentary are scarce.

Dated A.H. 1198. Written in a fair naskh.

### No. CV.

W. 161. Size 15 × 10. ff. 262. ll. 4.

### شرح المعانيق

### Sharhu 'l-Mu'allaqât.

A selected commentary on the Seven Mu'allaqât, agreeing for the most part very closely with the Calcutta selection of 'Abdu'l-Karim, than which it is, however, more profuse.

Begins without introduction.

First comment on first line of Imra'u 'l-Qays begins:

قيل انه خاطب صاحبيه وقيل بل خاطب واحداً

Contents :—

- f. 1b. Imra'u 'l-Qays.
- f. 77b. Tarafa.
- f. 114b. Zuhayr.
- f. 137b. Labid.
- f. 172b. 'Amr ibn Kulthum.
- f. 206b. 'Antara.
- f. 236b. El-Harith.

This copy was made for Sir William Jones by al-Hâjj 'Abdu'llâh al-Makkî.

Dated A.H. 1200.

## No. CVI.

W. 153. Size 19×10. ff. 202. ll. 13.

## كتاب الحماسة

## Kitābu 'l-Hamása.

A collection of Ancient Arabian Poems made by Abú Tammám.

A note at the beginning by Sir William Jones says: "This book was copied by *Abdullah of Mecca* from a manuscript on transparent paper traced at *Oxford* on an inestimable copy of the *Hamásah*, which *Pocock* had brought from *Aleppo*, and on which he set high value: I gave ten guineas to the boy who traced it; and I value this book at least at twenty guineas.

W. Jones  
26 Nov. 1788."

The tracing referred to is in this Collection, but is no longer serviceable, as the paper has become black and brittle. (See No. CXVII of this List.) The MS. from which the tracing was made is described in *Nichol and Pusey's Bodleian Catalogue of Oriental MSS.*, vol. i., p. 250.

## No. CVII.

W. 154. Size 15×7½. ff. 158. ll. 19.

## ديوان المتنبي

## Díwānu 'l-Mutanabbí.

The poetical works of Abu 'l-Tayyib Ahmad ibn al-Husayn al-Mutanabbí (d. A.H. 354).

Begins: الحمد لله الذي جعل كلام الملوك ابلغ الكلام

Dated A.H. 1054. Written in a curious backward-slanting naskh.

## No. CVIII.

W. 155. Size 16½×9½. ff. 107. ll. 11.

## ديوان علي

## Díwānu 'Alí.

Poems attributed to 'Alí, son of Abu Tálib.

Begins: الناس من جهة الشمال اكفاء  
أبوهم آدم والام حواء

The usual prose preface, explaining the manner in which these poems came to be collected, is wanting.

The transcript was made for Sir William Jones by al-Hájj 'Abdu'lláh al-Makkí.

A note in Sir William Jones's hand at the beginning says: "The war songs and some of the short pieces were written by the Prince of the Faithful, and, together with his Homilies, constitute all his works: the rest of the collection is believed to have been composed by another 'Ali ibn Abi Tálíb of Kairawán or Cyrene."

Dated A.H. 1202.

### No. CIX.

W. 156. Size 16 × 5½. ff. 113.

#### Poetical Anthology.

This little collection of Arabic lyric verse is styled by Sir William Jones *ديوان العاشق* or *Anthologia Amatoria*. It contains a large number of Arabic lyrics, and a few in Turkish, written for the most part transversely on the page in a neat naskh.

Amongst the Arabic authors cited are the following: Al-Mutanabbí, Násihu'd-Dín al-Arajáuí, Ahmad al-'Ináyátí, Muḥammad ibn al-'Aff, Ash-Sharíf ar-Radí, Ibnu 's-Sá'átí, Bahá'u'd-Dín Zuhayr, Amír Abú Firás, Jamálu'd-Dín ibn Maṭrúh, Mihyár, &c., &c.

On f. 90a. A Turkish ode by Nawá.

Begins:

ایتمسونمی مرغ دل کندن پریشان هر زمان

f. 90b. Another by Nasímí.

Begins:

مرحبا خوش کلدك ای روح روانم مرحبا

f. 91a—92b. Poems in Turkish by Naf'í Chelebi and Fahmí.

f. 111a—113a. A long poem by ash-Shahrazúrí.

Beginning:

لمعت نارهم وقد عسعس الليل

Not dated. Apparently early 18th century.

## No. CX.

W. 160. Size 16 x 10. ff. 116. ll. 3—11.

## Mixed Contents.

## 1. ff. 1b—18b.

شعر المتلمس. *Shi'ru 'l-Mutalammis*. Collected poems of Jarir ibn 'Abdu 'l-Mas'ih, called al-Mutalammis, with notes, historical and grammatical, from the traditions of Abu 'l-Hasan al-Athram, Abú 'Ubayda, Abú 'Amr ash-Shaybání, al-Aṣma'í, and others. (See Rieu, Cat. Arab. MSS., p. 648.)

Begins :

قال ابو الحسن الاثرم قال ابو عبيدة كان  
سبب هجاء المتلمس انه

Copied by al-Hájj 'Abdu 'lláh al-Makkí, A.H. 1200.

## 2. ff. 20b to the end.

The Seven Mu'allagát, written with wide spacings between the lines of the poems, in which are written transversely glosses and commentaries in Arabic and Persian.

- f. 20b. Imra'u 'l-Qays.
- f. 33b. Tarafa.
- f. 50b. Zuhayr.
- f. 61b. Labíd.
- f. 75b. 'Amr ibn Kulthúm.
- f. 92a. 'Antara.
- f. 104a. Al-Háarith.

Dated A.H. 1199.

## ARABIC: ORNATE PROSE.

## No. CXI.

W. 166. Size 19 x 11. ff. 295. ll. 9.

مقامات الحريري

Maqámátu 'l-Harirí.

A copy made for Sir William Jones by al-Hájj 'Abdu 'lláh al-Makkí, written in a fine naskh, with Arabic and sometimes Persian glosses beneath the difficult words and expressions.

Begins :

اللهم انا نحمدك على ما علمت من البيان

Dated A.H. 1204.

## No. CXII.

W. 142. Size 25 x 13. ff. 238. ll. 27.

## الكشكول

## Al-Kashkúl.

Complete in one volume.

Author: Bahá'u'd-Dín Muḥammad al-Ámulí (d. A.H. 1031). (See Flügel, Vienna MSS., i, 409; Loth, Arab. MSS. of I. O., pp. 241, 242.)

Begins:

الحمد لله الواحد المعين وصلى الله على  
سيدنا محمد وآله اجمعين

Dated, A.H. 1079. A fine copy, written in good naskh.

## No. CXIII.

W. 164. Size 17 x 7½. ff. 418. ll. 17; exclusive of margins.

## طيف الخيال

## Ṭayfu'l-Khayál.

The full title of this elegant composition (of which apparently no other copy is known to exist) is:

طيف الخيال فى مناظرة العلم والمال

It is written throughout in rhymed prose (سجع), with verses frequently intermixed.

From f. 1a we learn that the whole MS., including the marginal notes, was written by the author, who styles himself Muḥammad Mun'im ibn al-Ḥájj Muḥammad Qásim al-Jazá'irí.

Begins, f. 1b:

الحمد لله رافع درجات العلماء الى سماك السماء \* ومفضل  
مدادهم على دماء الشهداء يوم العرض بين الملاء \* وخافض من  
شك فى علو قدرهم هابطاً الى ما تحت الثرى \* وجاعل اموال  
الاغنياء غزائن اذواق الفقراء \* الصلوة والسلام على اعقل العقلاء \*



وسيد الانبياء ومبلغ الانباء : محمد المصطفى كاسر جيوش الجهاد  
 وآله المعصومين الكرام البررة الهداة الامناء : صلوة وسلاماً دائماً  
 ما دامت الارض والسماء : وبعد

Prefixed is a copious Index of Contents, made by the author for this MS. (N.B. ff. 4 and 5 are transposed.)

The quotation from the exordium will suffice to indicate the author's style. An idea of the contents of this work may be gathered from a short selection of chapter-headings taken from the Index. It may be noted that some of the chapters refer to the author's own person, and in one there is a list of his apparently most voluminous writings :

ذكر وزارة العقل ونيايته عن النفس - وصف مدينة الصدر -  
 وصف قصر القلب - ذكر سلطنة الجهل وتعداد جنوده - ذكر  
 المؤلف ومدرسه - ذكر احوال المؤلف - تعداد مصنفات المؤلف  
 عفى عنه -

On almost every page are copious marginal notes, which consist for the most part of a grammatical commentary on the text. At the end of the work are 26 folios written across the whole page in the same hand, containing quotations and odd notes.

On the expression طيف الحيال, the form of the beloved seen in a dream, see an article by De Slane in the *Journal Asiatique*, sér. iii, vol. v, pp. 376 *et seqq.*

Dated A.H. 1117. Written in a good clear naskh, the notes being in nasta'liq.

#### No. CXIV.

W. 150. Size 18×12. ff. 283. ll. 27.

#### الشفاء

#### Ash-Shifá.

Part of Avicenna's famous Encyclopaedia of Philosophy. (See Rieu, *Suppl. Cat. Arab. MSS.*, pp. 484-5.)

Contents (Jumla I.) :—

|         |         |           |
|---------|---------|-----------|
| f. 2b.  | Fann I. | On Logic. |
| f. 16a. | „ II.   | Maqála I. |
| f. 27a. | „ „     | „ II.     |
| f. 35a. | „ „     | „ III.    |

f. 42b. Fann II, Maqála IV.

f. 51a. „ „ „ V.

f. 63a. Fann II here ends abruptly in the middle of the section entitled فصل في القوة والفعل والقدرة والعجز

f. 63b, blank.

f. 63b. Fann III. On Geometry.

f. 243a. On Astronomy.

f. 259b. On Music.

ff. 1b and 2a contain the Introduction by Abu 'Ubayd al-Júzajání, and correspond exactly with the passages quoted in full in the Leyden Cat., iii, pp. 315 *et seqq.*

Dated A.H. 1046. Written in fair nasta'liq.

## No. CXV.

W. 151. Size  $12\frac{1}{2} \times 7$ . ff. 44. ll. 9.

### مَوْظُ الغَافِلِينَ مِنْ قِبَلَةِ الْعَارِفِينَ

Múqizu 'l-Gháfilín min Qiblati 'l-'Árifín.

Author: 'Alí Dámin (عليضامن), known as al-Muntazir.

A treatise on the geographical position of certain towns, with special regard to Murshidábád.

The author tells us in his preface that he had previously written a work on the same subject, calling it قِبَلَةُ الْعَارِفِينَ وَكَيْفَةُ الْمَاهِرِينَ (*Qiblatu 'l-'Árifín wa Ka'batu 'l-Máhirín*), in which he had pointed out the errors made in ascertaining the points of the compass. The present pamphlet is an answer to the criticism which this book called forth.

It begins:

نَحْمَدُكَ يَا مَنْ جَعَلَ الْكَعْبَةَ الْمُبَارَكَةَ قِبَلَةً لَاهِلِ الدِّينِ

It is divided into a Preface, a Muqaddima, nine Raqms, and a Khátima, while at the end are fourteen tables, occupying half a folio each, describing the position of various important towns in their relation to one another.

Not dated. 18th century. Written in fair nasta'liq.

## No. CXVI.

W. 163. Size 20 × 10. ff. 22. ll. 8.

قصيدة البردة

Qasídatu 'l-Burda.

See above, No. LVIII.

Begins :

امن تذكر جيران بدي سلم

Not dated. Early 18th century. Very fine specimen of calligraphy, large naskh.

## No. CXVII.

W. 167. Size 12 × 12.

الحماسة

Al-Ḥamása.

The tracing from the Bodleian MS. to which reference has been already made. (See No. CVI, p. 70 *supra*.)

## HINDUSTANI.

## No. CXVIII.

W. 169. Size 18 × 9. ff. 164. ll. 11.

گلستان

Gulistán.

A Hindustání translation of Sa'dí's *Gulistán*.

Begins :

شكرانه تحقيق خدا بزرگ كه بدكى اوسكا سبب نزدیکی  
كا هي

Not dated. 18th century. Written in fair nasta'liq.

## II. MANUSCRIPTS

FORMERLY IN THE POSSESSION OF

MR. BURJORJEE SORABJEE ASHURNER.

PERSIAN: THEOLOGY, ŠÚFÍISM, &c.

No. CXIX.

Size  $15\frac{1}{2} \times 10$ . ff. 83. ll. 15.

تفسیر عزیز

Tafsír-i-'Azíz.

A Persian translation of certain Súras of the Qur'án, with occasional running comments.

Author: Mullá Husayn Káshgharí.

The title and author's name have been taken from the recto of fol. 1. In the brief introduction there is no indication of either title or author.

Begins:

در خور حمد و ستایش نبود غیر تو اله

Contents:—

ff. 2b, *یس*; 16a, *الصافات*; 34b, *ص*. Between 49b and 50a several folios are missing. 50a, *النبا*; 54b, *النازعات*; 58b, *عبس*; 61a, *البروج*; 71b, *الانشقاق*; 69b, *المطففين*; 65b, *الانفطار*; 63b, *التكوير*; 75a, *الفجر*; 80b, *الغاشية*; 78a, *الاعلى*; 76a, *الطارق*.

The text ends abruptly on f. 83a, in the middle of this Súra, with the words: *و نعمة*.

The verso of f. 83 is blank.

The translation is made word for word. The Arabic text is written in red ink.

Not dated. 18th century. Rough nasta'liq.

## No. CXX.

Size 12×7. ff. 26. ll. 12.

Tract on the Recital of Prayers, and the correct reading of the Qur'án.

Author: al-Ḥájj Muḥammad Ṭáhir Muḥammad Zamán Tabrizí.

Begins:

الصد لله الذي جعلنا مطيعا لاحكام القرآن

Not dated. 18th century. Fair naskh.

## No. CXXI.

Size 12×5. ff. 127. ll. 14.

رسالة جعفریه

Risála-i-Ja'fariyya.

A Persian translation of a theological treatise by 'Alí ibn 'Abdu 'l-'Alí (circa A.H. 940).

The *Risála-i-Ja'fariyya* is mentioned in the *Ḥabíbu 's-Siyar*, iii, Juz' iv, p. 114, as the work of a celebrated *mujtahid* who lived under Sháh Tahmásp. See Rieu, Suppl. Cat. Arab. MSS., p. 425, and Cat. Pers. MSS., pp. 826a and 1095a; Cat. Lugd. Bat. iv, 116; Loth, Cat. Arab. MSS., 126b.

Begins:

بسم الله الرحمن الرحيم شكر و سپاس و ستایش  
مر معبودی را که از جمله مخلوقات انسانرا بر کزید

Dated A.H. 948. Neat nasta'liq.

## No. CXXII.

Size 10½×5½. ff. 167. ll. 19.

مرصاد العباد

Mirśádu 'l-'ibád.

A Šúfí work on the progress of the soul. (For full description see Rieu, Cat. Pers. MSS., p. 38b.)

Author: Najmu 'd-Dín Rázi (d. A.H. 654).

Begins :

الحمد لله رب العالمين والصلوة على سيد المرسلين  
محمّد وعلى آله : حمد وثنا بى عد پادشاهى را كه الخ

The MS. is incomplete at the end, and the first folio is in a more recent hand. The rest is in a very elegant and minute naskh of the 15th century, and is interesting as marking the transitional state of writing between naskh and nasta'liq : for while there is a suggestion of ta'liq, the *dāls* are frequently dotted as in older Persian MSS.

On the last folio of the present MS. the author gives his name as  
ابوبكر بن عبد الله بن محمد بن شاهور الاسدى الرازى

Not dated. 15th century. Minute naskh.

### No. CXXIII.

Size 16 × 9. ff. 23. ll. 14.

لوائح جامى

Lawá'ih-i-Jámí.

Author: 'Abdu'r-Rahmán Jámí. (See Rieu, Cat. Pers. MSS., p. 44a.)

Begins :

لا احصى ثناء عليك وكيف كلّ ثناء يعود اليك

Not dated. 18th century. Nasta'liq.

### No. CXXIV.

Size 14½ × 9½. ff. 131. ll. 15.

سفينة الاولياء

Safínatu 'l-Awliyá.

Lives of the holy men and Shaykhs who lived from the beginning of Muḥammadan times down to those of the author. Completed in A.H. 1049.

Author: Muḥammad Dárá Shikúh Ḥanafí Qádirí. (See Rieu, Cat. Pers. MSS., p. 356b.)

Begins :

الحمد لله رب العالمين والصلوة والسلام على  
رسوله الخ... أما بعد اكرجه احوال ومعجزات

Dated A.H. 1151. Rough nasta'liq.

## No. CXXV.

Size 16—21 × 10—11. ff. 149. ll. 21.

## اخبار الانبياء

## Akhbāru 'l-Anbiyā.

A history of the Prophets from Adam down to Muḥammad.

Contents :—

|          | Introduction.    |
|----------|------------------|
| f. 6a.   | History of Adam. |
| f. 20a.  | „ Noah.          |
| f. 25a.  | „ Abraham.       |
| f. 45a.  | „ Moses.         |
| f. 82b.  | „ Jesus.         |
| f. 112b. | „ Muḥammad.      |

Begins :

حمد بيعد و سپاس بيعدد مر خدائي را كه خالق هر جهان  
وزمين و آسمان است ..... بر ضمير روشن دلان مخطي  
و محتجب نباشد كه اين كتاب مستي باخبار الانبياست مشتمل  
بر احوالات و وفات حضرت آدم تا وفات سرور كائنات محمد  
مصطفى الخ

Not dated. Early 18th century. Rough nasta'liq.

## No. CXXVI.

Size 16 × 9. ff. 46. ll. 14.

## نشاط العشق

## Nashātu 'l-'Ishq.

A Sūfī tract, being a commentary on a *risāla* called قطب الاقطاب  
*Qutbu 'l-Aqtāb*, by Ghawth al-A'zam (fol. 2a), known as the *Risāla-i-*  
*Ghawthiyya*.

Author: 'Abdu 'llāh ibn Ḥusan ibn 'Alī al-Makki al-Ḥusayni al-Gilāni.

Begins :

سپاس و متایش مرآن واجب الوجود پرا که احدیت را در  
وحدت منزوی گردانیده و وحدت را در واحدیت مخفی گردانیده  
و اعتبارات اربع را در واحدیت ظاهر گردانیده

The original tract on which this commentary is based is presumably the one mentioned by Ethé, Bodleian Cat. Pers. MSS., col. 803, no. 1298, § 39.

### No. CXXVII.

Size  $15 \times 10\frac{1}{2}$ . ff. 24. ll. 12.

مجمع البحرين

Majma'u'l-Bahrayn.

A treatise on the technical terms of Hindu pantheism, and their equivalents in Šúfī phraseology.

Author : Dárá Shikúh (circa A.H. 1065). See Rieu, Cat. Pers. MSS., p. 828.

Begins :

بنام آنکه او نامی ندارد  
بهر نامی که خوانی سر برآرد

Not dated. 18th cent. Nasta'liq.

### No. CXXVIII.

Size  $15\frac{1}{2} \times 7$ . ff. 223. ll. 19.

ثواقب مناقب اولیاء الله

Thawáqib-i-Manáqib-i-Awliyá'u'lláh.

An abridged edition of Shaykh Aḥmad 'Ārifī Afīákí's *Manáqibu 'l-'Ārifin*.

Author : 'Abdu'l-Wahháb ibn Jalálu'd-Dín Muḥammad al-Hamadání. Composed in A.H. 947, of which the title is the chronogram.

The work is divided into a *muqaddima*, nine *dhikrs* or biographies, and a *khátima*, and contains the lives of the principal Šúfī saints of the



seventh century of the Hijra, including Jalálu 'd-Dín Rúmf. A copy is mentioned in Ethé, Cat. Pers. MSS., India Office, no. 631.

Begins:

نیر اعظم حمدی که صد هزاران هزار شمس فلک چهارم یگذره  
از اشعات جمال باکمال او نباشد

Not dated. 16th century. Good nasta'liq.

## PERSIAN: ETHICS.

### No. CXXIX.

Size 10×6½. ff. 177. ll. 12.

### انتخاب جاودان خرد

#### Intikháb-i-Jáwidán Khirad.

An abridged translation of the Arabic work on the moral precepts of the ancient sages, by Abú 'Alí Ahmad ibn Muḥammad Miskawayh (d. A.H. 421).

Edited in A.H. 1065, from materials prepared by certain learned men, by Hájí Shamsu 'd-Dín Gílání Muḥammad Ḥusayn.

Another translation is mentioned by Rieu, Cat. Pers. MSS., pp. 440, 441.

Begins:

سزاوارتر ستایش پروردگار عالمیان هم اظهار جمال و جمال  
صفادت

The editor's Introduction extends to f. 7b.

f. 7b. On the origin of the Jáwidán Khirad.

The principal sages quoted are:—

f. 11a. Húshang.

f. 22b. Buzurjmihr.

f. 34a. Ázarbád.

f. 35b. Kayqubád.

f. 41b. Núshírwán.

f. 47b. Jamshíd.

f. 48b. Bahman ibn Isfandiyár, &c., &c.

Dated A.H. 1240. Nasta'liq.

## No. CXXX.

Size 14×5. ff. 151. ll. 17.

اخلاق ناصری

Akhlāq-i-Nāṣirī.

A well-known treatise on Ethics.

Author: Nāṣiru'd-Dīn Ṭūsī (d. A.H. 672).

Begins:

حمد بیحد و مدح بیحد لایق حضرت ملک الملکی باشد

Copied in the 37th year of Awrangzīb's reign (A.H. 1106), by Muḥammad Ashraf 'Alī. (Cf. Pertsch, Berlin Cat. Pers. MSS., p. 831.)

Neat nasta'liq.

## No. CXXXI.

Size 15×10. ff. 165. ll. 11.

اخلاق محسنی

Akhlāq-i-Muḥsinī.

Another well-known treatise on Ethics.

Author: Ḥusayn Wā'iz-i-Kāshifī (d. A.H. 910).

Begins:

حضرت پادشاه علی الاطلاق عزت کلمته و جلالت عظمته

Dated A.H. 1254. Nasta'liq.

## No. CXXXII.

Size 15×10½. ff. 212. ll. 12.

اکسیر اعظم

Aksīr-i-A'zam.

A treatise on Ethics.

Author: Al-Walī Muḥammad 'Alī ibn Muftī Ghulām Muḥammad Ṣadr.

The work is divided into five chapters (*ganj*), which in their turn are subdivided into *mi'yárs* and *'iyárs*.

Begins, f. 2b :

فاتحة جريدة ابداع و اختراع و فصل الخطاب كتاب ايجاد  
و اصطناع حمد حكيم على الاطلاق است

f. 1 contains a list of contents.

Contents :—

کنج اول در حکمت عملی مشتمل بر سه معیار  
معیار اول در تهذیب اخلاق و دین چهار عیارست  
معیار دوم در تدبیر منزل معنود بر شش عیار  
معیار سیم در سیاست مدن معنوی بر شش عیار  
کنج دوم در حفظ الصحة مشتمل بر ده معیار  
کنج سیم در آثار حکما  
کنج چهارم در اقوال لقمان و بعض ایمنه دین و حکماء اسلام  
کنج پنجم در نصیحت فرزند دلبد محمد حسن علی احسن الله  
شأنه و مكانه

Not dated. 19th century. Nasta'liq.

## PERSIAN: HISTORY.

No. CXXXIII.

Size  $17 \times 9\frac{1}{2}$ . ff. 382. ll. 21.

تاریخ طبری

Tārīkh-i-Tabarī.

Bal'amī's famous Persian version of Tabarī's great chronicle.

Author: Abū 'Alī Muḥammad Bal'amī (d. A.H. 386).

Begins :

مپاس و آفرینش مر خداه کامکار را الخ

Date not legible. 17th century. Nasta'liq.

## No. CXXXIV.

Size  $22\frac{1}{2} \times 11$ . ff. 242. ll. 27.

## روضة الصفا

Rawdatu 's-safá.

First volume of this famous compendium, bringing the history down to the reign of Yazdigird-i-Shahriyár.

Author: Muḥammad ibn Kháwandsháh, known as Mírkhwánd (d. A.H. 903).

Begins:

زیب فهرست نسخه مشاخر انبیای عالی مکان

Dated A.H. 1237. Nasta'liq.

## No. CXXXV.

Size  $21 \times 15\frac{1}{2}$ . ff. 101. ll. 23.

## لب التواریخ

Lubbu 't-Tawárikh.

An abridgment of General History.

Author: Amír Yahyá ibn 'Abdu'l-Latíf al-Ḥusaynī al-Qazwīnī (d. A.H. 962).

Begins:

حمد و سپاس خدا یزاست که سلاطین جهان بر آستانه عظمش  
کمینه بندگاند

Dated A.H. 1270. Rough nasta'liq.

## No. CXXXVI.

Size  $17 \times 8$ . ff. 191. ll. 11.

## بحر اللالی

Bahru 'l-La'alí.

A history of the ancient kings of Persia, beginning with Gayúmarth, and ending with Yazdigird.

The author's name does not appear in the preface, but in the colophon he tells us that he composed this history in A.H. 1082.

Begins :

حمد بیحد شهریارى را سزاست جل شانه و ثنائى بیحد  
پادشاهى را رواست عظم برهان

This history, which the author describes as a '*risāla*,' ends in the middle of fol. 150*b*, where we find a new heading من الغرائب in red ink.

This portion begins :

در کتب تواریخ مذکور است که در محاذی ثکریست میان دجله  
و فرات شهرى بود حضر نام الخ

This work, treating of the wonders of the world, contains for the most part maxims of the Greek and Arabian philosophers.

These 'wonders' may have been collected by the scribe, who calls himself Muḥammad-qulī Khurāsānī.

Dated A.H. 1217. Rough nasta'liq.

#### No. CXXXVII.

Size 25 × 11½. ff. 109. ll. 17.

#### عمدة التواریخ

'Umdatū 't-Tawārīkh.

A history of Ranjīt Singh. Vol. II, containing only *Daftars* II and III.

Author :— ?

A compendious and minute history, written in very flowery language.

Daftar III has been lithographed in India in A.D. 1888.

Dated A.H. 1260. Nasta'liq.

#### PERSIAN : GEOGRAPHY.

#### No. CXXXVIII.

Size 15 × 10. ff. 136. ll. 12.

#### مرآت العالم

Mir'ātu 'l-'Ālam.

A short compendium of Geography and Science.

Author : Muḥammad A'zam ibn Shaykh Muḥammad Shaff' ibn Shaykh 'Abdu's-Salām.

The work is divided into ten chapters (*bābs*), which in their turn are subdivided into sections (*faṣls*).

Contents of chapters:—

- I. On the Planets, Fixed Stars, &c.
- II. On Smoke, Clouds, Snow, Rain, &c.
- III. On Mountains.
- IV. On Salt and Sweet Waters.
- V. On the Divisions of the Earth.
- VI. On the Seven Climes.
- VII. On the Distances separating various towns and villages.
- VIII. On the Wonders of the Inhabited World.
- IX. On the Precepts of Prophets and Philosophers.
- X. Moral Tales and Pious Traditions.

The present manuscript ends abruptly at the beginning of Chapter VI.

Not dated. 18th century. Nasta'liq.

## PERSIAN: OCCULT SCIENCES, &c.

### No. CXXXIX.

Size  $16\frac{1}{2} \times 13$ . ff. 34. ll. 16.

### Two Astrological Pamphlets.

- I. (ff. 1b—12b.) On the برج طالع, a catechism.

Author: Abu 'l-Khayr Muḥammad ibn Muḥammad Al-Fārsī.

The author tells us in a brief introduction that he composed this tract (*risāla*) after he had completed a work called حل اصطrolاب (*Ḥall-i-aṣṭurīāb*). In writing it he had made use of the *Burhānu'l-Kifāyat* and of the various works of Ptolemy.

Begins:

والاستيعان من الله العزيز الحكيم وعنده مفاتيح الغيب

Dated A.H. 1224. Neat naskh.

- II. (ff. 13a—34b.) A Calendar of propitious and unpropitious omens and signs, which may occur throughout the year.

Begins :

این کتابرا بر دو مقدمه نهاده اند یک مقدمه بر عدد و حسب  
ماه رومیان نهاده اند و یک مقدمه دیگر بر بودن قمر در برج  
نهاده اند

Not dated. Written on same paper as No. I. Nasta'liq.

### No. CXL.

Size  $15\frac{1}{2} \times 11\frac{1}{2}$ . ff. 92. ll. 17.

### An Astrological Work.

The work begins without preface with Thamara I. :

در صفات و منسوبات حمل، برج حمل خانه مریخ است

It is divided into fifteen *shu'bas* or Branches, each of which is divided into a number of *thamaras* or Fruits.

Copied for Mullá 'Abdu'l-'Alí Munajjim-i-Kirmání in A.H. 1224.

Nasta'liq.

### No. CXLI.

Size  $15 \times 9$ . ff. 157. ll. 18.

احكام الاعوام

Ahkámu 'l-A'wám.

An astrological work. (See Pertsch, Berlin Cat. Pers. MSS., pp. 363, 364.)

Author: 'Alí Sháh ibn Muḥammad al-Khwárazmí, known as 'Alá'u'l-Munajjim al-Bukhárí.

The author in his preface cites the *برهان الكفاية* (*Burhānu 'l-Kifāyat*) mentioned in No. CXXXIX of this Catalogue.

Begins :

الصد لله العليم الحكيم والصلاة على نبينا محمد

Copied (like No. CXL) for Mullá 'Abdu'l-'Alí the astronomer, of Kirmán.

Dated A.H. 1224. Written in ním-shikasta down to middle of f. 38b; the remainder in a neat naskh.

## No. CXLII.

Size  $15\frac{1}{2} \times 9\frac{1}{2}$ . ff. 106. ll. 15.

## محیط معرفت

## Muhit-i-Ma'rifat.

A treatise on Metaphysics, Yoga and Divination, principally based on the Hindi work *Svarodaya* of Charaṇa Dāsa, the pupil of Sukhadévajī; to which are appended a number of quatrains by the author.

Author: Satīdāsa son of Rām Bhā'ī, of the Khatrī caste, known poetically as 'Ārif, resident in the parganah of Kaythal (کیتھل), the ancient Kapistala. Composed in A.H. 1167.

Begins, f. 1a :

عجز بسیار و نیاز پیشمار تسلیم بارگاه جمیلی

The work is divided into sixteen faṣls, as follows :—

|         |   |             |
|---------|---|-------------|
| f. 2b.  | در بیان تعداد انفس و در خواص آن                     | فصل اول     |
| f. 3b.  | در تبیین علم نفس و عمل بر اطراف و تأثیر آن          | فصل دوم     |
| f. 5b.  | در معرفت الوان عناصر                                | فصل سیوم    |
| f. 6b.  | در اظهار خیر و شر سفر الخ                           | فصل چهارم   |
| f. 7b.  | در دانستن امراض و دیگر مقاصدان                      | فصل پنجم    |
| f. 11a. | در معرفت موت و حیات الخ                             | فصل ششم     |
| f. 13b. | در معرفت التزام کارها الخ                           | فصل هفتم    |
| f. 14b. | در معرفت لازم گرفتن کارها الخ                       | فصل هشتم    |
| f. 15b. | در دانستن نوید ارزانی و آفات قحط                    | فصل نهم     |
| f. 17a. | در دانستن علامات حبالی                              | فصل دهم     |
| f. 18a. | در دانستن غالب و مغلوب اهل محاربات و کیفیت بهوک جوک | فصل یازدهم  |
| f. 31b. | در ذکر سائکھ جوک (Sāṅkhyā Yoga)                     | فصل دوازدهم |



- f. 44a. فصل سیزدهم در کیفیات راج جوك (*Rāja Yoga*)
- f. 54b. فصل چهاردهم در رویداد هتته جوك (*Haṭha Yoga*) و اشغال  
آن و سوال و جواب از مرشد
- f. 75a. فصل پانزدهم در معرفت اشتانك جوك (*Aṣṭāṅga Yoga*)
- f. 92a. فصل شانزدهم در بیان عرفان و توحید
- f. 101b. "The Quatrains headed مريد سري چرنداس سکهدیوچی (*murīd, or disciple, of Śrī Charaṇa Dāsa Sukhadevajī*)".

To these are prefixed a sort of invocation in mathnawī.

بیا ساقی از می بده ساغر من : نباشد بغیر از تو کس یاورم  
از آن جرعه از خویش بپوش کن : دلم را ز خواهش فراموش کن

Dated A.H. 1271. Nasta'liq.

### No. CXLIII.

Size 16 × 9. ff. 107. ll. 15.

#### Various Works on Alchemy, ascribed to Tankhīshā the Great.

Contents of the first few folios :—

(i) f. 1b :

کتاب کنز الیواقیت  
*Kitāb-i-Kanzu 'l-Yawāqit.*

Begins :

کنز اول، در ترکیب روح و جسد

(ii) f. 11b :

کتاب تاج مرصع  
*Kitāb-i-Tāj-i-Muraṣṣa'.*

Begins :

بسم الله الرحمن الرحيم، اینست عمل شمس و قمر

(iii) f. 14b : No title.

Begins :

باب در عمل قمر بیان خواهم کرد

(iv) f. 16a:

مفتاح اعمال سبعة

*Miftáh-i-A'mál-i-Sab'a,*

in seven nuktas, &amp;c.

Though the beginnings do not correspond, this is doubtless in the main identical with the work described by Rieu, *Cat. Pers. MSS.*, p. 486, Add. 17,956.

Not dated. 19th century. Nasta'liq.

## No. CXLIV.

Size  $15\frac{1}{2} \times 11\frac{1}{2}$ . ff. 36. ll. 16.

تجارب شهریارى

*Tajárib-i-Shahriyárí.*

Author: Shahriyár ibn Bahman-Yár Fársí.

Begins:

الصد لله رب العالمين و العاقبة للمتقين و الصلوة  
و السلام . . . . . خاصه درود فراوان آتھ

Pertsch, *Berlin Cat. Pers. MSS.*, p. 329, notices this work, but calls the author Shahriyár ibn Shahriyár.

The Berlin MS. also differs in the beginning.

Not dated. Carelessly written nasta'liq.

## No. CXLV.

Size  $17 \times 9\frac{1}{2}$ . ff. 235. ll. 19.

تعبير سلطانی

*Ta'bír-i-Sultání.*

A "Dream-Book," arranged alphabetically under subjects, and compiled for Sháh Shujá' by Qádí Ismá'íl ibn Nizámu'l-Mulk Abarqúhí in A.H. 763 (A.D. 1361-2).

This appears to be the work alluded to by Hájí Khalífa, vol. ii, p. 311, no. 3067; and described by Ethé in *Bodleian Cat. Pers. MSS.*, col. 948, no. 1571, and *India Office Cat. Pers. MSS.*, col. 1244, no. 2277;

there seems, however, to be a wide divergence between all these recensions. Not merely do the Introductions in all three differ from one another, but in the body of the work itself the correspondence, at any rate between the present MS. and the I.O. MSS., is not always verbal.

The present copy is defective at the beginning, one or more leaves being lost. This deficiency has been made good by a preface, belonging apparently to some other work, or to no work at all, written in a modern hand of the 19th century.

The MS. begins, fol. 1b :

حمداً للخالق الباری الصّان و الصلوة علی من سنّ العقیقة  
الصّیقة و الصّان و علی ذراریه المبشرین بالخلود فی الجنان و  
صهبه الجاهدین بالجّراز و الضّمان [sic] اما بعد می گوید ببدء ذلیل  
معتصم برّب الجلیل تراب علی بن شجاع علی بن مفتی مصد  
فقیه الدین بن مولانا مفتی مصد دوست غفر الغفار ذنوبهم و ستر  
استار عیوبهم که روایات این قراعه ثمین و عجاله متین از اسرار  
معتبر التعبير دفاتر و مختبر الکبیر المسمی بتعبیر السلطانی و  
روایات الدقایق الرحمانی سند بالمسند [f. 2a.] از حقایق احوال  
و عوایب امور کما قال علیه السلام ما من شیء نصب المرء فی  
دینه و دنیاه الا یری ذلک فی منامه حفظه او نسیه و ازین روایا  
آنها قسم رساله نهاده اند الخ\*

Dated A.H. 1057. Nasta'liq.

The Introduction is divided into *fasls*, in their turn subdivided into *nuktas*.

On fol. 2b, line 5, *fasl* II of the Introduction, corresponding to *fasl* II of the Bodleian MS., begins as follows :

فصل، در آداب نائم، نکته در آنکه اگر سوال رود که بچه معنی  
چون شخص خواب مکروه بیند تعبیر آن میشود الخ

On f. 4b begins a series of dreams, with their interpretations, in which visions are seen of God, the Angels, the Prophets, and the Saints.

On f. 10a begins the alphabetical list :

باب الف آبادانی تاویل هدایت و منفعت باشد و گویند جماعت  
اقارب و اصدقارا جمع کردند و ظاهر اگر بیند که خانه سازد  
همین تاویل دارد الخ

\* This passage, especially the Arabic portion, is evidently corrupt in several places. I have corrected some obvious errors only.—En.

The corresponding passage in the India Office MS., f. 14a, reads as follows :—

الآلف آبادانی بتاویل هدایت اسف و منفعت و عکس بالعکس  
و اگر بیند که بنای ساخت رفی خواهد یا رفائی سازد و کوپند  
جماعت اقارب و اصدقا جمع کند و ظاهر اگر بیند که خانه سازد  
همین تاویل داشته باشد الخ

A comparison of this and of other passages in the two works would lead one to suppose that the present MS. is an abridged version of the India Office version.

The scribe's colophon reads :—

..... دولة و ثنا حضرت پادشاه زادگان عالم سلاطین اعظم  
و خواص بنی آدم ابو الفوارس شاه شجاع — قد تم تحریر التعبير  
السلطانی خامس رمضان من شهر سنة الف و سبعة و خمسين من  
الهجرة النبوية على صاحبها افضل الصلوات و اذكى التسليمات  
فی بلدة بروج كجرات الهند

Dated A.H. 1057. Nasta'liq.

## PERSIAN : MEDICINE.

### No. CXLVI.

Size 15 × 7. ff. 180. ll. 15.

الفاظ فرهنگ ادویه

Alfāz-i-Farhang-i-Adwiya.

A Dictionary of Materia Medica.

Author : Nūru'd-Dīn Muḥammad Shīrāzī.

Two copies are mentioned in Ethé's Bodleian Cat. of Pers. MSS., nos. 1603 and 1604.

Begins ;

هو الله احد الله الصمد

Date illegible. 18th century. Rough nasta'liq.

## No. CXLVII.

Size  $19\frac{1}{2} \times 10$ . ff. 136. ll. 18.

ناموس اکبر

Námús-i-Akbar.

On Diseases and their Treatment.

Author: Diyá'u 'd-Dín Nakhshabí.

This work is also known as Juz'íyyát wa Kullíyyát. (Cf. Rieu, Cat. Pers. MSS., p. 740a.)

Begins:

تحمید حمد احد كه قل هو الله احد الله الصمد خطبة احدى  
حمدية اوست

Between ff. 1 and 2 eight folios are missing.

Dated A.H. 1117. Rough nasta'liq.

## No. CXLVIII.

Size  $20 \times 10\frac{1}{2}$ . ff. 51. ll. 23.

جام جهان نماى عباسى

Jám-i-Jahán-numá-i-'Abbásí.

A treatise on the use and benefits of wine.

Author: Qádí ibn Káshifu 'd-Dín Muḥammad (d. A.H. 1075). (Cf. Rieu, Cat. Pers. MSS., p. 844a.)

Begins:

صافترين صهبائي كه از پرتو اشعه انوار

Dated A.H. 1232. Written transversely on the page in nasta'liq.

## No. CXLIX.

Size  $18 \times 10$ . ff. 90. ll. 19.

Medical treatise on diseases and their treatment, incomplete at beginning and end.

A former owner of the MS. in its incomplete state has numbered the pages, and prefixed an index of sections (*faṣṣihs*) according to his pagination. After the description of the symptoms of each malady comes the علاج or remedy, this word being written in red ink.

Contents, after the index of sections on f. 1b:—

در بطلان ذوق (f. 2a) : در ثقل اللسان (f. 3a) : در ورم اللسان  
و ضفدع و استرخاء اللسان (f. 4a) : در شقاق اللسان (f. 4b) :  
در حرقة اللسان و جفاف اللسان (f. 5a) : در حكة اللسان و تقشير  
(f. 5b) : در بشور الفم (f. 6a) : در قلاع و غيره.

The last section in the present copy, which begins on f. 88b, is entitled "در وجع المعدة," "on stomach-ache."

Not dated. 18th century. Ním-shikasta.

## No. CL.

Size  $16 \times 7\frac{1}{2}$ — $14 \times 6\frac{1}{2}$ . ff. 20. ll. 15 and 13.

(i) f. 1b—12b. A little handbook on common maladies and their treatment, in 22 chapters (*bábs*).

Begins :

الحمد لله رب العالمين والصلوة والسلام على رسوله محمد وآله  
اجمعين، أما بعد ميكويد فقير حقير كناهكار اميدوار رحمت  
پروردگار كه اين بنده بعضی داروهای طلسمات كه از زبان دوستان  
و مخلصان شنیده بود یاد داشت خواست كه كتابی مختص درین  
فن تصنیف نماید الخ

The first chapter describes the treatment of pains in the head and eyes, splitting of the lips, tooth-ache and stomach-ache.

Small ním-shikasta.

f. 13a—17a, blank.

(ii) f. 17b—20a. A small tract containing maxims, chiefly in verse, called *Pand-náma-i-Jahángírf*.

Begins :

پندنامه جهانگیری كه فرزندان كامكار و مریدان با اخلاص  
شعار آنرا دستور العمل روزگار خود ساخته الخ

Dated A.H. 1124. Scribe (and possibly compiler) [راقمه] Ṣalāḥu 'd-Dín of Aḥmadábád.

## PERSIAN: LEXICONS.

## Nos. CLI and CLII.

Size 20 × 12. ff. 282 and 314. ll. 21.

## كشف اللغات

## Kashfu 'l-Lughát.

Dictionary of Arabic and Persian words explained in Persian.

Author: 'Abdu'r-Rahím ibn Aḥmad Súr (circa A.H. 950). For date of composition, see Rieu, Cat. Pers. MSS., p. 495*b*.

Begins:

الصدق لله ..... اما بعد حمد و صلوة ميكويد اضعف العباد  
وخادم الفقرا

Scribe: Muḥammad Sa'íd.

Dated A.H. 1216. Nasta'liq.

## No. CLIII.

Size 18½ × 8½. ff. 509 + 7 blank. ll. 23.

## فرهنگ جهانگیری

## Farhang-i-Jahángírí.

A Persian Lexicon of Persian words.

Author: Jamálu'd-Dín Ḥusayn Injú (circa A.H. 1030).

Begins:

آنکه بر لوح زبانها

Contents: ff. 1*b*—375*b* contain the Dictionary proper, and are in a neat nasta'liq of the 17th century.ff. 376*b*—509 contain the Khátima, or appendix (dealing with idioms, compound words, and the like), and are in an 18th century hand.

Dated A.H. 1183. Nasta'liq.

## No. CLIV.

Size 16 × 9. ff. 211. ll. 23.

## تاج المصادر

## Táju 'l-Maṣádir.

A dictionary of the *Maṣḍars*, or verbal nouns, of roots occurring in the Qur'án, Traditions, and most famous Arabic poems.

Author: Abú Ja'far Aḥmad ibn 'Alí al-Maqqarí al-Bayhaqí, known as Ja'farak (d. A.H. 544).

Begins:

الحمد لله رب العالمين حمداً يفوق حمد الحامدين

The words are arranged in alphabetical order (according to the final letter) in chapters (*bábs*), each of which represents a particular form of the Arabic verbal noun. Thus chapter 1 contains the *maṣālar*s derived from فَعَلَ يَقَعْلُ; chap. 2 from فَعَّلَ يَفْعِلُ; chap. 3 from فَعَّلَ يَفْعِلُ; and so forth.

A copy is mentioned in Bodleian Cat. Pers. MSS., no. 1635.

Not dated. Early 18th century. Naskh.

## PERSIAN: GRAMMARS.

### No. CLV.

Size  $15\frac{1}{2} \times 9$ . ff. 209. ll. 12.

### Collection of Grammars.

Contents:—

#### 1. (ff. 1b—28a.)

صرف مير

*Ṣarf-i-Mir.*

A treatise on Arabic Inflection. (See Rieu, Cat. Pers. MSS., p. 522.)

Author: Mír Sayyid Sharíf Jurjání (d. A.H. 816).

Begins:

بدان اسعدك الله تعالى في الدارين كه جمله كلمات لغت عرب  
بر سه قسم است الت

ff. 14a and b, 28b, and 29a and b, blank.

#### 2. (ff. 30a—76a.)

دستور المبعدي

*Dastúru 'l-Mubtadí.*

A treatise on the Arabic irregular verbs. (See Rieu, Cat. Pers. MSS., p. 524.)

Author: Šaffí ibn Našíru 'd-Dín, who wrote it for his son Shaykh Abu 'l-Makárim Ismá'íl, as a sequel to the Panj-Ganj.



Begins :

الحمد لله الذى يصرف الاحوال ويخفف الاثقال

ff. 76b and 77a, blank.

3. (ff. 77b—121b.)

مراج الارواح

*Marā'ih al-Arwāḥ.*

Arabic Grammar.

Author: Aḥmad ibn 'Alī ibn Mas'ūd.

Begins :

قال المفتقر الى الله الودود احمد بن على بن مسعود  
..... اعلم ان الصرف أم العلوم و النحو أبوها الخ

ff. 121b—127b. Fragments of grammatical works.

ff. 128a and b, 129a, blank.

ff. 124b—127b. First 18 *naw's* of following work.

4. (ff. 129b—149.)

شرح مائة عامل

*Sharḥ-i-Mī'at 'Amīl.*

Commentary on the مائة عامل.

Begins :

الحمد لله ..... اعلم ان العوامل فى النحو على ما افقه  
الشيخ الامام افضل علماء الامام عبد القاهر بن عبد الرحمن  
الجرجاني الخ

ff. 150a—153a, blank.

5. (ff. 153b—209b.)

هداية النحو

*Hidāyat al-Naḥw.*

An Arabic Grammar, comprising an Introduction, 30 sections (*qism*), and a *khātima*.

Begins :

الحمد لله ..... اما بعد فهذا مختصر مطبوع [sic] فى علم  
النحو مبيناً ومفصلاً الخ

No date. 18th century. Rough naskh.

## No. CLVI.

Size  $18 \times 7\frac{1}{2}$ —9. ff. 39. ll. 15.

دستور المبتدی

Dastúru 'l-Mubtadí.

See above, No. CLV. (2).

Not dated. 18th century. Rough nasta'liq.

## No. CLVII.

Size  $13 \times 6\frac{1}{2}$ . ff. 112. ll. 15.

شرح نصاب الصبيان

Sharḥ-i-Niṣábu 's-Šibyán.

Commentary on the famous Arabic-Persian Vocabulary by Badru 'd-Dín Naṣr Faráhi. (See Rieu, Cat. Pers. MSS., p. 504.)

Author: Muḥammad ibn Faṣīḥ ibn Muḥammad, called Karímu 'd-Dasht Bayáfi.

Begins:

حمد و ثنای نا محدود و شکر و سپاس نا معدود

Dated A.H. 1169. Nasta'liq.

## No. CLVIII.

Size  $17 \times 9\frac{1}{2}$ . ff. 18. ll. 9.

Treatise on the conjugation of the Arabic verb.

Begins:

الصد لله ... بدان اسعدك الله تعالى في الدارين كه جمله  
افعال متصرفه سه گونه است ماضى و مستقبل و حال

Perhaps identical with Rieu, Cat. Pers. MSS., p. 523 (Add. 5566, ff. 1—7).

Not dated. 18th century. Nasta'liq.

## PERSIAN : POETRY.

## Nos. CLIX and CLX.

Size  $19\frac{1}{2} \times 11$ . ff. 326. ll. 25.

شاه نامه

Sháh Náma.

Firdawsí's famous Epic of Kings.

A copy of the 17th century, containing many full-page miniatures in good style; much restored, and supplemented by an 18th century hand. The pages are in utter disorder.

Not dated. Nasta'liq.

## No. CLXI.

Size  $29\frac{1}{2} \times 15\frac{1}{2}$ . ff. 576. ll. 25.*The same work in one volume.*

Not dated. 18th century. Nasta'liq.

## No. CLXII.

Size  $12\frac{1}{2} \times 6$ . ff. 125. ll. 12.

تحفة العراقيين

Tuhfatu 'l-'Iráqayn.

Famous Mathnawí poem describing the author's pilgrimage, with especial reference to the two 'Iráqs. (See Rieu, Cat. Pers. MSS., pp. 558-560.)

Author: Afdalu 'd-Dín ibn 'Alí Najjár, better known as Kháqání (d. A.H. 595).

Begins :

مائیم نظاركان غمناك ❖ ذی [sic] حقه سبز و مهره خاك

Not dated. 17th century. Nasta'liq.

## No. CLXIII.

Size 19 × 10. ff. 268. ll. 13.

سکندرنامه نظامی

Sikandar-náma-i-Nizámí.

Part I of Nizámí's Alexander Book.

Begins :

خدايا جهان پادشائی تراست  
زما خدمت آيد خدائی تراست

Dated A.H. 1150 (P). Nasta'liq.

## No. CLXIV.

Size 21½ × 9. ff. 93. ll. 20.

*The same work, Part II.*

Begins :

خود هر کجا کنجی آرد پدید  
بنام خدا سازد آنرا کلید

Not dated. 18th century. Nasta'liq.

## No. CLXV.

Size 15½ × 10½. ff. 45. ll. 11.

گلشن راز

Gulshan-i-Ráz.

A mystic Mathnawí.

Author: Maḥmúd ibn 'Abdu 'l-Karím ibn Yahyá ash-Shabistari (d. A.H. 720).

Begins :

بنام آنكه جان را فکوت آموخت  
چراغ دل ز نور جان بر افروخت

Dated A.H. 1224. Nasta'liq.

## No. CLXVI.

Size 15 × 7. ff. 116. ll. 15.

مطلع الانوار

Maṭla'ū 'l-Anwār.

A moral and religious Mathnawī.

Author: Amīr Khusraw of Delhi (d. A.H. 725).

Begins:

خطبه قدس است بملك قدیم  
بسم الله الرحمن الرحيم

Dated A.H. 1177. Nasta'liq.

## No. CLXVII.

Size 16 × 8. ff. 107. ll. 15.

هشت بهشت

Hasht Bihisht.

A romantic Mathnawī by the same author.

Begins:

ای کشایندۀ خزاین جود  
نقش پیوندکار گاه وجود

Scribe: محمد جعفر ابن شیخ مشتاق محمد

Dated Sha'ban 3rd, A.H. 1143. Nasta'liq.

## No. CLXVIII.

Size 15 × 8. ff. 131. ll. 15.

قران السعدين

Qirānu 's-Sa'dayn.

A Mathnawī poem celebrating the meeting of the Sultan Nāsiru 'd-Dīn Bughrā Khān of Bengal and his son Mu'izzu 'd-Dīn Kayqubād in Delhi, A.H. 688, by the same author.

Begins:

حمد خداوند سرایم نخست  
تا شود این نامه بنامش درست

To these lines, however, the scribe has prefixed the following quatrain:—

شکر گویم که بتوفیق خداوند جهان  
بر سرنامه ز توحید نوشتم عنوان  
نام این نامه والاسست قران السعدین  
کز بلندیش بسعدین سپهرست قران

Not dated. 18th century. Rough nasta'liq.

### No. CLXIX.

Size  $10\frac{1}{2} \times 6\frac{1}{2}$ . ff. 210. ll. 15.

دیوان حافظ

Díwán-i-Háfiz.

This copy contains the Preface of Muḥammad Gul Andám. (See Rieu, Cat. Pers. MSS., p. 628.)

ff. 1b—5b.

Begins:

حمد بیعد و ثنای بیعد و سپاس بی قیاس

Dated A.H. 835 (?). A very elegant copy, in minute nasta'liq, with gold rulings throughout, and 'unwāns.

### No. CLXX.

Size  $17 \times 12$ . ff. 141. ll. 21.

اشعار جامی

Ash'ár-i-Jámí.

Four of Jámí's Mathnawís.

Author: Núru'd-Dín 'Abdu'r-Rahmán Jámí (d. A.H. 898).

Contents :—

(i) f. 16.

اسكندرنامه

*Iskandar-nāma.*

Begins :

آلهی کمال آلهی تراست  
جمال جهان پادشاهی تراست

The colophon reads as follows :—

تَمَّتِ الْكِتَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ اغْفِرْ لَنَا وَلِإِسْتَاذِنَا  
وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ بِرَحْمَتِكَ يَا  
أَرْحَمَ الرَّاحِمِينَ بِتَارِيخِ حَمِيدٍ (sic) الْأَوَّلِ <sup>٨٩٥</sup> سَنَةِ

This copy was therefore written in A.H. 895, i.e. very shortly after the composition of the poem, and three years before the author's death.

Dated A.H. 895. Neat nasta'liq.

f. 30a blank.

(ii) f. 30b.

تحفة الأحرار

*Tuhfatu 'l-Ahrār.*

Prose preface, extending to half a page, beginning :—

حامداً لمن جعل جنان كل عارف مخزن اسرار كماله و لسان  
كل واصف مطلع انوار جماله

Begins :

بسم الله الرحمن الرحيم : هسست صلی سر خوان کریم

Ends with the prose note, giving date of composition as A.H. 886.

f. 53a contains a list of Jāmī's works, written apparently by some former owner of this MS.

(iii) f. 53b.

سبحة الأبرار

*Subḥatu 'l-Abrār.*

After a preface of mixed prose and verse extending to half a page, begins :

ابتدا بسم الله الرحمن الرحيم المتوالی الاحسان

f. 91b.

یوسف و زلیخا

*Yūsuf ū Zulaykhā.*

Begins:

آلہی غنچہ امید بکشیای : کلی از روضہ جاوید بنمای

The whole MS. is in one and the same hand, and was therefore written before A.H. 900. Neat nasta'liq.

## No. CLXXI.

Size 16 × 8½. ff. 463. ll. 14.

دیوان ظہوری

*Dīwān-i-Zuhūrī.*

Author: Nūru 'd-Dīn Muḥammad of Turshīz, known as Zuhūrī (killed A.H. 1025). See Rieu, *Cat. Pers. MSS.*, p. 678a.

Begins:

انکہ خواهد داشت فردا رحمتش دیوان ما  
کشته و صفش آفتاب مطلع دیوان ما

Not dated. Early 18th century. Nasta'liq.

## No. CLXXII.

Size 13 × 7½. ff. 31. ll. 10.

اشعار طغرائی

*Ash'ār-i-Ṭughrā'ī.*

Poems by Mullá Ṭughrā of Mashhad (d. circa A.H. 1078).

A Ṣūfī Mathnawī (ff. 1b—57a).

Begins:

الہی خندہ امرا تازکی دہ  
سرشکم را جگر پردازکی دہ  
نفس را جلوہ آہ جگر بخش  
نظر را سوی خود راہ سحر بخش



57b—61a.

مناظرهٔ همای و سمندر

Begins:

همای را طعنه زد روزی سمندر  
که تو ممنون ز آبی من ز آذر

The last line reads:

کند طغرای فرمانش منقش  
چو باد از جلوه روی آب و آتش

Not dated. 18th century. Nasta'liq.

## No. CLXXIII.

Size  $18\frac{1}{2} \times 7\frac{1}{2}$ . ff. 293. ll. 15.

دیوان صائب

Dīwān-i-Sā'ib.

Author: Mīrzā Muḥammad 'Alī, known as Sā'ib (d. A.H. 1088).

Begins:

اگر نه مدّ بسم الله بودی تاج عنوانها  
لکشتی تا قیامت نو خط شیرازه دیوانها

Not dated. 18th century. Nasta'liq.

## No. CLXXIV.

Size  $16\frac{1}{2} \times 10$ . ff. 62. ll. 13.

شاهد و عزیز

Shāhid ū 'Azīz.

A Mathnawī poem, also called نیرنگ عشق (*Nirang-i-'Ishq*).

Author: Muḥammad Akram, styled Ghanīmat (circa A.H. 1100).

Begins:

بنام شاهد نازک خیالان  
عزیز خاطر آشفته حالان

Dated A.H. 1251. Rough nasta'liq.

## No. CLXXV.

Size 20 × 9½. ff. 382. ll. 21, in four columns.

حملة حیدری

Hamla-i-Haydarí.

A poetical account of Muḥammad and the first Caliphs. (See Rieu, Cat. Pers. MSS., p. 704.)

Author: Mírzá Muḥammad Rafí', poetically known as Bádhil, بادل (d. A.H. 1124).

Begins:

بنام خداوند بسیار بخش  
خود بخش و دین بخش و دینار بخش

Dated A.H. 1245. Nasta'liq.

## No. CLXXVI.

Size 19 × 9. ff. 193. ll. 15.

فرامرز نامه کلان

Farámurz-náma-i-Kalán.

A poem of 5455 verses, in the style and metre of the *Sháh-náma*, containing the history of Farámurz the son of Rustam.

The first three pages, ff. 1b—2b, are for the most part identical with verses at the beginning of the *Sháh-náma*.

Beginning:

بنام خداوند جان و خرد ❖ کزین برتر اندیشه بر نکذرد

and concluding on line 2 of fol. 3a:

و آغاز باید که بینی درست ❖ سرمایه کوهراں از نخست

After this the story begins as follows:

کنون باز کردم سوی داستان ❖ بخوانم یکی کرده پاستان

Copies of the *Farámurz-náma* are mentioned by Rieu, Suppl. Cat. Pers. MSS., nos. 196 and 199; and by Ethé, Cat. Bodleian MSS.,

no. 1978; but the present MS. differs essentially from all these, and is of undoubted interest. The British Museum MSS. do not contain above 1500 verses.

No indication is given as to the authorship of the present recension.

The poem ends (f. 193b):

کنشست او و این نامه زو باز ماند ✽ بگفتم من آنچه ز دفتر بخواند  
 بپایان رسانیدم این داستان ✽ بدین زنده شد نام آنراستان  
 چو زین داستان دل بپرداختم ✽ سوی طوس و پیران دگر تاختم  
 هزاران درود و هزاران سلام ✽ ز ما بر زراتشت علیه السلام

Dated A.H. 1166. Nasta'liq.

### No. CLXXVII.

Size 19 × 10. ff. 46. ll. 19.

شرح کافیه

Sharḥ-i-Kāfiya.

Arabic Grammar in Persian verse.

A commentary on Ibn Ḥājib's *Kāfiya*.

Author: Ibrāhīm.

Incomplete. Begins:

کلمة لاسواه (?) کافیه

لدوی المشکلات وافیه

Not dated. 18th century. Rough nasta'liq.

### No. CLXXVIII.

Size 18 × 7. ff. 150.

Mixed contents.

Various extracts in prose and verse, written transversely on coloured sprinkled paper, as an exhibition of calligraphy.

Dated A.H. 1181.

A note on the last page says that this book contains the handwriting of "my father," والدہ، Mīrzā Muḥammad ...? ... ibn Mīrzā 'Alī Aṣghar.

## PERSIAN: ŠUFĪSM.

No. CLXXIX.

Size 15 × 7½. ff. 616. ll. 19.

## مفاتیح الاعجاز فی شرح گلشن راز

Mafātīḥu 'l-A'jáz fī Sharḥ-i-Gulshan-i-Ráz.

A commentary on Shabistarī's *Gulshan-i-Ráz*.

Author: Muḥammad ibn Yahya ibn 'Alī al-Jīlānī al-Lādhījī an-Núrbakhshī.

Begins:

باسمك الاعظم الشامل فيضه المقدس لكل موجود المنور ظلمات  
العدم بانوار الوجود

The author tells us that he composed this work at the entreaty of his pious friends, and that he began to write out the fair copy of it on Dhū 'l-Hijja 12th, A.H. 877.

Copies are mentioned in Cat. Lugd. Bat., ii, 117; Sprenger, Oudh Cat., p. 478, no. 340; Hājī Khalīfa, vi, p. 3.

The commentary on the last verse and the colophon are as follows:—

بنام خویش کردم ختم پایان ✽ الهی عاقبت محمود کردان  
یعنی تا بدانند که نام ولی نعمت چه بوده است ختم پایان  
کتاب بنام خود کردم خداوندا عاقبت محمود کردان و نام شیخ  
بزرگوار ناظم مولانا سعد الدین محمود چبستری بوده است  
و چبستر موضعی است در هشت فرسنگی شهر تبریز و مدفن  
و مولد ایشان قدس سره عزیز همانجاست الصمد لله الذی وفقنا  
لائمام هذا الكتاب المستی بمفاتیح الاعجاز فی شرح گلشن راز

Not dated. 16th century. Naskh.

## PERSIAN: TALES.

No. CLXXX.

Size 16 × 11. ff. 327. ll. 13.

خلاصہ شاہنامہ

Khulāsa-i-Shāhnāma.

An abridgment of the *Shāh-nāma*, commonly called *Tārīkh-i-Shamshīr Khānī*. (See Rieu, Cat. Pers. MSS., p. 539.)

Author: Tawakkul Beg, son of Tūlak Beg.

The first folio has disappeared, and has been replaced by a more modern hand, beginning:—

ای پروردگار نام تو آغاز سبق همه کودکان مکتب است الخ

Dated Rajab 8th, A.H. 1259.

No. CLXXXI.

Size 17½ × 9½. ff. 100. ll. 14.

بهارستان

Baháristán.

Author: Núru 'd-Dín 'Abdu 'r-Rahmán Jámí (d. A.H. 898).

Begins:

چو مرغ امر ذی بالی ز آغاز

Not dated. 18th century. Nasta'liq.

No. CLXXXII.

Size 30 × 15. ff. 162. ll. 21.

عیار دانش

'Iyár-i-Dánish.

A Persian translation of Kalíla and Dimna.

Author: Abu 'l-Faḍl, prime minister of the Emperor Akbar.

Begins:

مپاس از ازل و ابد خداوندیرا

Dated A.H. 1217. Rough nasta'liq.

## No. CLXXXIII.

Size  $21 \times 12$ . ff. 329. ll. 15.

بهار دانش

Bahár-i-Dánish.

A famous collection of stories. (See Rieu, Cat. Pers. MSS., p. 765.)

Author: Shaykh 'Ináyatu'lláh (d. A.H. 1088).

Begins:

فاتحه كتاب مستطاب آفرينش

Not dated. 18th century. Nasta'liq.

## No. CLXXXIV.

Size  $15\frac{1}{2} \times 10\frac{1}{2}$ . ff. 185. ll. 15.

معدن الجواهر

Ma'dinu 'l-Jawáhir.

A collection of moral and allegorical tales, in seventeen chapters, composed in A.H. 1025, for Sháh Jahángfr.

Author: Mullá Tarzí. (See Ethé, Bodleian Cat. Pers. MSS., no. 464.)

Defective at the beginning.

Not dated. 17th century. Nasta'liq and ním-shikasta.

## No. CLXXXV.

Size  $19\frac{1}{2} \times 10$ . ff. 11. ll. 17.

حسن و عشق

Husn ú 'Ishq.

A tale in mixed prose and verse.

Author: Ni'mat Khán 'Alí. (See Rieu, Cat. Pers. MSS., pp. 703 and 796.)

Begins :

حدیث عشق شد زیب بیالم  
چو شمع افتاد آتش در زبانم

Dated A.H. 1219. Rough nasta'liq.

## PERSIAN : INSHÁ.

### No. CLXXXVI.

Size  $16\frac{1}{2} \times 10\frac{1}{2}$ . ff. 75. ll. 15.

فردوسیّه طغرا

Firdawsiyya-i-Ṭughrá.

A collection of the elegant writings of Mullá Ṭughrá of Mashhad.  
(See p. 105 *supra*.)

Begins :

فردوسیّه طغرا عبارتی ازین بوستان معنی پروری که چون در  
موسم اردی بهشت الخ

This collection is also known as *منشآت طغرا* *Munshá'át-i-Ṭughrá*.  
A copy beginning like the present one is mentioned in Bodleian Cat.  
Pers. MSS., no. 1390.

Incomplete at end.

Not dated. 18th century. Nasta'liq.

### No. CLXXXVII.

Size 13—14 × 8. ff. 69. ll. 11.

انشاء هرکرن

Inshá-i-Harkarn.

Epistolary models.

Author: Harkarn, son of Mathurádás Kanbú Multání (d. A.H. 1032).

Begins :

بعد از حمد و ثناء مر حضرت ایزد متعال

Dated A.H. 1232. Rough nasta'liq.

## No. CLXXXVIII.

Size  $14\frac{1}{2} \times 8$ . ff. 50. ll. 11.*The same Work.*

Dated A.H. 1270. Neat nasta'liq.

## No. CLXXXIX.

Size  $21 \times 10\frac{1}{2}$ . ff. 60. ll. 17.

بیاض المتلمین

Bayádu 'l-Mutlimín (?)

A treatise on *Inshá*.

Author: Abu 'l-Baqá Chishtí.

Begins :

الوف الوف سپاس و ستایش کریمی را که کرم ..... بعده  
 بنده احقر الورا ابو البقا (پ) صدیقی و یتیمی قریشی چشتی سلطان  
 پوری بعده ثم نور محلی چنین میگوید . . .

Dated 1898, in the same manner as No. CCIII, and written by the same scribe.

## No. CXC.

Size  $14 \times 8\frac{1}{2}$ . ff. 52. ll. 17.

انشاء میرزا محمد طاهر

Inshá-i-Mírzá Muḥammad Táhir.

Author : Mírzá Muḥammad Táhir Wahíd. See Ethé, Bod. Cat. Pers. MSS., col. 843-4.

Begins :

تا فضای چمن روزگار بزیور کلهای رنکارنگ خرم آراسته

The last folio is added in a modern hand.

The colophon reads :

تمت تمام شد انشای میرزا محمد طاهر وزیر شاه ایران

Dated A.H. 1249. With the exception of last folio, written in rough nasta'liq on bad paper, and somewhat illegible.



## No. CXCI.

Size 17 × 9. ff. 127. ll. 15.

اذشاء حسینی

Inshá-i-Husaynî.

Imperfect at beginning and end.

Begins:

عظمت و کشور کشای قطب فلک سلطنت الخ

Not dated. 18th century. Rough nasta'liq.

PERSIAN: TRANSLATIONS FROM THE  
SANSKRIT.

## No. CXCII.

Size 27 × 14. ff. 608. ll. 20.

ترجمهٔ مهابهارت

Tarjuma-i-Mahábhárat.

Translation of the *Mahábhárat*, apparently that made by command of Akbar in A.H. 995 (A.D. 1587) under the direction of Abu'l-Faḍl ibn Mubárák. See Ethé, *Bod. Cat. Pers. MSS.*, col. 808—811.

Begins:

راویان اخبار هندوستان در کتب خود چنین نوشتند

Not dated. 18th century. Rough nasta'liq, with several miniatures and 'unwáns of inferior style.

## No. CXCIIL.

Size 16 × 9. ff. 59. ll. 14.

بهکوت کیتا

Bhagavad Gítá.

A Persian version of the *Bhagavad Gítá*, in 18 sections, which appears to be similar to that described by Rien, *Cat. Pers. MSS.*, p. 59.

Begins with a note stating the contents of the book and the translator's name.

Text begins:

دهرترشتر گفت که ای سخن در زمین کور کهتر مزروعہ نیکو  
کاریست مردم من و جماعہ الخ

Not dated. 19th century. Nasta'liq.

### No. CXCIV.

Size  $16\frac{1}{2} \times 9$ . ff. 151. ll. 14.

جولک باشسته

Jog Bāshishth.

Persian translation of the *Yoga Vāsishṭha*, a treatise on Hindū Gnosticism. (See Rieu, Cat. Pers. MSS., p. 61.)

Begins:

سپاس و ستایش تمام نیایش نثار حضرتست که ذرات اکوان

We are told in the Preface that this version was made under the superintendence of Prince Dārā Shikūh, son of Shāh Jahān, in the year A.H. 1066 (A.D. 1655-6).

Three copies of this version are mentioned in I. O. Cat. Pers. MSS., nos. 1972, 1973, and 1974.

Not dated. 19th century. Nasta'liq.

### No. CXCV.

Size  $16\frac{1}{2} \times 9$ . ff. 117. ll. 14.

گلزار حال

Gulzār-i-Hāl.

A Persian adaptation of the popular Sanskrit drama *Prabodha Chandrodāya*.

Translator: Gosā'in Banwālī Dās, poetically known as Walī.

Copies are noticed by Rieu, Cat. Pers. MSS., p. 1043a, iii; Ethé, I. O. Cat. Pers. MSS., no. 1995.

Begins :

حمد ذاتی را که اصل ذاتهاست

This work has been lithographed in Bombay, 1862, and was published by Burjorjee Sorabjee Ashburner, the former possessor of this Collection.

Not dated. 19th century. Nasta'liq.

### No. CXCVI.

Size  $12\frac{1}{2} \times 7\frac{1}{2}$ . ff. 84. ll. 13.

لیلاوتی

Lilāwatī.

Persian translation of a famous Sanskrit work by Bhāskara Āchārya on Arithmetic and Geometry, made in A.H. 995 (A.D. 1587), at the request of Akbar, by the poet Faydī. (See Ethé, I. O. Cat. Pers. MSS., no. 1998.)

Translator : Faydī.

Begins :

اول ز ثنای پادشاهی کویم  
و آنکه ز ستایش الهی کویم

Scribe : جان محمد خان

Dated A.H. 1280. Nasta'liq.

### \* No. CXCVII.

Size  $15 \times 10\frac{1}{2}$ . ff. 75. ll. 12.

بحر الحیاة

Baḥru 'l-Hayāt.

Persian translation of a Sanskrit work, *Amṛtakunḍa*, on the religious and philosophical doctrines of the Brahmins.

Translator : Muḥammad of Gwāliyār, the son of Muḥammad Sārīnī Ḥusaynī.

Begins :

حمد موفوره و ثنای نا معصوره حضرت صدیرا

A copy is mentioned in Ethé, I. O. Cat. Pers. MSS., no. 2002.

Not dated. 18th century. Nasta'liq.

No. CXCVIII.

Size 14—15 × 10. ff. 134. ll. 10.

مفرح القلوب

Mufarriḥu 'l-Qulūb.

Persian translation of the *Hitopadesha*.

Translator: Táju 'd-Dín Muftí al-Malakí (last line of fol. 2b). (See Ethé, I. O. Cat. Pers. MSS., no. 1983.)

Begins:

حمد و سپاس بی قیاس مر حضرت شاهى را كه از جمله موحودات  
بندگان خویش الخ

Not dated. 18th century. Rough nasta'liq.

PERSIAN: MIXED CONTENTS.

No. CXCI.

Size 13 × 7. ff. 18.

Astrological Tables.

No date. 17th century.

No. CC.

Size 10½—12 × 6—6½. ff. 101. ll. 12.

Part MS., part lithograph.

(i) f. 1b. A Šúfí work in Arabic.

Author: Maḥmúd ibn Muḥammad at-Tabrizí.

Written in the reign of Sulṭán Muḥammad Sháh Qájár.

Lithographed A.H. 1254.

(ii) f. 69b.

رسالة حاجی ظمور

A Persian Šúfí work.

Not dated. 19th century. Neat naskh.

## No. CCI.

Size  $15\frac{1}{2} \times 9$ . ff. 41. ll. 15.

(i) f. 1a.

مناجات عبد الله انصاری

*Munājāt-i-'Abdu 'llāh Anṣārī.*

Begins :

ای درویش بدان و آگاه باش که بهار عمر را نیز دی ماهیست  
و بامداد حیات را نیز شبان کاهیست الخ

(ii) f. 9a. Another Śūfī tract, beginning :

بدانکه ذات من حیث هر ذات هستی محض است الخ

The colophon says تمت کتاب نفس رحمانی. *Nafas-i-Raḥmānī*  
appears, therefore, to be the title of the tract.

(iii) f. 38a. *Nukta* (note) by Muḥammad Shāh Ṣadru 'd-Dīn Muḥammad.

Begins :

این نکته از فقیر حضرت محمد شاه صدر الدین محمد است  
ای محقق طلب حق را اول حق الیقین باید الخ

Not dated. 18th century. Nasta'liq.

## No. CCII.

Size  $16 \times 8\frac{1}{2}$ . ff. 39. ll. 14.

## Śūfī Tracts.

(i) f. 1a.

وجود العاشقین

*Wujūd-i-'Ashiqīn.*

Begins :

بدانکه ای عزیز درین جهان همین سه چیز است و رای این  
همه ناچیز یعنی عشق و عاشق و معشوق

(ii) f. 9a.

صلح کل

*Ṣulḥ-i-Kull.*

Author: Khūb Muḥammad Chishtī (written Ḥusaynī).

Begins :

حمد جامعی را که جمیع معابد محمد است

(iii) f. 19a.

خلاصہ موجودات

*Khulāṣa-i-Mawjūdāt.*

Begins :

حمد موجودِ پرا که خلاصہ موجودات از قوۃ بفعل آورد

(iv) f. 24b.

مفتاح التوحید

*Miftāḥu't-Tawḥīd*

Author : Khūb Muḥammad Chishtī.

Begins :

تخایف حمد و لطایف ثنا سزاوار نثار ذاتی است که

(v) f. 30b. Tract beginning :

لا اله الا الله محمد رسول الله بدانکه ای عزیز اول هیچ نبود نه  
آسمان نه زمین نه عرش الخ

(vi) f. 33a.

عین القضاة

*'Aynu'l-Qudāt.*

A Mystic Qaṣīda.

Author : 'Āṣīf.

Begins :

چشم بکشا که جلوه دلداری متعلی است از در و دیوار  
نحن اقرب الیه آمده است دور افتاده تو از پندار

On fol. 39b, line 8, we read :

ای تو داند نام من عاص : رفته ام راه معصیت بسیار

Sprenger, Oudh Cat., p. 312, mentions a poet named Ghulām Sarwar 'Āṣīf.

Not dated. 19th century. Nasta'liq verging on nūn-shikasta.

## No. CCIII.

Size 20½ × 11. ff. 28. ll. 18.

Contents :—

(i) f. 1b.

انشاء نورالله

*Inshā-i-Nūru'llāh.*

A Manual of Epistolary Style for beginners.

Author : Nūru'llāh.

Begins :

بعد از حمد و ثنای آلهی . . . . میگوید بنده نور الله که این  
چند اوراق در قانون آداب و القاب برای مبتدیان بعبارت  
ساده سلیس بقلم آمده که تا هر که یاد گیرد آسانی یاد گیرد  
به پادشاه مینویسد عرضداشت خانه زادان عبد الرحمن ناصیه  
عہودیت الخ

(ii) f. 10b.

گلشن مراد

*Gulshan-i-Murād.*

A Manual of Elegant Composition.

Author : Muḥammad Ḥusayn (?).

Begins :

چون زبان قلم شکسته بیان از بیان و ثنای ایزد سبحان

(iii) f. 18a.

فارسی نامه

*Fārsī-nāma.*

A rhymed Vocabulary of Persian words explained in Hindustani.

Anonymous.

Begins :

الله واحد ایک خدا

(iv) f. 24b.

واحد باری

*Wāḥid Bārī.*

Another Vocabulary of a similar nature.

Anonymous.

Begins :

واحد باری ایکو سائیں

Dated 1898! The whole MS. is in one and the same hand, and each work bears the same date in the colophon. Rough nīm-shikasta.

No. CCIV.

Size  $17\frac{1}{2} \times 10\frac{1}{2}$ . ff. 222. ll. 17.

A collection of short works in prose and verse.

Contents :—

(i) f. 1b.

کریم

*Karímá.*

The *Pand-náma*, or Book of Maxims, commonly though erroneously, ascribed to Sa'dí. (See Rieu, Cat. Pers. MSS., p. 865.)

Begins :

کریم بپیشای بر حال ما

Dated A.H. 1253. Rough nasta'liq.

(ii) f. 13b.

کفایة الاسلام

*Kifáyatü 'l-Islám.*

A religious poem in Mathnawí verse, divided into short sections (*bábs*). Composed in A.H. 699 (A.D. 1299-1300), as stated on f. 22b in the following verse :

نظم این مختصر معرّم بود : سال هفصد ولی یکی کم بود

Begins :

حمد بپسند خدای یکتا را : آنکه جان داد عقل و دین ما را

ff. 23b—26a blank.

(iii) f. 26b. A grammatical work, dealing with the 32 letters of the Persian alphabet, partly in verse and partly in prose, by an author whose *takhalluṣ* was کمتر (Kamtar). It is divided into 6 chapters (*bábs*).

Begins :

خدا را سزاوار حمد و ثناءست : که دانش ابد ملک او هم بقاست

Contents :—

Chap. I. در قاعده بیشتر از هشت حروف عربی است

„ II. در بیان هشت حروف مذکور

„ III. در بیان بیست حروف مشترك

„ IV. در قانون فارسی

„ V. در شرح چهار حروف پارسی

„ VI. بیان چهارده صیغه ماضی و مضارع

Incomplete at the end. Rough nasta'liq.

ff. 65a—70a blank.



(iv) f. 70b.

پندنامهٔ سلطان محمود

*Pand-nāma-i-Sultān Maḥmūd.*

A moral poem ascribed to Sultan Maḥmūd of Ghazna, consisting of an Introduction and 17 cantos (*sukhan*).

Begins :

خداوندا ندارم جز تو معبود ❖ برحمت کن نظر بر حال معبود

The date of composition, A.H. 399 (A.D. 1008-9), is given on f. 80a in the following verse :

بسالی سیصد و نهم نود بود ❖ ز هجرت کین سخنها روی بنمود

Dated A.H. 1204. Rough nasta'liq.

ff. 80a—81b blank.

(v) f. 82a.

تحفة نصائح

*Tuḥfa-i-Naṣā'ih.*

A doctrinal poem in 46 chapters (*bāb*).

Author : Yūsuf Gadā.

This poem was written for the author's son, Abu'l-Fath. It is in *rajaz* metre, and rhymes throughout on ر. For further details, consult Dorn, Petersburg MSS., p. 440, and Pertsch, Berlin Cat. Pers. MSS., no. 62, I, p. 124.

Begins :

حمدی بگویم بیعد مر خالق جن و بشر  
کرده معلق آسمان هم اختران شمس و قمر

The date of composition is given as A.H. 795 in the following verse :

هفصد نود پنجمی دگر نوبت ز هجرت مصطفی  
عاشر ربیع آغوش وقت ضعی روی قمر

Dated A.H. 1248. Rough nīm-shikasta. (I. O. Cat. Pers. MSS., nos. 2559 and 2560.)

ff. 107a—110a. Disjointed fragments.

(vi) f. 110b.

نام حق

*Nām-i-Ḥaqq.*

A didactic poem.

Begins :

بعد حمد خدا و نعت رسول ❖ بشنو این نکته را بسمع قبول

Ends :

هست دیدار حق آجل نَعَمْ : و به انتهی الکلام و تم

Not dated. 18th century. Rough nasta'liq.

ff. 120b—121b blank.

(vii) f. 122a. A poem in dialect.

ff. 131b—134a blank.

(viii) f. 134b. غاية الاختصار و نهاية الاجاز

*Gháyatu 'l-Ikhtisár wa Niháyatu 'l-Íjáz.*

A Persian translation of the well-known compendium of Sháfi'ite Law.

Author: Imám Abú Shujá' Aḥmad ibn Muḥammad Ḥasan ibn Muḥammad al-Iṣfahání.

## ARABIC.

### No. CCV.

1. Size  $15\frac{1}{2} \times 10$ . ff. 107. ll. 5.

مقدمة الجرومية

*Muqaddimatu 'l-Jarrúmiyya.*

Arabic Grammar, purporting to be a supplement to Ibnu 'l-Jarrúm's famous Grammar generally known as the *Ajurrúmiyya*.

Author: Shamsu 'd-Dín Muḥammad ibn Muḥammad Ru'aynī Makkī Málíkī, commonly called al-Ḥaṭṭáb.

Begins :

الحمد لله رب العالمين . . . . . وبعد فهذا مقدمة في علم العربية  
متممة لمسائل الجرومية تكون واسطة بينها وبين غيرها من الكتب  
المطولات

A commentary on this work is mentioned by Loth, Cat. Arab. MSS., p. 272, no. 980.

Dated A.H. 1180. Large naskh.

2. Size  $18 \times 10$ . ff. 17 (ff. 112—128). ll. 19.

## نزهة النظر و جلاء البصر

A Commentary on a poem entitled نظم البدر من طريقة السادة الغرر.

Author: Mullá Sayyid ash-Sharíf al-Husaynī.

The commentary is by the author of the poem himself. He tells us the poem was written in A.H. 1085.

The commentary begins:

الهدى لله الذى اكرمنا بارسال المرسلين

The poem begins:

نَفَّهَاتُ الْآلَةِ فِي كُلِّ آتٍ تَعَالَى وَالْعَلَى عَنْهَا غُفُولُ

Four blank leaves (ff. 108—111) separate these two parts, and ff. 129—131, which contain a note, are partly blank.

Dated A.H. 1181. Naskh.

## No. CCVI.

Size  $12\frac{1}{2} \times 7$ . ff. 74. ll. 17.

## شرح تصريف الزنجاني

Sharḥ Taṣríf 'z-Zanjání.

A Commentary on the Arabic Grammar of 'Izzu'd-Dín 'Abdu'l-Wahháb az-Zanjání (d. circa A.H. 655).

Author: Mas'úd ibn 'Umar at-Taftázání (d. A.H. 792). (Cf. Loth, Cat. Arab. MSS., p. 276.)

The present copy is slightly defective at beginning and end.

No date. 18th century. Naskh.

## No. CCVII.

Size  $13-13\frac{1}{2} \times 10$ . ff. 47. ll. 5.

## ملحة الاعراب

Mulḥatu 'l-I'ráb.

A Poetical Grammar, with an interlinear commentary.

Author: Abú Muḥammad al-Qásim ibn 'Alí ibn 'Uthmán al-Ḥaríf (d. A.H. 516). (See Cureton-Rieu, Brit. Mus. Cat. Arab. MSS., p. 240.)

Begins:

اقول من بعد افتتاح القول

Dated A.H. 1062. Naskh.

## No. CCVIII.

Size  $14\frac{1}{2} \times 8\frac{1}{2}$ . ff. 231. ll. 15.

بحر الجواهر

Bahru 'l-Jawáhir.

A Medical Dictionary.

Author: Muḥammad ibn Yūsuf, the Physician, of Herát. (See Loth, Cat. Arab. MSS., p. 283.)

Composed in A.H. 933.

Begins:

وعليك الاعتماد في التميم بالكریم

Dated A.H. 1254. Neat nasta'liq.

## No. CCIX.

Size  $13 \times 8\frac{1}{2}$ . ff. 120. ll. 15.

شرح موجز القانون

Sharḥ Mújizi 'l-Qánún.

A Commentary on the abridgment of Avicenna's *Qánún* by 'Alá'u 'd-Dín 'Alí Abu 'l-Ḥazm al-Qurashí.

Author: Burhānu 'd-Dín Nafīs ibn 'Iwaḍ Kirmání.

Completed in A.H. 841. (See Loth, Cat. Arab. MSS., p. 229, no. 785; Hájí Khalífa, vi, 251.)

Begins:

قال الشيخ الامام البهر الكامل علاء الدين على بن ابي العزم

Dated A.H. 1264. Neat nasta'liq.

## No. CCX.

Size  $13\frac{1}{2} \times 8$ . ff. 47. ll. 13.

نزهة الخدائق

Nuzhatu 'l-Ḥadā'iq.

A treatise, in two *bábs* and a *khátima*, on a kind of astrolabe called *Ṭabaqu 'l-Manáfiq* (طبق المناطق), and its use, to which is added an

account of another instrument known as لوح الاتصال (*Lawḥu 'l-Ittiṣālat*). (Cf. Hājī Khalīfa, iv, 155.)

Author: Jamshīd ibn Mas'ūd ibn Maḥmūd al-Kāshī, known as Ghīyāth.

Composed in A.H. 818 (A.D. 1415-16).

Begins: الصمد لله الذي جعل اطباق السموات دايرة

Dated A.H. 1280. Nasta'liq.

## HINDÚSTÁNÍ.

### No. CCXI.

Size  $20 \times 15\frac{1}{2}$ . ff. 178. ll. 15.

تاریخ جهانکشی نادرى

Ta'rīkh-i-Jahān Kushā'ī Nādirī.

A translation into Hindústānī of Muḥammad Maḥdī's History of Nādir Shāh.

Begins:

حمد بپند اور سپاس بپند اوس شاهنشاه فرد و صمد کو

Dated A.H. 1268. Rough nasta'liq.

### No. CCXII.

Size  $13\frac{1}{2} \times 8$ . ff. 21. ll. 17.

Short tracts on Religious Duties and Observances.

Contents:—

f. 1a. Fragment in Persian.

f. 1b. Hindústānī tract on religious observances, called چراغ الايمان (*Chirāghu 'l-Imān*).

f. 7a. Another Hindústānī tract, entitled راحة المؤمنين (*Rāḥatu 'l-Mu'mīnīn*).

f. 19b. Fragment in Hindústānī.

f. 20a. Fragment in Arabic and Persian.

Not dated. 18th century. Naskh.

## ZOROASTRIANISM.

## No. CCXIII.

Size 17—20 × 10—12½. ff. 54. ll. 13.

زراتشت نامه

Zarátusht-náma.

A translation into Persian verse of a life of Zoroaster, originally written in Pahlawí.

Author: Zartusht-i-Bahrám-i-Pazhdú. (Concerning authorship, consult Rieu, Cat. Pers. MSS., pp. 46-47.)

Begins:

سخن را بنام خدای جهان : آغاز در آشکار و نهان

Not dated. 18th century. Nasta'liq.

## No. CCXIV.

Size 11½—12 × 6. ff. 21. ll. 13.

کتاب دادار بن دادهوخت

Kitáb-i-Dádár ibn Dádhlukht.

A pamphlet containing the questions put by certain Greek physicians who had been sent by the Emperor أبو الینوس to the court of King Shápúr, and the answers made thereto by Dádár son of Dádhlukht. Translated from the Pahlawí into Persian by Jahyád son of Mihrabán, and finally put into its present simpler form by the Múbadán-Múbad Abú Naşr (MS. reads نصیر) son of Surúshyár. (See Rieu, Cat. Pers. MSS., p. 53.)

Begins:

این يك ذكرى است كه ويرا راسته خوانند دادار بن دادهوخت  
موبدان موبد کرده است

Not dated. 19th century. Nasta'liq.

[NOTE.—My friend Dr. E. Denison Ross left London for Calcutta on October 17, 1901, to take up his appointment as Principal of the Muhammadan Madrasa in the latter city, and I undertook to see this Catalogue through the press. Down to this point the work is entirely his, and I have only made such corrections in the proofs as appeared to me to be necessary, without modifying the arrangement in any way. The following 52 manuscripts Dr. Ross had not time to describe; they were sent to me at Cambridge early in the year 1902, and for the description of them which follows I am solely responsible. They include:—

- 18 Zoroastrian MSS., four of which are entirely, and others partly, written in the Avestic and Pahlawí characters.
- 28 Persian (or chiefly Persian) MSS.
- 4 Arabic (or chiefly Arabic) MSS.
- 2 Hindústání (or Urdú) MSS.

Many of these MSS. were copied from MSS. preserved in the Mullá Fíríz Library at Bombay and described in the Catalogue of that Library compiled by E. Rehatsek and published in 1873, which will be hereafter referred to simply as "Rehatsek." I begin with the Zoroastrian MSS., which appears to have been Dr. Ross's intention.—EDWARD G. BROWNE.]

## No. CCXV.

Size 17×12. ff. 22. ll. 14-15.

## جواب و سؤال چینی

### Jawáb u Su'al-i-Chíní.

Fifty-five questions and answers dealing with the history of Revelation from the first appearance of men on earth, and alleged to contain the replies of Zoroaster to interrogations addressed to him by his followers, and to have been discovered in China.

Begins :

بنام ایزد بخشایندۀ بخشایشگر مهربان،

این نسخه ایست از چین ظهور کرده از اوّل که خلقت انسان

شده تا بگردش قمریه همه از همه پیغمبرها مرسل نامرسل همه  
ثبت شده جواب سؤال پیغمبر زراتشت که ابراهیم خلیل الله  
خوانند،

بندگان را دعوت میکرد و ایشان پنجاه پنج مسئله ایست که از  
پیغمبر پرسیدند و جواب داد ابتدا در اینجا کردیم بعون ایزد،  
سؤال اول این بود که مارا خبر ده از هفت و نه و ده و دو و چهار  
که اینها را نام چیست، پیغمبر جواب داد که الخ

Not dated. Modern Persian ta'liq.

### No. CCXVI.

Size 26 × 13. ff. 12. ll. 21.

### قصه سنجان

The well-known *Qiṣṣa-i-Sanján*, or versified narrative of the emigration of the Zoroastrians from Persia and their settlement in India, composed in A.D. 1600 by Bahman son of Kayqubád. See Rieu, *Cat. Pers. MSS.*, p. 50; *Ethé*, I. O. Pers. Cat., col. 1522-3, &c. The colophon states that this copy was made from a defective MS. belonging to the scribe Ghulám Muḥammad Panjábí, for Mr. Sorabjee Ashburner, and was completed on Šafar 4, A.H. 1281 (July 9, A.D. 1864).

Written in a coarse Indian nasta'liq.

### No. CCXVII.

Size 26½ × 13. ff. 22 (1, 2a, and 22 blank). ll. 21.

### زوره باستانی و خشور زراتشت

The *Zúra Bástání* of the Prophet Zoroaster, probably transcribed from the MS. in the Mullá Fírúz Library described by Rehatsek at pp. 225-6 of his Catalogue.

Begins, after the Muḥammadan *Bismi'ulláh* :

بنام ایزد بخشایند بخشایشگر مهربان، زوره باستانی (sic) و خشور  
شت زرتشت، بنام یزدان جان بخش روزی دسان، چنین گوید آذر  
پزوه که من از اسپهانم الخ



The pretended author, a pupil of Buzurjmīhr, named Ādhar-puzhūh, relates that he was one day summoned before Antūshīrwān, the Sāsānian King, who bade him translate this "message of Ibrāhīm-Zartusht" (Abraham-Zoroaster) "to the people of Irān" from the "Pārsī-Pahlawī tongue" in which it was written into the ordinary language. This he did, and, after receiving a reward, was commanded to translate in like manner another book communicated to the King by the Dihqān Khudā-parast. He continues:

... همچنان کردم تا خدا مرا مزد دهد، ابراهم (sic) در آغاز  
 نوشته بود که گیتی به بنیاد یکی و به نهاد دو و من ایدون گنام  
 کی چرخ ستاره نمونۀ هامون ایزد و یزدان و فرشته باشد و گوید خاک  
 و آب و باد و آتش نمونۀ هامون که بالائی چرخه و اسپهر (۲) و پاینده  
 و پدید آورنده تنها ازین چار گوهر درین هامون و یزدان در آن  
 هامون مانند خورشید در میان ستاره بنده میگوید که ابراهیم  
 نخست این زوره همسران هشتگانه را که پرایان کار و بر کار دارنده  
 دوام نوشته و چگونگی گوینده و سالار دانش و مایۀ دانش را شمار  
 نوشته و راه آموزش است آورده بود اما پادشاه بنویشتن آن  
 دستوری نداد آن

Certain passages which are overlined apparently purport to be the original text, on which the remainder of the manuscript is a commentary. This treatise, which appears to be of an apocalyptic or pseudo-prophetic character, ends on f. 12a with the words, "and after a thousand and odd years the sovereignty shall again return to the sons of Gayūmarth"; and is followed by another treatise of a similar character, presumably that of the Dihqān Khudā-parast above mentioned.

Not dated, but probably copied about the same time (A.D. 1864) as the manuscript last described. Clear Indian ta'liq.

### No. CCXVIII.

Size 16 × 11½. ff. 22. ll. 12.

## نامه خورتاب رسا بر سه پرتو در علم فارسیان

A Zoroastrian Calendar and Almanach, divided into three parts called *Partaw* ("Rays"), of which the first treats of the cycle of 33 years, the connection of each year with one of the Amshaspands, leap-years (*sāl-hā-yi*

*rúz-afzú*), which comprise 366 instead of 365 years, and the like; the second (f. 7a) of the Zoroastrian months from Farwardín to Ispandármad; and the third (f. 15b) of the five *Gáh*s or Farwardigán. The first part contains (ff. 5a-6a) a table for finding the Naw-rúz, and the like, from A.Y. 1229-1262 (A.D. 1860-1893), with the comparative dates of the Greek, Muḥammadan, and Jalálí eras, and (f. 6b) another table showing the cycles (of 33 years each) from A.Y. 1229-1460 (A.D. 1860-2091). Each of the 33 years in the cycle has its proper name, the first being called *Khúr-ághúz*, the second *Akhtar-firúz*, the third *Jahán-gusháy*, and so on down to the thirty-third, which is called *Farrukhí-anjám*.

Begins, after the ordinary "*Bi-nám-i-Ízad*," &c., and the title given above:

پس از نیایش یکتا دادار و ستایش پاک پروردگار چنین گوید  
این نیازمند بخشایش یزدانی سیاوش پور اورمزدیار ایرانی که  
چون ماه و روزان و نوروز و مهرگان آتج

Author: Siyáwakhsh son of Úrmuzdyár-i-Írání.

Not dated, but quite modern. Coarse but legible ta'liq.

### No. CCXIX.

Size  $15\frac{1}{2} \times 12$ . ff. 60 (ff. 1a, 8b, and 60 blank). ll. 16.

### روایت و معنی اوستا و غیره

This manuscript, which is described as above on the title-page, contains the following Zoroastrian writings:—

### داستان ماه یان دینی وه مازدیسنان

1. A poem (ff. 1b-8a) on the months of the Mazdayasnians, &c., written in the hexameter *kazaj* metre, and beginning:

بنام آنکه نامش بر زبانهاست، کلید گنج و ضحش در بیانهاست،

After the brief prologue, one couplet is devoted to each of the 29 days of the Zoroastrian month, from Vohuman (Bahman) to Anárám. The first of the 30 days of the month, Úrmazd, is apparently celebrated in the prologue. For a complete list of these days, see pp. 376-7 of E. G. Browne's *Year amongst the Persians* (London, A. & C. Black, 1893). This section of the poem is followed by another containing prayers of Rustam-i-Gushtásp (who appears to be the author), followed by exhortations, then an account of the Creation and the revolt of Ahriman, then praises of Vohumano (Bahman) the Amshaspand and reprobation of his

opponent Akúman Dív, followed by similar celebrations of the other Amshaspands and their respective antagonists amongst the demons. Then follow accounts of the Creation and Resurrection, and lastly a *Khátima*, or conclusion, which ends with the following lines giving the date of composition of the poem as A.Y. 1065 :

سنة بد بر هزار و شصت با پنج، ز یزجردی فرا آوردم این گنج،  
به شتر روز ماه فرودین بود، که نظم ماهیان از سر بیفزود،  
درود پیشمار و یاد بسیار، ز ما بر موبدان و هر نکوکار،

### احکام جاماسب نامه

2. The *Ahkám-i-Jámásp-náma* (ff. 9a-21a), an account in prose of an imaginary conversation between King Gushtásp and the sage Jámásp, in which the latter tells the former about the past and future of the Zoroastrian faith and the Persian Empire, and other similar matters. See Ethé, *Cat. Bod. Pers. MSS.*, col. 1115, no. 4, and Rehatsek, p. 177.

Begins :

روزی شاه گشتاسپ بر فراز تخت کیانی نشسته آن

### علمای اسلام

3. An account of the replies given by the Múbadán-Múbad, or High Priest of the Zoroastrians, in the fourth century of the Híjra ("after three hundred and odd of the era of Yazdijird"), to a series of questions regarding religion advanced to him by Muhammadan doctors, or '*Ulamá-i-Islám*', after whom this tract is named. See Geiger and Kuhn's *Grundriss d. Irán. Philologie*, vol. ii, part i, p. 123; Olshausen and Mohl's *Fragments relatifs à la religion de Zoroastre* (Paris, 1829), pp. 1-10.

Begins abruptly :

در عهد دین اسلام بعد از شیصد (sic) و اند یزجردی علمای  
اسلام از دین آگاهی یافتند آن

This treatise begins on f. 21a, and appears to end on f. 46a. It contains a number of Avestic formulæ, written in the Persian character and accompanied by Persian translations, and concludes with an account of the 21 Nasks (see p. 18 of the volume of the *Grundriss* above cited).

### قاعده دیگر از برای برشنام

4. Rules for the performance of the Barshnôm ceremony, the construction of the Dakhma, &c. (ff. 46a-51b), concluding with a diagram

of the Barshnômghâh, and a colophon which gives the date of transcription as A.H. 1261 (A.D. 1845), and the scribe's name as Siyâwaksh-i-Ûrmazdyâr. The pedigree of his family (طایفه صرفه کار) for some seventeen generations is placed immediately over the colophon.

5. A series of questions and rules concerning purifications and other religious observances, without title or preface (ff. 53a-59b), beginning:

اینکه خورشنی که کوژده یا موش یا گربه دهن بر آن شاید که  
خورند یا نه،

Dated (on f. 51a) Šafar 10, A.H. 1261 (Feb. 18, 1845). Clear ta'liq.

### No. CCXX.

Size  $15\frac{1}{2}$ — $17\frac{1}{2}$  ×  $11\frac{1}{2}$ —13. ff. 56 (ff. 1a, 25a, 27a, 33b, 38, 54 and 56b, blank). ll. 14—16.

### اختیارات و غیره

This manuscript contains:—

1. A treatise in Persian, comprising 82 chapters and a *Khâtima* (or conclusion), followed by a Table of Ascendants (جدول طالع) for the chief cities of Persia and Turkey, on the auspicious moments for performing a great variety of actions (ff. 1b-24b), beginning:

مپاس وستایش خداوند تعالی را و درود وافر و تحیات متکاثره  
بر پیغمبر پاک و بر خاندان عترت او باد اله

This professes to be a compilation, by Šafî b. Muḥammad al-Lâhijî al-Jîlî the astronomer, from the works of Abu 'l-Ḥasan Gúshyâr al-Jîlî, the sage Wâlis (والیس حکیم), 'Umar-i-Farrukhân, Ṭabarî, Muḥammad Ayyûb, Abû Rayḥân [al-Bîrûnî], and other men of learning.

2. A treatise on the Astrolabe (ff. 27b-28b), followed by astronomical and astrological tables, showing the days which are fortunate or unfortunate for different purposes (ff. 28a-33a).

Begins:

نام آلات اسطرلاب عنکبوت آنست که بر روی اسطرلاب باشد  
و شبکه نیز خوانند اله

3. A poem on the signification of tinglings or twitchings (جستن) of different parts of the body (ff. 34a-37b), beginning:

حکمارا ز قول ذو القرنین،  
آن کزو داشت کار حکمت زین (دین. MS.)

4. Avestic formulæ for different occasions and emergencies (ff. 39a-53b), written in red in the Persian character, with Persian glosses and explanations, transcribed (f. 39b) by the same Siyáwakhsh-i-Urmuzdyár who copied the last manuscript, apparently (f. 40a) in A.H. 1251 (A.D. 1835-6). From f. 45b onwards many of these formulæ are given in the proper Avestic character.

5. Incantations and charms in Persian (ff. 55a-56a).

Copied in A.D. 1835-6. Fair ta'liq, with rubrications.

## No. CCXXI.

Size  $10\frac{1}{2}$ — $11\frac{1}{2}$  × 6— $7\frac{1}{2}$ . ff. 126 (ff. 55a and 126b blank).

### Zoroastrian Prayer-book.

A collection of liturgical pieces of the kinds known as Niyá'yish, Yasht, Gáh, Patét, and Afrínagán, mostly in the Avestic language, but entirely written in the Persian character, beginning as follows with the *Khurshíd Niyá'yish*:

مَسْ وَه فِیروزگر باد مینوی خورشید امرک راهومند خروهمند  
ارونداسف آخ

This is followed by the *Mihr Niyá'yish* (f. 5a), the *Máh Niyá'yish* (f. 7b), the *Úrmazd Yasht* (f. 10b), the *Urdi-Bihisht Yasht* (f. 18a), &c.

The second part of the volume (f. 55b) begins with a colophon, stating that the manuscript was transcribed by Iskandar, son of Mullá Gushtásp, son of Bahman, son of Farámuraz, &c., in A.H. 1243 (Rabí' I 26 = Oct. 17, 1827, is the actual date mentioned) for the already mentioned Siyáwakhsh-i-Urmazdyár. The scribe adds in the margin the following violent curse on anyone who shall injure his writing:

هر که خط مرا خراب کند، آتش دوزخش کباب کند،

Then follows the *Bahman Yasht* (to f. 68b), which is succeeded by sundry Patêts and Afrínagáns, these being for the most part in the so-called "Pársi" dialect of Persian. Ff. 119b-126a contain a poem beginning:

خدایا بزرگی ترا خود سزاست، که بر هر دو گیتیست فرمان رواست،

Copied in A.D. 1827. Poor but legible Persian ta'liq.

## No. CCXXII.

Size  $14\frac{1}{2} \times 9\frac{1}{2}$ . ff. 138 (ff. 104b—106a blank). ll. 12.

## Miscellaneous Zoroastrian Tracts.

The chief contents of this volume are as follows:—

1. A history of the Ancient Kings of Persia, from Gayúmarth down to the Arab Conquest, beginning quite abruptly (ff. 1b—15a).

2. Continuous with the last, of which, apparently, it forms part. An account of the following eight philosophers: Pythagoras, Jámásp, Hippocrates, Socrates, Plato, Aristotle, Ptolemy, and Abúzurjmihr (ff. 15a—19a).

3. *Ikhtiyárát*, on the choice of auspicious days for various undertakings (ff. 19a—27b).

4. Explanations of a number of “Pahlawí” (in most cases merely archaic Persian) words, arranged alphabetically (ff. 27b—36b).

5. A treatise, consisting very largely of citations (in Persian) from the Bundahishn, on God, the Creation, the Amshaspands, the 21 Nasks, and sundry prayers and formulæ in common use amongst the Zoroastrians (ff. 36b—53a).

6. A Persian rendering of the Pahlawí *Vijikard-i-Díník* (وچرکرد دینی), concerning which see Dr. West's article on Pahlawí Literature in vol. ii of Geiger and Kuhn's *Grundriss*, pp. 89-90 (ff. 53b—81b).

7. The Counsels (*andarz*) of Áturpádh-i-Máraspandán (آدرپاد مهرسپندمان), in Persian. See West's article in the *Grundriss* already cited, p. 114, § 80 (ff. 81b—85a).

8. Instruction on certain points of Zoroastrian faith and practice (ff. 85a—104a), including an account of the Zoroastrian calendar and its origin, apparently ascribed to the same Áturpádh, since it begins abruptly:

آذر دین گوید اینچ از دین پیدا که هر شب اهریمن بدیوان  
گوید که آله

9. The “Zend and Pázend” (in the Persian character) of the *Yathá ahú vairya*, and other Zoroastrian prayers and formulæ (ff. 106b—135a).

10. Glossary of “Zend” (really Pársí or archaic Persian) words (ff. 135b—138b).

Not dated. Clear, large, modern ta'liq.

## No. CCXXIII.

Size  $16 \times 9\frac{1}{2}$ . ff. 351 (ff. 14 and 143b blank). ll. 15.**Khurda Avesta, with Persian translation.**

This volume, which bears the above title, with its Pahlawí and Persian equivalents, on the cover, comprises a large selection of Zoroastrian prayers, doxologies, and other religious formulæ, written for the most part in the proper Avestic character, with Persian translations and running commentaries. It begins with the *Astem vohû* and *Yathâ ahû vairyô* formulæ, followed by the *Kushti-nirang*, the *Wâj-i-îa'âm khurdan* (grace before meat), &c. (ff. 1-16a). Then follow the *Khurshid-niyâyish*, *Mihr-niyâyish*, *Mâh-niyâyish*, &c. (ff. 16a-48b); the *Hâvan-gâh*, *Rapithran-gâh*, &c. (ff. 48b-68b); the *Hûrmazd Yasht*, *Urdî-bihisht Yasht*, &c. (ff. 69a-114b); various *Patêts*, *Nirangs*, *Afrinagâns*, including the *Îranî-Patêt* (ff. 200a-217a), in 20 clauses called *karda*, the Marriage Service (ff. 217a-224a: نکاح پهلوی با معنی), the *Khud-Patêt* (ff. 224a-233a), in 31 clauses; and finally the *Sîrûza-i-khurd* (ff. 330b-342a), an account of the 21 Nasks (ff. 342a-344b), and a few short prayers in "Pâzend," with translations and explanations in Persian.

The manuscript is incomplete at the end, and breaks off abruptly in the middle of a section, which begins at the top of f. 351b, and treats of the number of *Yathâ ahû vairyô*s which should be recited for each "Avesta":

در باب آنکه هر اوستای چند بیتا اهی وریو باید عوض اش  
بخوانند،

Not dated, but quite modern. The Avestic writing is very clear and well-formed, and the Persian a large, clear ta'liq, with rubrications.

## No. CCXXIV.

Size  $15\frac{1}{2} \times 13$ . ff. 18. ll. 17.**فرهنگ لغات کتاب مستطاب دساتیر**

A Dictionary of the rare words occurring in the *Dasâtîr*. See Rehatsek, pp. 53-54, nos. 25 and 26. The words contained in this volume are, apparently, taken solely from the translation and commentary of this egregious forgery, and not from the so-called "heavenly language" in which the text professes to be composed. Both were published by Mullâ Fîrûz b. Kâ'ûs at Bombay in 1818 (and again in 1848 and 1888), with an English translation. Though Sir William Jones,

speaking in 1789, entertained the greatest expectations of this work (which he had not then seen), its pretensions were examined and utterly destroyed by S. de Sacy in the *Journal des Savants* for Jan.-Feb. 1821 (pp. 16-31 and 67-79); by H. E. G. Paulus, in vol. i of the *Heidelberger Jahrbücher der Litteratur* (1823); and by Erskine, in vol. ii. of the *Transactions of the Bombay Literary Society*. The text is mere gibberish, but the translation and commentary are written in an archaic Persian, entirely devoid of Arabic words.

Begins abruptly, after the usual *Bi-nám-i-Ízad*, &c., and the title given above:

باب الف مددوده، آف، بسكون باى ايجاد نام يکى از عناصر  
الخ

Ends on f. 18a, with a long and highly laudatory colophon, which gives the scribe's name as the already mentioned Siyáwakhsh-i-Úrmazd-yár, and the date of transcription as A.H. 1260 (= A.D. 1844). The words explained are written in red, and the whole is in a clumsy but legible ta'liq.

## No. CCXXV.

Size  $14\frac{1}{2} \times 8\frac{1}{2}$ . ff. 32. ll. 13.

## رساله قواعد شناختن حروف پهلوى

This manuscript bears on the cover the above title in Persian, and in English the following: "Pehlvi Dictionary, with Persian definitions and commentary." It is, in fact, only a fragment, comprising part of the chapter dealing with Pahlawi words beginning with *a*, *ā*, &c. (باب الف). At the head stands the Pahlawí formula, *Pavan shem-i Dātar Awharmazd Shapūr*; then, in red ink, باب الف; after which the glossary begins with the word *Awharmazd* (in the proper Pahlawí character), followed, first by the so-called Pázend equivalent *Anhómā* (in the Avestic character), which is now known to be a mere misreading of *Awharmazd*, and next by the Persian equivalent اورمزد. The same plan prevails throughout, the Pahlawí words (written in red) being immediately followed by their "Pázend" equivalents (written in black), and these in turn by the Persian explanations, which are often of some length.

The text ends abruptly at the bottom of f. 32b, in the middle of a sentence explaining the word *āpginak*.

Not dated, but modern. The Pahlawí and Avestic characters are well and clearly written, and the Persian is a neat ta'liq.



## No. CCXXVI.

Size  $13\frac{1}{2}$ — $14 \times 7\frac{1}{2}$ . ff. 56. ll. 13.

## لغت پهلوی با معنی فارسی،

Another Pahlawí-Persian Vocabulary, arranged according to subjects and parts of speech, in a manner very similar to the so-called "Sásánian Farhang," published by Haug (Bombay, 1870) under the title of *An Old Pahlavi-Pazand Glossary* (pp. 1-24). See Friedrich Müller's *Bemerkungen* in vol. vi of the *Vienna Oriental Journal*, pp. 76-86. The Pahlawí words are arranged in four lines to each page; under each stands the transliteration in Persian characters of its traditional pronunciation, and under this again the Persian equivalent, the two last written in red.

Begins: "MAZDA—Mond—Khudá: YAZTÂN—Játan—Yazd: AWHAR—MAZD—Anhómá—Úrmazd," &c.

The glossary ends on f. 49a, and is followed by the detached forms of the Pahlawí letters (ff. 49b-50a), lists of months, days, Zodiacal signs, &c., with their Persian equivalents (ff. 50a-55a), and a colophon, entirely in Pahlawí, beginning in the usual way: *Faryaft pavan shum, shádák á rámisha*, &c. The scribe's name appears to be Rustam, son of Dastôbar (i.e. *Dustúr*) Kaykubádh, son of the Dastôbarâni-Dastôbar (or Chief Dastúr) Ká'ús.

The manuscript appears quite modern, but I have not succeeded in deciphering any date from the Pahlawí colophon. The writing is clear, both in Pahlawí and Persian, but the latter is not graceful.

## No. CCXXVII.

Size  $26\frac{1}{2} \times 14\frac{1}{2}$ . ff. 14 (ff. 10b-14b blank). ll. 24.

## لغت پهلوی با معنی فارسی

Another Pahlawí Vocabulary, arranged according to subjects, like the last. The Pahlawí words occupy 8 lines of each page; under each stands its Persian equivalent, and the Gujarátí equivalents have been added in pencil in another line. The Vocabulary appears to be incomplete, as it breaks off abruptly, without any conclusion or colophon.

Not dated, but quite modern. Writing legible, but ungraceful.

## No. CCXXVIII.

Size  $20\frac{1}{2} \times 13$ . ff. 33. ll. 17.

## روایت پهلوی

A Pahlawī book bearing the above title on the cover in Persian, and in English "Traditions of Zartusht in Pehlvi." It appears to be only a fragment, as it begins abruptly, and the leaves are numbered (in a mixture of Pahlawī and Persian numbers and words) from 38 to 62, 62 *bis*, and so on to 67, which is followed by two leaves (now ff. 32 and 33) numbered 8 and 13.

Not dated. The Pahlawī hand is large, clear, and as legible as is in the nature of the script.

## No. CCXXIX.

Size  $24 \times 13\frac{1}{2}$ . ff. 33. ll. 15.

## The Vispered with Pahlawī Translation.

From a Persian note on f. 1a it appears that this very carefully and beautifully written copy of the Vispered, with its Pahlawī translation, was copied for the Persian Zoroastrian (ایرانی) Siyáwakhsh-i-Hurmuzdyár (who has already been mentioned as the copyist of several previous volumes) by the Dastúr Iraj-jí Sohráb-jí, who describes himself as the "faithful disciple" (شاگرد وفادار) of the above-mentioned Siyáwakhsh, in the month of Murdád, A.Y. 1229.

Begins, after the Pázend "*Pa-nám-i-Yazdán*" and the corresponding Pahlawī formula, with Vispered i: *Nivaidhayemi hañkáráyemi ratvô mainyûandm ratvô gaithyandm*, &c., and ends with the Pahlawī translation of the passage in Vispered xxiv, which concludes with the word *hvarestandm-ča*.

## No. CCXXX.

Size  $30\frac{1}{2} \times 18$ . ff. 272 (ff. 1 and some at end missing). ll. 21.

## The Vendidad Sâde.

A nearly complete copy of the Vendidad Sâde, beginning at the top of f. 2a with the words *Yathâ ahû vairiyo zaotâ frâ mê mrûtêš* (p. 1, § 3 of Brockhaus's edition of 1850), and ending at the bottom of f. 272b

with the words *fravarānē . . . dātdi hača dātdi* (Brockhaus, p. 209, § 550). One leaf is missing at the beginning and several at the end of the MS., and some of the leaves (each of which is numbered in Persian writing) are misplaced, so that they now stand as follows: ff. 2, 9, 8-8, 10-150, 154, 151-153, 155, 156, 158, 159, 160, 157, 161-196, 196 *bis*, 197, 198 (really 197, 198, 199, for there is no lacuna in the text), 200-272. There are illustrations and figures in colours on ff. 23*a* (beginning of Haoma Yasht, 31*b* (Vispered iii), 64*a* (Yasna xi), 90*a* (Vend. v), 112*a* (Vend. vii), 151*b* (Vend. ix), 202*b* (Vend. xv), and 227*a* (Vend. xix).

The volume is divided in the middle at f. 151*a* (just before Vend. ix) by a Persian colophon in verse (*mutaqārib* metre) of 43+1 couplets, beginning:—

سفندارمده ماه در دی بهر، نوشته شد این دفترای خوب چهر،  
 ز تاریخ فوت ملک یزد کرد، که پا کرد در دامن خویش کرد،  
 سده بد هزار و ده و پنج و یک، بگیتی که بگذشته دور فلک،  
 که در یزد این نسخه مرقوم گشت، ز بهر چنان مرد نیکو سرشت،

From the particulars given in this poem we learn that the manuscript was transcribed at Yazd in Persia in A.Y. 1016 (A.D. 1647), for a Zoroastrian of Kirmán named Marzubán, son of Šandal, son of Khusraw, by Mihrabán, son of Anúshirwán, son of Bahrámsháh.

Writing clear and good. Dated A.H. 1647. Leaves a good deal damaged in some places.

### No. CCXXXI.

Size 25 × 13½. ff. 300 (ff. 12*a*, 15*b*—18*b*, 28*b*, 52*b*—56*b*, and 298*b*—300*b* blank). ll. 12.

### Vendidād with Pahlawí and Persian Glosses.

A quite modern copy of the Vendidād, lacking the end of Fargard ii, Fargards iii-vii, the beginning of viii, and the whole of xii, with running translation and commentary in Pahlawí, and interlinear glosses and translations, with occasional summaries and observations, in Persian.

Not dated. All three characters are plainly written. The Persian is a rather coarse Indian ta'liq, and appears inferior to the other two.

## MULLÁ FÍRÚZ TRANSCRIPTS.

## PERSIAN: SHÍ'A THEOLOGY.

## No. CCXXXII.

Size 26 × 13. ff. 166 (ff. 143b—145a blank). ll. 21.

(Copy of *Rehatsék*, pp. 191-2, No. 30.)

## تذكرة الائمة لمحمد باقر المجلسي،

1. The *Tawlikiratu 'l-A'imma*, or "Memoir of the Imáms" (ff. 1b-143a), of the celebrated Shí'ite theologian Muhammad Báqir b. Muhammad Taqí *Majlisí* (d. A.H. 1110=A.D. 1698-9). See Rieu's *Persian Supplement*, no. 44, p. 30, and *Rehatsék*, pp. 191-2. A very incorrect text, written in a large, slovenly Indian ta'liq, on blue paper, with rubrications, and dated Šafar 1, A.H. 1281 (=July 6, A.D. 1864). The original, as we learn from *Rehatsék*, was dated A.H. 1264 (A.D. 1848).

2. The *Riyádu 'sh-Shuhadó*, or "Gardens of the Martyrs" (ff. 145b-166b), an account of the rebellion of Mukhtár, the Avenger of the Martyrs of Kerbelá, in Persian, by an author whose name does not appear. It begins:

الحمد لله الذي اهلى اوليائه بالمعن والمصابيح

and is divided into 4 sections (*faṣl*) as follows:

فصل اول (f. 148a), در ذكر نسب مختار و بعضی از اخبار كه در شأن او وارد شده،

فصل دوم (f. 151a), در ذكر خروج سليمان [بن] صرد خزاعي و ياران او و كشته شدن ایشان،

فصل سيم (f. 155b), در كيشيت خروج مختار،

فصل چهارم (f. 160a), در كشته شدن عبد الله بن زياد عليه اللعنة و سائر مروانيان،

Written in the same hand as the last, and finished 9 days later (Šafar 10, A.H. 1281=July 15, A.D. 1864).

## PERSIAN: LAW.

## No. CCXXXIII.

Size  $26 \times 13\frac{1}{2}$ . ff. 328. ll. 21.(Copy of *Rehatsek*, pp. 208-9, No. 68.)

## کشف الحقایق ترجمه کز الدقایق،

The *Kashfu 'l-Haqā'iq*, a Persian translation by Karīm b. Naṣīr al-Ḥāfiẓ al-Yamīn al-Ḥanaff of the *Kanzu 'd-Duqā'iq*, a well known manual of Ḥanafite Law by Shaykh Abu 'l-Barakāt 'Abdū 'llāh b. Aḥmad, commonly called Ḥāfiẓu 'd-Dīn an-Nasafī (d. A.H. 710=A.D. 1310-11). Concerning the original, see the British Museum *Arabic Catalogue*, pp. 119, 407, and the *Arabic Supplement*, nos. 288-9, pp. 187-8. This translation is much rarer than that of Naṣru 'llāh b. Muḥammad Kirmānī, concerning whom see Ethé's I. O. Pers. Cat., coll. 1386-1390.

Begins:

الحمد لله الذي اطلع منى سماء العلى شمس العلماء الخ

Clear, but illiterate, Indian ta'liq. Dated 9th of Rajab, A.H. 1281 (Dec. 8, A.D. 1864).

## PERSIAN: ŠUFĪISM.

## No. CCXXXIV.

Size  $24 \times 12$ . ff. 52. ll. 21.(Copy of *Rehatsek*, p. 213, No. 83.)

## نزهة الارواح امير حسينى

The *Nuzhatu 'l-Arwāh* of Amīr Ḥusaynī (d. A.H. 718=A.D. 1318-1319). See Rieu's Brit. Mus. Cat. Pers. MSS., p. 40. This copy begins, like the MS. described by Rieu:

بتوفیقش چو (خو. MS.) روشن دیدم آواز،

but an alternative beginning, taken from another MS., is inscribed in a minute hand at the top of the page.

Clear but coarse ta'liq, with some marginal notes in a fine and much more literate shikasta. Scribe: Munshī Aḥmad Ḥusayn. Dated 28th Šafar, A.H. 1281 (=August 2, A.D. 1864).

## No. CCXXXV.

Size  $22\frac{1}{2} \times 12\frac{1}{2}$ . ff. 21. ll. 17.

## جام جهان نما

A Šūfī treatise entitled *Jām-i-Jahān-numā*, identical with that described by Rieu, Brit. Mus. Cat. Pers. MSS., p. 866, v, and beginning in the same way:

حمد بی حد و شکر بی عدّ سزائی (sic) ذاتی را که آن

It is divided into two parts, called *Dā'ira* ("Circles"), each of which contains two "Arcs" (*Qaṣṣ*), divided from each other by a "Barrier" (*Barzakh*).

Not dated. Large, coarse Indian ta'liq.

## No. CCXXXVI.

Size  $26 \times 13\frac{1}{2}$ . ff. 25. ll. 21.

## صحیفهٔ محامد دوائر الوجود

A Šūfī treatise on the Degrees of Existence, by Maḥmūd al-Ḥusayn al-Bukhārī al-Qādirī, beginning:

حمد مر واجب الوجودی را که در مراتب تمنع الوجود معلومات  
ممکن الوجود را منظور است جائز الوجود گردانید آن

It is divided into 17 sections called *Dawr* ("Cycles"), which are fully enumerated on ff. 1b-2a.

Written in the same coarse ta'liq as the last, and, like it, not dated; but presumably transcribed in or a little before the year A.D. 1864.

## No. CCXXXVII.

Size  $24 \times 14$ . ff. 96. ll. 21.

(? Copy of *Rehatsek*, pp. 199-201, No. 48.)

## مجموعهٔ رسائل اهل تصوف

A collection of Šūfī Tracts, comprising:

1. A treatise on Physiognomy (*ilm-i-firāsāt*), said to be abridged from a larger work by Fakhrū 'd-Dīn Rāzī (ff. 1b-8a).

2. A treatise on Music (ff. 8b-18a), based on the tract on that subject contained in the Encyclopædia of the *Ikhvānu 's-Safā*; followed by two couplets from the *Mathnawī* and one from some other poem. Dated Rajab 12, A.H. 1280 (=Dec. 23, A.D. 1863).

3. A collection of Ṣūfī quatrains, with prose commentary (ff. 18b-42b), beginning :

حَمْدًا لِلَّهِ هُوَ لِلْحَمْدِ حَقِيقُ ،  
 در بحر نوالش همه ذرات غریق ،  
 نا کرده ز محض فضل توفیق رفیق ،  
 نسپرده طریق شکر او هیچ فریق ،

This is dated Rajab 19, A.H. 1280 (=Dec. 30, A.D. 1863), and is followed on f. 43a by explanations of some 16 Ṣūfī terms.

4. Another collection of Ṣūfī quatrains with commentaries (ff. 43b-70a), similar to the last, and dedicated to the Ottoman Sultān, Báyazid "Yildirim" ("the Thunderbolt," reigned A.D. 1389-1402), beginning :

حَمْدًا لِلَّهِ عَنِ الْخَلْقِ إِلَهِ ،  
 لا معبود سواه بل لیس سواه ،  
 ذرات دو کون را ز آسب عدم ،  
 غیر از حرم حرمت او نیست پناه ،

This is dated Sha'bān 1, A.H. 1280 (=Jan. 11, A.D. 1894).

5. A short treatise (ff. 70b-74b) on the Degrees of Being, &c., beginning :

حقایق ممکنات صور معلومیّه ذاتست متلبّسه بالشئون  
 و الصفات النّ

6. A collection of some thirty letters on points of Ṣūfī doctrine, addressed by 'Abdu'llāh Quṭb b. Muḥyī to various friends or disciples (ff. 75a-96b). The colophon is dated the middle of Sha'lān, A.H. 1280 (=Jan. 25, A.D. 1864).

Written in A.D. 1863-4 in the same handwriting as the last.

## PERSIAN: LOCAL HISTORIES.

## No. CCXXXVIII.

Size  $26 \times 13$ . ff. 184. ll. 21.(Copy of *Rehatsek*, pp. 69—71, No. 5.)

## تحفة العالم

The *Tuhfatu 'l-'Ālam*, a well-known History of the City of Shushtar (lithographed at Bombay, A.D. 1847), by Sayyid 'Abdu 'l-Latīf b. Abī Tālib an-Nāri ash-Shushtari, who composed it in A.H. 1215-16 (A.D. 1800-1801). See Rieu, Cat. Pers. MSS., pp. 383-4, and his Supplement, p. 56, no. 84, ii.

Not dated, but written by the same scribe and in the same hand as the last, and about the same time.

## No. CCXXXIX.

Size  $25\frac{1}{2} \times 13\frac{1}{2}$ . ff. 117. ll. 21.(Copy of *Rehatsek*, pp. 71-2, No. 7.)

## تاریخ سند

A History of Sind, from its first conquest by the Arabs down to the reign of Akbar (A.H. 999 = A.D. 1590-91), by Muḥammad Ma'ṣūm (poetically named Nāmī) b. Sayyid Ṣafā'ī al-Ḥusaynī at-Tirmidhī of Bhakar in Sind, who died about A.H. 1015 (A.D. 1606-7). See Rieu, Cat. Pers. MSS., pp. 291-2.

Not dated, but written about A.D. 1864. Scribe: Shaykh Ghulām Muḥammad Awrangābādī.

## No. CCXL.

Size  $24 \times 13$ . ff. 48 (ff. 1a, 46b—48b blank). ll. 21.(Copy of *Rehatsek*, p. 218, No. 11.)

1. *Ābādī-i-Dihlī* (ff. 1b-26b), the work described by Rieu at p. 858 of his Cat. Pers. MSS. under the title of *Risāla-i-Sulār Jang*; a description of Dihlī, especially its edifices, shrines, pleasure-grounds, saints, poets, doctors, dancers and minstrels, composed about A.H. 1150



(A.D. 1737-8), by the Nawwáb Dargáh-qulí Khán Bahádur Sálár Jang Mu'tamanu'd Dawla.

Dated Dhu 'l-Qa'ida 23, A.H. 1280 (March 5, A.D. 1864).

2. The *Tadhkiratu 'l-Ahwal*, or Memoirs, of Shaykh 'Alí Hazín (Muhammad 'Alí b. Abí Tálíb al-Jilání), written at Dihlí at the end of A.H. 1154 (February, A.D. 1742), in his fifty-third year (ff. 27a-45b). See Rieu, Cat. Pers. MSS., p. 381. This work was published with an English translation by F. C. Belfour (London, 1830-1).

The colophon, written in a very large ta'liq, occupies f. 46a, and gives the scribe's name as Ghulam Muhammad Awrangábádí, poetically named 'Irfán, and the date of completion as the end of Dhu 'l-Qa'ida, A.H. 1280 (May 7, A.D. 1864). The writing is a clear ta'liq, but errors and misreadings abound.

## PERSIAN: PHILOSOPHY.

### No. CCXLI.

Size 24×13. ff. 13. ll. 21.

### رساله ماهیة النفس

The shorter Persian version of the *Kitábu 'l-Ma'ád* of Shaykh Abú 'Alí b. Síná (Avicenna) described by Rieu, Cat. Pers. MSS. p. 439, vi, divided into sixteen sections (*fasl*), beginning:

الصدق لله الخ... این رساله ایست که شیخ رئیس ابو علی الحسین  
بن عبد الله بن سینا قدس سره تصنیف کرده است الخ

Either the substance or the titles of the chapters are wrongly arranged, for they here stand in this order: 1, 2, 3, 4, 5, 6, 7, 6 (for 8), 9, 10, 15, 12, 13, 14, 16. Possibly 6 should be 8; 15, 11; and the heading of 15 has been omitted by mistake.

Copied by Muhammad 'Abdu'r-Razzáq, and concluded on Shawwál 26, A.H. 1280 (April 3, A.D. 1864).

### No. CCXLII.

Size 26½×12. ff. 37. ll. 21.

(Copied from *Rehatsék*, p. 199, No. 46.)

### رساله مبدأ و معاد

*Risála-i-Mabda' wa Ma'ád*, an anonymous treatise on Ontology, divided into four chapters (not three, as Rehatsék says), each of which

is subdivided into many sections, and beginning, after the customary doxology:

بدانکه این نامه نامه ایست از ما به برادرانی که ایشان را  
انسانیت رنجه دارد آن

*Ch. I* enumerates generally the different kinds of Knowledge, and is divided into 5 sections (ff. 2a-3a).

*Ch. II* treats of Knowledge of Self, and contains 11 sections (ff. 3b-15b).

*Ch. III* treats of Knowledge of the Beginning or Origin, and contains 10 sections (ff. 15b-26b).

*Ch. IV* treats of Knowledge of the End or Return, and contains 10 sections (ff. 26b-37a), of which, however, only 9 appear in the text.

Dated Šafar 14, A.H. 1281 (July 19, A.D. 1864). Scribe: Ghulām Muḥammad Panjābī. Written in coarse but legible Indian ta'liq. Numerous marginal notes. Considerable lacunæ on ff. 23b-27a.

### No. CCXLIII.

Size 26 × 13. ff. 247. ll. 21.

(Copied from *Rehatsek*, pp. 120-21, No. 13.)

### گوهر مراد

The *Gawhar-i-Murād*, a well-known treatise on the *ʿIlm-i-Kalām*, or Scholastic Theology, by ʿAbdu'r-Razzāq b. ʿAlī b. al-Ḥusayn al-Lāhijī, who flourished in the reign of Shāh ʿAbbās II the Šafawī (A.H. 1052-1077 = A.D. 1642-1666). See Rieu, *Cat. Pers. MSS.*, p. 32. The work has been published at Bombay, A.H. 1301 (A.D. 1884), by Mīrzā Muḥammad Shīrāzī, in a lithographed edition containing pp. 263.

Dated Rajab 9, A.H. 1281 (Dec. 8, A.D. 1864). Scribe: Ghulām Muḥammad Panjābī. Large, coarse, and ill-formed but legible ta'liq.

### No. CCXLIV.

Size 26 × 15. ff. 26 (ff. 1, 2, and 26b blank). ll. 21.

(Copied from *Rehatsek*, p. 122, No. 16.)

### مرآة المحققین و غیره

A volume containing the four following treatises:—

1. *Mīrātu'l-Muḥaqqiqīn*, or "Mirror of Searchers after Truth" (ff.

3b-13a), a treatise on Psychology and Natural Philosophy. A copy of this work is described by Pertsch, Gotha Cat. Pers. MSS. (Vienna, 1859), pp. 17-18. See also Pertsch's Berlin Cat. Pers. MSS., pp. 21-2. The author's name is unknown.

Begins :

الحمد لله . . . اما بعد، بدان اعزّك الله في الدارين كه اين  
مختصر كتابيست در بيان معرفت نفس و علم خداشناسي آن

2. *Risála dar Áfúq ú Anfus*, an anonymous treatise on "Horizons and Souls," i.e. on the Physical and Spiritual Worlds (ff. 13a-18b), beginning :

اين رساله اوست در آفاق و انفس اميد كه بنظر هوشمندان  
علوم اينفنون برسد آن

3. *Lama'át-i-Qutbsháhí*, a treatise on Meteorology (ff. 18b-21b), by Muḥammad Taqí b. Ḥusayn b. Jamálu 'd-Dín Mázarání, dealing with prognostications of rain, snow, clouds of various hues, solar and lunar eclipses, and the like, and beginning :—

زيباترين زميني كه در عنوان صعيقه گنجد آن

4. *Risála dar taḥqíq-i-Nafs-i-Nāṭiq-i-Insání* (ff. 21b-25b), a treatise on Human Reason, beginning :

اما بعد، كلام سيد الانام عليه الصلوة والسلام كه يا علي اذا  
تقرب الناس الى خالقهم بانواع العمل والبر تقرب انت بانواع العلم  
والسر حتى تستبهم دليليست قاطع و برهانيست ساطع بدانكه ان

Fifteen different opinions of diverse sects and schools of thought are briefly exposed. A gloss (*ḥáshiya*) on the three schools into which the disciples of Plato divided (referring to p. 38=f. 21b) is added at the end (ff. 25b-26a).

Copied by Muḥammad 'Alí, and finished on Dhu'l-Qa'da 28, A.H. 1280 (March 5, A.D. 1864). Large, coarse Indian ta'líq.

## PERSIAN : OCCULT SCIENCE.

No. CCXLV.

Size  $15\frac{1}{2} \times 11\frac{1}{2}$ . ff. 37. ll. 16.

### Fragment of a Treatise on Divination and Necromancy.

Part of a curious treatise on Magic, Charms, Alchemy, and the like, imperfect at both beginning and end, containing many magical figures

and tables of divination, &c., and some words and glosses in the Avestic character. The following note is written in the corner of what is now f. 1a :

مطلب این کتاب مع (مع؟) عمل اکثیر (sic) و کیمیا و بسیار  
اعمالهای غریب گویا از غریب دستور جاماسب باشد، اندک  
نوشته شد،

Begins abruptly :

۳۰۵، اوفاس یقعون اینست که گفته شد اما هر اسمی که گفته  
حرف هست که اضافه کنند با او در وقت عمل خود طریق عملش  
گفته میشود و اشکال حروف اینست

Then follows a magic square containing  $7 \times 5 = 35$  compartments, each of which is occupied by a cabbalistic sign. The bulk of the work deals with Alchemy. I can find no mention of the author's name, but in a personal reminiscence which he gives on ff. 33a-34b he makes mention of a certain Shaykh Nájí Ruknu'd-Dín at Isfahán, and from his occasional use of the Avestic character and other indications he would appear to have been a Zoroastrian.

On f. 37b, which is otherwise blank, there is a marginal note, from which it appears that the manuscript was copied by Siyáwakhsh, son of Úrmuzdyár, son of Siyáwakhsh of Kirmán, known as صرفه‌کار, and was completed on the day of Surúsh-Ízad (the 17th day) in the month of Shahríwar, A.Y. 1214, A.H. 1262 (Aug.-Sept., A.D. 1846). The initial portion of the note runs as follows :

غرض این مخلص این است که چون مجال نوشتن نبود و کتاب  
از شخصی بود میخواست به چند طریقهای دیگر عقد زیبی و عمل  
شمس و قمری و عمل لولو و صفتهای سیرشم و زنگار و شنگرف  
و عمل زمرد و هفت جوش سلیمانی و ساختن حبّها و دفع  
زهرها و صفات رنگ بلور و مانند آن و جوهر تیغها از هر علم  
نوشته نشد آنچه واجب تر دانستم درین کتاب آوردم،

Clear and legible but not very graceful ta'líq, with rubrications.

## PERSIAN: PHILOLOGY.

## No. CCXLVI.

Size 26 × 13½. ff. 39 (ff. 1, 2, 39 blank). ll. 21.

(Copy of *Rehatsek*, pp. 49-50, Nos. 9, 10.)

## جواهر العلوم

The *Jawāhiru 'l-'Ulūm* ("Gems of the Sciences"), a treatise on Persian Grammar, Prosody, and Rhetoric, by Khwāja Ma'rūf b. Khwāja Mūsā, divided into an Introduction, two chapters called *Jawhar*, and a Conclusion. The chronogram cited by *Rehatsek*, with which the treatise concludes, does not, as he supposes, refer to the date of composition, but is merely one of several specimens of this style of literary artifice quoted by the author in the section dealing with Acrostics and Chronograms.

Begins:

الحمد لله الذى علم بالقلم . . . اما بعد، ميگويد بعجز و هيچمدانى  
موصوف خواجه معروف بن خواجه موسى كه اين رساله ايسست  
مستى بجواهر العلوم الخ

Dated Dhu 'l-Hijja 26, A.H. 1280 (June 2, A.D. 1864). Scribe: Muhammad 'Alī ash-Shāfi'ī al-Kūkānī an-Naqshbandī. Written in large, coarse, legible ta'līq.

## No. CCXLVII.

Size 27 × 14—15. ff. 120. ll. 21.

(Probably copied from *Rehatsek*, pp. 169-70, No. 147.)

## رساله در معما و نفايس المأثر،

1. A treatise on the Acrostic (*Mu'amma*), by Muhammad b. . . (blank space left) . . . an-Nūndākī (النوندكى), based on the treatise on that subject composed by Husayn of Nishāpūr (presumably Mīr Husayn "*Mu'ammā'ī*," d. A.H. 904=A.D. 1498-9; see Rien, Cat. Pers. MSS., p. 650), and dedicated to Abu 'l-Ghāzī 'Abdu 'l-'Azīz Bahādur Khān (see Pertsch, Berlin Cat. Pers. MSS., no. 645<sup>6</sup>, where he is mentioned in an Anthology of Poets composed in A.H. 974=A.D. 1566-7);

hence evidently composed in the first half of the sixteenth century (ff. 1b-48b). It appears to be incomplete at the end, but begins:

بعد از تنصيص تسميه و تخصيص ائنيه بملك الملکى که ذات  
بى مثالش آن

2. The *Nafī'isu 'l Ma'ūthir* (a title which is also a chronogram, giving the date A.H. 973 = A.D. 1565-6, when the work was composed), by Mīrzā 'Alā'u 'd-Dawla Qazwīnī, son of Mīr Yahyā; a biographical Dictionary of Persian Poets, especially those who flourished in the tenth century of the *hijra*, of which a long notice is given in Sprenger's *Oude Catalogue*, pp. 46-55. See also Rieu, *Cat. Pers. MSS.*, p. 1022, i. This copy begins like that described by Sprenger.

Not dated, but doubtless written in or about A.D. 1864, like the rest of these transcripts. Coarse but legible ta'liq.

### No. CCXLVIII.

Size  $25\frac{1}{2} \times 13\frac{1}{2}$ . ff. 38 (ff. 1-3a, 36b-38b blank). ll. 21.

(Copied from *Rehatek*, p. 67, No. 20.)

### انشاء برهمن

*Inshā-i-Barahman*, a collection of letters to various more or less eminent contemporaries by Chandarbhan, poetically surnamed Barahman, who was attached to the Court of Shahjahān as Imperial Chronicler (*wāqī'a-nawīs*). This collection, which differs from that described by Rieu, *Cat. Pers. MSS.*, pp. 397-8, was made in Dhu'l-Hijja, in the 28th year of Shahjahān's reign (A.H. 1064 = October, A.D. 1654), and begins:

چون از عنفوان شباب این برهمن عقیدت کیش را میل و  
رغبت آن

The transcript was made by Shaykh Ghulām Muḥammad, and finished on Dhu'l-Qa'da 5, A.H. 1280 (April 12, A.D. 1864). Fair ta'liq.

## PERSIAN: POETRY.

### No. CCXLIX.

Size  $26 \times 14$ . ff. 81. ll. 20.

(Probably copied from *Rehatek*, p. 136, No. 36.)

### دیوان ثنائى

The *Dīwān* of a minor poet named Thanā'ī, according to the inscription on f. 1a and the colophon; but the name does not occur in the

poems. It agrees with the *Díwán* of Husayn Thaná'í of Mashhad described by Ethé, *Bodl. Pers. Cat.*, coll. 660-61.

در روش حسن و ناز هست بسی خوشنما،  
غمزه بطرز ستم عشوه برنگ جفا،

This transcript was made by Sayyid Hádí Haydarábádí, and completed on Dhu 'l-Hijja 13, A.H. 1280 (May 20, A.D. 1864).

### No. CCL.

Size  $25\frac{1}{2} \times 12$ . ff. 111. ll. 20.

(Copied from *Rehatsch*, p. 132, No. 17.)

جام جم اوحدی

The *Jám-i-Jam* of Awḥadí of Marágha (d. A.H. 738 = A.D. 1337-8), composed in A.H. 732 or 733 (A.D. 1331-3). See Rieu, *Cat. Pers. MSS.*, p. 619.

This transcript was made by Ghulám Muḥammad Panjábí, and completed on January 17, A.D. 1865. Fair ta'líq.

### No. CCLI.

Size  $25\frac{1}{2} \times 13$ . ff. 125. ll. 20—21.

(Copied from *Rehatsch*, p. 187, No. 21.)

تحفة الاحرار \* سبعة الابرار \*

The *Tuḥfatu 'l-Abrár* (ff. 1b-46b) and *Sibḥatu 'l-Abrár* (ff. 47a-125a), two of the seven poems which constitute the celebrated *Haft Awrang* of Jámí. See Rieu, *Cat. Pers. MSS.*, pp. 644-45, &c., and pp. 38-39, *supra*.

Dated Dhu 'l-Hijja, A.H. 1280 (May-June, A.D. 1864). Fair ta'líq.

No. CCLII.

Size  $26\frac{1}{2} \times 11$ . ff. 108. ll. 21.

(Copied from *Rehatsek*, p. 136, No. 33.)

دیوان طالب

The *Díwán-i-Tálib*, presumably Tálib of Ámul, who died in A.H. 1035-6 (A.D. 1625-7). See Rieu, Cat. Pers. MSS., p. 679; Ethé, Bodl. Cat. Pers. MSS., col. 678. This copy only extends as far as the letter ق, and is therefore incomplete; and since only one *ghazal* in | is given, which does not agree with either of the couplets given by Rieu and Ethé, it probably contains merely a selection of odes.

Begins:

مارا کشد چو سوی تو شوق بلند ما ،  
هر موی تازیانه شود بر سمند ما ،

No date or colophon. Ungraceful but legible ta'liq.

PERSIAN: TALES AND TRANSLATIONS  
FROM THE SANSKRIT.

No. CCLIII.

Size  $26 \times 13$ . ff. 36. ll. 20.

(Copied from *Rehatsek*, p. 233, No. 56.)

نخلستان لچھمی ناراین شفیق اورنگابادی

A collection of stories entitled *Nakhlistán* (the "Date-grove," see f. 3a, ll. 5 and 7), by a Hindú named Lachhmí (Lakshmi) Náráyan, surnamed Shafiq, of Awrangábád, who was born (see Rieu, Cat. Pers. MSS., p. 1083a, ll. 3 *et seqq.*) in A.H. 1158 (A.D. 1745), and wrote this work (f. 3a, l. 4) in A.H. 1218 (A.D. 1803-4). It begins:—

مدحت مر یکتائی را تعالی شانه که دانش مستغنی از  
صفائست الخ

Not dated. Scribe: Ghulám 'Abbás. Fair ta'liq.



## No. CCLIV.

Size  $24\frac{1}{2} \times 14$ . ff. 24 (ff. 1a, 21—24 blank). ll. 21.(Copied from *Rehatssek*, p. 225, No. 28.)

## بہگوت گیتا

A Persian translation of the *Bhagavad gītā*, almost identical in its beginning with no. 1949 of Ethé's I. O. Pers. Cat. (col. 1089), which is ascribed to Prince Dārā Shikūh. This MS. begins:

دہیاو اول ارجن بکھاد نام، کرکھیت کہ مزرعہ نیکو کارہست  
مردم من و جماعت پاندوان ہنگامیکہ بقصد کارزار روبرو شدند آن

Dated Dhu 'l-Qa'da 27, A.H. 1280 (May 4, A.D. 1864). Scribe: Sayyid Nizāmu 'd-Dīn. Fair ta'līq.

## PERSIAN: MIXED CONTENTS.

## No. CCLV.

Size  $26 \times 13\frac{1}{2}$ . ff. 101 (ff. 1a, 19b—22b, 96a, 101b blank). ll. 21.(Copied from *Rehatssek*, pp. 222-3, No. 21.)

## ❖ جاودان نامہ ❖ دستور الاطبا

1. The *Jāwīdān-nāma* (ff. 1b—19a), a mystical treatise similar to, and possibly identical with, the work of the same name composed by Bābā Afḍal Kāshī (d. A.H. 707 = A.D. 1307-8), concerning which see Rieu, Cat. Pers. MSS., p. 831, xxv, beginning:

این رسالہ ایست مشتمل بر سؤالی چند کہ سلطان اسکندر از  
استاد البشر میہر سید آن

This copy seems to be incomplete, since "Section VII" begins on f. 2a, l. 7, and there seems to be some confusion in the order of the other sections, of which the tenth and last begins on f. 18b.

2. The *Dastūru 'l-Atibbā* (ff. 23a—95b), or "Practice of Physicians," a manual of medicine by the historian of India, Muḥammad Qāsim Hindūshāh of Astarābād, better known as Ferishta. See Ethé, I. O. Pers. Cat., nos. 2318—2323, col. 1267-9. Dated (f. 95b) the 5th of Rabī' II, A.H. 1281 (Sept. 7, A.D. 1864). Scribe: Muḥammad Bakhsh.

3. A short treatise on Thought-reading (استخراج ضمیر) by Khwāja Ḥakīm Muḥammad b. Ayyūb al-Muḥāsib at-Ṭabarī (ff. 96b-101a), beginning:

مدار اندرین چرخ (sic) زیردان (ز یزدان؟) سپاس . . . چنین  
گوید خواجه حکیم محمد بن ایوب المعاسب الطبری که بسیار  
کسانرا دیدم که راغب بودند در استخراج ضمیر آن

Dated the 8th of Rabī' II, A.H. 1281 (Sept. 10, 1864). Scribe: Muḥammad Baklsh. Coarse and slovenly ta'līq.

### No. CCLVI.

Size  $25\frac{1}{2} \times 13\frac{1}{2}$ . ff. 56 (ff. 1a, 54b-56b blank). ll. 21.

(Copied from *Rehatsk*, pp. 34-5, No. 64.)

A volume containing the following tracts:—

1. An anonymous and untitled treatise on Astronomy, Cosmogony, and the Computation of Time (ff. 1b-23a), consisting of an Introduction in two sections dealing with Mathematics and Natural Science; two Discourses (*Maqāla*), of which the first, treating of the heavenly bodies, comprises six chapters, and the second, treating of the earth and its subdivisions, eleven; and a Conclusion. It begins abruptly, without preface:—

الحمد لله الخ . . . اما بعد، این رساله مشتمل است بر دو مقاله  
و مقدمه، مقدمه در آنچه پیش از شروع درین عمل دانستن است  
و آن دو قسم است الخ

2. The Story of the Mouse and the Cat (ff. 23b-33a), similar in substance, but different in form, to the well-known poem on the subject by 'Ubayd-i-Zākānī. This poem is written in the heroic *mutaqārib* metre, comprises 397 couplets, and begins:

پس از حمد و نعت ای نویسنده مرد : ز من باید این داستان گوش کرد،  
یکی قصه دیدم از باستان، پر از مضحکه اندرو داستان،  
ز موش و ز گربه فراوان سخن، بدیدم در آن نامه گشته کهن،

The cat is here named Warghala (ورغله), and the king of the mice Farfar (فرفر).

3. *Jám-i-Giti-numú* (ff. 33b-41b), a philosophical treatise containing 30 chapters, called Maqṣad, an Introduction, and a Conclusion; and beginning:

مپاس حکیمی را که افکار حکما و انظار علما در معرفت کنه  
او متعیر الّٰه

See Rieu's interesting notice on this work, Cat. Pers. MSS., p. 812, iii.

4. An anonymous treatise on the Muḥammadan, Zoroastrian, Greek (Alexandrian), Jalálí and Indian Calendars (ff. 41b-45b), beginning:

ذکر تاریخ هجری، بدانکه عرب را پیش از ظهور اسلام تواریخ  
مختلفه بوده الّٰه

5. Two qasídas in praise of Sir John Malcolm, said by Rehatsek to be by Mullá Fírúz (ff. 46a-48b, and 48a-49b). The first begins:

تا گل و سنبل بر آرد باغ در فصل بهار،  
وز نبات سبزه گردد چون زمرد کوهسار،

The second begins:

ای خدیو راستان ای سزور عالی محل،  
در جلالت از جلیل القدر سرداران اجل،

6. A Šufí tract of miscellaneous contents (ff. 49b-54a), sufficiently described by Rehatsek (p. 35), beginning:

باید دانست که ذکر چار ضرب را دو طریقه است یکی را نام  
اشتمال است دیگر را نام انجلیل الّٰه

There are 3 separate colophons in the volume; the first (f. 41b) dated Muḥarram 4, A.H. 1281 (June 9, A.D. 1864); the second (f. 45b), Muḥarram 25 (June 30); and the third (f. 54a), Muḥarram 28 (July 3). Scribe: Shaykh Ghulám Muḥammad. Written in neat and legible ta'liq.

## No. CCLVII.

Size  $24\frac{1}{2} \times 12\frac{1}{2}$ . ff. 27. ll. 21.

A volume containing:

1. The well-known *tarjī-band* called, from its two initial words, *Má muqimán* (ff. 1b-7a), beginning:

ما مقیمان کوی دلداریم، رخ بدنیای دون نمی آریم،

2. A series of *ghazals* (ff. 7a-13a), one for each letter of the alphabet, introducing the *takhalluṣ* Maḥmūd (and generally the name of Ayāz also) into the last couplet of each, and entitled in the colophon *Maḥmūd-nāma*. The real author of both this and the last poem would seem to be a poet named Ferishta. Cf. Rieu, *Cat. Pers. MSS.*, p. 797, vi.

3. A number of epistolary models (90 in number) for children, entitled *Dastūru 'ṣ-Ṣibyān* (ff. 14b-27a), beginning:

حمد وافر دیبری را که انشاء آفرینش حرفی از قلم قدرت اوست،

نظم،

لطیف کرم گستر و کارساز، که دارای خلق است و دارای راز،

Dated Thursday the 7th of Rabī' I, but the year is accidentally omitted: either A.H. 1278 or 1286 (A.D. 1861 or 1869) would give the required correspondence of date and day of the week; and there is little doubt that the MS. was written between the former date and A.H. 1281, since it was presented to the Royal Society with the remaining MSS. of this collection in May, A.D. 1865, i.e. at the end of A.H. 1281 or in the first few days of A.H. 1282. Scribe: Aḥmad Ḥusayn. Fair ta'līq, with rubrications.

## No. CCLVIII.

Size 26 × 14. ff. 81. ll. 21.

A volume containing the following:—

1. A short anonymous treatise, in Ottoman Turkish, on Chronology and Eras (ff. 1b-7a), beginning:

حمد و ثنا و شکر بی انتها اول مبدأ اول جلّ و علایه که فهرس  
غرایب کائنات و فذلکۀ عجائب واقعات اولان اوراق پر اثمار  
تواریخی مرور ادوار و تبدل اوضاع و اطواریلہ تقویم اصحاب تنجیم  
کبی منسوخ العمل قلمیوب الّٰح

Ends on f. 7a:

تمت الكتاب در ذکر تواریخ در زبان ترکی بید احقر العباد  
الرحمان (sic) مرزا عبد السعبان،

Written in large, clear, good naskh.

2. A Persian treatise on the Science of the Breath, entitled *Baḥru 'l-Hayāt* (ff. 7a-10b), in six sections, based on the Sanskrit *Amṛtakunḍa*, similar to, but not identical with, the works described by Rieu, *Cat. Pers. MSS.*, p. 59, ii, and Ethé, *I. O. Pers. Cat.*, no. 2002, col. 1113-14.

Begins abruptly :

این نسخه بحر الحیات از زبان هندوی و پارسی ترتیب داده  
شد و در هندوی احرف (امرب؟) میگویند، بدان اسعدك الله  
تعالی که نام دم پنچست الخ

3. A Persian *mathnawī* poem entitled *Sūs u Gudāz* (ff. 11a-15b), ascribed in the colophon to Khākī, concerning whom see Rieu, *Cat. Pers. MSS.*, p. 886. A poem bearing the same title and written in the same metre, but with a different beginning, is described by Rieu, *op. cit.*, pp. 551, 674, &c., as the work of the poet Barahman (see p. 151 *supra*); and as other works of this poet are included in this volume (as will immediately appear), it would seem most probable that this poem also is by him, but that the beginning has been altered or removed. This poem begins :

خداوند کرامت کن نیازم، که شمع آسا بود سوز و گدازم،

Dated Dhu 'l-Qa'da 22, A.H. 1280 (April 29, A.D. 1864). Scribe: Mīrzā 'Abdu's-Subḥān Beg b. Mīrzā 'Abdu'r-Raḥmān Beg. Fair ta'liq.

4. The *Dīwān* of Barahman (ff. 16a-52a). See Rieu, *op. cit.*, pp. 397-8; Ethé, *I. O. Pers. Cat.*, nos. 1574-5, col. 859-60; and p. 151 *supra*. This copy begins like Ethé's :

ای برتر از تصوّر و وهم و گمان ما، ای در میان ما و برون از میان ما،

Dated Dhu 'l-Hijja 6, A.H. 1280 (May 13, A.D. 1864). Same scribe and script as the last portion.

5. Persian translation of a Hindú book named in the colophon (f. 61a) *Mālā-Kayān* (ff. 52b-61a), containing the counsels addressed by Kṛishṇa to Arjuna, and probably based on the *Bhagavadgītā*, beginning :

کتاب کیان مالا مشتمل بر کلمات نصایح که سری کرشن جیو بارجن  
فرمودند و سکهدیورکه پسر باسدیورکه از راجه پرچیت تصنیف  
کرده رهنمونی خلیق بر اوراق نوشته بودند الخ

Dated (f. 61a) Dhu 'l-Hijja 18, A.H. 1280 (May 25, A.D. 1864).

6. A collection of letters (ff. 61b-67b) described as from Mīrzā Šāḥib, of which one is addressed to Hājī Muḥammad Shaff'.

7. A selection of the poems of Sá'ib (ff. 67b-74b), who died A.H. 1088 (A.D. 1677-8), concluding with his *Sáqi-náma*; see Rieu, Cat. Pers. MSS., p. 693. In the colophon, dated Dhu 'l-Hijja 29, A.H. 1280 (June 5, A.D. 1864), the scribe's name is given as Mirzá 'Abdu's-Subhán.

8. A *mathnawí* poem entitled *Súz u Gulúz* (ff. 75a-81b), beginning :  
 از آن نكهت چو مغز را بجا آید ، دماغم صد گلستان تازگی آید ،  
 بمژگان قفل در را باز کردم ، زمین مرده را آوازه کردم ،

Colophon (f. 81b) dated Muharram 3, A.H. 1281 (June 8, A.D. 1864). Scribe: 'Abdu's-Subhán. Writing throughout a tolerable Indian ta'liq. The following list of contents concludes the last colophon:

و این منجمه کتاب شش است اول نسخه در ذکر توارینخ در  
 زبان ترکی و بحر الحیات در معرفت دم و دیوان چندربهان برهن  
 و رقعات مرزا صایب و مرزا بیدل نقط و بی نقط و غزلیات مرزا  
 صایب و نسخه سوز و گداز است فقط ،

### No. CCLIX.

Size 26 × 13. ff. 55 (ff. 1a, 18b-19a blank). ll. 21.

(Copied from *Rehatsek*, pp. 108-9, No. 10.)

کتاب دولت خلقت در طیور شکاری و دیوان امید ،

A volume containing:—

1. A treatise on Falconry (ff. 1b-17b), especially the treatment of the diseases to which these birds are liable, comprising 52 chapters (of which the last ten appear to be missing, this part of the MS. terminating abruptly). The contents are stated on ff. 2a-2b. Begins:

حمد و ثنای بی شمار مر خالق لیل و النهار است (sic) اَلْه

The author's name is unfortunately omitted after the words چنین گوید , but he states that he compiled the treatise by command of Fírúz Sháh in A.H. 608 (A.H. 1211-12; compare Ethé's Bodl. Pers. Cat., col. 1072-3), and divided it into 45 chapters (though, as above said, 52 are enumerated).

2. The *Díván* of *Umíd* (ff. 18a-55b), beginning:

سراسر همچو مهر و ماه گردیدیم دنیا را ،  
 ندارد منزل آسایشی دیدیم دنیا را ،

Mirzá Muḥammad Riḍá, of Hamadán, afterwards Qizilbásh Khán, poetically named Umíd, died at Dihlí in A.H. 1159 (A.D. 1746); see Rieu, *Cat. Pers. MSS.*, p. 711.

Coarse Indian ta'liq, with many mistakes. Copied by Ghulám Muḥammad Panjábí from "a defective MS." Dated Muḥarram 24, A.H. 1281 (June 29, A.D. 1864).

## ARABIC MSS.

### CCLX.

Size  $24\frac{1}{2} \times 15$ . ff. 42. ll. 21.

(Copied from *Rehatsek*, pp. 205-206, Nos. 61-62.)

### عين العلم در تصوّف

An Arabic treatise on Šúffism, entitled '*Aynu 'l-'Ilm*', beginning:

يا ربّ يا ربّاه باسمك ابتدى و بك اقتدى و بنور قدسك  
اهتدى النّ

It contains a Preface, twenty chapters, and a Conclusion; the first treating of the two kinds of Knowledge, the last of Love and Conduct (فى المصبة والسلوك). It may be the work of the same title noticed by Hájí Khalífa (no. 8440), but the means of identification are wanting. I can find no mention of the author's name.

Dated Ramadán 23, A.H. 1280 (March 3, A.D. 1864). Scribe: Sayyid Ibráhím al-Háshimí. Written in a clear but coarse nasta'liq.

### CCLXI.

Size  $24 \times 14\frac{1}{2}$ . ff. 40. ll. 21.

Commentary on a treatise on the Nature, Unity, and Attributes of God, the character of Islám, &c., both in Arabic, and both anonymous and untitled; beginning:

قال الشارح التعرير (sic) عامله الله بلطفه الطير بعد ما تيمّن  
بالتسمية الحمد لله النّ

Each citation from the text is, as usual, prefaced by the word **قوله**. The first begins:

قوله المتوحد بجلال ذاته الخ

Coarse and ill-formed ta'liq, full of errors. No colophon, but written, no doubt, with the rest of these transcripts, about A.D. 1864.

### No. CCLXII.

Size  $26\frac{1}{2} \times 13$ . ff. 20. ll. 21.

### مرآة الأرواح

A poor copy of the *Marāḥ 'l-Arwāḥ*, one of the commonest and best known of Arabic grammars, by Aḥmad b. 'Alī b. Mas'ūd. See Rieu's Arab. Cat., p. 233, and Arab. Supplement, p. 616.

Copied by Ghulām Muḥammad Panjābī in a clumsy ta'liq, and completed on Ṣafar 1, A.H. 1281 (July 6, A.D. 1864).

### No. CCLXIII.

Size  $25\frac{1}{2} \times 13$ . ff. 32. ll. 21.

(Copied from *Rekatsak*, p. 49, No. 8.)

### الشدور الذهبية و القطع الاحمدية

A Grammar of the Ottoman Turkish language, written in Arabic, and entitled apparently, as above, *ash-Shudūr al-Dhahabiyya wa'l-Qaṭa'ir al-Aḥmadiyya*. It is dedicated to Maṣṣūr, the father of the author's pupil Sīdī (Sayyidī) Aḥmad, on whom are bestowed a number of high-sounding honorific titles, and begins:

الحمد لله الذي شرف الإنسان وزينه بالنطق واللسان الخ

The author enumerates (ff. 3a-3b) a number of the Arabic, Turkish, Persian, and "Pahlawī" dictionaries which he used in making this compilation, some thirty, according to his statement, in number. Amongst them are the *Akhṭarī Kabīr*, *Mirqāt*, *Lughat-i-Ni'matu'llāh*, *Shihāhu'l-'Ajam*, *Shihāhu'l-Bayān*, and finally Ibn Ḥayyān's *ad-Durratu'l-Muq'iyya fi'l-Lughati't-Turkiyya*. See Rieu, Cat. Arab. MSS., p. 693, no. mxxiv. It concludes, after the grammar and vocabulary, with four or five pieces of prose composition in Arabic with interlinear Turkish translation.

Large, clear naskh. Copied by Mullā 'Abdu's-Subḥān, and finished on Dhu'l-Hijja 20, A.H. 1281 (May 16, A.D. 1865).



## HINDÚSTÁNÍ: POETRY.

No. CCLXIV.

Size  $26\frac{1}{2} \times 12\frac{1}{2}$ . ff. 11. ll. 15.

## دیوان سراج

A small collection of the Urdu poems of Siráj, probably Siráj 'd-Dín Husaynī of Awrangābād, who flourished in the latter half of the twelfth century of the *hijra* (middle of the eighteenth century). See Sprenger's *Oude Catalogue*, pp. 148-9.

Begins :

اس لب لعل کو تم شکر شرین کھو،  
اس کف دست کو گلدستہ رنگین کھو،

Ugly but fairly legible *ta'liq*. No date or colophon, but quite modern. This copy does not seem to correspond exactly with *Rehatsck*, p. 144, no. 64, and I do not think it is copied from it.

No. CCLXV.

Size  $26\frac{1}{2} \times 13$ . ff. 72. ll. 21.(Copied from *Rehatsck*, p. 139, No. 45.)

## دیوان ولی

The *Dīwān* of the Indian poet Walī, beginning :

کہتا ہوں تیری نانوکون و روزبانکا،  
کہتا ہوں کیری شکر کون عنوان بیان کا،

Copied at Surat in A. H. 1280, and completed on the 27th of Dhu 'l-Hijja in that year (June 3, A.D. 1864).

## FRAGMENTS.

[The preceding portion of this Catalogue was printed off, and the work, as I believed, finished, when I received from the Librarian of the India Office a large bundle of fragments belonging in part to Sir William Jones's Collection, and in part, as it would appear, derived from other sources. Of these the more coherent are briefly described below; while the remainder (consisting of the disjecta membra of many various books, mostly mathematical and astronomical, together with letters, petitions, and mere rubbish) are now tied up in one bundle, which such as have the requisite patience and leisure may, if they so choose, examine.]

## No. CCLXVI.

W. 78. Size  $15\frac{1}{2} \times 9$ . ff. 240. ll. 13.

داستان عزم کردن ملکزاده مظفر بن اقطاع و سعدان بن رعدان  
و راقیل بن ارقال زنگی و جلان بن احداق گلستانی بر فتح جزیره  
بیمشورت و شکستن ایشان بغلوله توپ مخالفان و آواره شدن هر  
یک از تازه چولمان،

## The Story of Prince Muzaffar b. Aqṭā', &amp;c.

A Persian story-book, dealing with the adventures of the above and various other imaginary princes and warriors, and beginning, after the above title:

اما غواصان دریای سخنوری و ملّاحان سفینه نکتہ پروری چنین  
آورده اند آن

Defective at end. Clear modern ta'liq.

## No. CCLXVII.

W. 81. Size  $16 \times 9$ . ff. 40. ll. 14.

فهرست مثنوی مولانا جلال الدین رومی،

Table of Contents of the Mathnawī of Jalālu'd-Dīn Rūmī.

This table, presumably prepared for Sir W. Jones, contains simply the headings of the various stories and sections comprised in the six

books of the Mathnawí. In the margin are various dates in the year A.D. 1790 indicating the reader's progress; e.g. on f. 33b, "thus far 12 Aug. 1790."

Clear ta'liq, with rubrications.

### No. CCLXVIII.

W. 103. Size  $15\frac{1}{2} \times 12$ . ff. 73. ll. 8.

دیباجهٔ فرهنگ جهانگیری،

### The Introduction to the Farhang-i-Jahángirí.

The *Muqaddama*, or Introduction, of Jamálu 'd-Dín Husayn Injáu's well-known Persian Lexicon, the *Farhang-i-Jahángirí*, described on the fly-leaf as the *Duáwda Á'in* or "Twelve Sections." See Rieu, Cat. Pers. MSS., pp. 496-7.

Large, clear ta'liq. Not dated, but quite modern (late eighteenth century).

### No. CCLXIX.

W. 121. Size  $15 \times 9\frac{1}{2}$ . ff. 128. ll. 11.

رسالة المعاينة (المُعينة)،

Risálatu 'l-Mu'áyana (-Mu'ína).

An anonymous Persian treatise on Cosmography and Astronomy, entitled on the cover by the first, and on f. 2a, l. 8, by the second of the titles given above. It is divided into four Discourses (*Maqála*), of which the first comprises two chapters; the second, fourteen; the third, twelve; and the fourth, six: in all, thirty-four chapters. The contents of the four *Maqálas* are thus described:

مقالهٔ اول، در مقدمات علم هیأت،

مقالهٔ دوم، در هیأت اجرام علوی،

مقالهٔ سیوم، در هیأت زمین و اختلاف احوال بقاع او از جهت  
اختلاف اوضاع علویات،

مقالهٔ چهارم، در معرفت ابعاد و اجرام کواکب ثابتہ،

Begins:

سپاس و ستایش حضرت ذو الجلالی را کہ آنج

This treatise ends on f. 104a, and is followed by another treatise (ff. 105b-128b) on Astronomy, beginning:

چون عنایت ربّانی حجاب اسطار (sic) از پیش چهره مراد محرّر  
این سواد بر داشت آن

Clear ta'liq. Not dated.

### No. CCLXX.

W. 123. Size  $19 \times 10\frac{1}{2}$ . ff. 66. ll. 15.

#### Two Treatises on Nativities.

Two Persian treatises on Nativities, apparently by the same author, who is called Abu 'l-Khayr b. Muhammad al-Fārsī in the first (f. 1a), and Abu 'l-Khayr Muhammad at-Taḡī al-Fārsī in the second (f. 20b).

The first treatise (ff. 1-18) begins:

عیب گفتن نبود درخور کس، عالم الغیب خدا باشد [و بس]

The second (ff. 20-66) begins:

فقیر حقیر ابو الخیر محمد التّقی الفارسی درین رساله که موسوم  
است بطالع نامه آن

The date of the first treatise appears to read A.H. 1181 (A.D. 1767-8). The second, which is undated, is in the same handwriting, a fairly clear but rather negligent ta'liq.

### No. CCLXXI.

W. 128. Size  $15\frac{1}{2} \times 7\frac{1}{2}$ . ff. 21. ll. 11.

رساله در بیان فهرست علوم معروفه.

#### Treatise on the Classification of the Sciences.

A Persian treatise, by 'Alī Dāmin, on the Classification of the Sciences, beginning:

سپاس نا منتها خالق را سزاوار است که اختلاف السنّه اهل  
زبان . . . . اما بعد، این چند سطر است در بیان فهرست علوم  
معروفه که حسب الایمان بعضی از اجاب ستوده خصال عبارتی  
سلیس عام فهم علی سبیل الاستعجال بسلك تحریر در آمد مشتمل  
بر مقدمه و مطلب و خاتمه،

Dated A.H. 1202 (A.D. 1787-8). Fair ta'liq.

No. CCLXXII (= LXXX, p. 60 *supra*).

W. 130. Size 18 × 10. ff. 10. ll. 12.

## Treatise on Forms of Oaths used by the Hindoos.

This treatise, composed in Persian, apparently by 'Alī Ibrāhīm Khān, begins abruptly:

طریق قسم که در دهرم شاستر متاچھرا و شاستر دیب تے و  
دیگر شاسترھا بتفصیل مرقوم است الخ

Excellent ta'liq. Not dated. Apparently incomplete at end. This MS. has been already mentioned on p. 60 *supra* (No. LXXX), but as it could not be found when I took over Dr. Ross's work, I here add the brief description which he, no doubt, intended to insert at that point.

## No. CCLXXIII.

W. 148. Size 14½ × 7½. ff. 72. ll. 9.

## نہج المسترشدين في اصول الدين،

An Arabic work on the Fundamentals of Religion, entitled *Nahaju 'l-Mustarshidin fi Uṣūli 'd-Dīn*, composed by an anonymous writer for his son Muḥammad, beginning abruptly:

أما بعد، فهذا كتاب نهج المسترشدين في اصول الدين لخصت  
فيه مبادئ القواعد الكلامية و رؤس المطالب الاصولية الخ

Legible naskh, with rubrications, and many marginal notes in a minute hand. Not dated. Incomplete at end.

## No. CCLXXIV.

W. 149. Size 16½ × 11½. ff. 311 (some missing). ll. 17.

## Arabic-Persian-Turkish Lexicon explained in Persian.

The fragmentary and tattered first volume (of two, as it would appear) of a large dictionary of Arabic, Persian, and Turkish vocables explained in Persian, containing, in its present state, about 311 leaves (some missing), defective both at beginning and end. The work is divided into chapters (*Bāb*) and sections (*Faṣl*). The chapters correspond with

the letters of the alphabet, each chapter containing first the Arabic and then the Persian and Turkish words beginning with a certain letter. The sections within each chapter are arranged according to the final letter; but in each chapter all the Arabic words precede the Persian and Turkish, so that in ch. i (the *Bábu 'l-Alif*), for instance, the Arabic words beginning with *alif* and ending with *alif* would come first; then those beginning with *alif* and ending with *bá*; and so on, down to those beginning with *alif* and ending with *yá*. Then (still under the same chapter) follows the "foreign section" (فصل العجمي); but here the Turkish words follow the Persian section by section, so that, for instance, the Turkish words beginning with *alif* and ending with *dál* immediately follow the Persian words beginning and ending like them. The fragment lacks about 10 leaves at the beginning and an unknown number at the end. It begins with section ق of the Arabic words beginning with ا, and ends with the Persian words beginning with ش and ending with ر. The first word explained is the Arabic آفاق; the last, the Persian شیرسوار. All the explanations are in Persian. There is no clue to the authorship or title.

Written in a clear, old-fashioned, and rather stilted naskh, the words explained being in a larger and bolder character, and the headings of sections and chapters in red.

## No. CCLXXV.

Size 16 × 7. ff. 44. ll. 9.

لوائج ملا جامی،

A copy of the *Lavā'ih* of Mullá Núru 'd-Dín 'Abdu 'r-Rahmán Jámí. See Rieu, Cat. Pers. MSS., p. 44, &c.

Dated A.H. 1203 (=A.D. 1788-9). Copied for Hájjí Shaykh Hasan Ridá, whose seal (bearing the date A.H. 1193 = A.D. 1779) is impressed below the colophon. Good Persian ta'liq, with rubrications.

## No. CCLXXVI.

Size 19 × 9. ff. 28. ll. 15.

زوره باستان و خشور زردشت و غیره،

Another copy of the *Zúra Bástán-i-Wakhshúr Zardusht* described on

pp. 129-30 *supra* (No. CCXVII), followed by another Zoroastrian treatise (defective at the end), which begins:

و آنچه دانایان گفته اند اینست که هستی هر هست از خدای  
آسمان و زمین است و یزدان را خواستی به هستی که پیکرها را  
هست میدارد آن

The *Zúra Bástán* occupies ff. 1b-18a, and the other treatise ff. 20b-29b, where it ends abruptly.

Dated in the colophon on f. 18a Sha'bán 21, A.H. 1179 (= Feb. 2, A.D. 1766). Clear Indian ta'liq. Transcribed for the *Dustúr Kay-Ká'ús*.

### No. CCLXXVII.

Size  $16\frac{1}{2} \times 9$ . ff. 16 (ff. 41-56). ll. 15.

#### Fragment of a Work on Mathematics and Surveying.

Sixteen leaves (numbered 41-56) of a Persian work on Mathematics and Surveying, of which the first section contained in this fragment begins:

در انواع مساحت، اول مساحت ثلث بدانکه ضلع اقصر از  
اضلاع مختلفه آن

The fragment contains numerous diagrams, and is incomplete at beginning and end. Legible ta'liq. No date or colophon. Hindí cyphers occur here and there in the margin.

### No. CCLXXVIII.

Size  $14\frac{1}{2} \times 6\frac{1}{2}$ . ff. 45. ll. 16.

#### Fragment of a Treatise on Cosmography and Astronomy.

An acephalous fragment of a Persian treatise on Cosmography and Astronomy, containing numerous diagrams. Only a leaf or two appear to be missing at the beginning, for the rubrication marking the head of the first discourse occurs in the third line of what is now f. 1a, as follows:

.. مقالة اولی، در بیان احوال اجرام علوی و آن مشش باب  
است، باب اول، در بیان عدد افلاك کلی و کثیبت ترتیب آن،

Slovenly Indian ta'liq, with numerous marginal annotations in the first part, and many coloured diagrams. Copied in Akbar-ábád in A.H. 1058 (A.D. 1648) by a student named 'Abdu'l-Karím.

## No. CCLXXIX.

Or. 61. Size  $15\frac{1}{2} \times 9$ . ff. 92. ll. 11.

## عجائب المخلوقات و غرائب الموجودات،

## Treatise on Cosmography and Astronomy.

Another Persian treatise on Cosmography and Astronomy, entitled (f. 6a, l. 7) '*Ajálilu 'l-Makhlúqát wa Ghurá'ibu 'l-Mawjúdát*', minutely subdivided (the table of contents fills ff. 6a-13b), and beginning:

العظمة لك و الكبرياء لجلالك اللهم يا قائم الدائم و مفيض  
الغيرات الخ

This is the first portion (down to the end of Nazar ix) of the Persian translation of al-Qazwíní's '*Ajálilu 'l-Makhlúqát*' described by Rien, Cat. Pers. MSS., pp. 462-3.

Coarse but clear Indian ta'líq, with numerous diagrams and rubrications. No date or colophon. It was presented to the Royal Society by Major Pearse on Dec. 9, A.D. 1784.

## No. CCLXXX.

W. 147. Size  $15\frac{1}{2} \times 8$ . ff. 130. ll. 15.

## عوامل الجرجاني، شرح قطر النداء وبلّ الصدا،

Two Arabic treatises on Arabic Grammar, viz. :—

(i) The '*Awámil*' of Abú Bakr b. 'Abdu 'l-Qáhir b. 'Abdu 'r-Raḥmán al-Jurjání (ff. 2b-43a), with commentary, beginning:

ان اولي ما نطق به السن الانام الخ

(ii) The '*Qatru 'n-nadā wa ballu 's-sadā*' (ff. 46b-127a) of Abú 'Abdi 'lláh Muḥammad b. Yúsuf b. Hishám (d. A.H. 762), with commentary, beginning:

الحمد لله رب العالمين موجّه من يشاء نحوى (sic) الهدى والصلاة  
والسلام على سيدنا محمد ارفع من نصب لخص العدى، وبعد،  
فهذا ما احتاج اليه المتعلّمون الخ

A few glosses in Malay, together with other indications, appear to show that the MS. was transcribed in the Malay Peninsula. Clear but ill-formed and ungainly naskh; texts in red, commentaries in black.





## SUPPLEMENTARY NOTE

By DR. E. W. WEST

*On the Pahlavī MS. (No. CCXXVIII) described at p. 139 supra.*

"The Iranian Pahlavī manuscript, labelled 'CCXXVIII. Traditions of Zaratusht in Pehlvi,' would be better described by the Persian words written on the label, which may be transliterated as *Āīrānī Rivāyat-i Pahlavī*, 'An Irānian Pahlavī Rivāyat.'

"In this Rivāyat the 33 folios that still remain have been arranged by the binder as follows: 13, 8, 37-32, 62-38, reading from left to right; or 33 surviving folios altogether. The missing folios are 1-7, 9-12, 14-31, 63-84, or 51 folios lost.

"Folio 8 relates the old legend of king Yim drinking wine with a demon, and then marrying his own sister Yimak; thereby establishing the practice of next-of-kin marriage, which destroyed many demons and witches, with the approbation of Aūharmazd. Folio 13 praises liberality. Folio 32 contains the latter two-thirds of the legend of Keresāsp's soul; the previous one-third of the legend having been lost with the preceding folio 31; but an English translation of the whole was published in the *Sacred Books of the East*, vol. xviii, pp. 373-381. The remaining folios also quote other legends and details of the Zoroastrian religion.

"Each of the traditions is introduced by one of the following phrases: *Denā-c pēdāk aēgh*, 'this, too, is declared, thus,' as in folios 8a, line 7; 13b, l. 15; 38a, l. 7; 39a, l. 4; 39b, l. 9; 40a, ll. 9, 13, 17; 41a, l. 6; 42a, l. 4; 43b, l. 15; 44a, ll. 9, 16; &c. *Denā-c min dēnō pēdāk aēgh*, 'this, too, is declared by the religion, thus,' as in folios 13a, l. 8; 13b, l. 12; &c. *Denā-c min Avistāk pēdāk aēgh*, 'this, too, is declared by the Avesta, thus,' as in folios 13a, l. 12; 13b, l. 5. *Pēdāk aēgh*, 'it is declared that,' as in folio 42a, line 11.

"This mode of introducing quotations is common in Pahlavī texts, and the sixth book of the *Dīnkard* consists of more than 450 such quotations, each introduced by the words *afshāno denā-c āngūn dāshto*, aēgh, 'and this, too, is considered by them, thus,' or by some similar phrase. But this similarity of quotation-formula is a fallacious guide for identifying this Pahlavī Rivāyat with any portion of the sixth book

of the *Dīnkard*, because the *Rivāyat* mentions king Yim and his sister Yimak in folio 8a, ll. 1, 3, 4, and elsewhere, but neither name occurs in the sixth book of the *Dīnkard*.

"There is, however, a Pahlavi *Rivāyat* which is usually found preceding the *Dādīstān-i Dīnik*, and is evidently a comparatively modern descendant of this Iranian Pahlavi manuscript. A copy of this Pahlavi *Rivāyat* was made by Dr. E. W. West in Bombay, in 1875, from a modern MS. belonging to Dastūr Jāmāspjī Minociharjī Jāmāsp-Āsānā; and a comparison of the old Pahlavi *Rivāyat* with this copy shows that the text is the same, with a few modern deviations in the copy, which have crept into the text in the course of repeated copying during some two or three centuries.

"The special value of this imperfect MS. is that it came from Írán, and, so far as it survives, its text must lie closer to the original compilation than can be expected of any of the modern copies written in India. It probably arrived in India in 1818, and seems to have formerly belonged to Seth Dhanjibhāi Frāmji Pātel, the learned compiler of the first Pahlavi Grammar, published in 1855. (See *Sacred Books of the East*, vol. xviii, Introduction, p. xvii.)"—E. W. W.

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*An asterisk (\*) prefixed to a name indicates an author, a dagger (†) a scribe, and a double line (||) a former owner of a manuscript comprised in this collection. The prefixes Abú (father of —), Ibn (son of —), and the definite article al- are ignored in the alphabetical arrangement.*

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