I. QUR'ANIC LITERATURE. H. MISCELLANEOUS

WORKS

P. 57, l. 22. Insert:


Raja'i al-ghusûrîn fi muhimmat al-Qur'ân, completed in 1313/1911: Şirâz 1331/1913 (see Mağhâd iv p. 488).

99b. S. Mahdi Bâdâ'i: 'L-înârî: Lâhûni 'Tarîqât

Bâdâ'î al-bayânî fi jama'i (see l) al-Qur'ân, a concise introduction to the Qur'ân completed in 1340/1927: Tîhrân a.h. 1319/1940-1 (see Mağhâd iv p. 466).

P. 57, l. 26. Insert:

(1a) Glâyât al-ta'lîqî, on the number of sūras, their occasion, the number of verses, letters and rubû'ât in them, etc., by Niğân al-Dîn al-Bânâràsî: Bîochet iv 2155 (17th cent.).


P. 57, ll. 27-8. This entry should be deleted. The 'Hs al-kubrâ in Khwâjâ Mir "Darî" does not deal with the Qur'ân but is a commentary on the author's Šâfi'i work Wâridât (see Bânkîpûr xvi 1408).

P. 58, l. 2. Insert:


P. 58, l. 12. Insert:

(9a) Tarîkh al-Qur'ân, a translation by Abû 'l-Qâsim Sahâb (cf. p. 1104 supra) of the (unpublished) Ta'rikh al-Qur'ân of Abû 'Abd Allâh Zanjânî (Professor in the University of Tîhrân, b. a.h. 1309/1891-2; d. a.h. 1320/1941): Tîhrân a.h. 1317/1938-9 (see Mağhâd iv p. 467).

II. A. GENERAL HISTORY

P. 63, l. 22. [Tarjumah i Târîkh i Tâbâri.] Also Bânkipûr Suppt. i 1744 (a.h. 1012/1604), Cetânî 31 (a.h. 1034/1624), Amîner 361 (in the Ergänzungsheft. a.h. 1058/1648-9), Leningrad Pub. Lib. (3 copies. See Mélanges asiasiques iii (St. Petersburg 1899) p. 728, Mažîrî 231.


P. 66, l. 9. [Zûn al-akhbâr.] Another edition: Tîhrân a.h. 1315/1936-7 [R. Lescot, B.E.O.E. de Dumas viii-vii p. 281]—"Some extracts from Gardzî's chapter on the Turks have been re-edited and translated by Marquart in his Das Volkstum der Kossänen (1914) and some more translations by the said author lie in MS. in the library of the Istituto biblico pontificale in Rome." [Minorsky, BSOS, viii p. 256.]

P. 66, l. 28. Insert:

(4) [The chapter on India (English) Gardzî on India. By V. Minorsky in BSOS. xii 3-4 (1948) pp. 625-40.]


P. 70, l. 9. Also 'Abd al-Sattār Khan (in OTM. xiv/3 (May 1938) pp. 11-24).


P. 72, l. 10. For ancien fonds, persan 107 read Blochet iv 2217. Ancien fonds, persan 107 (= Blochet iv 2154) is a volume containing inter alia the same attestations of the orthodoxy of Rašīd al-Dīn’s works as occur in de Salis 2924. Cf. Knafl 148.


P. 73, l. 14. [Zubaydi i Jāmī i-tawāriḥ.] Extracts relating to the Golden Horde have been published on the basis of

1 Vol. i, containing extracta from Arabic authors, was published by Teesmanzen (15.2.1900) at St. Petersburg in 1884.

II. A. GENERAL HISTORY 1231


P. 73, l. 33. [Jāmī i-tawāriḥ.] MSS. Also Blochet iv 2279 (most of vol. ii, A.A. 890/1491-7). 2290 (part of vol. i, via the account of the Mongol tribes and of Chingis Khan’s ancestors and the greater part of the life of Chingis Khan’s ancestors). 16th cent., etc.

P. 76, l. 9. [Jāmī i-tawāriḥ.] Extracts: Abd: (1a) [part of (1)] Faṣr 1 of Bahā 1 of vol. i (on the origin of the Turkish tribes), Das Kudakh Bihār des Jafar Chashm-Husaynī aus Bānī-ḡīyān, Theil I, Der Text in Transcription herausgegeben von . . . W. Radloff, St. Petersburg 1891, pp. xiv-xviii (Persian text with German translation by C. Salaman).


P. 76, n. r. For replies to Blochet’s condemnation of Berezin’s edition see Barthold’s review mentioned on p. 78a supra and Minorsky’s remarks in B.S.O.S. viii/1 (1930) p. 296.


autobiographical information obtainable from the Taqārīb al-salaf see the editor’s introduction to the Tahirīn edition and Dānīghmandan i Ādharbāyjān p. 399. Kīrān (evidently an arabicised form of Girān, since the niṣbaḥ is spelt al-Jirānī in the preface to the Mawārid al-adab) is described in the Naqīzat al-maṣāfī in p. 42 n. and the Dānīghmandan i Ādharbāyjān p. 399 n. as a town between Tabriz and Bālāqān. For a place of this name near Iṣfahān see Samīnī fol. 147a (where it is spelt Jārān) and Tāj al-arās iii p. 116, l. 8 ab infra.


P. 88, l. 15. [Tārīkh-i Guzūdah.] Also blocchet iv 2282 (a.h. 989/1581), Tashkent Univ. 59 (defective, 17th cent.).

Leningrad Asiat. Mus. (at least two in addition to the MS. of 847/1443 mentioned on p. 82: see Mélange asiatiques ii (1852–56) p. 56 (a MS. of 1244/1829), iv (1860–61) p. 54), Pub. Lib. (at least two copies: see Mélange asiatiques iii (1859) p. 727, vi (1873) p. 93), Castani 13 (a.h. 1290/1878).

P. 88, ll. 32–4. Delete the entry (3).

P. 84, l. 21. [Tārīkh-i Guzūdah.] Add:

(7) [Russian translation of passages relating to the Golden Horde] Sbornik materialov . . . (cf. p. 1230 supra), ii . . .


P. 85, l. 15. Ethis 22 is dated 1127/1715.

P. 85, l. 20. Insert:

1126. Abū Bakr al-Qubāl al-‘Ahsī.

Tārīkh-i Shaikhs ‘Uways, a general history dedicated to Sultan Shajā ‘Uways, the Jalā‘īr, who reigned 736/1335–74: Leyden v. p. 228 no. 2634 (defective, N.d.).

P. 86, l. 10. [Firdaus al-tasawwirîk] Insert:
Extract (passage on the Great Lur): Chèref-Nâmeh or Fastes de la Nation Kourde... Traduits... par F. B. Chomoy (cf. PL p. 369) 1/2 pp. 328-37.


P. 86, l. 22. Insert:

P. 86, l. 22. Insert:

P. 86, l. 23. In a passage translated by W. Hinz (ZDMG. 90/2 (1936) pp. 376-7) from the Leiningrad MS. (see below) the author calls himself Ja’fâr b. M. al-Husainî and uses “Ja’fâr” as his takhribây.

1 Cf. BSOs, vii/1 (1935) p. 256 (Mincorsky) and ZDMG. 90/2 (1936) pp. 361-3.

2 “...its only difference is that all the passages referring to the former dedicatee Iskandar have been abridged and his title reduced from Andras Sulite to asat-zâdab” (Mincorsky, BSOs. vii/1 (1935) p. 237. Cf. Hinz, ZDMG. 90/2 (1936) pp. 392-3).


P. 89, l. 10. [Maqma al-tawarîsh. Descriptions.] Addl:


P. 89, l. 13. The Persian text of the passage in the Maqma of Faqih is quoted in Rosen Institut p. 325.


P. 90, l. 3. Read Būndol'k'hand.

P. 90, l. 4. For Yūsuf Bu'dh (if that is the correct spelling) see Sāfī al-ālā′r (Kāh col. 332); Guldār i abir no. 160; Khwāna al-awfām i pp. 383-4; Rajmān 'All p. 250; Rieu iii p. 107a; Bānkāpūr xvi p. 49; etc.

P. 90, l. 13. Read either Khwān without the article or al-Khwānī, that being the Arabic form of the word.


P. 91, l. 24. Read 961/1463-7.

P. 91, l. 27. For a MS. of the Manhay (so?) al-mahād see Leyden iv p. 299 no. 2110.

P. 92, l. 2. Read Erzurumskheet.

P. 92, l. 22. For Dāhī al-Dīn Khwānī Shāh see Haft ʿilmī no. 1494.

P. 92, l. 25. According to Ḥabīb al-asgār iii, 3, p. 339, Mr Khwānī died on 1 Dž Qi‘dāh 903. Rajab seems to be a slip of Rieu's.

P. 93, l. 3. [Rasulat al-safī.] The khātimah was written in 900/1494-5 according to a statement ("in most copies") at the end of the article on Khwāz̄m (Rieu iii p. 1076).

Other MSS.: Princeton 462 (vol. i a.n. 969/1563-4), 483-7 (three more copies of vol. i and two of vol. ii), 55 (vol. vii), Tashkent Univ. 62 (a.n. 977/1569), Auner 392 (Khātimah. A.n. 994/1586), Bānkāpūr Suppt. i 1745 (vol. iv. A.B. 987/1588-9), Biochet iv 2286-90, etc.—l. 14. Read Naqdār.

P. 95, l. 27. Read 1295-6 instead of 1296 and 1853-7 instead of 1853-6. "2 vols." is doubtless correct as regards the B.M. and I.O. copies, but the ten unpaginated jihāds are separable and are not always bound in two.

P. 96, l. 19. [Rasulat al-safī.] The extract published by Mitscherlich in 1814 relates to the kings of Nimruz, the descendants of Tāhir b. M. Tāhir b. Shāfī, etc. [A. G. Ellis, orally.]

P. 97, l. 6. [Mirchandī Historiā Suldshūbārs.] In the Cambridge University Library there is another issue published at Giessen in 1838 (in librarīa J. Rickett) identical with the previous issue except for the title-page. [J. D. Pearson, in a letter.]

P. 98, l. 28. [Rasulat al-safī.] For an Eastern-Turkish translation made by M. Yūsuf, called al-Rājī, b. Qādī Khwājan-bi Khwāz̄m in the reign of Ahbār 'Alā′-Shāh M. Afnīs Khwāz̄m-Shāh (a.n. 1261-71/1845-55) see Mēliqān asassīqās v (St. Petersburg 1876) p. 411.—l. 4 ab infinitum. Amherst = Antwerp.

P. 99, l. 29. no. (13). For the meaning of "the Tāhirīs" in this case see p. 1237 tis-se jhūmān.

P. 100, l. 34. [Mr Khwānd.] Also Lajjīf-nāmā pp. 159-60.

P. 101, l. 13. Read 887/1482.

P. 101, l. 36. [Khwānd-Amīr.] According to the Samsūdī al-ātīqāhī, fol. 282a, he died in 946.

P. 102, l. 4. The India Office MS. is D.P. 435a.

P. 103, l. 2. [Khwāz̄m al-āqābār.] Also Costani 10, Lebanon Mus. Asiat. (see Mēliqān asassīqās ii (St. Petersburg 1852-6) p. 57).

P. 104, l. 15. [Ḥabīb al-asgār.] See Rieu iii 1079b: "In an appendix found in some copies only, and quoted at length in Mīrān i Jahān-numā, fol. 345, Khwāz̄m-Amīr records his journey to India, a.n. 934, and his introduction to Bābar, a.n. 935. He adds that he accompanied the emperor on his expedition to Bengal, working on the road, as circumstances and his enfeebled health would allow, at his great history,
and that he completed the work (or its final revision) at a
place near the confluence of the Siru with Ganges (in the
month of Sha‘bān, A.H. 935; see Bābar’s Memoirs, p. 411).
A translation of the main part of that appendix is to be
found in Elliot’s History of India, vol. iv, pp. 143, 155.”


P. 106, l. 16. [Hālid al-sīyār.] Also Bīchot iv 2291 (complete.
A.H. 1010/1601 2), Princeton 56 (Hīṣāb and vol. i. 18th
cent.).—l. 20. According to Dorn (Mélange asiatiques vi
(St. Petersburg 1873) p. 119) the Tibrīn edition omits
“mehrere gerade für Russland interessante Capitel”:

P. 107, l. 24. [Hālid al-sīyār.] Insert:

([10] [Life of Nizām al-Mulk] Siyāsī Namēţ ... Texte
persan édité par C. Schefer ... supplément, pp. 22-48.
(11) Rījāl ībād in Hālid al-sīyār az bazālāh i Muqālā tā mārg i
‘Abd al-Ḥusain Nawa‘ī. Supplement to the periodical
(
phase), Paris 1927, p. 165 n. 2: “La notice de Sultān Husein
Baykara occupe les pp. 239-283 du t. iii de Khoudjimir ;
M. H. Ferté en a traduit la première partie, allant jusqu’à
la page 254.”

P. 109, l. 1. [Khwānd-Amīr.] Also Lajīf‘-ynāmah p. 157; Akbar-
nāmah i p. 120, Beveridge’s trans. i. p. 281.

P. 109, l. 9. ‘Abd al-Karim al-Namīklī is doubtless identical
with the author whose name Horn spells ‘Abd al-Karim
Namikli and whose work Kaus al-na‘ithā is preserved
at Istanbul in the ‘Ashīr Rendi Library (no. 884. ‘See Horn

P. 110, l. 5. [Fāqīr Allāh Barībānī.] For further information
about him and his works, which include the Majm‘a al-nawādir
completed in 903/1497-8, see an Urdu article entitled
Majm‘a al-nawādir by M. Iqbal in O.M. xv/4 (Aug. 1939)
966.


P. 111, l. 24. [Labb al-tawāriḥ.] Also Ellis Coll. M. 244
(A.H. 967/1559-60), M. 245 (defective. 17th cent.), Vatican
Pers. 16 (A.H. 986/1578. Resci p. 42), Bīchot iv 2177 (2)
(18th cent.).

Resci p. 42). Insert:

Editions: (1) Bombay 1302/1884 (264 pp. See Fahnem
Eidhem Karatay Istanbul Üniversitesi Kütüphanesi Faraq
Basmalar Kataloğu p. 192). (2) [Tibrīn] a.H.S. 1314/1936 ḡ
(ed. 8. Jalāl al-Dīn Tibrīn. 264 pp.).

P. 112, l. 21. Insert:

French translation: Paris Bibl. Nat. fonds français 18927
(see Bīchot iv 2177).

P. 113, l. 4. For 134 read 129-34.

P. 113, l. 17. [Tibrīn i Bāhīhmī.] Also Leningrad Mus. Asiat.
(see Semenov Ŭkhotzat p. 36).—l. 21. Insert:

190c. A history entitled Takmilat al-akhrār, of which no
MS., seems to be recorded in the published catalogues of
libraries, is cited several times as an authority in the
Diniḵwāndān i Adharbāyjanīn, on p. 76 of which it is said
to have been composed in 997 [sic, but read 967/1559]
and dedicated to Shāh Tahmāsp’s daughter Pari Khān
Khānum by Khwājah ‘Ali mulaqbān bah Zain al-Abīdīn
ma‘rif bah ‘Abdī Diq b. ‘Abd al-Mu‘zin Șadr al-Dīn Shirkūz,
who at first used “Nuwādī” and later “‘Abdī” as his
takhallus. [P.S. Of this history, a general history to 967/1559
with a section on the Șafawīs, there is a MS., defective at
the end, in the possession of Prof. B. Z. Zakhoder according
to his statement on p. 7 of his translation of Qāḍī Ahmad’s
“Textnt o kalilāgrafākh i khudakhsahākh” [cf. p. 1074
ynāva]. V. Minorsky, in a letter.]
ADDITIONS AND CORRECTIONS

II. A. GENERAL HISTORY

P. 115, l. 28. [Note here.] Also Madras 319 (a.h. 1015/1606), Ellis Coll. M. 129 (a.h. 1045/1635), Oxford Ind. Inst. Ms. Whinfield 48 (a.h. 1070/1669). Heidelburg P. 252 (a.h. 1102/1690). Pictures. See ZDMG. 91/2 (1937) p. 376, Biochet iv 2292 (late 17th cent.), Tashkent Univ. 39 (a.h. 1274/1857–8), Ivanov 1st Suppt. 776 (a.h. 1300/1883?).

P. 116, l. 10. Read 099/1591.

P. 116, l. 15. [Varghēz i jahān-dār.] Invert:


P. 116, l. 24. [Ahmad Ghiāfīrī.] Also Saffatā i Khvānegī i no. 204; Mokūsūn al-ghārābī no. 205; Tashkent i Khvānegīva popul. pp. 82–3.

P. 118, l. 3. [Murshīd al-Dīn Lālī.] Also Ḥasan Râmilī xii p. 454, Seddon’s trans. p. 197; Tarīkh i Maʿṣūmī p. 204; Brockelman Sīṭel. ii p. 629.

P. 118, l. 20. Invert:

1344. ‘Abd Allāh Kābulī.

Taṣḥīḥrat al-taʿwūrīkh, written in 990/1582: Buchhārā Semenov 46.

P. 118, l. 35. [Naqīf Chān.] Also Ṭabqāt-i Akbarī ii p. 450: Iṣbīl-nāmah pp. 75–6.


P. 120, l. 36. [Ṣaʿīd Chān (Jaʿfar Bēg).] Also Taṣḥīḥrat i Naṣrābādī i pp. 53–5; Maʿṣūrī al-nawrawī, Beveridge’s trans. pp. 292–7.

P. 121, l. 26. [Ṭabqāt i awfī.] Also Bombay Univ. 93 (from Rihlat 505 to a little after Shāh Tāhirām’s death), Madras 286

(a.h. 501–840. N.d.) See also Discovery of a portion [how much is not stated, but the pages reproduced deal with Maʿṣūm, Muṭṭasim and Wāḥiq] of the original illustrated manuscript ["in large folio size" with "magnificent miniatures on each leaf"] of the Tarīkh-i-awfī written for the Emperor Akbar (in the collection of Mr. Ājīt Ghose, Calcutta), by M. Māhkūz al-Ḥaqīq (in Islamic culture v/3 (July 1931) pp. 462–71, with reproductions of two pages).

P. 121, l. 5 ab infra. Read al-gāhūs.

P. 122, l. 20. ["Waqīfī."] Also Naṣīḥat-i maʿāthīr (Sprunger p. 54); Ḥafiṣ-i ṣifṭī no. 763. There seems to have been some confusion between M. Shārīf "Waqīfī" Nīghāpūrī and "Waqīfī" Tabrīzī [see Naṣīḥat-i maʿāthīr (Sprunger p. 54), Ḥafiṣ-i ṣifṭī no. 1345, Dīnīwālahān ī Ṣafarbegīān pp. 394–5].

Insert:

1366. Sh. Kāh b. Munawwar Lāhūrī, a scholar of Akbar’s reign, accompanied Murtaḍā Khān (Sh. Fāzil Būkhārī, d. 1025/1616) to the siege of Kānrāh in 1025/1616 and died at Ahmadibād in 1026/1617 or 1027/1618 [Bādāwānī iii p. 106; Ṭabqāt-i Shāh-Jahānī; Mīr-i al-ʿalam; ‘Ain-i Akbarī tr. Blochmann p. 547; Rieu iii p. 1097a].

Tarīkh-i Murtaḍā l-dahar, (a general?) history composed in 1066/1557–8: Rieu iii 1057b (extracts only. Cerc. A.D. 1850).

P. 122, l. 28. [Tāhir M. Sābzawārī.] For abridged paraphrases of the Māḥūdārās and of two other Sanskrit works made by him at Akbar’s request see Rieu iii 1043a, Etē 1955.

P. 123, l. 7. [Rawdat al-tāḥrīrī.] Also I.o. 4588 (defective. a.h. 1131/1719. See JRAS. 1939 p. 374), Bānkīpur Suppt. i 1749 (defective. 18th cent.) 1748 (a.h. 1288/1873).

P. 123 ult. [Ḥasan Bēg Khākī.] Also Akbar-nāmah iii p. 834; Māhkūz al-ghārābī no. 721.

P. 124, l. 28. [Ṭabqāt-i Raisārī.] Add:


P. 126, l. 7. [Ṣukh i rādīq.] For ten centuries read eleven centuries.
ADDITIONS AND CORRECTIONS

P. 131, l. 1. M. Yusuf "Walib" was subsequently appointed to the wizarat in sarbār in tāb-khānah in mubārakah.

P. 131, l. 20. [Khodā i barān.] Insert:

Extract (Shāh Ṣafār's reign from the sixth year onwards):

Pāsh i Tašrīh i 'Ālam-ārdī i 'Abbās ta'īf i Ishānār Beg Tārakīn. . . . u M. Yusuf i mu'arrad be-ṭaqābāl i Shāhār i Khodāzān, Khodā i barān. A.H. 1317/1928-9 (Ishānār Beg's account of Shāh Ṣafār's first five years (see PL, p. 314) followed (p. 146) by the narrative of the remainder of the reign from the Khodā i barān on the basis of a MS. in the Kitāb-khānah i Mīrū i Malik. Cf. BSOAS, x/2 (1940) p. 540).

P. 131, l. 22. [M. Yusuf "Walib."] Also Tašrīh i Nāravandī (p. 82).

P. 132, l. 27. [Mīrāt al-ālam.] Also Bānkūpī Suppt. i 1751 (19th cent.).

P. 133, l. 6. [Mīrāt al-ālam.] Insert:


P. 133, l. 30. [Mīrāt i jahān-numā.] Another description: OCM. v/1 (Nov. 1928) pp. 8-22 (an article by Mawlawi Shidqī Husain).

P. 133, l. 10. [Jannūt al-fardāns.] Also Ellis Coll. M. 246 (with a continuation to A.H. 1244/1829-9 by Tājammul Husain. Early 19th cent.).

P. 136, l. 8. (Tārīkh i Qāshāyī Khānī.) See also Validov O sobr. rkp. v Bokh. khan. pp. 258-9.

P. 136, l. 15. M. Muhāmīn calls himself Mustawfī i sarbār i faṭlī ḍāfīr, which may perhaps mean that he was Mustawfī of the estates of the Mughal sanctuary (see Minorsky's commentary to the Tašrīh at-ta'īf, p. 146). It may be added that Muhāmīn Muhānī in his Zabdat al-ta'īf (f. 205b) states that in 1322/1702 he was in attendance on the Nāzīr of the Cathedral Mosque of Mughal and enjoyed the rank of vazīr 'in the same department . . . ' (Minorsky, ibid.)
P. 138, l. 17. The Tāʾrīḵ i ṣafāt-ṣafā, a history of the Timūrids from 736/1335–6 to 1173/1759–60, the date of compilation, was published in 1947 at Ḳandahār (Deccan) with an Urdu preface by S. Ḳhvārāb Ḣalīl. [J. D. Pearson, in a letter.]  
P. 138, l. 27–P. 139, l. 11. [Tahfīż al-kirām.] See the amended account of this work on p. 656 infra.  
P. 139, l. 26. [Jām i jihān-numā.] Also Bānkīpur Suppt. i 1752–3 (A.H. 1018 [sic! Read 1189!]. Described as autograph).  
P. 141, l. 9. [Farḥat al-nāẓīrīn.] Also Kapūr’tkalah 35 (see OCM. iii/4 [Aug. 1927]  p. 16).  
P. 141, penult. and ult. [Tāʾrīḵ i Muḥammaddī.] If Rieu’s statement that the author completed this work in 1190 is based only on the fact that the necrologies in the B.M. MS. end with that year, it should not be accepted without further evidence. In I.O. 3890 the necrologies extend to 1208. Doubtless the copyists or owners of different MSS. continued the series of dates to their own times.  
P. 141 ult. [Tāʾrīḵ i Muḥammaddī.] I.O. 3889 and 3890 contain only the necrologies. I.O. 3890 contains only the preface and the necrologies from 1150 to 1208.  
P. 142, l. 3. [M. b. Muṭʿurnād Khān.] See also the autobiography of his cousin “Maḥīb” (MS.: I.O. 4034) fol. 14b.  
P. 142, l. 23. Rehānshā Khān, the companion of Jonathan Scott in Peshawar (1911) seems to be a later version of Jonathan Scott’s account of Europe.  
P. 143, l. 16. Māvāl = MWY, the vocalisation being conjectural.  
P. 143, l. 25. [Jām i jihān-numā.] Also Rieu iii 1051a (extracts only).  

P. 144, l. 19. Read : I.O. 3964 (reign of Farrukṣ-ṣīyar, Rāvī al-Danāṣāt etc. and M. Ṣaḥāb, probably from the B. a.m.) A.D. 1891, 3963 (Nādir Siyāh and Aḥmad Siyāh Durrahī), A.D. 1895, 3963 (reigns of Aḥmad Siyāh and Aḥlīgūr II, probably from the B. a.m. 18th cent.).  
P. 146, l. 2. [Abū Ṭālib Khwān.] Also Dānishmandān i Ādharbājīyān pp. 243–4.  
P. 146, ll. 5, 10. “Ārdalān is a better form for Ārdalān (p. 146), in spite of the E.T. (Minorsky, BSOAS. viii/1 [1935] p. 2975).”  
P. 146, l. 27. [Mir’āt al-ṣafāt-numā.] Also Bodleian 121 (n.d.), Ellis Coll. M. 373 (early 19th cent.).  
P. 147, l. 12. [“Bandāh” Tabrīzī.] Although apparently his name is written Ridā (Raṣūl) in the B.M. MS. Rieu i 135 (cf. Browne Coll. G. 16 and Majlis 258), but not Rieu Suppt. 39, the biographers seem to be unanimous in calling him Mirzā (M.) Raḍī.  
P. 147, l. 30. [“Bandāh” Tabrīzī.] Also Tabqīkhār i Muḥammad-Ṣāḥīb (Rieu Suppt. 124 fol. 185a; Roudaki al-ṣafāt-i Nāẓīrī vol. ix, eleventh page from end; Dānishmandān i Ādharbājīyān pp. 70–1; Beheris Ocherk istorii perskih literatury p. 82).  
P. 148, l. 12. Ṭabāštābī, not Ṭabāštābī; seems to be the form preferred by M. Ridā himself.  
P. 148, l. 27. [Zakāt al-ṣafāt-ṣub.] Also Ellis Coll. M. 280 (vol. i. A.H. 1236/1823).  
P. 150, l. 13. Mirzā Jahāngīr and Mirzā Bābur were sons of M. Akbar Siyāb (cf. Blunhart’s Catalogue of Hindustani MSS. in the India Office p. 93).—l. 15. Read Hamʿatpūr with undotted h.

1 So far as Indian Timūrid history is concerned the B. a.m. and the Tāʾrīḵ i Muṣnadaḥ i Hindūkush (cf. Pl. p. 322) are practically identical (see Bānkīpur vii p. 106, l. 33 infra).

P. 153, l. 8. M. Taqi “Sipah” died on 17 Rabi‘i i 1297 [29 March 1880] according to al-Ma‘ātir wa-l-‘āthār p. 188a, l. 2.  

P. 153, l. 10. [Nāsīrī al-turāłīkh.] The words “published (originally, it appears) in 14 volumes” should be deleted. According to the volumes preserved in the Cambridge University Library (about which information has kindly been supplied by Mr. J. D. Pearson) and the descriptions in the Maghād catalogue (vol. iii, fol. 14, nos. 203–207, where, however, nothing is said about a division into kitābs and a continuous enumeration is given to the jāddas) the work is divided as follows:—

Kitāb I (from Adan to the Hijrah) in two jāddas (1) “kūh mardīf ast ba-‘īdāt” (M 1), to the birth of Christ, Tibrān 1272/1857 (C), probably also BM., 1285/1868-9 (Ency. Isl. under Sipahz), 1307/1900 (C), (2) to the Hijrah, Tibrān 1307/1900 (?), 1306/1858-9 (Ency. Isl. under Sipahz), 1310/1903-3 (A), 1310/1903 (C), published also, it seems, in two parts (a) “mardīf ba-‘īdāt i bafrat i Is‘ra” (M), 2nd ed. Tibrān 1305/1895–6 (3), (b) “kūh mardīf ast ba-‘īdāt i bafrat i Is‘ra i Basīt-i ma‘ātir-i for” (M), i.e. Muhammad’s life [to the Hijrah presumably], 2nd ed. Tibrān 1301/1883–4 (M).  

Kitāb II, from the Hijrah to the author’s time, but only the following jāddas seem to have been published, (1) called vol 4 in M] Muhammad, from the Hijrah to his death, 1st ed. Tibrān 1305/1888-9 (C), 1310/1892-3 (A) 1314/1896-7 (C), (2) “vol. 4 ”, M the first three Caliphs, Tibrān 1280/1863-4 (“1st ed, “M), 1305/1888 (date of index), 1306/1888-9 (identical with the preceding ? A), (3) “vol. 5”, M ‘All, n.d. (A), 1319/1901-2 (C), 1323/1905-6 (M), (4) “[vol. 6 ”, M Fūtunah, 1305/1890-1 (A); 1319/1901 (C); Tabārī 1303/1902-3 (M), (5) “vol. 7 ”, M Hasan, Tibrān 1305/1888-9 (M).
Tārīkh i jordā'ī on pp. 311-12. Portraits in Feuiller Trois ans à la cour de Perse, Paris [4 vol. 1894], pp. 49, 139.

P. 155. Insert:

P. 156, l. 9. Insert:

P. 156, l. 13. Insert:
(10a) Rāḥat al-qulūb, a sketch of general history, with a special history of Bengal to 1297/1792-3, the date of composition, by M. Rāḥūst: Bānkīpur Supp. i 1754 (A.D. 1840).


P. 156, ult. [Subpt. al-ahṣār] Also Philadelphia Lewis Coll. 37.

P. 157, l. 6. Insert:

(13b) Tārīkh i 'umāmī dar gār i nūzadah um bīstum, by the same: Tīhrān A.H.S. 1310/1931-2 [R. Lescoet, ibid.].

(13c) Tārīkh i 'umāmī dar gārān i zuštā, by 'Abd al-Rahim Shāhīn, 3 vols. Tīhrān A.H.S. 1312-13/1933-7. [R. Lescoet, ibid.].

P. 157, l. 10. The date is 1325-43 according to Harrassowitz's Bücher-Katalog 439 no. 933.

P. 158, l. 4. [Rīhē 120.] Bānkīpur Supp. i 1745 (17th cent.) seems to be another copy.
ADDITIONS AND CORRECTIONS

II. HISTORY, ETC. B. THE PROPHETS, ETC.: (a) Qissah al-anbiya'ā


P. 162, l. 18. [Zarvanīdān-nimuk] Also Bombay Univ. p. 331 (A.Y. 1164/1794-5), Brevis-Dhabhar p. xxix no. 16.

P. 162, l. 27. For Abū 'l-Hasan b. al-Haisam al-Bāghānī see Brockedmann Spbd. i p. 592, probably also Haiqī qīmāni no. 616.


P. 162, l. 31. [al-Bāghānī's Qissah al-anbiya'ā.] Insert:

P. 162 anteponuit. Read (Tārīkh i Māsāri). Other quantities are Qissah i Māsāri and Māsāri-nimuk.
P. 175, l. 6. [Tarjamah i Shami'd al-Nabi, completed in 988.] Also Manchester Rylands Lib. no. 133.

P. 175, l. 10. [Shami'd al-Nabi.] Insert:
(6) By 'Abdullah Nizām al-Dīn': ʿAṣāfiyyah iii p. 270 no. 967 (extending to the Bīb al-kabīl).

(7) Verse translation dedicated to Aḥbar by Ḥāfīz [M. b. Bāqir] Ḥarawi, who wrote also a Persian prose translation entitled Khāṣṣīl: Princeton 58 (17th cent.).

P. 175, l. 17. [Khāṣṣīl al-Nābi.] See Nizām al-Dīn Introduction to the Jadāmṣī [al-Hikayat], G.M.S., London, 1929, p. 87, where it is pointed out that Rien Arabic Suppt. 509 lacks nearly half of the ninety chapters and that Blochet i 371 contains only sixty-one of them.

P. 176, ll. 2–3. [Tarjamah i Shami'd al-Nabi.] For Blochet i 371 see the preceding note.


P. 176, l. 19. [al-Ṭabarānī.] Insert:
Commentary by Ǧihāb Efendi: ʿAṣāfiyyah iii p. 370 no. 928.

P. 176, l. 21. [al-Ṭabarānī.] The common pronunciation and the usual explanation (that the word is equivalent to Ṭabaristān or Ṭabar) appear to be incorrect, since according to his contemporary ʿAlī b. ʿAbd al-Baihaqi (Ṭūrīṇī b. Baihaq, p. 242) al-Ṭabarānī b. al-Jasan came originally from TBR (apparently like Ṭafrīrī b. Qamūn pp. 78, 117, etc.) an Arabicized form of Tafrīrī, for according to Baihaqi TBR is mashhīl miqīn (b. Qezdūn al-Iṣfahān) and the correct pronunciation would therefore seem to be Ṭabarast or Ṭabarist (see Ahmad Bahmanyār’s discussion of the word in his edition of the Ṭūrīṇī b. Baihaq, pp. 347–55).

P. 177, l. 10. [Tarjamah i Makārin al-ajlāhī, completed in 1064.] Also Bānkūpūr xiv 2129, Ivanov 2nd Suppt. 1021.

P. 177, l. 13. Add:
(5) [Tarjamah i Makārin al-ajlāhī, probably one of those already mentioned: Lindesiana p. 109 no. 680 (A.H. 1180/1766–7).]
ADDITIONS AND CORRECTIONS

1358 ... "). Hasan Sabzawari must therefore have been an author of the 8th/14th century.


P. 182, l. 25. [Bahai al-arabah.] Read 5758. I.O.D.P. 5758 (sic lege) breaks off in the last on al-Baghir.

P. 183, l. 19. Read: S. Muhammed b. ... Ja'far ... Makki.

P. 184, l. 6. [M. b. Ja'far Makki:] Also Al-Badi al-adawiyy pp. 136-41.

P. 185, l. 6. [al-Tajikat al-Salihinah.] Also Aasifah ii p. 380 no. 184 (A.H. 1292/1876-7).


P. 186, l. 7. [Pir Janali:] Also Ilahi (Sprenger p. 74): Ameen- koldah no. 362; Razi al-‘arifin, 2nd ed., pp. 85-91.


P. 187, l. 18. Read Bombay 1288/1872 (see Karatay p. 36).


P. 188 antepenult. [Dolad i muhamdah.] Also Lusidniana p. 239 no. 112. Upasala 310.

P. 189, ll. 16-19. [Rawdat al-adab.] Ethel's account of the divisions of this week has been provisionally accepted here and the contents of other MSS. have been described in accordance therewith, but possibly a further examination of good old MSS. might lead to some modification of Ethel's statements.


P. 192, l. 5. [Janali al-Husaini.] Also Al-Bdhieq al-Banawiyah pp. 368-9; Brockhmann Speid, ii p. 262.

P. 193, l. 12. The word Gana'i (or Kan'ah), whichever is the correct spelling, is explained as meaning maceonehah in the Wajidat i Khaqan in 66 (cf. p. 143).


P. 193, l. 32. [Mulfli al-anwar.] It is pointed out by Sh. Abul Qadhir i Sarfuraz (Bombay Univ. cat. p. 18) that the M. al-a. was one of the works used by M. Bihman i Khani for his Tarrikh i Muhammadi (cf. p. 90 supra) and must therefore have been composed before 842/1439-9. That it is later than 760/1359-1 seems to be shown by a reference to Shihabadi's commentary on the Hidayah (Brockhmann i. p. 3771; Speid, i. p. 444, l. 9 ab 'afer), which occurs on fol. 32a in the I.O. MS. D.P. 741.

P. 194, l. 3. Full title: Mulfli al-anwar fi tariqah al-dhad.


P. 194, l. 7. Read 1122/1719.

P. 194, l. 18. 'Abd al-Haqi Dhulawi seems usually to call himself

P. 195, l. 3. [Maḥāriṣ al-nawʻewaḥ.] Also Princeton 84 (extracts only).

P. 195, l. 4. For [Luecknow] intended [Mathura].

P. 195, l. 6-11. ['Abd al-Ḥaq Dihlawi.] The Ḥiyār (beg. Bi-am "Wa-va-i-lī, l. "wa-ja-ḥāli-
āt, Other MSS.: Rieu ii 863i. L. D. P. 654a) was extracted by the author from the manuscripts of the Maḥāriṣ al-nawʻewaḥ just after its completion. The (Adib i ītās i Rasūl) (beg. Ba’d i b. u. st. i Ḥāli) appears to be independent. Other MSS.: Ivanow 1st Supp. 923 (3) (late 18th cent.), Bānkīpūr Supp. ii 2169 (19th cent.).

P. 195, l. 13. ['Abd al-Ḥaq Dihlawi's list of his works has been published also by Ḥāfiẓ waṣma’ in J.A.S.B. xxii (1926) pp. 45-60. Another MS.: Āṣif ibn i 34.

P. 195, l. 27. ['Abd al-Ḥaq Dihlawi.] Also Tabāqat i Al-Bāzi i p. 464; Gulsār al-ḥārār no. 571; Tārikh i Ḥārūnī p. 282, l. 5 ab infor, English trans. ii p. 111; 'Amāl i Sādiq ii pp. 384-5; Muṣānṣaf al-ḥaft-i i pp. 299-40, ii p. 551; Sufiṣān i Khwāṣeqī no. 321; Subḥat al-maṣāʾil pp. 52-3; Elliott Bibliographical index pp. 273-6; 'Arḍ al-ṣayyaf i 605; Brocchelmann Sped. ii p. 603.

P. 196, l. 16. ["Masīh" Kaimānīwa.] Also Kalimāt al-żawārid (Sprenger p. 114); Sufiṣān i Khwāṣeqī no. 688.

P. 197, l. 1. The Žāl al-maṣāʾid is classed among M. Bāqir's Persian works, though the actual prayers are in Arabic.

P. 197, l. 3. [List of M. Bāqir's works.] Also Ivanow 2nd Supp. 1039 and probably 'Allāghā Subh, MSS. p. 3.

P. 197, l. 12. [Ḥuyāl al-ḥārār.] L. D. P. 682a contains vol. ii only.

P. 197, l. 15. [Ḥuyāl al-ḥārār.] Also Edinburgh New Coll. p. 7.

P. 197, l. 29. Insert: Continuation: Subḥat al-我们必须 hashiṣ i al-maṣāʾil (dar ḍīrk i inānaṭ taḥqīqah i H. al-γ.) by Raḍī al-Dīn M. b. M. Naẓīr birādār-sādāh i 'Allāmah i Mājlis i 1. 2060 (where the author is called M. Raḍī b. M. N. al-Mājlis and the work is stated to have been composed in the reign of Shāh Sulṭan-i Ḥusain), Āṣif ibn i p. 990 no. 261 (A.H. 1212/1757-8).

P. 198, l. 1. Jalī should probably be read rather than Jalī.


P. 198, l. 30. [M. Bāqir Majlis.] Also al-'Alī al-ṣadīq i al-ḥārār i 326. According to Maḥfīz ii p. 353 n. 2 has been printed in the beginning of the Ḥāl al-anwār; Brocchelmann Sped. ii pp. 572-4.

P. 199, l. 9. [Ḥakim M. Kāšim.] Also Zabīd Ahmad The contribution of India to Arabic literature p. 366.


P. 201, l. 2. Read 175. 1. 4. According to Spranger the Hammah i Ḥisābd was "Likithographe at Luenow, A.H. 1208, 2 vols. folio 238 and 329 pp. of 50 bayts." The 1206 edition has 236. 333 pages. It is without any continuation.

P. 201, l. 11-17. ["Bāhīrī.] Also Maḥfīz al-ṣamā' p. 940; Spranger no 153; Nunām al-ṣamā' p. 220.

P. 201, l. 17. Insert: 250a. ['Abd al-Aḥad b. M. Sa'id b. Ahmad Sirhindi died in 1142/1729-30. He was a grandson of the celebrated saint Ahmad Sirhindi (for whom see P. L. p. 988 n. 5). His father, Sh. M. Sa'id, surnamed Khāzin al-rāmān, was born in 1065/1560 (see Hāṣaṭ al-ṣadīq, L. D. P. 630, fol. 94a) and died in 1067/1659-60 (see Khāzinat al-ṣadīqī) in 639, where he is called Ahmad Sa'id. Khaḍī in nawʻewaḥ (a chronogram = 1126/1714), a short biography of Muhammad: L. D. P. 636 (18th cent.). [Khaḍī in nawʻewaḥ i p. 662.]

1. Khaḍī is a nāwīwāt in the MS., but the title is said to be a chronogram and in this form it would give a date later than the author's death.
P. 202, l. 3. The bracket after Timūrids should be a comma.

P. 202, l. 29 et seq. For 'Abd al-Raḥīm Ṣafīpūrī's works see Broedelmann Ṣpodl. ii p. 883.

P. 203, l. 10. Insert:
Mīr 'All b. Ḫāja M. 'Alī Ṣafīpūrī. Ṣafī-ṣīrār, biographicales noticiae concerning the Prophet and the Shi'ite Imāms, being a translation made in 1252/1363-7 of the N. al-a [' by Abu-Taḥīb al-Makīī 1286 [A.H. 996], according to the Princeton catalogue, possibly the anonymous work of this title which was published at Bombay in 1890 and which is described in Ellis ii p. 447 as "biographies of the Caliphs 'Ali, his wife Fātima and his two sons al-Qasim and al-Husayn", to which the translator has added a concluding chapter on the Twelve Imāms based on Ǧa'far's Shawkāt al-nubuwaḥ: Princeton 61 (A.H. 1320/1899).

P. 203, ll. 23-6. ['Ali Akbar "Bismillah."] Also Ṣafīpūrī al-Muṭṭalaṭīyāh (Rieu Suppt. 127) fol. 27a; Būṣīl ʿal-ʿarīfīn pp. 424-4; Zawāʾiq al-Īṣaqqīyāt iii p. 156.

P. 204, l. 24. [Farḥād Mīnāk.] Also Ḫajīm a-ṣafībīha in pp. 46-52; al-Muṭṭalīt wa-l-Īṣāʾīr p. 190; Rieu Suppt. p. 221; Bertheau Oeuvres persanes des éditeurs persanés pp. 102-3.

P. 205, l. 5. Insert:

P. 205, l. 11. Insert:

(7b) Lātāfīf al-ahkām fi siyar al-Muḥāṣṣīf, by Sh. Ḫubūsūrī b. Isāmāl Ṣafīpūrī: Ṣafiyāyah iii p. 389 no. 275 (Pt. I only).

P. 203, l. 27. Insert:

(15b) Miʿrāj-nūmā (beg. 'Aššu miḥkāfat dīlām as Ḫāṭīq

H. HISTORY, ETC. B. (b) Muḥammad

i Jām-ʾafrīn), metrical, by a certain "Aṭṭār": Bocchet ii 1060 (4).

P. 205, l. 29. Insert:
(16a) Muʿjizāt i Ṣan-Ḥadrat šl muntahāb ab kutub i siyar, by S. Nūr 'All al-muḥāṣṣīf b. Ḥāḏir al-Dinābādī: Ṣafiyāyah iii p. 389.


P. 206, l. 18. Read: Naẓm al-durar wa-l-majān.

P. 206, l. 21. Insert:
(24a) Nūr-nūmā: Bānkūpūr xviii 1660 (A.D. 1757 only, on the Muṣṭaq: 1137 Persi).

(24b) Risālāt dar ḥayān i ṣulqat i Nūr i Muḥammad i Ṣafiyāyah iii p. 380.

P. 206, l. 28. Insert:
(27a) Ṣamāʿ-al-nūmās: Bocchet iv 2219 (19th cent.).


P. 207, l. 1. Insert:


P. 207, l. 6. Read 1847, [1869?], 1877*.

P. 207, l. 9. Insert:

P. 207, ll. 14-15. Delete these lines. See p. 185.

1 i.e., of "Jallandhrū" in the Panjab. According to K瞭vrat al-muṣṣafat p. 390 and Bahānī: All p. 147 he was a disciple of Ḫāmīs 'Abd Taḥṣīl and a Ḫāṭīq of S. Bānī.
P. 207, l. 18. Insert:

(4) Work on the Prophet's birth in 9 sections: Blochet iv 2350 (19th cent.).

(c) EARLY CALIPHS AND IMAMS

P. 207, l. 20 sq. [Ibn 'Abd. al-Muttalibi.] Cf. Brockelmann Spbd. i p. 228. According to the Maghābī cat., iii, fol. 14, MSS. no. 11, the Fatāh was composed in 204/819-20.


P. 208, l. 19. [al-Mābānābhī.] For Mābānābhī (spelling and vocalisation uncertain, but ẓh. not r. seems to be correct) see Tārikh i jahān-gushā-yi Juvainī ii p. 1341*, with Qarawi's note, and Tārikh i Siwān al-Bābūnī, Arabic text, ed. M. Shafī, p. 156¹. It was evidently near Khwāf.

P. 208, l. 22. [Fatāh i Ibn i Aṯīmāb.] Also Brown's Coll. G. i (1) (defective at both ends and extending to Uthman's murder), G. i (2) (from Uthman's murder to al-Husain's death).


P. 209, l. 32. [Talḥah i Malakūt.] Also Āṣafīyāh iii p. 270 (A.H. 1230/1815).

P. 210, l. 11. Insert:

(3) Tarjumāt i 'Uyūn aḥbār al-Riḍā, a translation made at Maghābī in 1075/1664-5 by M. ibn M. Bāqir Qarawi: Sipahsālīr i p. 235 no. 290.

P. 210, l. 25. [Tarjumāt al-muṣnīfiyyāt.] The date 933 is that given in the Rasīdī al-janwālī, but the translator's colophon as quoted in the Sipahsālīr catalogue p. 2292 gives 988. No date is mentioned in the Bānkīpurī and Aberystwyth catalogues.

P. 210, l. 29. [Tarjumāt al-muṣnīfiyyāt.] Also Āṣafīyāh iii p. 662, Sipahsālīr i p. 228 no. 294 (late 18th cent.).¹

¹ In spite of Arabic grammatical rules this is doubtless the correct form of the title.

II. HISTORY, ETC. D. EARLY CALIPHS AND IMAMS

P. 210 ult. [al-Ibrāhīm.] Also Āṭār al-Sīrīt al-Ismā'īliyāh iv p. 163; Brockelmann Spbd. i p. 715.

P. 211, l. 5. [Abūn al-kābīr.] It appears from a statement on fol. 936 (seven lines from the beginning of Bīb 5) in L.O. MS. D.P. 573 that in 728/1327-8 the author, having returned from Saḥānyāb to Iṣfahān and thence to Fāriskhān, became resident in the last place and began to write the Abūn al-kābīr in 739/1338-9.

P. 211, l. 7. L.O. D.P. 573 contains only the first twelve of the seventy-eight sections.

P. 211, l. 19. Āṣafīyāh 1064A.

P. 211, l. 21. [Maḥāqīb al-Sāliḥāt.] Also Iranov Curzon 371 (A.H. 1103/1691), 'Āṣafīyāh Subb. MSS. p. 16 no. 82, Maghābī i, fol. 14, MSS., no. 30 (defective at end). This work is a Sunni ahl al-Sunna with Persian translation and commentary and is misplaced in this section. The title does not occur in the text.

P. 212, l. 26. [Rasūlīyat al-ṣaḥḥahāt.] Also Tashkent Univ. 73 (16th cent.), Blochet iv 2391 (defective). Late 16th cent.).


P. 213, l. 8. [Rasūlīyat al-ṣaḥḥahāt.] Also Dresden p. 84 no. 80 (Wolfenbüttel), R.A.S. T 6 (?) (Sū'ahā-nāmah).

P. 213, l. 27. For Sīrāghabābā, evidently a village near Jām, cf. J.R.A.S. 1917 p. 3551, where it is spelt ʿAṣāfīyāh, and p. 3354, where a person named ʿAṣāfīyāh.
is mentioned. These passages occur in the biography of Ahmad b. Jāmī edited by W. Ivanow (cf. PL, p. 950).

P. 214, l. 19. The Abūrī al-ʿimāmah al-Husaynīyyah, as the author calls it in his Taʿlīf qalb al-dīn, was completed in 1010/1601-2 and based mainly on the Fasāl al-khāṭāb of M. Fāris (for whom see PL, pp. 7-8). The opening words are Sp. i bī-andāsah Afādiyārātū. Other MSS.: Rieu ii 8636 ult. (18th cent.), Bānkīpurī xvii 1736 (15th cent.), probably also Āṣafiyyah iii p. 669 (Fābālā i. A. i L. etc.), composed in 1008 (see i). Author not stated.

P. 214, l. 20. [M. Sāliḥ b. Kādī] For "Subhānā" the "Abūrī i Sāliḥ has "Sūjān" (a Hindi word meaning "well-informed", "wise", "intelligent"; cf. PL, p. 453 n. 2), which is much more probable.

P. 215, l. 1. The date of I.O. 4425 is 1067/1656.


P. 215, l. 26. [A work on the Imāms.] This work was completed in 1056/1649. Other MSS.: Bīhār 117 (A.H. 1081/1671-2), 116-15, i.O. D.P. 307a, Rieu i 326.

P. 216, l. 16. Read: 1265/1878.


P. 217, l. 5 ab infra. [An anonymous author.] In the preface of Ivanow 2nd Suppt. 1042 he gives his name as M. Rāsā b. M. Muʿīn al-Imāmī al-Khāṭānī b. al-Mudarris. The work was begun in 1125/1713 and completed in 1127/1715.

P. 218, ll. 1-4. [Jannāt al-khudād.] Tables giving the names of God with explanations, the names and brief accounts of the ancient Prophets, Muhammad, the Imāms, Caliphs, some eminent Shiʿīs, holy days, anniversaries and festivals, prayers, etc. Other MSS.: Ellis Coll. M. 279 (A.H. 1269/1851), Ivanow 2nd Suppt. 1042 (A.H. 1267/1851), Mağhīd

1 "Abū al-Haqiq's name does not appear in the preface to the A. i A. i L. etc., but his nigahīyat "Hāqiq" occurs in a raddī at the end. No title is mentioned in the preface.
and divided, according to the preface, into fourteen Māṯam-kadah and a Khatimah (but probably left unfinished).

Calcutta 1270/1854 (Māṯam-kadah) i-v (Muhammad, Fathimah, 'All, Ḥasan) only, Imāmāyah Pr. Pp. 413, misprinted 414. SOAS.)

P. 224, l. 6. Insert:

301a. "Rāh" (evidently, if the date given below is correct, a different person from Rūmūn 'Allī "Rāḥī" Kirmandī, who, as stated on p. 221 supra, died some years before 1270).

Hādaqūq, or, according to the heading, Tāhirī Khūmāndī (beg. Ḥaqq-ātćādīn i rāh i ḥadād), a long metrical biography of Muhammad, completed in 1270/1853-4, dedicated to Nāṣir al-Dīn Shāh and divided into 291 'maāsīnā : Ivanoł 2nd Supp. 987 (A.H. 1272/1855).

301b. In 1270/1853-4 Maulawī S. Nāṣir 'Allī and Sharīd 'All b. Ḥaḍār 'Allī Ridālu (cf. p. 25 supra) wrote their Tadhkīrat al-asfīyā at the suggestion of Nawwāb Dīlar al-Daulah Dīlawār al-Mulk Mīrzā M. 'All Khān Pīrīz-Jang.

Tadhkīrat al-asfīyā: Asfāyāh iii p. 390 no. 186 (under Shīrīsī fī ḥarīr, but the precise subject is not stated. A.H. 1270/1853-4).

P. 226, l. 29. Read broker (dalāl).


P. 227, l. 13. [M. Abūnā "Rī'at" Shīrīnā.] Also Shīb i gulačan pp. 189-2.

P. 227, ll. 8-11. [Asfāl i hadrāt i Bāqir, or rather, to judge from Edwards's quotation from the title-page, Shāh i asfāl i . . . hadrāt i Bāqir.] For this work, written in continuation of the Nāsiḥ al-tawārīkh, see the Additions to P. 303. Additions.


P. 228, l. 9. Ismā'īl Khān "Sarbāz" was a poet of Nāṣir al-Dīn Shāh's reign (see al-Māthīr wa-l-dā'r p. 207).
P. 228, l. 31. [Bošt al-abbâs.] Another edition: Persia 1325/1897 (Aṣaṣfâyah iii p. 94, where 1262 is given as the date of composition).

P. 229, l. 5. Insert:

P. 229, l. 9. [Durr behr al-manîqîb.] Also Biochet iv 2362 (doubtless the abridgment, though Biochet describes it as the B. al-m. Circ. A.D. 1625). Maulîs ii 831 (a.e. 1046/1636-7).

P. 229, l. 13. Rood Ḥusaynî, fols. 4, ptbd., bks., no. 112.

P. 229, l. 15. Insert:
(16a) Faḍl i Ṣâfârî, on the merits of ‘All, by M. Najm al-Dîn Qâdîrî: Arwah 1284/1867.

(16b) Dham-namah i ḥadrat i Imâm Husain, composed in the time of Nasîr M. Ghâthî Khan of the Carnatic (1842-55) by Ghulâm-Yâviy Naqâwi Ḥusainî: Aṣaṣfâyah iii p. 106.


P. 230, l. 12. Insert:
(23a) Kaṣr al-gharâmî bi qisâṣ al-‘aṣâ’irî, on the history and merits of the first four Caliphs, al-Ḥasan and al-Ḥusayn, by Najm al-Dîn Qâsim b. M. Madhunakînî (?): Biochet iv 2141 (a.e. 582/1478).


P. 230 (25). For Jaʿfar Ṣâfârî, who died in 1303/1885, see Aḥsan al-wadīdî in pp. 92-9, where it is stated that the Khaṣṣîy al-Ḥusaynîyah has been lithographed more than once in Persia.

P. 230, l. 17. Insert:

1 A pupil of Ḥusayn ‘Aṣâr Khān (for whom see p. 1038 supra).

P. 230, l. 29. Insert:


P. 231, l. 22. Insert:
(38a) Muḥîdîn-nâmâh: Ellis Coll. M. 54 (18th cent.).

P. 232, l. 13. Insert:

P. 233, l. 10. Insert:
(38a) Safînah i Ahî i Bâtî, dates of birth and death, compiled in the reign of ʿAlî ‘Abî-Ṣâhâb: Aṣaṣfâyah iii p. 104 no. 97 (a.e. 1331/1913).


P. 233, l. 29. Insert:
(63a) Tadhkîrat al-Sâdât, the names, surnames, dates of birth and death and similar matters connected with Muhammad, Fatîmah and the Twelve Imâms, by Ahmad b. Muhammad Muhammad Akbarîbâdî: Allâhâbâd 1890?


P. 233 (65) [Ṭibrân i Ḥusaynî.] Also Aṣaṣfâyah iii p. 96 no. 999 (where the work is called T. i U. al-maṣrîf bah Ḫûṣîr al-Isâm and the author’s (translator’s) name is given as M. Ḥusayn b. [.]. ‘Umâr b. [.]. M. [.?] ‘Abî-Salâm Bâhâwî).

1 The two Sultans of this name reigned 965-87/1367-79 and 1076-97/1660-86 respectively.
P. 234 l. 1. "Tāʾrīḥ al-fadāʾil (subject T) : Aḥṣafiyya iii p. 692 (under Maḏahīb)."


P. 234, l. 6. Insert:


P. 234, l. 18. Naṣrī `Ali Bistānī is described in al-Maʿāthir wa-l-ʿāthir (p. 214) as a scholar (ʿilim) and preacher (wāliʿ) resident at Maḥbūd.

P. 234, l. 19. Insert:


P. 234 l. 26. Insert:


C. History of Persia: (a) General

P. 238, l. 11. "Ilf-Qill Mīrzā was Wazīr i Qūm, the first person to be so called (al-Maʿāthir wa-l-ʿāthir p. 1936)."

He was Mūʾād of the Dār al-Furūn from 1272/1855-6 until his death in 1288/1870 (op. cit. p. 19) and Wazīr in Tābrīz and Wazīr i Samā i from the fourteenth year of Nāṣir al-Dīn Shāh's reign (ibid.). He died on 10 Muharram 1298/13 December 1880.

P. 238, l. 18. [Ilf-Qill Mīrzā] Also Mojmaʿ al-phāshāḥ i p. 41 (under his tājābīy "Fāḥṣīb"); al-Maʿāthir wa-l-ʿāthār pp. 193-4; Tābrīz i al-qābīlā i p. 278. For a portrait see Riau Suppl. 412 (vii).

P. 239, l. 21. Jalāl al-Dīn, the fifty-fifth son of Fatḥ-ʿAlī Shāh, was eight years old at his father's death (Mojmaʿ al-fuṣūṣāh i p. 21).

P. 239, n.1. For a portrait of Mānōkī see Feneuze Trois ans à la cour de Perse, Paris [cire 1894 ?], p. 273.
C. HISTORY OF PERSIA: (b) PRE-ISLAMIC DYNASTIES

P. 245, l. 17. [Ta'zhīb al-umam.] This is evidently a translation of the Arabic work Nihāyat al-arab fi ;qīhār al-Fārs wa-`Arab, which was described by E. G. Browne in JRAS. 1900 pp. 193–239. [N. C. Sainsbury and, independently, A. J. Arberry, in letters.] Cf. Brockelmann Spr. ed. i p. 235. There is another MS. (dated 811/1409) in the possession of Mr. Wilfred Merton. According to that MS. the ruler for whom the translation was made was Naṣr al-Dīn Almah [Atābak of Luristān from 696/1296 to 733/1333. Cf. p. 812 supra]. The translator’s name does not appear in the text but on the title-page the work is ascribed to Ḥamd Allāh Mustawfi. The names Ayyāb b. Qutaybah, ‘Abd Allāh b. al-Muqaffa‘ and “Atābak i sa‘d Sa‘d b. Zangi” occur in their correct forms. In view of this new information the Ayyā Sīyāh MS. cannot be regarded as an autograph. [A. J. Arberry, in a letter.]

P. 247 antepenult. For a MS. containing forty-two of these fictitious letters see Majlis 772, where they are called šad khyāliyyab and where it is stated that they appear to have been printed in the eleventh or twelfth year of the Calcutta newspaper Ilād al-sha‘rān.

P. 248, l. 7. The Nāmaḵ-i bāstān was completed at Trebizond in 1313/1895–6 (see Browne The Persian Revolution p. 469).


P. 249, l. 20. [Ḥasan Pirmīnā]. Cf. V. Minorsky in Acta Orientalia xvi p. 49 n.2: “Comme travail populaire il faut signaler l’histoire du monde ancien en trois volumes de Ḥasan-khan Pirmiyy (ex-Muṣār al-daula, mort le 23 novembre 1935); c’est une vue d’ensemble très méritoire basée sur les bonnes sources européennes.” See also Ḫāfir i Ḍāfīr i malāḥsīr pp. 50–6.

II. C. HISTORY OF PERSIA: (c) THE SHEIHAWS

P. 249, l. 25. Insert:


(3b) Ḩan-ha-yi Ḩusayn-ī fārān i Ḫurān u Rūm, by Colonel ʿAbd al-Qāsim Mustafā: Ḫūrān a.h.s. 1515/1936–7. [R. Lescoat, ibid.]

P. 249, l. 30. Insert:

(6) Qoṣūn-ḵašt ba-mamāliḵ i Turān, a study of the Shāh-nāmaḵ from the strategic point of view, by Jamāl Qaṣānī: Ḫūrān a.h.s. 1310/1931–2. [R. Lescoat, ibid.]

(7) Ṭārīḵ-i nizām-i ẓanj-i īrān ba-ʿArab, by Jamāl Qaṣānī: Ḫūrān a.h.s. 1311/1932–3. [R. Lescoat, ibid.]

(8) Ṭārīḵ-i nizām-i ẓanj-i īrān u Maḥdīnīyāb, by Jamāl Qaṣānī: Ḫūrān a.h.s. 1312/1932–3. [R. Lescoat, ibid.]

(9) Ṭārīḵ-i pādelūhān i ʿAjām yā Siyāq al-tawārīḵā: anonymous: Ḫūrān 1292/1875. [R. Lescoat, ibid.]

(10) Ṭārīḵ-i ṭāʾfū-ya Ṭūs ṭarā i azvāl Anūšīrān, by Rāmūn-Zadāh Saftwā: Ḫūrān 1310/1932–3. [R. Lescoat, ibid.]

(11) Vazāfīr i sīvān, anonymous: Ḫūrān a.h.s. 1312/ 1933–4. [R. Lescoat, ibid.]

C. HISTORY OF PERSIA: (c) THE SHEIHAWS

P. 252, n. 1. For Ḥanūdār Lāy see pp. 1108–9.

II. C. HISTORY OF PERSIA: (f) THE MUZAFFARIDS


P. 273, l. 13. [Ulugh Beg.] Also Latîf-i-nâmah p. 207.

P. 274, ll. 12-13. "For no. 83 ("Diwan des Ahmad Jasawi" [sic]) read no. 88 (Geschichte von Firuz Shâh in Vesen (Meeswë) [sic])."


P. 274, l. 16. [Târîkh-i Bâshâdî.] As the T. i R. is not concerned with the Mongols of Persia, it is inappropriately placed here and should be regarded as transferred to the subsection on Kâshgar (p. 302 infra).

P. 274, l. 17. The correct date seems to be 933 (see Bihâd 2818 and Rose's translation).


C. HISTORY OF PERSIA: (f) THE MUZAFFARIDS

P. 277, l. 19. [Mawâbîh-i Ibrâhîm.] Also Ellis Coll. M. 287 (autograph ! 14th cent.).


C. HISTORY OF PERSIA: (g) THE TIMÛRIDS


P. 278, l. 33. "It is a question whether Shânî-i-Ghâzîn (p. 278) is correct; Râzû Qâli Kâhin in the Farhang-i-Nâsir spells the word Shânâb." [C. N. Seckor, JRAS. 1938 pp. 569.]


P. 290, l. 10. [Zafar-nâmah i Hâfti. Editions.] Also Lucknow 18961 (2nd ed.).


P. 290, l. 20. *Khubzâl al-bâkûn* (Bodleian 390) no. 76 = Bânpûr viii 705 no. 56 (p. 146).


P. 291, l. 1–8. The "Anonym of Shâh-Rukh" is identical with Tâj al-Salmaâni's *history* (W. Hinz, Quellenstudien zur Geschichte der Timuriden (ZDMG, 90/2 (1936)) pp. 367–8). The B.M. MS. contains two-fifths of the work. [Hinz, ibîd., p. 369, pennis.]

P. 291, l. 8. Read: *ta'rîf*. P. 291, l. 9–12. Tâj al-Salmaâni went from Shârz to Timûr at Samarqand in 806/1307–8. For the little autobiographical information given by him in his history see W. Hinz, ZDMG, 90/2 (1936) pp. 368–9. He is doubtless the same person as the calligraphist Khwâjah T. â.8., of Iṣfâhân, who is described as the first to write Ta'rîf with elegance or even as its inventor [Majnûn Rafqi Khâtû u sanâd, Bâb i (OCCM, x/4 (Aug. 1894) p. 18); Ahmad Ibrâhîm Khâbölât al-ta'mîrî (2), Qism ii, at end (OCCM, x/4 (Aug. 1894) p. 22); Isfâm, (Tâhirîrâh i Khâbâh-nawâsân) (cf. p. 1074 supra); Zakâhâder's tr. p. 89).

P. 291, l. 13–18. Read: (Dhâlî i Zafar-nâmah) or Târirî in Tâj i Salmâni, an undated history of the end of Timûr's reign and the early years of Shah-Rukh's (to 811/1409): H. Kh. iv p. 179 I, 3, Lâlî Ismâ'îl 304 = Tauer 414 (very slightly defective at beginning. A.H. 988/1580. See W. Hinz ZDMG, 90/2 (1936) pp. 367–73).Rieu in 1869 (beg. *Afšâl i h, u sp. u adâm i ah, i bâh.* About two-fifths of the work, lacking nearly all of
the sabah i tayf i kitab and extending to the defeat of Pir Mahammad by Khaliq in Ramadân 906/Feb. 1406, 15th cent. Cf. W. Hinze ZDMG. 90, 2 (1936) pp. 387-8, 395-71, Ḥāṣan Ṣālimī. 3025-8 (7) (see W. Hinze ibid. p. 397 n. 3, where these two MSS. are described on the authority of Ahmad Zakī Valīdī as a further copy (so, not two copies) of Tāj i Kalmānī’s history. In the defter they do indeed appear as Tārīkh i Timūr by Tāj al-Salāmī, but Tauer describes these MSS. (nos. 409 and 410 in his list) as copies of Sharaf al-Dīn Yazdī’s Ḥāfiz-nāma (cf. p. 285 supra) and, to judge by the number of leaves (586 and 366), this would seem to be correct). Fāṭimā 4905 = Tauer 415 (about three-quarters of the work. 12th/13th cent.).

P. 291, l. 18. Insert here article 364 (Maʿṣūm al-anāb) from p. 298.


P. 293, l. 5. (“Qāsim.”) Also ʿHasan Ṣālimī pp. 141-52; Haft Ḩāfin pp. 136-45.

P. 294, l. 10. [Maʿṣūm al-anāb.] Also Ellis Coll. M. 14 (Daftar ii, A.H. 970/1563-4). M. 12 (apparently A.H. 970-30 from Daftar ii. 17th cent.), M. 15 (Daftar i. 18th cent.).

P. 295, l. 4. [Maʿṣūm al-anāb.] The publication of M. ʿShāfiʿi’s first edition was resumed in O.C.M. xiv/2 (Feb. 1958), pp. 193-214, and continued in succeeding issues, but this edition may be regarded as superseded by M. ʿShāfiʿi’s second edition, of which the first volume (Jild i, jāz 1. A.H. 987-33, pp. 515-78) was published at Lahore in 1369/1941 [Information concerning this volume from V. Minorsky, in a letter] and the second volume (Jild ii, jāz 2-3. A.H. 983-75, pp. 621-1565) at the same place (Gilgit Press) in 1968/1949.

A volume of indexes is in preparation.

P. 295 ult. Also in A Persian embassy to China; being an extract from Zubdatul-tawarikh of Ḥajj Abū Ṣafī (sic). Translated and edited by K. M. Maṭarī. Lahore, 1934a.

which the lamented Sir E. D. Ross studied in his thesis (published in J.A.S., April 1896): (1) he contradicts the idea that Or. 3248 is identical with the Futuhat of Šadr al-Dīn Hamawī, and (2) suggests that the real author’s name appears in a marginal note as Bījan. The note has been mutilated at the bookbinder’s and cannot be read entirely, but the suggestion merits our attention.”


P. 305, l. 12. [Šahān-nāmah i Ismā’īl.] Also Blochet iii 1828 (A.H. 993/1585 or thereafter), Malīs ii 1109 (A.H. 1060/1650), Madīrīs 129, 257 (b).

P. 305, l. 17. [Šahān-nāmah i Tahmāsp.] Also Madīrīs 129, 257 (b).


P. 306, l. 3. [Tadkhīrah i Shāh Tahmāsp.] Also Ellis Coll. M 375 (A.H. 1289/1872).


P. 306, l. 25. Ḥasan Rūmī was born at Qum in 937/1530–1 according to his own statement (Aḥsan al-tawārīkh p. 2387, Seckien’s trans. p. 110).


P. 308, l. 14. Insert:

382n. Qāfī Ahmad Ṭabrānī Husain [Qummi]. Mir Munsī Ṣarraf al-Dīn has already been mentioned (p. 1074 supra) in connexion with his tadhkīrah of calligraphists and painters composed about 1066/1657–8. (⇒ ‘‘’’’’)

Kūlidīṣṭ al-tawārīkh, a work 1 of which the fifth and last volume 2 contains a history of the Ṣafawīs undertaken by order of Shāh Ismā’īl II (A.H. 984–9/1576–8),

1 To quote the author’s words as summarised by W. Hinze: ”ein neues Werk (mard-e tān) über die Geschichte der safawīschen Herrschaft und der Perser dieses Hauses, ... zugleich mit einem Überblick über die den ‘Alien unverbundenen Herrscher in einer Reihe von Bänden vom Beginn der Schöpfung bis zum Aufkommen des jetzigen Herrschershauses.

2 Possibly the only volume ever written.
Khwajagī (Ameer 31) may be identical with the Khudān al-sīvar which Dorn, As. Mus., p. 382, described as the continuation of Iskandar-munshi's Ḫūdān-ārā. Some light on the question is now thrown by Romaskevích (Materiály po istorii Turkmen, ii, p. 12) who confirms the view that Muhammad Maṣūm's biography is found in the MS. (a detail overlooked by Dorn). The only point still obscure is how much of the book belongs respectively to Iskandar-munshi and Muhammad B. Maṣūm. In the introduction of the book it is stated that when Iskandar-munshi brought his Ḫūdān-ārā to completion, he was requested to extend his famous annals over the reign of Shah 'Abbās I's successor, Šafī I. After some hesitation, the aged historian (then 70 years old) started on this new work, which he began by describing the accession of Šafī I and by a paragraph on the education which 'Abbās I gave to the future 'Abbās II. The style of the work does not allow to discriminate between its two parts but, as Šafī I ruled 14 years, while Muhammad b. Maṣūm says that he wrote the history of his 10 years, it would seem, Professor Romaskevich remarks, that the first four years of this shah (namely 1038-42/1628-32) were written by Iskandar-munshi. If so, the famous historian must have lived to the age of 74 years, at least. The Khudān al-sīvar stops at the accession of 'Abbās II (1052/1642), but M. b. Maṣūm records his appointment as vazir to the governor of Qarabāgh (Ganja) Murtada-qul Khan Ziyād-oghli, in the fourth year of 'Abbās II. M. b. Maṣūm's previous employment recorded by Professor Storey: ishrif-i 6āšt-i mā'ārī points only to his employment as mushrif ("controller") in the administration of the Amirakhorbāshī (the real Master of the Horse).] [Minorsky, BSOS, x.2 (1940) p. 546.]

P. 314, l. 6. 4th Ameer 231 (a.m. 1074/1663-4).

P. 314, l. 17. Edition of Iskandar Begg's own continuation: Ḫūdān i Tārīkh i ʿAlam-ārā i ʿAbbāsi taṭfī' i Iskandar Begg Türkmen ... u M. Yūsuf i mu'arrabat ba-taftī' i Ṣabīlī Khwajagārī, Tihrān a.h.s. 1317-18/1935-9 (Iskandar probably died in 1043, having dealt with the first five years of Shah Šafī.)
The editor has completed the reign (p. 146 onwards) from the `Khuda i bairin (see PL. p. 131) on the basis of a MS, in the Kitâb-i-Igâhân-i Milli o Malik).

P. 316, l. 7. [`Abbâs-nâmaq.] Also Madrîs 293 (A.H. 1184/1771), Ellis Coll. M 406 (18th cent.), M 405 (A.H. 1284/1868-9), Leningrad Univ. 1031 (Romaskewicz p. 4).


P. 317, l. 3. "`Iqâhâli is undoubtedly Ev-oghîl (of this name there is a village to the north-east of Khoy, and four villages in Transcaucasia; the term seems to correspond to the Ottoman eev-oghlan)." [Minorsky, BSOS, ix:1 (1937) p. 255, C. BSOS, x:4 (1942) p. 1028.]


P. 319, l. 14. Insert:

396n. Trâhîk i sulânî, an anonymous history of the Safawids, the last date mentioned being 1165/1750: Ellis Coll. M 59 (A.H. 1206/1795).

P. 319, l. 30. [Ma`nî-`al-tawârîkh.] Read LO, 3750 (c. a.d. 1906). Insert:


P. 319 ult. Read nishâb.

P. 320, l. 13. [Fuesîd-i-`Sayfâwîyâh.] Also Ellis Coll. M 23 (continued to 2281. Early 19th cent.).

P. 320, l. 7 from foot. Zubâr-i `Alî i Dîrâsh is without doubt the correct reading. [`Abbâs Iqâhâlî’s introduction to the Ma`nî-`al-tawârîkh (see addendum to p. 319, l. 30 supra), p. dâl n. 3.]

P. 321, l. 16. Read dâr al-salûnâh i Tîbrîz.

P. 321, l. 29. [Trâhîk i pîrâbâdîh i `Sayfâwîyâh.] Presumably identical with Madrîs 294, a history of the Safawids to

II. C. History of Persia: (I) Nâdir Shâh 1928

Sultân-`Usânîn beginning Subhâna `Allâh Âl-`U-nûl um-l-malakât.

P. 321, l. 15. Insert:

(10) Ma`nâhî i zamânâh i šâlânî n-i `Sayfâwîyâh, by `Abd al-`Usânîn b. Ahdâm Nafrî Tîbrîzî: `Asafîyâh i 110 no 1214, Biochei iv 2383, D.M.G. 69 (2) (preface only).

P. 321, l. 30. Insert:


C. History of Persia: (I) Nâdir Shâh

P. 322, l. 16. `Abbâs Khân was appointed “Historiographer” in 1736 according to Catholicoes Abraham (Brosset’s trans. p. 312, cited by Minorsky, Taâkhkâha-i Nafrâbâdî, comm. p. 1214).

P. 322, l. 21. Read Ma`nî-`al-tawârîkh.


P. 324, l. 28. Read 1854-5.

P. 324 pennit. [Davâr i nîdîrî. Editions.] Also Tîbrîz A.H.S. 1324/1945 (abridged and printed as pp. 7-60 of a volume entitled Nîdîr Shâh, which contains also (pp. 61-100) the Taâkhkâha-i-abvâl of “`Haizîn”, similarly abridged). P. 325, l. 22 and 23. Read Akademii.

C. HISTORY OF PERSIA: (a) THE ZANDS


C. HISTORY OF PERSIA: (b) THE QAJARS


P. 340, l. 9. [Mirzā Jānī Kāshānī:] Also Encyc. Isl. under Kāshānī (T. W. Higl).


P. 341, l. 6. Read Rūz-namah. This is apparently the untitled edition of the Ḥakīm al-Manṣūrik’s journal (see p. 1111 supra, Masghhad iii, fol. 14, ptd. bks., no. 122, where it is called Sofar-namah i Khurāsān, and Aṣfārīyāt iii, p. 249 no 98, where it is called Rūz-namah i Ḥakīm al-Manṣūrik).

P. 342, l. 13. Read ʿIrāq.  

P. 342, l. 13. [Sofar i ʿIrāq.] Edition: Tūhrān 1311/1893-4 (see Masghad iii, fol. 14, ptd. bks., no. 120).

P. 342, l. 15. [Nāṣir al-Dīn Shāh.] Also Zaidān Mustāfā al-Shārīṣ (in Arabic) pp. 133-5.

P. 342, l. 20. Read 1373/1566.

P. 342, l. 24. Read Langues.

P. 342 anteponult. Read 1393".

P. 343, l. 8. [Ṭūhrī in Qeṣṣāt-ī Shāh.] See also the Additions and Corrections to p. 153 supra.

P. 343, l. 23. For Farrukh Khān see also p. 1070, n.1.

P. 344, l. 8. Insert:


P. 344, l. 21. Read ending with Tūhrān (spelt with tā, not šāl).

P. 344, l. 25. [al-Maṭāhir saw-i-ḏāhir.] For a more adequate description see pp. 1174-5.

P. 344, l. 27. [al-Maṭāhir saw-i-ḏāhir.] Read:

Edition: Tūhrān 1306-7/1889-90* (the date 1306 is given on 1 Daijaī is near Șahr-i Bābak.

19* the title-page, but 8 Muḥarram 1307 in the colophon on p. 294).

P. 345, l. 24. [Ṭūhrī i jadīd.] Also Browne Coll. Sup. 7 (transcribed by Browne from Browne Coll. F. 55 and collated with Rieu Suppl. 15).

P. 346, l. 24. Insert:—

447a. Șāh-žādah ʿAbdās Mīrzā Mulk-ārāb. Muhammad Șāh Qājār was born in Rajab 1255, Sept.-Oct. 1839 and was thus eight years younger than his brother Nāṣir al-Dīn Șāh (for whom see pp. 340-2 supra). Being regarded by the latter as an enemy and as a potential claimant to the throne, he was banished to Baghdaḍ towards the end of 1260/1842 and it was not until the end of 1294/1877 that he received permission to return to Persia. Nāṣir al-Dīn Șāh then conferred upon him the title of Mulk-ārāb and appointed him Governor of Zanjān. Subsequently he held the Governorship of Qazwīn and Gilān. Having resigned in 1313/1895-6, he was sent as Envoy Extraordinary to congratulate the Tsar Nicholas II on his accession [which occurred in November 1894]. After the assassination of Nāṣir al-Dīn Șāh (1 May 1896) he was again sent to Russia. In 1314/1896 he was appointed Minister of Justice and in 1316/1898-9 he died at Tūhrān and was buried at Qum. (Shāh-i bāl i ʿAbdās Mīrzā Mulk-ārāb), an autobiography extending to the author’s return from Russia in 1314/1896: MS, in the possession of Dr. Qāsim Ghani (cf. p. 919 supra) transcribed from an autograph.


P. 347, l. 3. Read 1915*.

P. 347, l. 23. [Ṭūhrī u budārī i Irānīquyā.] The place and date are Tūhrān 1328 [1910] according to Berthels Oekerk istorii persiškoi literatury p. 202.

P. 348, l. 6. Insert:

(5) Dawn-breakers, The: Nahlit's 1 retrograde of the

1 "Nahlit" Zarrāndī died in 1892 (see Browne Lit. Hist. iv pp. 151 n., 187 n., etc.).
early days of the Bahá'í revelation . . . Translated from the original Persian and edited by Shoghi Effendi: New York (Kingsport, Tennessee, printed) 1933* (655 pp.).

(6) Fārs u jang i hain al-milad, by Ruku-zádah Adamiyát: Thbrān a.h.s. 1312/1933*.

(7) Inglīs u tahavvul i A dhār bāyījān, the history of Sattār Khān, and his son, Husain Farzād: Thbrān (see Luzac's O.L. 1946 p. 104, where the date is not mentioned).

(8) Irān u Inglīs, by Mahdi Mushfi: Thbrān a.h.s. 1326/1947 (see the same author's Rijāl i Ashbhabgān, fly-leaf at end).

(9) Jalāls i Masaffarī on the events connected with the accession of Muṣaffar al-Dīn Shāh: Mālls 678.


(11) Mushāsari az zindagānī i siyās i Shāh Ahmad Shāh Qājār, by Husain Makh: Thbrān a.h.s. 1323/1944-5 (see an unsigned review in the periodical Sūjūd, Yr. ii/2 (Bahman 1323) p. 152).


(13) Tahavvulāt i siyās i nizām i Irān, by Qā'immaqāmāt: Thbrān a.h.s. 1326/1947 (see Probsthain's Orientalia nova 2 (1946-8) p. 27).


(15) Ta'rikh i inqilāb i islahūyāt i Irān, by Mahdi Mushfi-zādah, in 7 vols.: Thbrān a.h.s. 1328/1949, in progress (vol. i, 1328, vol. ii 1329).

1 For whom see Brown History of the Persian revolution: Yādqir v/1-3 pp. 96-99 (a biography by M. Qasimānī: Rijāl i Islahūyāt pp. 85-7).
2 A work by the author entitled Inqilāb i Fārsānānī is mentioned in Yādqir i mukhtafir p. 113.

(16) Ta'rikh i jang i Inqilāb u Irān (mentioned, without author's name or date, in the list of the Islahūyāt i mukhtafir: Yādqir on the back cover of the Sixth al-sālih).

(17) Ta'rikh i jang i Naqīy-i dānjān i Irān, an alphabetical dictionary of newspapers and periodicals, by M. 'Sadr Hāshimī: Thbrān a.h.s. 1327/1948-9 in progress (vol. i (Bā)' to (R), 339 pp., a.h.s. 1328/1950).

(18) Ta'rikh i mukhtafir i Irān by S. Ahmad Karami: Thbrān (forthcoming) (See Luzac's O.L. 1942 p. 9, where the date is not mentioned, and Mahdi Mushfi's Rijāl i Islahūyāt p. 129).

(19) Ta'rikh i rasa'i i siyās i Irān ba-dānjān, by Najaf-Qulī Muṣaffa (Husain al-Dauhāl): Thbrān (See Luzac's Oriental list 1946 p. 105, where the date is not mentioned.

(20) Ta'rikh i rasa'i i siyās i Irān i Inqilāb dar qarn i nizāmān i mīlāyī, by Mahmūd i Mahmūd: Thbrān (vol. i. See Luzac's Oriental list 1950 p. 38 (date not mentioned), vol. ii, See LOL. 1950 p. 58 (date not mentioned).


(22) Yaddašāhā' az zindagānī i khusūs i Naṣīr al-Dīn Shāh, by Dāst-'Ali Khān Mu'āyir al-Mamālīkh (b. Dāst-Muhammad Khān Mu'āyir al-Mamālīkh, whose mother was Inqat al-Dawāh, a daughter of Naṣīr al-Dīn Shāh: Thbrān, 1946] (188 pp.).

C. History of Persia: (a) Rida Shahr Pahlavi (b. 16.3.1878, acc. 12.12.1925, d. 26.7.1944) and his Dynasty.

P. 348, l. 8. 'Abd Allah Khān Anārī Tahmābī, having skillfully pacified Aqṣarīyan, was appointed Minister of War by Rida Shahr Pahlavi and subsequently Minister of Roads. He was murdered by Lurs on the road between Khurramabad and...
and Barujjād, when on a visit of inspection. See Ḥabīb Allāh Mughātāri’s Ṭārijāh i bidā'ār i Irān pp. 349-351 (portrait).

P. 348, l. 12. Insert:


452b. Ḥabīb Allāh “Nāmaqāri”, nāmaqāri i majallāh i Qeṣṣaṣ, was born at Shīrāz in 1284/1905. Among his publications are the educational works Qeṣṣaṣ i fārāb and ‘Imān i ṯābāt′.


452c. Jaffār Sāibāb.


452d. Ḥabīb Allāh Mughātāri Mughātāri al-Salṭanah, the son of Karīm Khān Mughātāri al-Salṭanah Sarākī i Mughātār, has held various military commands and administrative appointments connected with the Persian army (for some details see Tārijāh i bidā’ār i Irān p. [923] and for a portrait, etc. i, p. 1). Tārijāh i bidā’ār i Irān, a history of Persia under the Paḥlavi dynasty to 1946 preceded by a summary account of the last thirty years of Qājār rule: Thirūn 1326/1947 (923 pp. Many illustrations).
The title, not formally mentioned in the preface, is given on the title-page as Tārikh i Qum mu'amamā bi A'mār al-Muṣafirīn. P. 2 is headed Hidāyah jid [sic] al-a'wilāt min la'dd A'mār al-Muṣafirīn fi sharīfa al-Qum [sic] wa'l-Qarnayn ... In the first of the publisher's two colophons the work is called Tārikh i Qum and in the second A'mār al-Muṣafirīn [sic]. The volume is described by the author as vol. i. There is a copy in the Cambridge University Library.

454a. S. `All Akbar b. Kāhid b. S. Rāfi Būrqa'i Qummī, already mentioned as the author of the Kāhid i dīwān (p. 1136 supra), was born at Qum in a.h.s. 1278/1379-1380 (see Subhānawwara i nām-i mu'āṣir, by his son, S. M. Bāqir Būrqa'i, p. 190).

Rāhmūmi-yi Qum. "History and Geography of Qum": Tibrān (see Luzac's O.L. 1939 p. 177, where the date is not mentioned).

C. HISTORY OF PERSIA: (q) ISFAHĀN

P. 349, l. 10. Read al-'Awwal al-šwī according to the printed text, p. 1 penult.

P. 349, l. 25. [Mohāsin i Isfahān.] Insert:

P. 349, l. 3. From fort. M. Māhī b. M. Rīḍa Isfahānī, the father of M. Husain Khān 'Furughī' (see PL. p. 240 and the corrugated to that page) died in 1314/1896-7 (see 'Abd al-Karīm Jādi's Rijālj i Isfahān p. 232).

P. 350, l. 5. [Visij i jahān.] Also London S.O.A.S. Per. 28 (a.h.s. 1315/1897). Insert:
456a. Ḥusain b. 'Ali b. Māhmmūd Jāhid Anṭārī Isfahānī was born in 1287/1869-70 and was still alive [in 1590? when S. Muṣīlī al-Dīn Mahdawī gave a brief account of him in his preface to 'Abd al-Karīm Jādi's Rijālj i Isfahān (p. 60). His works amount to more than twenty.

(1) Nim-jahān, a concise history of Isfahān composed in 1333/1915 and containing at the end biographies of its celebrities together with a sketch of universal history ("ro'ayati dīvānī tārikh 'amārāt waṣī mu'āṣir"); Dharā'īh iii p. 239). Edition: 1333/1915 (see Dharā'īh in p. 232, where the place of publication, doubtless Isfahān, is not mentioned).


(3) Tārikh i Isfahān u Rai (mentioned by S. Muṣīlī al-Dīn Mahdawī, loc. cit., without specification of the date and place of publication).


al-Isfahān [sic], an account, historical, topographical, statistical, etc., begun in Shawkāl 1342/May 1924; Isfahān a.h.s. 1305/1924; (vol. i only. Cf. Dharā'īh iii p. 232).

456d. Ḥusain Nūr-i Sādāni was born on 24 Shawkāl 1328/29 October 1910 (see 'Abd al-Karīm Jādi's Rijālj i Isfahān, editor's preface, p. sīrī).


P. 300, l. 15. Insert:
C. HISTORY OF PERSIA: (q) YAZD

457a. Ahmad b. Ḥusain b. 'Ali al-Kātib wrote in the reign of Jāhan-Shāh [of the Qārā-Quyunlū], a.h.s. 830-872/1429-1467.

Tārikh i jāhān, extending to 862/1458: Maḥīf (not in the published catalogues, but see "Ayāfīs" Tārikh i Yāzd p. 276).


Jāmī i Muṣīflī (see p. 352, where this work is erroneously placed, since Yāzd, though anciently in Fārs and so treated,
for example, in the Fārs-nāmah and by Yāqūt, has for some centuries been regarded as a part of Iran and Ajam).

457c. M. Tāhir Molkī


457d. "Abd al-Husain "Ayat" (formerly "Awārah") b. Hijj Sh. M. was born at Taft in 1288/1871. In 1929/1929-3 he became a convert to Bahā'ism and for a number of years he travelled extensively as a missionary of that faith. In 1923 he published at Cairo a history entitled al-Kawakib al-drarrīyāt fī ma'iṣāhib al-Bahā'īyah, but he later abandoned Bahā'ism and published a three-volume attack on it under the title Kāh fī al-lugāt. The monthly periodical Namakdān founded by him in 1929 was edited by him until its discontinuance in 1935.


[Autobiography in Tārikh i Yazd p. 277 (portrait): M. Ishaqae Sukhāmārūn-i-Iran ii pp. 8-14 (portrait), Modern Persian poetry pp. 5, 18, 41, 196, etc.]

457e. Ahmad Tāhiri

Tārikh i Yazd : Tāhirān (See Luce's O.L. 1939 p. 75, where the date is not mentioned.)

C. HISTORY OF PERSIA: (6) FARS

P. 351, l. 27. [Khurāsān-nāmah.] Also J.O. 4615 (A.H. 1075/1665).


P. 351, l. 28. Dorn 905 and Dorn A.M. p. 374 are the same MS.

P. 352, l. 4-25. [Jāmī i Maqāll.] This article is misplaced: see the addenda to p. 350, l. 15.

P. 353, l. 18. [Fārs-nāmah i Naqīr.] Insert: Abridged translation of the two sections relating to the tribes in the final chapter: [Hājī Mirza Hasan-i-Shirazi on the

1 An Arabic translation from the (doubtless unpublished) Persian: see Brockelmann, Stud. ii p. 847 sqq., where the date is given as 1445/1924.

II. C. HISTORY OF PERSIA: (6) KHURĀSĀN 1295


P. 353, l. 19. M. Našīr "Fursat" b. "Baijat" Husaini Shīrāzī entitled (ndappāh) Fursat al-Daulah was born in 1271/1854-5 according to Majlis 323, where a collection of his poems is described. Cf. Ishaqae Modern Persian poetry pp. 33 n., 82, where the date of his death is given as 1339/1920. A collection of his poems, Dalīdat al-furūgh, was published at Bombay in 1341/1916 with a biography by Ibrahim Adīb "Sālīk." Presumably he is identical with the Fursat Sharī'ah whose Alīrār ʻalā al-qānī at-tālāfi i ʻadī i qafūn i batūn i namakdāt i Irān was published at Tāhirān in 1354/1935 (see Hurrus's Lettere Orientali, Oct. 1935 p. 10 no. 823).

P. 353, l. 21. For south-eastern road south-western.


Fārs u jang i bain al-miṣal: Tāhirān A.H.S. 1312/1933 a.

C. HISTORY OF PERSIA: (6) KHURĀSĀN

P. 354, l. 27. [ʻAlī b. Zaid Baihaqī.] The correct date of his birth is 493 (see Tārīkh i Baihaq, editor's preface, p. 28). P. 354, l. 4. A fragmentary MS. of the Wādīgl Dastūr al-qār preserved in the Chehel Husain Library at Bussa was described by O. Reeser in ZDMG. 68 (1914) p. 52.


P. 354, l. 18. [ʻAlī b. Zaid Baihaqī.] The reference to the Ehrastāl al-qār [sic later] should be deleted. The person whose biography occurs in that work, and to whom ʻInsād al-Dīn erroneously ascribes the Wādīgl Dastūr al-qār is Shams al-Dīn ʻAli b. al-Ḥasan al-Baihaqī, of whom there is a notice


P. 355, l. 2. [Ṭarīkh-i Muhābāt-i Kār.] Also Kābul State Library (see Journal asiatique, Jan. 1924, p. 150). [Minorsky, BSOS. ix/1 (1937) p. 255.]

P. 355, l. 25. [Ravāﬁ al-janāb.] Also Ellis Coll. M. 288 (a.h. 1073/1663).


P. 356, l. 24. Insert: Aṯār-i Ṣafawī. Other works relating to Khorāsān:—


(2) Fadāʾīl al-Balḥ, an anonymous translation made at the request of the Qāḍī Ḥusain b. Ṣaʿīd al-Balḥīḏ al-Din Abū Bakr Ṭabāṭabāʾī Ṣafawī b. Ṣaʿīd al-Balḥ (but this name, written in place of a name erased, may not be genuine) from an Arabic work in three sections ((1) traditions concerning the superiority of Balḥ, (2) a description of the town, (3) biographies of seventy celebrated shāhāks connected with the neighbourhood) completed at Balḥ on 1 Ramadan 610/14 January 1214 by the Ḥusainī Abū Bakr b. Ṭabāṭabāʾī (sic). [R. Lescoat, Bull. E.O.I.F. de Damaṣ, vii–viii p. 283.]

A. Both Harāt and Balḥ are of course now in Afghanistan.

in the translator’s preface, has likewise been written in place of a name erased): Blochot i 519 (lacks last six “sections” (biographies’). Late 15th cent. Editions of Sections i and ii: Schefer Chrystalotmthams persanese, tome i (3).


(6) Tārīkh-i waqīʿah-i Maḥdād-i Muṣṭafā, on the bombardment of Muṣṭafā by the Russians, anonymous: Mughadh 1330/1912. [R. Lescoat, ibid.]

C. HISTORY OF PERSIA: (u) Kirmān


C. History of Persia: Taʿrīkh-i Ghībān

C. History of Persia: Khuṭūbīstān


1 His Tāhā thousand miles in Persia (London 1902) has been translated by Husain Sa‘dāt Nārī under the title Rāghī ast dar Rūz-i dar kabār ast dar Kabār i siyāsāt-i ‘alādād Dīzollāh (2 vols. Isfahān and Tābrīz A.H. 1315-16/1936-7. See Harsinovicha’s Medieval Orient April-July 1935 p. 18).
ADDITIONS AND CORRECTIONS

496. S. Ahmad Kasravi Tabrizi (see pp. 365, 1298 supra).

(1) Tārīkh i hijdah-salāh i Aḏâkhbāyjān : Tabriz

(2) Sh leaked rārān in gum-nām (see p. 242 (5) supra).

D. HISTORY OF KURDISTĀN

P. 369, l. 22-4. "The histories of the vāls of Ardalān are in Persian : Ḥalāq-e-i Nāṣir by ‘Alī-Ākbar (towards a.h. 1310) and the history of Mastām (= Māh-sharaḵ khānum). Of the latter I possessed a copy which was said to be an autograph; the MS. was stolen from me in Tehran." [Minorsky, BSOS. ix/1 (1937) p. 250.]


Kurdistān : Tabriz 1312/1894-5. [R. Lescot, Ibid.]

E. HISTORY OF CENTRAL ASIA : (1) BUKHĀRĀ, ETC.

P. 370, l. 12. [Tārīḵ i Bukhārā.] Also Tashkent Univ. 68 (2) (A.H. 1304/1886-7).


H. E. HISTORY OF CENTRAL ASIA : (2) FARGĀNĀH


P. 372, l. 25. *Road Mīḥmān-nāmah.*

P. 373, l. 1-15. ["Wāṣīf", Bodlī vi al-waqī’i’s.] See an article by A. N. Bodleyev in the Trudy of the Oriental Section of the Hermitage Museum at Leningrad, vol. ii (1940) pp. 205-70, in which "Wāṣīf’s" memoirs are studied in detail and from which it appears that "Wāṣīf", a professional poet, was born at Harāt in 889/1485 and lived there until April 1512, when he went to Central Asia. [Minorsky, in a letter.]

P. 374, l. 12-15. ["Muḥfiq."] Also Tahqīqāt i Akbar ii p. 497; Atash-kalāf no. 724; Khālid al-aftār no. 442.

P. 374, l. 24. "The terms ‘pompos and verbose’ hardly do justice to Ḥāfiz Tanish’s history, which has been highly praised by many scholars." [Minorsky, BSOS. ix/1 (1937) p. 255.]

P. 375, l. 5. *Shūrāf-nāmah i ǧāhī.* Also Ellis Coll. M. 408 (18th cent.).


P. 390, l. 17. [Tāshkent n. i Muṣṭafā Khān.] Also Tashkent Univ. 64 (A.H. 1225/1810), Leningrad Univ. 964b (A.H. 1238) & See Romaskewicz p. 5, Gcuiani 4.


P. 384, l. 25. [A history of the Manghtas.] This MS. is in the Asiatic Museum (see Islamicas iii/3 (1928) p. 310.)

P. 385, l. 9. *Road* Somonov.


E. HISTORY OF CENTRAL ASIA : (2) FARGĀNĀH

ADDITIONS AND CORRECTIONS


P. 391, l. 18. Read 385).

P. 392, l. 8. This entry should be deleted. For Eton 175 see p. 534, l. 21.

E. HISTORY OF CENTRAL ASIA: (3) KĀSHĪNĀR

P. 392, l. 9. Insert:

541a. M. Ḥaḏīr Dīghūlāt died in 958/1551 (see pp. 273–6 supra).

Tāriḵ i Rājdān: see pp. 274–5 supra.

P. 392, l. 26. Read v xi v.

P. 392 penult. The Tadhkirmā i Khvāǰqānī of M. Ṣādīq Kāshīnār, being apparently a Türkī work on the lives of certain Central-Asian saints, should be deleted. See Manuscripts ti reses de l'Institut des Langues Orientales détenus par W. D. Smirnov St. Petersburg 1897 pp. 156–60. Even if it exists also in Persian, the work should appear under Biography, not History.

F. HISTORY OF AFGHĀNĪSTĀN

P. 393. [Tāriḵ i Khān-i-Jahān.] Also Kāparṭībalā 36 (not an autograph. See M. Shafi'i in OCI, iii/4 (Aug. 1927) p. 18), Āṣīfīyah iii p. 94 no. 1073 (defective). For some further MSS. as well as for descriptions of some of those already mentioned see the article by S. M. Imām al-Dīn in Islamic culture referred to below (p. 1302, l. 29).

P. 393 ult. [Tāriḵ i Khān-i-Jahān.] Insert:


P. 394. [Māhīeq i Afghānī.] Also Princeton 57 (a.h. 1189/1745), Āṣīfīyah iii p. 108 no. 1052. For some further MSS. as well as for descriptions of some of those already mentioned see the article by S. M. Imām al-Dīn referred to above (p. 1302, l. 29).

P. 394, l. 16. Read (a.h. 1181/1767–8. Christ's). P. 395, l. 5. Insert:

544a. "The manuscripts of some historical works in Persian by Khvāǰqānī Khān Khaṭṭāk have been discovered by Miss Khadijah Begum Ferzai ud-Din and are discussed in her (unpublished) Lahore thesis on the "Life and Works of the Illustrious Khvāǰqānī Khān, Chief of the Khaṭṭāks." [G. Morgenstern, AO, xvii p. 239.]

P. 395, l. 13. Read Muḥānā.

P. 395 ult. [Tāriḵ i Ahmad Shāh.] Also Ellis Coll. M. 233 (apparently complete. Late 18th cent.).

P. 396, l. 9. "The expression 'Yūsf-zāi i.e. Bāyāzīd Anṣārī' . . . is not correct" [G. Morgenstern, Acta Orientalia xvii p. 238.]

P. 396, l. 16. Read Tawārikh.

P. 396, l. 18. "According to Darmesteter, Chants populaires des Afghans, p. clxxxv, the Tāriḵ i Háǰẓī-Rahmat (No. 551) was written in 1770." [G. Morgenstern, AO, xvii p. 238.]

If this is correct, the date of I.O. 3733 cannot be a.h. 1176.

P. 397, l. 16. [Khuldīyat al-anṣār.] Also Ellis Coll. M. 130 (early 19th cent.).

P. 398, l. 15. [Bihār-vāmaḵ.] Also probably Blochet iv 2321 fol. 136 (f) (late 18th cent.). According to the Cambridge History of India in iv p. 591 "the original MS. has now been discovered by Sir Judmath Sarkar and a revised translation appeared in the Indian historical quarterly, 1934.

P. 399, l. 16. Insert:

557a. [Tāriḵ i Ahmad Shāh], without preface or title: Blochet iv 2382 (18th cent.).

P. 399, l. 5 from foot. [Huwaśi-Shāh], Insert:

Fragment of an early draft (?): I.O. 4035.

P. 400, l. 15. Read Durrānīs.

P. 401, l. 30. For a short account of Akbar Khān (d. 1849) see Buckland’s Dictionary of Indian biography p. 9.

1 Warrior and poet, b. 1022/1613, imprisoned for seven years at Gwalior by Aurangzeb, d. "a.h. 1091, in the 70th year of his age" (Rāmchandra Catalogue of the Mahrūh . . . Poquets, and Nikkih manuscripts in . . . the British Museum p. 15 (based on Bavati’s Selections from the poetry of the Afghans) 8vo. Ed, under Khvāǰqānī Khān (R. B. Whitehead) et al.)
P. 406, l. 29. Insert: Məhməd Tərəfi was born in 1285/1870 (see PL, pp. 1158–9).

Sirəj al-taṣawrık, a detailed history of the Afghans: Kəbəl (vol. i (only) ). Date see Peshawar cat. p. 291.


P. 407 ult. For some works relating to Balış, Harət, etc., now in Afghanistan, see the section History of Persia: Khurasan.

G. HISTORY OF ASIA MINOR AND TURKEY


P. 410, l. 22. Read Caliphs.

P. 410, l. 24. (Asqarî’s history) Edition: Musavvarat al-ākbār wa-muṣawvarat al-akhlāṣ wa-tiṣq i Məhəməd . . . al-ākbār 1
ADDITIONS AND CORRECTIONS

Aşarvârī... bâ nesupaddamah u taşkîh u havâzâdî â Dîdâr
"Uthmanân Ūrân, Ankara 1944 (Türk Tarih Kurumu
Yayvîlahan iii. seri, no. 1). [V. Minorsky, in a letter.]

P. 411 antepenult. [Hâsîh-bi akhâd.] The author is Ma˘mûd
"Nîgamî" Malîk-zâdah. [F. Babinger, in a letter.]

P. 413, l. 12. Read Hasht bihârî.

P. 415. [Hasht bihârî.] Also Ellis Coll. M. 186 (Katîlahâ
î-vi. 18th cent.), M. 187 (K. vi-vii. 19th cent.), Bombay
Univ. 35 (part of K. viii).

P. 416, l. 5. [Hâsîh â Hasht bihârî.] The author’s son, i.e. Abû

P. 416, l. 7. For “ûthâna read “ûthâna.

P. 416, l. 10. Read Tûner 526.

P. 417, l. 4. For may be read in. Azâhar al-Dîn: so H. Kl., but
Zahih al-Dîn is correct. For Khabîr b. Uwais see p. 1168
n. 2 infra.

P. 420, l. 6-8. [Shahânshây-rûmânî • . . . Saltân Murad Khan.]
For the illustrations in the Yûdîr MS., see Edhem and
Stouchkin Les manuscrits orientaux illustrés de la Bibli-
thèque de l’Université de Stamboul, Paris 1905, pp. 3-6.

P. 420, l. 29. [Fatîhât al-Ajam.] Also Bieúi ii 685âr.

P. 420, l. 28. [Fatîhât-rûmânî • Khâşikîr â Râm.] Also Ebbé
895 (2).

P. 421, l. 9. Ibrahim Efendî, i.e. Dr. Ibrahim b. Najjâr according
to F. E. Karatay Istanbul Universitesi Kütüphanesi Farsî
Basamalar Katâhiyân p. 84.

P. 421, l. 17. Read 600.

P. 422, l. 1. [Târîkh-i Âzîz Dîlîwâlî.] For a short anonymous
tract on the foundation of the A.S. see Błochtî iii 1976
fol. 177 (A.R. 947/1506-7).

P. 422, l. 17. Insert:

(3) Târîkh-i Rûm u Farang, a history of Turkey and
Europe, by ‘Abî al-Azîz Dîlîwâlî (for the best-known
person of this name see pp. 24-5 supra): Ellis Coll. M.2
(incomplete. Autograph f.).

H. HISTORY OF CAUCASIA

P. 423, l. 27. Read Alikhanov-Avarsî. [Minorsky, BSOS.
ix/1 (1937) p. 255.] l. 28. Read Alikhanova-Avarsogo.

P. 425, l. 6. Read Alikhanova-Avarsogo.

P. 426, l. 19. “Becharly is a German transcription from Russian
for Baharî.” [Minorsky, BSOS. ix/1 (1937) p. 255.]

P. 426, l. 24. [‘Abîb-Qulî, Âgâh.] Also Dvinianamandân i Âdalar-
boyân pp. 305-6; Abbâsculâ i.f. Bakhtsândî, by M. F. Köprüîli
i/2 (1948) p. 946.]

J. HISTORY OF ARABIA

P. 427, l. 25. [Akbâr-i bastînasb.] Also Ivanow Curzon 90 (18th
cent.).

P. 428, l. 5. [Jaddh al-sulab.] Also Ellis Coll. M. 4 (A.R.
1109/1697-8), Princeton 64 (18th cent.), ‘Alîgarh Subh.
MSS. p. 61 no. 36 (pt. i only), Pesahar 1462 (3), 1437.

P. 428, l. 9. Insert:

(18) İrân-i kümînî u Khâlîj-i Fârs, by İsmîlî Nûr-zâdah

P. 428, l. 12. Insert:

(23) Masfâth al-adab fi tasawwîrî al-‘Arab, by M. ’Ali
Sadîl al-Saltanah: place i. n.d. [R. Lensot, Bull. E.O.I.P.
de Damascus viii-viii p. 2836.]

P. 428, l. 14. Insert:

(36) Naft u marufârî, by M. ‘A. Manûtûr Garakûnî: (cf.
p. 1291 no. (3)) Tûhrân 1946 (189 pp. See Probsthain’s
Orientalia nova 2 (1946-8) p. 27 no. 125; Luceas’ OL 1946
p. 165 (title given as Siştûrî i Şîwarî dar Khâlîj-i Fârs

(39) Nazari bâh İrân u Khâlîj-i Fârs, by Nûr-zâdah
(i.e. presumably İsmîlî N.-Z. Bögharî mentioned above
under (18)) Tûhrân (128 pp. See Luceas’ OL 1945 p.
79, 1946 p. 6).

P. 429, l. 18-21. [Short account of the Wahhâbî incursions.]
Published by R. B. Serjeant and G. M. Wickens in Islamic
K. History of Europe and America


II. History of China and Japan

P. 431, l. 10. For Surkhākst see Barthold Türkistan pp. 120 n. 6, 131. P. 431, l. 22. For *All Akbar Khītārī* see Islām Ansīkhbāyīnā under All Eker (A. Zeki Velidi Togan); P. Kahle *Eine islāmische Quelle über China um 1590* (in Acta Orientalia xii/2).

That Āwānās is an Armenian name seems highly probable. An Armenian called "Agba Waneus" was in the service of the Būgām Samūrī (see Brajendra-math Banerji Šepān Samās p. 67).

P. 432, l. 12. The Mūḥādīl-nāmāh is in verse according to Arberry. P. 432 penult. For Mahāmīd Tarzī see p. 1158 infra. P. 432 ult. The date, as given by Arberry, is 1334-5/1916-17*.

M. History of India: (a) General


P. 437, l. 15. [ʿAbd al-Qādir Bābāʾīn.] Of the dates given for his death 1024/1615 must be nearest to the truth, if the reference to the death of "Zahīrī" and "Malik" Qummi is not a later insertion in the notice of "Zahīrī" in the Muntakhab al-taʿwīrīḥ iii p. 269.

P. 438, l. 27. For the Bahr al-ʿasārīn see ʿAbd al-Qādir Bābāʾīn and the Kātib-ṣarīʿīn-sūra, by C. A. Storrey (in A. W. de Groot commemoeration volume, Lahore 1940, pp. 249-50).


P. 451, l. 10. Read 1387* and delete 1887*.

P. 452, l. 18. [Rājānātī.] Also *Madrās.* P 276 (?) (described as *Abūlī* in ṭayyāfān by ʿAbd al-Karim b. Ḫyāṣ, but the opening words agree with those of the Rājānātī). A similar work is *Madrās* i 292 (Ṭāriḥī in ṭayyāfān, beginning Ḫumāl u ṭanbī ṭayyāfārīn rīdākh qudratī). P. 453, l. 16. [Lūb al-taʿwīrīḥ] i Hind.] Also Ellis Coll. M. 351 (A.M. 1105/1094).

P. 455, l. 20. [Khalīfāt al-taʿwīrīḥ.] Also Ellis Coll. M. 392 (18th cent.).
P. 470, l. 3. [Munctkhhāb al-tabāb.] Also Madrās i 318 (vol. iii. A.H. 1197/1783, Ellis Coll. M. 229 (vol. ii. 18th cent.).

P. 471, l. 21. [Lachmani Narayyan "Shafi""] Another work of his is the Nabhāsīn, a collection of tales written in 1218/1803-4 (MSS.; Rehatske p. 233 no. 56, Ross-Browne 253).

P. 478, l. 4. [Haqiqat-khā-yi Hindustān.] Also Rehatske p. 104 no. 60. Madrās i 533 (A.D. 1930).

P. 478, l. 24. [Shāhīr al-albāb.] Also Rieu iii 1052a (extracts only).

P. 481, l. 16. [Chahār chaman.] Also Ellis Coll. M. 91 (?) (Chahār gulaban (ein ?)).

P. 485, l. 6 from foot. Insert a second bracket after 1860-1.

P. 486, l. 5. [Tafṣīr al-Qurān.] The first part (to S. ii v. 80) of a Persian translation by S. M. Taqi Fāhir-Dād Gilani has been published in Tihrān (presumably in or shortly before A.H. 1318/1899-90, the date of presentation to the Maḥfad library. See Maḥfad i p. 479).


M. HISTORY OF INDIA: (b) Sultanāns of Delhi


P. 500, l. 28. Read Madrās i 131 (A.H. 1713-1760).


P. 502 anteceat. DWL, according to the poet (cf. Rieu ii p. 6126), is to be pronounced like the plural of daulat, possibly therefore Dīvāl, which, of the plurals of daulat, is nearest in sound to Dīvāl, if that was the first element in the name of the Rājāh’s daughter.

P. 502 ult. Read: The pronunciation Khādīr occurs occasionally in the poem, but much less frequently than Khādīr.

P. 503, l. 22. [Dwayne Rieu Khyber Khan.] Also Mailis ii 934 (A.H. 989/1581).

P. 503, l. 6 from foot. Read Madrās i 111.

P. 504, l. 13. [Nuh siphr.] Insert:


P. 508. [Diyā’ al-Dīn Bārmī.] Also Aḥmadshāy al-walā‘īn no 61; Māfīsh al-sulāhīn (Echle coll. 325); Nūṣak al-khwāṣīr p. 64.


P. 509, l. 20. [Sitat-i Firuz-Shah.] Insert:

P. 513, l. 23. Hâsân: so Rea, but presumably Hasanû (i.e. Hasan with the diminutive termination -û) is correct.

P. 516, l. 11. [Târikh-iSalâm-i 'Afshârînâ.] Insert:

M. History of India: (c) The Timûrids (1) General
P. 519 antepenult. [Makhâbât-i mawâfî.] Also Lahore Panjâb Univ. (defective. See OCM. ix/1 p. 23).

P. 520, l. 10. For the names Shîfi 'SRînâm and Mirzâ Bâbû cf.Halâb al-'Ajgar i, 3, p. 342 (Sh. Shîfi 'All) and 'Ali-Mârûf i 'Abdâd p. 122 (Mirzâ Bâbû).

P. 524, l. 1. [Apûra Khanda. or, to use the Hindi forms, Apûrâ Khanda.] "Kunwar," Apûrâ Khanda's takshhâla, is a Hindi word meaning "prince".


P. 529, l. 12. Insert:
(2a) Târikh i bâdshâhîn i Dihî, by Akbar 'All b. S. M. 'All al-Bihârî. Edition: place ! 1275/1856-7 (Aṣâfiyâh iii p. 94).

M. History of India: (c) The Timûrids (2) Bâbur
P. 531 ult. Read Jâsîb.
P. 532, l. 24. [Zain al-Dirî Khwâfi.] Also Rahmân 'Ali p. 68.

P. 533, l. 11. Read Bihârî.

P. 534, l. 23. [Wâqî'û 'i Bihârî.] Also Madras i 301.

M. History of India: (c) The Timûrids (3) Humâyûn
P. 536, l. 11. Insert:

P. 537 ult. For the Bâbît tribe see also Malcolm History of Persia ii, London, 1829, p. 140 n.4.

P. 538, l. 19. [Târikh-i Humâyûn.] No formal title is given to the book by the author, who refers to it as in târikhah and is mukhtâr. The title given to the work by Ethé seems to come from the copyist's colophon, where it is called Târikh-i hadîth i Humâyûn Bîdâhî (Hidayat Hosain's edition p. 378).

P. 538, l. 22. According to Hidayat Hosain (preface, p. vii) Prof. Banarsi Prasad Saksena published "in the same Journal" [i.e. apparently the Allahabad University Studies] in 1935 (History Section, pp. 1-39) the translation of another part (unspecified) of the Memoirs. "The translation of about one-third of the work still remains to be published."

P. 538, l. 29. [Bâyâzid Bâyât.] Also Journal of Indian history, iv/1-3 (Madras 1926) pp. 43-60 (an account of the author and his work by B. P. Saksena. See Hidayat Hosain's preface, p. vii).

M. History of India: (c) The Timûrids (4) Akbar
P. 540, l. 5. Read "Pâûîut."

P. 542, l. 8 from foot. [Mukâtabât-i 'Allûnî, doftar iv.] See also the corrections to p. 543, lii. 1-2.
P. 542 antepenult. [\textit{Ruzv\'at i Ah\={b} i-\'Il\=Sal]} For Editions read An edition.

P. 543, I. 1. [\textit{Ruzv\'at i Ah\={b} i-\'Il\=Sal].] Read was published at Calcutta in 1288* of the Bengali (\={f}a\={s}i) era.

P. 543, II. 1–2. The words "and at Cawn pore in 1872" should be deleted. The work published by Nawal K\={e}gh\={a}r at Cawn pore in 1876* (not 1872) and reprinted at least three times under the title \textit{Ruzv\'at i Ah\={b} i-\'Il\=Sal} is the work referred to above as the fourth \textit{Da\'far} of the \textit{Mulk\=al\=at i \={A}l\={l}\={i}m\={a}n}.

P. 543, I. 11. Read \={A}bb\={a}r\={a}.

P. 544 ult. [\textit{\={A}bb\={a}r-\={n}\={a}m\=a\={d}}.] The Chester Beatty MS. is presumably the subject of the Roxburghe Club's \textit{Chronicle of \={A}bb\={a}r the Great. A description} [by Sir Thomas Arnold and J. V. S. Wilkinson] of a manuscript of the \textit{\={A}bb\={a}r-\={n}\={a}m\=a\={d}} illustrated by the court painters [Oxford 1897. Impl. folio, with coloured frontispiece and 43 plates, 5 of which are coloured. See Bernard Quaritch's Catalogue No. 562 (1939) p. 4, where a copy was offered at £35, and Luco's Supplement No. 6 (March 1941) p. 2].

P. 546. [\textit{\={A}bb\={a}r-\={n}\={a}m\=a\={d}}.] Also \textit{Vatican Pers.} 90–92 (\textit{Da\'far} i, pt. 2, and \textit{Da\'far} ii. Rossi p. 107), 109 (\textit{Da\'far} i, pt. 1. Rossi p. 119).

P. 546 penult. \textit{Read M\={a}dr\={a}s} 238–4.

P. 547, I. 6. [\textit{\={A}bb\={a}r-\={n}\={a}m\=a\={d}}.] This translation is by W. Ernest.

P. 547, I. 25. [\textit{\={A}bb\={a}r-\={n}\={a}m\=a\={d}}.] \textit{Insert:}

Description of a MS. : see addendum to p. 544 ult.

P. 550, I. 29. [\textit{\={A}l\={i}n i \={A}bb\={a}r\={a}.} English translations.] \textit{Insert:}

\textit{The \={A}l\={i}n i \={A}bb\={a}r\={a} . . . Translated . . . by H. Blochmann . . . Second edition, revised by D. C. Phillips, Calcutta 1927–30 . . . Art [sic] \={A}l\={i}n i \={A}bb\={a}r\={a} [sic] . . . Vol. iii . . . Translated . . . by Colonel H. S. Jarrett . . . revised and further annotated by Sir Jad\=u\={N}ath Sarkar, Calcutta 1948 (Bibliotheica Indica. Vol. ii, the first of Jarrett's two volumes, seems to have been omitted from this re-edition. Blochmann's volume contains the first two of the five \textit{da\'fars}, "vol. iii" contains the last two.}

P. 551, I. 13. Maulavi M. Najaf 'Ali Kh\={a}n Jham\=j\=a\={r} al-\textit{mulk\=al\=at} \={u}l T\={a}j al-\textit{\=ul\={a}m\={a}}, son of a Q\={a}\={o}\={u} of Jhanjar (i.e., according
to M. Idr\={i}s, the place of that name near Rohdak) was in the service of M. 'Ali Kh\={a}n, Naswah of Tenak, from whom in 1295/1878 he received instructions to write commentaries in Arabic, Persian and Urdu on each of the three poems, \textit{B\={e}l\={i}n So\={a}d, Q\={a}\={s}\={i}d\={a}h i Bur\={a}k} and \textit{Q\={a}\={s}\={i}d\={a}h i \={A}m\={r}\={a}h}. Among his many works in Arabic, Persian and Urdu were \textit{Tak\={m}\={i}l\=at} i \={S}\={a}w\={a}l i \={F}\={u}\={r}\={a}d\={a} (cf. PL. p. 616) in 95,000 verses and commentaries on the \textit{Ma\={a}n\={i}d\={i}d i \={J}\={a}\={r}r\={i}} (in words consisting entirely of undotted letters), the \textit{D\={i}\={n}\=a\={s} i} Mutanabbi, the \textit{H\=a\={n}\={a}m\={a}h} and the \textit{D\={a}m\=a\={s}t\={e}}. See Ra\={m}\={a}n 'Ali p. 236, M. Idr\={i}s p. 91. Both of these authors, the latter of whom completed the \textit{T\={a}z\={i}b al-\={i}\={k}h\={a}t\=e\={n} in 1313/1895, speak of Najaf 'Ali Kh\={a}n as still alive.

P. 551, I. 14. Jhanjar seems to be an obsolete English spelling for Jham\=j\=a\={r}.

P. 551, I. 18. [\textit{\={A}l\={i}n i \={A}bb\={a}r\={a}.}] Autobiography also in \textit{Mulk\=al\=at i \={A}l\={l}\={i}m\={a}n}, da\'far 3 (according to Bombay Univ. p. 282).

P. 553, I. 3. According to the printed text of the \textit{Ma\={a}n\={i}d\={i}d i \={R}a\={h}\={i}m\={a}n} (vol. iii p. 1698 penult.), the date of collation was 1626. The note relating to this is followed by another dated 1631.

P. 553, I. 27. \textit{Read \textit{\={A}g\=a\={s}\={i} Bah\={a}}.}

P. 554, I. 24. W. B. Chapman (Rieu iii 998a, i. 2) seems to be a mistake for R(ober) R(farcly) Chapman (see Rieu iii, preface p. xxiv).

P. 554 antepenult. S. Amir Haidar "Amr" b. S. N\={u}r \={a}l\={j}u\={s}\={a}in b. Mir Ghul\={a}m-'Ali 'Az\={a}d" Bilgr\={a}m\={a} was born in 1165/1751–2 and was only three years old when his father was accidentally drowned. Educated first at Bilgr\={a}m\={a} by his relative S. M. "Sh\={i}r\={a}k" Bilgr\={a}m\={a} (for whom see p. 712 supra) and after his death [in 1185/1772] by his grandfather Ghul\={a}m-'Ali 'Az\={a}d" (for whom see pp. 855–66 supra) at Aurang\={a}b\={a}d, he returned to Bilgr\={a}m\={a} after the latter's death [in 1200/1786] and was subsequently appointed Mu\={f}t\={i} to the \textit{\={A}d\={i}l\={a}t i \={K}u\={l}}, or Supreme Court, in the Presidency of Bengal. On p. 4 of his Persian memoirs (London 1801) Gladwin expresses acknowledgments to "Mowlaway Ameer Hyder, Mufty to the Saddar Nizamut..."
and Dewanny Adlawiats" [i.e. the Supreme Courts of Criminal and Civil Justice].

P. 555, l. 28. [Amir-Muhammad Bilgrami.] Also Mu'izz al-Din; Khattābi al-qadārī? fol. 465 (where the biography in Wali Allāh’s Tārīkh-i Farrukhābād is summarized); Ṣubk i guldān p. 39; Māqshūl Ahmad Ḥalqūši; Jāfāl (cf. p. 712 n. supra) ii p. 174 note 132.

P. 556, l. 6. [Nāfi‘ al-ṭālībī.] Also Ivanow Curzon 135 (A.D. 1797–8).

M. History of India: (c) The Timūrids (5) Jāhānoīr

P. 561, l. 5. Read the first two rarer.

P. 561, l. 32. [Iqbal-nāmāh i Jahāngīrī.] For a discussion of the pictures in the Philadelphia MS. see an article entitled Late Mughal illustrations to the Iqbal-nāmah by M. A. Sinar and W. Norman Brown in JASN, 55/2 (June 1988).

P. 561 nextuli. This note should be deleted.

P. 562, l. 13. Read p. 60 no. 21 (vol. ii).

P. 562, l. 15. Read p. 62, Madrāsī i 278–89.

P. 562, l. 18. [Iqbal-nāmāh i Jahāngīrī.] Also Breivi and Dhabbar p. xiii (A.H. 1137/1724–5). Wrongly described in the catalogue as the Ma’āthir i Jahāngīrī, Rehmat e p. 76 no. 12.

P. 563, l. 17–19. [Ma’āthir i Jahāngīrī.] Breivi and Dhabbar p. xiii and Rehmat e p. 76 no 12 should be deleted. These are evidently copies of the Iqbal-nāmāh (as is shown by the opening words quoted in the former catalogue).

M. History of India: (c) The Timūrids (6) Shāh-Jahān

P. 563, l. 24. Read Young?]


P. 566. [Zafar-nāmāh i Shāh-Jahānī.] Also Leninograd Univ. 1063a (A.H. 1052? Romasekvice p. 11).


P. 569, l. 8. Read ‘Arāqī i Khānīr p. 130.

P. 571, l. 6–7 from foot. [Tāhir chaman i Barahman.] Read Madrāsī i 315 and 336a (both Quot’al al-salman i Shāh- Jahān). Also Madrāsī i 306 [Tāhir chaman. A.H. 1134/1721–2].


P. 572, l. 4. [Ghulamnāt i Chār shāhī.] Also Blochet iv 2328 (early 18th cent.).


P. 572, l. 18. [‘Barahman ‘.] Also Shāhī i ansāman p. 92.


P. 573, l. 27. Read Iṣqāṭ.

P. 577, l. 2. Read Rumi i 260, iii 994b.

P. 580, l. 10. Read masābūkāḥ.

P. 580, l. 13 from foot. [‘Amal i Shāhī.] Possibly also Eton 190 (see addendum to p. 598, l. 17).

P. 580, ll. 8–9 from foot. Read 1912–39**.

P. 581 ult. Inset:

(5) Iqbal-nāmāh i Dāvūt i-Faqār-Khān, an account of Nawwāb Dāvūt i-Faqār Khān’s expedition against Maʿāshūm Khān, composed in 1685/1657–8 “during the reign of Aurangzeb” at the request of Mirzā Ẓāhir: Calcula Madrassah 182 (2) (A.H. 1609/1658–9).

P. 582, l. 19. [Tāhirī i Shāh-Jahānī.] For some remarks on this history see J. Sarkar History of Aurangzeb ii p. 303.

M. History of India: (c) The Timūrids (7) Aurangzeb

P. 583, l. 27. [Tāhirī i Jāhān.] The date is given (incorrectly) by Edwards as 1264/1847 and by Arbbery more correctly as 1265/1848–9. The year occurs both on the title-page and in the colophon. In the latter place the month of the day, 1 Rajab, is added. Consequently the correct date is 1265/1848–9.

P. 586, l. 19. [‘Alamgīr-nāmāh.] Also Ellis Coll. M. 268 (18th cent.).

P. 586, l. 24. Read Madrāsī i 311 (A.H. 1133/1720), 312, 313.
P. 588, l. 3. [Putubat i 'Alamgir.] Cf. also Sarkar History of Aurangzeb ii p. 305.

P. 588, l. 7. [Dibayat.] Cf. also Sarkar History of Aurangzeb ii p. 304.

P. 590, l. 14. Read [1573 ?].

P. 590, l. 20. Nirmat Khân's ta'zîr, the Nirmat i 'uszmâ, has been mentioned on p. 20 supra.

P. 590, l. 22. Read jihâd i 'Haidarbad.

P. 591, l. 18. Read Madris i 273-4.


P. 593, l. 25. A.H. 1180 is an "owner's date".

P. 593, l. 34. Insert:


P. 594, l. 5. Read 9956, 10836.

P. 594, l. 21. For the meaning of Ma'nmûrâ see Ma'âthir al-samirâ iii p. 376, where it is stated that Muhammad Khân Mir 'Abd al-Razzâq Ma'nmûrâ was by descent a Saiyid of Ma'mûrabâd "Ikh manâ'îsât as Naqsh in Ashraf".

P. 597, l. 1. [Ahâmân i 'Alamgir] "The volume contains not fully written out letters but only a preci of the points which the Emperor dictated to his secretary for inclusion in the letters. But they are not so brief and obscure as the contents of 31 [i.e. the Kullmât i ta'ziyât]. The persons addressed are usually named. The contents refer to the last decade of Aurangzeb's reign. I have used the Rampur State Library MS., a fine copy which must have belonged to the Delhi Palace Library, and collated it with the Khanda Bakhsh MS., a neatly written copy of the 18th century. No other MS. of it is known to exist." (Jadunath Sarkar History of Aurangzeb ii (Calcutta 1912) p. 310.)

P. 598, l. 11. For the 'Amurang-nâmah (composed in 1672-1661-2) see a description entitled An unpublished contemporary history of Aurangzeb's accession to power by M. Abdulla Chughtai in Islamic culture vi/1 (Jan. 1922) pp. 157-60, where the date of the Âmîrâysh MS. is given as 1116/1704.

P. 598, l. 17. Margoliouth writes Guldân. The date of composition (1070) suggests that this is a MS. of the 'Amal i Sâlih (see p. 589 supra).

P. 598 antepenult. For his read the.

M. History of India: (c) The Timurids (8) The 18th Century

P. 600, l. 27. Read Brown Suppt. 189 (n.d. King's 47).

P. 602, l. 11. Read Haidarabad.

P. 603, l. 16. Read 1127.


P. 607, l. 2. Read 19 June 1707.

P. 609, l. 7 from foot. For infra read supra.

P. 610 antepenult. "Some 200 Sanskrit and Zend MSS." (Backland.) The Fraser MSS. in the Bodleian include a considerable number in Persian (see Ehrts Catalogue of the Persian . . . manuscripts in the Bodleian Library, Pt. II, coll. 1573-6).

P. 611, l. 13. [Mir'ât i urdibid.] Read Rieu i 2756 (Tulayph. i Late 18th cent.

P. 612, l. 6. [Anand Ram.] Ananda, with a long ā in the first syllable, is the Sanskrit form, but in Hindi the first syllable can be shortened and this shortened form seems to be used by most Indian writers in speaking of "Mukhâši".

P. 612, l. 26. Delete I.O. D.P. 491 (c).

P. 613, l. 11. Insert:

(8a) Rûfot al-afris, on farriery (MS. : Lindesiana p. 113, Nâmpûr (Nadhîr Ahmad 266)).

P. 613, ll. 22-23. Read:

(9) Bada'â i waqâ'â, memoirs of the author's life and of contemporary events in northern India, written at different dates and incorporating three or four sections (1) the account of Nâdir Shâh's invasion (beg. Wâqâ'â

1 A.H. 1152 and the 20th regnal year (A.H. 1129) are mentioned as dates of composition on fol. 110 and 254 of the Panjâb University MS.

2 The title Talâbkiyât i Awam Rûz Mubâhî given by Elliot (and Sarkar) to this work (and the two preceding parts ?) of the work some doubts from Nawabds Dâjî al-Din Khân's MS., but it may have no good authority. The extract translated from that MS. by Perkins for Elliot relate only to Nâdir Shâh's invasion, but there is nothing to show whether the last words of Perkins's translation were the end of the MS.
Description of a portion of the work (from a MS. belonging to Nawwab Divā' al-Dīn Khān of Lōhārī) with 22 pp. of translated extracts; Elliot and Dowson History of India vii 76-98.

English translation of the account of the pilgrimage to Muktāsār: see p. 613, ll. 20-3.

P. 613, l. 24. [Anand Ram "Mutahā"] Also Majmū'ah i naqīz ii p. 176; S. Aghar 'All's introduction to the Safar-nāmah pp. 7-29.

P. 617, Nos. 5 (Sāvānīh i akhār i Ālāb) and 6 (Tūrāk i āhādīst i Farrukh-sīyar ...) are of course in prose and should not have been included in a list of poetical works by "Ālāb".

P. 620, l. 3. Fārshūrī, or rather, it would seem, Farshaurī (or Fīrshaurī) i.e. connected with Peshawar. Cf. Tabāşīr i Aḥārī i p. 37† (Pāghārwar khā dār kahī tākhī kha bīyām u FERSW u FERSHWR makhār axt); “Jambali” Fatāh al-mukhīla p. 410, l. 7863: Shamsīdīh khā kha dār bā-hūr mānd Sāvān i sīvāh rā bā-FERSHWR rād (cf. ll. 7866, 7870); 'Abd al-Hażīr Lāk‘lānī Nūshāt al-bihrāwīt (in Arabic) p. 146† (M. b. M. al-Jannālī ... al-FERSHWR ... wārida bi-nafzīt Pāghārwar); Yule and Bollon Holman Johnson under Peshawar. Yāqūt spells the name Fārshūrī.

P. 621, l. 90. Shāhīr Khān was born at Pānāpat in 1218/1711 according to his own statement in his encyclopaedia Ḥallīf kha bālayg kha gāraska ah Ḫānī (Ekhā 2228, Bānkāpur Supp. ii 2022).

P. 624, l. 9. For James Browne (not Brown) see p. 665 infra.

P. 624, l. 17. Rasāl Kōl, and.

P. 625, l. 3. According to "Rasāl’s" Persian preface to his Dīnān i rūfākā (Blumhardt Catalogue of Hindustani manuscripts in the ... India Office, no. 180) Tahmās Bīg Khān reached India at the age of seven with Nadīr Shāh’s invading army. He eventually became a hāfiz-hażārā.

P. 625, l. 9. The words “who created him a Khān” should be deleted. It was Timūr Shāh who raised him to the rank of khān, changing his original name of Timūr to Tahmās Khān.
P. 625 penult. *Tanfallul* : so in the printed texts. Perhaps *mouliid* should be read. Read *dīr al-Muhajirah*.

**M. History of India : (d) 19th Century**


P. 643, l. 15. ["Afshar."] For his *Mūsul* i *Pārs*, a Turki grammar, see *Madrās* i 439 (a.m. 1309/1924-5, autograph).

P. 643, l. 20. [Wayāt i *Afshar.*] *Real Madras* i 450 (a.m. 1343/1828), 451.


P. 644, l. 9. [Ṣeḥḥ-ʿAlam-nāmah.] Also *Ellis Coll. ii* 293 (slightly defective at end).

P. 646. Faḍl i *ʿAṣim* “ʿAṣim” Ḥaṣbāḥālī was a son of Maulawī Faḍl b. Iyām Ḥaṣbāḥālī (for whom see Rājānumāʾ *All* p. 162) and an elder brother of the well known scholar Faḍl i Ḥaqq Ḥaṣbāḥālī (for whom see Rājānumāʾ *All* p. 164, Brodermann, pp. 854). The brief and dateless notices of him given by Sāḥib, ii p. 328 and the *Ṣuḥh-i ʿAlamnāmah* (p. 288) do not mention the titles of any of his works.

P. 647, l. 16. For *Farānūs* “see an article entitled *Urdū kā Jarman* ʿArif. “Farānūs” aer as ʾikhtīāt b. S. M. *ʿAbd Allāh* in OCM. xx/3 (May 1944) pp. 3-30, where information is drawn from MSS. (apparently not autography) of “Farānūs” works in the Punjabi University Library. His name as given by himself (but not without some later corruption) is Farānūs KWNX, *vulgar* in Jān Kādīlīv KWNX (*Masraha-t-quli, preface, and Goldastāb-i hūn u ʿārāb*; preface, OCM. xx/5 p. 5, l. 4 from foot, and p. 298). Farānūs KWNX . . . nam i wālīd Jān Kādīlīv KWNX (*Miʿrāt-i hūn u ʿārāb* colophon, OCM. xx/3 p. 5) *Farānūs* Kādīlīv KWNX (Gulshan i tamzanān, preface, OCM. xx/3 p. 22 penult.). In “Ṣuḥh-i ʿAlamnāmah” it is stated that Muṣṭar Farānūs *Kāfira* [Koʿins?] died suddenly of old age in July 1861 (OCM. xx/3 p. 7 ult., quoting from an article on “Farānūs” by *Pāsā ʿAlā “Ṣāḥib” Mīrzā in the sīl-nāmāh of the *Adabā burdā* (Lahore) for 1839). The correct form of the surname could probably be ascertained by examination of the Indian newspapers for July 1861. His father went to India from Poland at the age of sixteen or seventeen and married a Frenchwoman, to whom Farānūs KWNX was born at Shāḥjāhānābād on 15 March 1777 (*Miʿrāt-i hūn u ʿārāb* colophon, OCM. xx/3 p. 5). He became a Captain in the service of the Bāgam Samrū (for whom see *p. 691 infra*) and after her death (in 1836) went to Harīgānpūr, where he suffered grievously at the time of the Mutiny.

P. 647, l. 23. [Fath-nāmāh i *Auğrāf.*] A defective MS, beginning with the “capture of Benares” and ending with the title only of the section “Return of the government to Calcutta” is in the Phillipps collection (cf. p. 1325* infra*). [G. M. Wickens, in a letter.]

P. 649, l. 2. For Nawwāb Amīr ʿAll see also the Chār ʿ dinwār of his son S. Ḥashraf al-Dīn Ahmad (Calcutta 1894*).

**M. History of India : (f) Sind**

P. 560. [Chach-nāmāh.] According to C. N. Seddon (JR. i. 18. 1941 p. 172) the title of the Arabic original waspostsalām wa-l-ʾinālādān, 1

P. 561, l. 2. *Insert:* Edition: *Chach-nāmāh i Sind* (Chach-nāmāh) by *ʿAlī ibn ʿAbd Allāh al-Kāfī. Edited by Dr. ʿUmar ibn Muḥammad Dīnārābīdī, *Ḥaḍārābād*, Deccan, [Delhi printed] 1939 (Parsian MSS. Society Series, no. 3). For a review by C. N. Seddon see 2

1 I.e. presumably Kādīlīv = Gottlieb.

2 I.e. presumably Kādīlīv = Gottlieb.


P. 652 penult. For Saezid read Sayyid.

P. 653, l. 31. [M. Moẓāfer, “Nāmov.”] Also Islamic culture, xiv (July 1935) p. 417 (a notice from the Dākhilat al-akbār (March) translated by M. Abdulla Chughtai): OCCM, xiii/4 (Aug. 1937) pp. 90-110 (the inscription on his tomb and some other inscriptions connected with him and his family in an article entitled Sina'īkh kē ba'd-kīthē by M. Shaft).


P. 656, l. 5. For Mount Makki read Mákī hill.¹

P. 656, l. 6. [Tulūfat al-kirām.] An autograph MS. (doubtless in private possession) was used by M. Shaft for his article in free possession (cf. p. 1076, infra) in OCCM, xi/2 (Feb. 1938) pp. 131-4.

P. 656, l. 16. IO. 4535 was formerly IO. MSS. Per. D. 4.

P. 656, l. 19. [Tulūfat al-kirām.] Insert:


P. 659, l. 30. Insert:


M. History of India: (g) Barānawafūr

P. 663, l. 13. Read p. 472.

M. History of India: (h) The Panjāb

P. 664, l. 26. Read panaṇḍī (Hindī).

P. 667, l. 18. Read 204a. ; Amur.

P. 668, l. 2. [Akhbār-i Shāhāb-i Sīkhdin.] Also Ellis Coll. M. 224 (a.h. 1224/1809).

¹ On Makki hill, two miles N.W. of Tatta, is a vast necropolis covering an area of six square miles.

P. 669, l. 8. For which read what was.

P. 672, l. 10. Insert:


M. History of India: (j) Kāshīmīr


P. 680, l. 24. [Aīdar Maklī. According to the Wāqʿī-bāt-i Khānārī, p. 125, the title given to Aīdar Maklī was Rān-i Akmal i Ghāstāt].

P. 682, l. 12. [Narānaks Kaufl’s Tārīkh-i Khānārī.] Also Ellis Coll. M. 266 (‘with the continuation of Pandit Birbal.’ A.H. 1237/1819). M. 298 (with the continuation to 1292/ 1846).

P. 684, l. 4. [M. A’gām.] Also Ḥadīṣ-i Ḥaftsofīyah p. 490.

P. 684, l. 22. [Givāhar-i dānam.] An undated MS. (367 foll., 34 × 24 in., 15 or 16 ll.) formerly in the collection of Sir Thomas Phillipps (1792-1872) and now in another private collection contains both the sixth (reṇqūi and the Mīrānām (marvels, etc., to the number of forty-five) and brings the history down to 1191/1777. [G. M. Wickens, in a letter.]

P. 685, l. 6. Read Pakhi instead of Paglī.


P. 687, l. 19. **Insert:**


M. HISTORY OF INDIA: (o) RAJPURA

P. 688, l. 16. **Read 1825.**

P. 689, l. 28. **Insert:**


P. 690, l. 5. For Francis Gottlieb “Farānsā” see the addenda to p. 647 supra.

M. HISTORY OF INDIA: (l) THE ROHILLAS

P. 691, l. 14. [The Rohillas.] According to M. Longworth Dames’s article on Hāfiz Rahmat Kāǚn in the *Ency. Isl., “the name Rohilla (properly Rōhiluck or Highlanders) is an Eastern Persian adjective from rōh “a hilly country”. In Khwāja’s ‘Abd al-Majdū’s Urdu dictionary Jāmī al-laṣḥā (p. 248) the word is spelt Rōhiluk with the ē and with a short first syllable. Presumably that is the correct pronunciation in Urdu.

P. 691, l. 15. Ghulām-Muḥyī‘l-Dīn 8. ‘Abd al-Latif is the author of three mystical works, (1) *Laṭīf i Lutfī, (2) Risālah i laṣḥā* and (3) *Mujāfah al-asrār*, which are preserved in an India Office MS. (I.O. 4570. See JRAI. 1893 p. 300). For another work of his, Dur al-Khawāf, a collection of letters on Sufi subjects, see Ivanov 145. He died in 1194/1789 (see Gaddastākh i Khurshid (Ivanov Ist Suppl. p. 8): *Ṣabī i waṣṣāḥ 76*).

P. 694, l. 23. Nūr al-Dīn Husain was at one time an officer in the household of ‘Imād al-Mulk Ghulām-Dīn Khān (for whom see pp. 1025-30 supra) and later became Munsāb

1 For names of this type consisting of the word ghulām followed by the name of a saint cf. p. 1022, n. 1.

P. 695, l. 28. *Ṭūṣkī* i jadwaṭū i Kāshānī waṣṣāḥ bah M. al-1. *Also Ellis Coll. M. 294 (18th cent.).*

P. 696, l. 6. **Insert:**

9126. Biḥārī Līl Munṣāh.


P. 698, l. 5. *Durā i waṣṣāḥ.* Also *Princeton* 59 (but this MS. of 15 foll. is apparently a fragment from the beginning of the poem, since it is described as “a poetical description of the nocturnal journey of the Prophet and of his personal appearance”).

M. HISTORY OF INDIA: (o) JUANA

P. 699, l. 5. **Read 1892*.**

M. HISTORY OF INDIA: (o) BENARAS

P. 702, l. 2. **Insert:**

9226. Another account of Qābit Singh’s rebellion is contained in Sanhān Līl’s *Mujāfah i khurshid* (a chronogram = 1197/1783. See Enc. iii 10166, 10260, 10566).

P. 702, l. 10. *Ṭūṣkī* i jadwaṭū i Kāšānī waṣṣāḥ bah M. al-t. 28 pp. 1235/1821.


*Believed by Sarkar to be “a copyist’s error for Jāber = Jāber, meaning that Col. Stuart who was kidnapped by the Sikhs when hunting near Amplegbar and afterwards released for a ransom through the mediation of Begum Kanwar in 1787. But if “Ustar” was a captain in 1787, he is unlikely to have been colonel in 1788.*
M. History of India: (bb) Bengal and Orissa

P. 704, l. 4. Insert: 298a. For the Waqqāt-i Shāh in see p. 625 supra.

P. 707, l. 19. [*Uqūl al-waqt.] Also Ellis Coll. M. 126 (19th cent.).

P. 707, l. 19. An edition of the Ṣuhh i šahyī was lithographed at Meerut in 1892/1875* (26 pp.). Spengler's description of this work as an autobiographical account is incorrect, since it is a string of reflections in ornate prose and verse on the trials of human life and the wickedness of contemporary humanity.

P. 708, l. 2. [Ṣuḥiṭ Khān “Aqtūr.”] Also García de Tasse i p. 184 (where his father's name is given as Qudī M. Lādī and where he is said to have been still alive in 1855); Mīrāj al-ṣuḥiṭ (Ivanov Curzon p. 97); Khāsic al-ṣuḥiṭ al-ṣuḥiṭ (fol. 460, l. 4): R. R. Sahota. History of Urdu literature p. 222 (where it is stated that, having lost the favour of Wājīl Ḍilī Shāh, he left Lucknow and became a Takhīlīdar at Etawah, where he died in 1858); T. Grahame Bailey. History of Urdu literature p. 67.


P. 708, l. 18-19. Read iii 10926 (extracts only), 10936 (extracts only. Cir. A.D. 1850).

P. 709, l. 15. For A.H. 1197/1782-3 read on 23 Muḥarram 1197/29 December 1782 (see OCM. ill. 3 (May 1927) p. 49).

M. History of India: (bb) Bengal and Orissa

P. 710, l. 2. [Ratan Sing'h “Zāhlīn.”] Also Ṣuhh i gūlān p. 188, where the date of his death is given as 1897 (1890-1).

P. 712 ult. [*Abd al-Jalīl Bilgāmī.] Also Sufiṣmah i Khāṣidār (Bānākpir vii p. 97); Khāṣidār al-kalām (Bkp. vii p. 143).


P. 713, l. 18. Read 1929, ii pp. 159-63.

P. 713, l. 22. For village read small town.

M. History of India: (bb) Bengal and Orissa


P. 724, l. 20. [Turalīt i Muḥammad.] Read 57 foll.: Calcutta 1889*.

P. 724, n. 2. There was a portrait of Ḍājī Ṣuḥī in Room 195 at the India Office and a reproduction of it in Bengal: past and present, p. 139.

P. 725, l. 6. For Munni (not Mani) Bégān see Amir-nāmah p. 32 and Beale's Oriental biographical dictionary p. 290.

M. History of India: (cc) Gujarāt


P. 728, l. 15. Read Sikandar ibn M. Manjīh.

P. 729, l. 8 from foot. Read Ahmadādād i Gujārāt.

M. History of India: (ff) Brūrāl

P. 734, l. 2. [Ṣuḥī-i Ḍilī Bégān.] Read “Ṣuḥī Ḍilī,” afterwards “Ṭājīr.” See Ḍilī i Ḍilī-Jahānī, tr. Ghosal, p. 241. In her Persian poetry, however, she seems to have called
herself "Shah-i Jahân", which is given as her takhalliṣ in the Šah-nāmeh, the Nizārīsān in sūkhān and the Shāh-i Gulbadān.


P. 734, l. 30. [Shah-Jahan Begum,] Also Nizārīsān in sūkhān pp. 45-7; Shāh-i Gulbadān pp. 217-20; Hayat-i-Shahjahan, life of ... Nawab Shahjahan Begum ... by Her Highness Nawab Sultan Jehan Begum ... Translated by B. Ghosal. Bombay 1926.

M. History of India: (hh) Gwālīor.

P. 735, l. 19. Read Ḥijārī.

M. History of India: (jj) Būndelkhand.

P. 737, l. 26. Read Wāqī'ah i Jāhārār Sing'īh.

M. History of India: (kk) The Deccan.

P. 739, l. 17. Insert:

(a) Tūdah i tūfān-i Maqshih-Handar, an account of an inundation at Masulipatnam (cf. no. (1) above) in 1821/1824, by Qādir Muhī' i-Dīn: Apaṭiyah iii p. 100.

M. History of India: (ll) The Bahmanīs.

P. 740, l. 21. [Ali b. 'Arīḍ Allāh Tābājābāh.] Insert:

[Hafīẓ Ṣafīn no. 1147?]

M. History of India: (mm) Āḥmadnagār.


P. 741, l. 18. [Shaḥ Tāhār Dāk'and.] Also Hafīẓ Ṣafīn no. 1205; Ḵoṣanāh-i jān in Ḥidāy (Sprenger p. 60); Ḥanīf-i Ṣabīr (Sprenger p. 125); Ṣafīnāh in Ḵoṣanāt no. 70; Ḵoṣāyat al-ajāfīr no. 162; Maṭbah-i Ḫoṣāyat-i 1458 (1); article by Ḥidāyat Ḥosain in the Denison Row Festchrift.

P. 742, l. 5. The Jāmī' al-ʿulūm was completed on 14 Muḥarram 1173/8 Sept. 1179 according to Brockelman Spgel., ii p. 628.

M. History of India: (nn) Būljān.

P. 743, l. 33. [Futūḥāt i Ḍīd-i Shāhā.] Also Ellis Coll. M. 119 (17th cent.).

P. 743 pendant. ["Futūḥāt."] Also Shāh-i Gulbadān p. 317.

P. 743 pendant. Insert:

1015a. M. Zuhār ibn Manlawī Zuhār was presumably a son of the poet "Zuhār" (cf. no. (2) above) or thereabouts: see Browne Ls. Hst. iv p. 253; Encyl. Isl. ed. (4th ed., 1925). Under Zuhār (Husrat), Bānkīpur cat. iii pp. 32-4; etc.).

Muḥammad-nāmah, on the reign of Muḥammad Adil-Shāh: Ellis Coll. M. 282 (a.m. 1183/1770-71), Kāpurhāla 31 (24 year of Shāh-i-'Ālam (a.h. 1196-7). See OCM, iii/4 (Aug. 1927) p. 10.

P. 744, l. 1. "The University Library of Belfast possesses an incomplete history of Būljān (especially of the Khāṇāqān-i Škandar iṣkābī [Muḥammad, 1935-70 (1626-60)]), beginning: shāh-i-iṣkābī va sīyāsah-i bāqīyā 'hadrat-i pāshshih-i 'alā-īfāqāt. It must be identical with 'Abul-Qāsim's Gulbadān-i rāz, Browne Coll. H. 17 (13) which begins hāndm-va-sīyāsah-i bāqīyā" (Minorsky, BSOAS, x/2 (1940) p. 540). This identification seems improbable, since the opening words of the Gulbadān-i Gulbadān-i rāz (!) (this title comes merely from a fly-leaf) are B. w. sp. i bāqīyā 'mar dhī rāz i nastajān 'i jāmā' i šīfā-i hāmd. Zuhār ibn Manlawī Zuhār was presumably the father of the poet "Zuhār" (cf. no. (2) above) or thereabouts: see Browne Ls. Hst. iv p. 253; Encyl. Isl. ed. (4th ed., 1925). Under Zuhār (Husrat), Bānkīpur cat. iii pp. 32-4; etc.).

P. 744, l. 16. [Ṭūrīzh i 'Ali Ḍīd-i Shāhā.] Also Madarsa i 213 (a) (Ṭūrīzh i Ḍīd-i Shāhā, by 'Nār Allāh ...). See IB, p. 240.

M. History of India: (pp) Ḥaidārābād.

P. 749, l. 3. [Ṭūrīzh i futūḥāt i ʿAṣnā.] Probably also Madarsa i 127 (Maṭbah-i Futūḥāt i ʿAṣnā). "Author, Anub." Beg. "Bahān-i Shāhānpūr i nūk i ʿAṣnā.

P. 751, l. 1. [Mir-ʿĀlam.] For this form of title cf. Mirzā-yi ʿalāmīyān Mirzā M. Shārī ("Amm-ārūy i ʿĀbādī") p. 5689.
M. HISTORY OF INDIA: (pp) THE MARĀṬḤĀS

In spite of the preference of certain Orientalists for the form Marhaṭā (with a doubled ū) it appears doubtful whether this form is even permissible in Urdu and in the Persian of India. At any rate the usual Urdu pronunciation seems to be with a single ū. In ‘Abd al-Majīd’s Jāmi‘ al-lughāţ (an Urdu dictionary) Marhaṭā and Marhaṭā are given as the Urdu spellings and Marhaṭā as a Hindi spelling. Another pronunciation (the only one mentioned in the Führer i āṣaffatā) is Marhāṭ or Marbhāṭ. Presumably therefore the spelling Marhaṭā should be corrected on pp. 766 (l. 17, 20), 762 (l. 7, 13, 14), 763 (l. 16) and 764 (l. 18, 24).

P. 763, l. 7. Read Ājūlām-Šamādānī.


P. 764, l. 21. [Abwīl i Ḫili‘i Marhaṭā.] For Circ. A.D. 1508 (?) read 2 copies, one dated 1197/1783.

P. 764, l. 25. [Abwīl i Ḫusāb u Ḫusāb i Jāmī‘ahīn.] Also Ellis Coll. M. 47.

M. HISTORY OF INDIA: (ss) MYSORE

P. 769, l. 7. Read Persian.

P. 770, l. 2. Delete this.

P. 771, l. 10. Read Letters.

P. 771, l. 18. For a transcript of Ethē 3005 see Blochet iv 2119.

P. 771, l. 19. Read infra ext.

P. 772, l. 22. Read Tippoo.

P. 776, l. 4. Read [see for 1844].

P. 775, l. 10. Read Kīrāghūr Kāīrāgūr i Ṭūnūrīn.

P. 776, l. 5. In the Calcutta Madrasah catalogue, p. 105, the Kīr-nāmākh I Ḫādari is spoken of as a work of ‘Abd al-Raḥīm Gūrākhūpīrī (who went to Afghanistan with Mountstuart Elphinstone and W. Fraser, translated some English mathematical works into Persian and died in Calcutta).

P. 776, l. 17. Read Calcutta 1854.

P. 777, l. 7. Read Śri-Râng-Pufān [with a single ū. Dr. Khīđr ‘Āl Khīđr, orally].
P. 778, l. 26. Insert:


P. 778, l. 9. Read Madras 1304.


P. 780, l. 17. [Mansurah is a manuscript.] Also Madras in p. 546 no. 535, p. 486 no. 447 (A.H. 1350/1931).

N. BIOGRAPHY: (c) Poets

P. 780, l. 33. Insert:

(1a) Bahar i Azam-Jahi, an account of Nawab Azam-Jahi's journey to Naga in and back in 1238/1823-5 by Ghulam-Abd al-Qadir 'Nasir' entitled Qadir 'Agam Khan (for whom see p. 1083). Madras 1239/1823-4, autograph.

(1b) Sharq-al-mamalik, or Tarikh i Ustaiz-Allah Khan, a history of the Nawabs of the Carnatic from 'Agam Khan to Ghulam-Gafoor', by M. Anil, entitled 'Atah Allah Khan. Madras 1530 (A.H. 1354/1935).

P. 781, l. 22. Insert:

For the Badi' al-waqif of 'Wasif' see p. 373.

P. 780, n. 1. [Doha in Fob.] Also Majlis ii 1033 (between 901/1495-6 and 906/1500-1).

P. 784, l. 4. Road pp. 155-7); Tashkab.

1. The words "Appearance, old", in the description of the MS, are presumably a lapsus calami for "Appearance, new."
Additions and corrections


P. 826, l. 16. Read ra’dū‘a.

P. 826, l. 18. Lakdī is the Arabic form (cf. Sam‘ānī fol. 495, l. 19, Surū‘ī Lubb al-Lubāb p. 230, Tāj al-‘urūs iv p. 78, l. 5 from foot) and it may possibly be used also in Persia, but the word is spelt Lakdī in the Fāhrang-i Niṣābūrī.

P. 839, l. 26. [Muntazkhān i Mu‘īnāt al-safā’ī.] Also Ellis Coll. M. 50 (early 19th cent.).

P. 842, n. 1–n. 5. The number 1 has been erroneously assigned to two of these notes.

P. 842, n. 3. The spelling Swatistan may be incorrect. Yāqūt writes Siwandī.

P. 848, l. 4. [Tādhkira al-akhbār. Editions.] Also Tābi‘īn A.H. 1324/1945 (abridged by Muhammad and published under the title Suhuq al-wūmah i Shawkh Muhammad ‘Ali Hāfiz as pp. 61–150 (last) of the volume entitled Nādir al-dawāqī, of which pp. 7–60 are an abridgment of M. Mahdi’s Dārāra i Nādiri [sic].]

P. 848, l. 39. [‘Hāfiz.’] A brief note by ‘Hāfiz’, in Arabic, on the teachers whose lectures he attended and on the books studied by him is preserved in Iwanov 1778 (3).

P. 856, ll. 8 and 14. The spelling Siwandī may be incorrect.

Yāqūt writes Siwandī.


P. 899, l. 23. For (12) read (11).

P. 909, l. 28–p. 861, l. 23. For ‘Azād’s “Discina see also Zobaid

1 The number is 333 in the Istanbul MS., used by ‘Abd al-‘asr al Khāyīn-khān (see his preface p. 858, n. 1). According to the Deinæschomd i Jāhārī wāni the number of biographies is 489 [presumably in a later edition].

II. N. BIOGRAPHY: (a) POETS

Ahmad The contribution of India to Arabic literature pp. 213–19, 428.

P. 861, l. 29. [Māzn al-bandāt.] See also Zobaid Ahmad The contribution of India to Arabic literature p. 428.

P. 863, l. 9 from foot. The spelling Swatistan may be incorrect. Yāqūt writes Siwandī.


P. 872, l. 27. [Tādhkira i Sī‘a‘.] Also Malīs ii 897 (A.H. 1217/1902–3).

P. 875, l. 8. [Anjumān i Khān.] Also Malīs ii 893 (A.H. 1203/1788–9).


P. 877, l. 10. [Gülzār i Hārām. Urdu trans.] According to Islamic culture xxii/4 (Oct. 1948) p. 403 “Later in 1212 A.H. Mirza ‘Ali Latf translated a selection of it in Urdu. This was published by Muhammad ‘Abdullah Khan (late Nazim of the Asafi Library) with a foreword by Maulvi ‘Abdu Haq, B.A., in 1906, as Gulzār-i-Hind. Some time back the Tādhkira was corrected and edited by Dr. Zore (i.e. “Zār”) and was published by the Anjumān-i-Tarāqi (sic) i-Urdu, and forms No. 72 of its publication series.”

P. 884, l. 2. Read Sā‘d i doftar i ukhāwī (a chronogram = 1187/1773. See Rieu ii 7236).

P. 884, l. 6. [Bāgh i gulkhā-i bālin.] Also Rieu ii 7236 ii (A.H. 1191/1777). The work, however, does not belong to this section: it contains “descriptions of the various points of female beauty, in oman prose, with appropriate verses, partly due to the author, partly to other poets not named” (Rieu).

P. 884, l. 18. [“Jāhīq.”] Also Garcin de Tassy ii p. 42; Rieu ii 7236.

P. 887, l. 16. [Anjumān i Khān.] Also Malīs ii 892.
P. 888, l. 16. Insert:

1150a. S. Husain (or Hussain?) "Thamar" Nā'īn is mentioned briefly in the Arjumo i Ḵāqān as one of the Tabūtābā'ī Siyāṣīs of Nā'īn. He is mentioned also in the Ḵubis i Muḥāṣrāt.

Tadhkīrāt i Thamar i Nā'īn, notices of forty panegyrist of Ḥujjat M. Husain Kātār Nizām al-Daulah Ḥafizān, who succeeded Mirzā Shafiʿ as Sa'di i Ḵāqān and who died in 1278/1862-3, in a manuscript (two fols and a leaved-over): Majlis i 886 (lacks ṫaqīqāt al-ṭabīṣ and perhaps part of Ḵātīnāb). Insert?.

P. 889, l. 30. [ʿAbd al-Razzāq Bāg Ḫundull:] Insert:

(1a) Ḥaddāt al-udādā, twenty-three ḫolqās dedicated in 1232/1817 to ʿAbd allāh Mirdaš al-Mūṣafah and dealing, in the words of the cataloguer, with ḫaṣṣāṣīs i tawwārīḵāt i ḳawāʾid i al-kallīẖat i ṫaqīqāt i aṯār i ʿaṯār i ḡawwār i ṫaqīqāt i ʿaṯār i wazīrat i ʿaṯār i ḏīn i akhlāq i tawwārīḵāt i ḫawīr az ʿaṯār]: Majlis i 915 (a large fragment [322 foll.] containing biographies of Persian poets and selections from their Arabic poems.

Autograph H?

P. 890, l. 19. [ Ḥašem i anjomésam p. 181.]

P. 893, l. 1. [Tadhkīrāt al-ṭabīṣ:] For the Majlis MS. see now Majlis i 984.


Pp. 900-1. The first of the two articles numbered 1212, which is out of chronological order and duplicates 1217, was left unread after a misunderstanding.

P. 902, l. 28. [Mirdaš al-Muṣafah.] Also Majlis i 1192 (autograph H).


1 A (complete?) MS. of this work was seen by the cataloguer in the library of the late Ḫosrow al-Ḳātār.

P. 913, l. 10. Insert:

1226a. " Kháṣim" wrote at least part of his tadhkīrāt at Zanjān.

Tadhkīrāt i Kháṣim, notices of a few poets and poetesses, nearly all ancient, composed in 1286-7/1869-70: Majlis i 901 (307 foll. A.J. 1286-7, autograph).

P. 915, l. 2. Nawwāb Shams al-ʿUlāmāʾ ʿAṭī Ḵāṣim Khan is mentioned incidentally in 8. Najib Agha Nadwī Muqaddam i raqīṣāt i Ḵānīr (in Urdu), Aʿẓamgarh [1830], p. 108, where he is described as Nāṭīn i Nawwāb, Ḵānīn (i.e., presumably Director 1) of the educational society Nadwī al-ʿUlāmā founded at Lucknow in 1894 or of the school maintained by that society or both (see R. B. Salkin History of Urdu literature p. 290). In the autobiography printed under the title "Ṣafīʿah" (evidently a work still earlier than "Ṣafīʿah" mentioned above) in the Šāh i gulsām, pp. 208-11, it is stated that he was born on 4 Rabiʾ al-ʿAṣar 1283/16 August 1866 at Ḵāqān. He was thus twelve years old when he published that work and must have received a great deal of assistance from the commentator mentioned in his preface, Maulavi S. M. Yūsuf ‘Alī, Kārparzād i ḡawwār i ṫaqīqāt i ʿaṯār i ḩawīr i ṫaqīqāt.

P. 916, l. 19. Insert:

1231a. Ṭabāh b. Mahbūb. Tadhkīrāt i muqaddāmah, poems by members of Naṣīr al-Dīn Šāh's court and high officials, with notices of the authors and portraits: Tibāran 1302/1885 (62 foll.); 1305/1888-9 (61 pp. See Karatay p. 84).

1238. From statements made here and there in his tadhkīrāt it appears that "Muḥammad" was at one time auditor at Nihawān (šāh kī ṭabīḵanā biwiṯīl bii biwiṯīl in Nihawān, bālā, p. 220), that in 1250/1834-5 he was at Tabrīz (p. 184), that in 1260/1846 he was staying in Tīrān (p. 144) and that in 1260/1846-7 he saw Mūṣafār Khan "Ṣahrān" and took down some verses of his.

1 From these words the cataloguer infers that he "muḥam di teḵāl u multiqāt u waṣmāqī waḏīgh.

Tadhirak i Mumayiz, notices of contemporary poets: Mājlis ii 904 (A.H. 1306/1888-9, apparently autograph).

P. 918, l. 3. Insert:

1230a. "Allā Ḥāṣār "Hikmat" b. Ḥijāmat al-Maṣālik Almāa' 'Ali Mustaafa, member of a distinguished medical family and on his mother's side the grandson of Ḥasan Fāsī ' (see p. 353 supra), was born at Shīrak on 23 Ramadān 1310/10 April 1893 and was educated at the American High School [in Tīhrān] and the University of Paris. He has been Professor of Persian Literature in the University of Tīhrān since 1921 and was Minister of Foreign Affairs in the cabinet of 1948. He had previously held several other ministries, including that of education. Among his works are didactic mathnavīs and translations of plays by Shakespeare. His edition of two translations of the Maṣālik al-najāt has already been mentioned (pp. 792–3 supra).

Fāṭimah, mantojanān, i tabāqāt dar tārīkh-i aḥkām-u āthār-i mājlig-i ṭalāsān-i kalima-at al-muṣāraš Nār al-dīn 'Abd al-Ḥaqq Allāh Rūmī at Tīhrān: Tīhrān 1320/1942 (413 pp.).

[Raheil Yasemi: Adabiyat-i va maṣāfīr pp. 41–4 (portrait); M. Islaqaz Modern Persian poetry pp. 11, 26, etc.; Ḥabib Allāh Muḥtārī Tārīkh-i bidārī-i Iran pp. 270–1 (portrait); International Who's who 1950 under Hekmat; Iraj Afgār Naθr-i Fāṣār-i va maṣāfīr pp. 392–7 (portrait).]

P. 918, l. 12. Sāfīd Nafṣāl is one of the Professors of Persian Literature in the University of Tīhrān (see The world of learning 1950). Also Tārīkh-i jārītāv-i majlālāt-i Iran in pp. 70–1 (portrait); Iraj Afgār Naθr-i Fāṣār-i va maṣāfīr pp. 169–92 (portrait).

P. 919, l. 4. "Raheil" Yasemi is Professor of the History of Iran in the University of Tīhrān (see The world of learning, 1950, where Yasemi is so spelt (officially)!). See also Bertheba Oderhe dōd dōzān persāfān literature pp. 167–9; S. M. Bāṯqr Buraq-i Sūkhanvarān-i nāmā i maṣāfīr pp. 88–93 (portrait); Iraj Afgār Naθr-i Fāṣār-i va maṣāfīr pp. 149–56 (portrait).

P. 920, l. 11. (Qāsim Qānūnī) Also Iraj Afgār Naθr-i Fāṣār-i va maṣāfīr pp. 199–204 (portrait).

P. 920, l. 26. B. al-Z. Fārumān-īr is Professor of the History of Persian Literature in the University of Tīhrān (see The world of learning 1950).


P. 921, l. 25. Insert:

1240a. Sh. Ḥusān Saḥālahān "Bīnā" b. 'Abī al-Raṣūl Saḥālahān was born at Isfahān in 1318/1900–1.

(1) Shakhtiyat-i Mawlaqān, on Jalāl al-Dīn Rūmī and his work: Tīhrān a.h.s. 1318/1938–9.

(2) Tahāq dar radīfātū a zindagānī-i Khayyām: Tīhrān (see Lavoey's Oriental List 1942 p. 11, where the date is not mentioned).

[Islaqaz Sukhvanvarān-i-īrān ii pp. 220–4 (portrait), Modern Persian poetry pp. 12, 30.]

P. 922, l. 10. ["Ḥabīb" Yagāìnā-i.] Also D. J. Irani Poets of the Fāhānī regime p. 271; Buraq-i Sūkhanvarān-i nāmā i maṣāfīr p. 57 (portrait).

P. 922, l. 13. Insert:

1241a. S. M. Bāṯqr Buraq-i is the son of S. 'Afgār "Ḫāṯif" Buraq-i Qānūnī.

Sūkhanvarān-i nāmā i maṣāfīr, alphabetically arranged notices of poets who were alive in A.H.S. 1900/1920–1 or later years, with a final notice of the earlier poet "Amīrī" (M. Šāqūn Ahī al-Maṣālik, for whom see Browne Lilt. Hist. iv pp. 346–9) [Tīhrān a.h.s. 1320/1940–1 (date of preface).]

(Muṣāṣāsah-i Muḥtārī at Amīr in Kāfī."

P. 922, l. 17. Insert:

(1a) Ḥayāt-i Sa dobr, translated from the Urdu of Afgār Ḥusain "Ḫalīl" z by S. Naṣr Allāh "Ṣarīf" : Tīhrān

1 For whom see Sūkhanvarān-i nāmā i maṣāfīr pp. 190–6, where it is stated that he was born at Qum a.h.s. 1270/1892–3 and that twelve published works of his are mentioned. For one of these works, the Khāq-i dōd-dōzān, see 1136 supra. Another is the Khudābād-i Qūnānī.

2 For "Ḫalīl" (1837–1914) see pp. 425–8, 527a supra; B. B. Sākānī History of Urdu literature pp. 216–19, 271–82; T. Grahame Bailey History of Urdu literature pp. 88, 94.
ADDITIONS AND CORRECTIONS

A.H.S. 1316/1937 (see Luzac’s OL. 1338 p. 127 and Harrawi’s Litterae orientales July 1938 p. 9).

P. 922. 1. 20. Insert:
(2a) *Iqbal* i Lahaurit, al-‘aqāʾir i Fāris-gīy i Pākistān, Bakhš dar aḥmad i usfār i i nāṣirīgīh i Muṣṭaḍīf Muḥaqqīq, Taḥrīr i Taḥrīr i Taḥrīr i Taḥrīr i Taḥrīr. A.H.S. 1327, 1948-9 (As taḥrīr i muʿāṣar i mujalla in Taḥrīr, 75 pp.).

P. 922, 1. 19. For Ahmad “Saḥnali” b. Ghulām-Rūdā Khān Khwānsārī (b. A.H.S. 1291/1912-13 at Taḥrīr, Librarian of the Kitāb-ī Ḥaqqān in Millī i Malik 5 and editor of the *Qāmās* i Taḥrīr i Taḥrīr i Taḥrīr i Taḥrīr i Taḥrīr, see Burqā’i’s *Sulh-i-amadānān i nāmā* i nafaʾṣ pp. 127-8 (portrait).

P. 922, 1. 25. Insert:
(4a) *Sa’d al-nāmaḥ* (stories and some poems) on Sa’di by M. Qūwātī, Abūs Iqābāl, Farzand-fār and others, mostly Professors in the University of Taḥrīr: Taḥrīr A.H.S. 1316/1938 (111-12 of the periodical *Taḥrīr* i tarjumāt, vol. (year) vii, but published also as an independent work).

P. 923, 1. 1. Read notices.

N. BIOGRAPHY: (6) SAINTS, MYSTICS, ETC.

P. 926, 1. 1-9. The Madīḥ and Sipahsālār MSS. are evidently portions of the *Kashf al-asrār* sa’d al-ābrūr al-Dīn Ahmad b. M. Maḥmūd (see p. 1190 supra, addendum to p. 4, 1. 10).

P. 927, 1. 25. Insert:

1 For *Iqābāl* (1876-1938) see T. Grahame Bailey History of Urdu literature pp. 105-4; etc., etc.
2 For an account of this library, collected by Mḥamūd Abū Mḥādh Abū Ṭuḥayjī, see *Abū al-Khaṭīb al-Khātāb al-Dīn Ahmad’s library*, Mḥamūd Abū Mḥādh Abū Ṭuḥayjī, forthcoming (1939).
Erzählungen von meist fabelhaften Ländern," beginning with the Masjid i Aqṣā, seems to be a part of this work.

P. 948, n. 1. ["Als" al-Din, "Attār." Also p. 1061 (78) in:] 

1Hādi al-ṣūrā i ii, p. 87.

P. 950, l. 4. [Abūl Qāsim al-maqāmāt.] For a work entitled *Maqāmāt* i Ahmad b. Zain al-Din al-Aḥsā`ī, see Ellis Coll. M. 260 (16th cent.).

P. 954, l. 28. [Nafahāt al-uns.] Also Ellis Coll. M. 260 (a.m. 991/1496).

P. 957, l. 13. [Hāfiẓiyah i Nafahāt al-uns.] Also Majlis ii 914 (a.m. 1036/1629-7).

P. 964, l. 2. The abridgment seems to be the *Tuhfah i Khiyāl* (see Ivanov Curzon 648).


P. 975, l. 10. [Abūl Qāsim al-ṣūrā.] Also Ellis Coll. M. 5 (a.m. 1186/1765), M. 6 (18th cent.).


P. 980, l. 21. [Ahmad Sirhindī.] Also *Gulqār i asār al-futūfah* (Eḥē 1901), Bīb iv, and probably *Mashākim i Ahmadīgah* u maqāmāt i Suqāsim, by M. Maghar al-Din Fārūqī, Delhi 1847 (see F. E. Karatay, Istanbul Univ. cat. p. 127).

P. 991, n. 3. [Abūl Qāsim al-ṣūrā.] Also *Gulqār i asār al-futūfah* (Eḥē 1901), Bīb iv; S. Shams Ṭabātabāʾī Ḍelāl al-dīn (in Urdu), pt. 1 (Haidarābād 1933), col. 12.

P. 1015, n. 1. [Ṣadi Lāhānī.] Also *Gulqār i asār al-futūfah* (Eḥē 1901), Bīb iv.

P. 1935, l. 9. The first element in the name of this author seems to have been, not *Irīḍāh*, as might have been expected, but *Irādah* (آریذ), the third person singular of the perfect tense. It will be noticed that on the title-page of his "Furānāt-i-Irādaseh", printed at Madīrīs in his lifetime (see p. 1039, n. 3), his name is spelled *Irīṣṭu Aḥṣā`ī*.

P. 1048, l. 18. M. Bāqir Wāzīr Māzandarānī died in 1313/1895-6 according to Māshākim iii, p. 14, ptd. brs., no. 61. It seems that Māzandarānī, rather than Tabrīz, should be in thick type.

P. 1053, l. 17. Insert:


P. 1054 (9). The *Bādi` al-Ābār* is in two volumes according to the *Kiddah i Suqāsim* p. 141, where there is some information about Māḥmūd Zarqānī.

P. 1055, l. 8. Insert:

(12b) *Biṣṭam u Bāyazid i Biştam* by Iqbal Yaghmā`ī: Tībrān (see Lusac’s OL, 1934 p. 189).

P. 1055, l. 19. Imām Ahmad, a prominent Shīṭ resident at Tāhānī Bawān (18 miles N. of Muṣaffarānḡar, emigrated to Mecca at the time of the Indian Mutiny and was still there, lecturing on Rūmī’s *Mathnawī* in the Ḥaram i Shajrī, when Rahman ‘Alī wrote a notice of him on pp. 28-9 of his *Tashkhirah i Ṭabīrī* i Hind (published in 1894).

P. 1055 ult. Insert:


P. 1056 (26). [Ḥaqqāq i-ṣāḥibīn.] MS. [without title and author’s name but divided as described by H. Ḥājī:] Rieu Suppt. 389 (beg. Ṭīb). i st. mar Khānāḏī-yi kho Afrīdār i jawān-i ant. i Afrīdār i khoon jawān-i ant. Breaks off towards end of second ṭabīyāt in Bīb xx. 153 foll. 13th cent.).")

1 Cf. pp. 1061 (73), 1063 (96) [Additions], 1065 (116).

2 For whom see p. 1187 n. 556.
was a Sunni, living apparently in the fifth century of the Hijrah.” (Bien).

P. 1065, l. 17. Insert:

(119a) *Ta’ṣīr juyūd al-ahār min tidhkhār jumād al-ahār*, biographies of Ṣufis, by Nawawī M. Ṣadīq Ḥasan Khan (d. 1880; see p. 27 supra); *Bhūpāl 1925/1878* (206 pp.; see F. E. Karatay Istanbul Univ. cat. p. 131).

P. 1066, l. 8. Insert:

(124a) *Waqīlah i Ṛṣūd*, an account of various spiritual experiences of the author, Maulawi M. Ṛṣūd al-Dīn Khan: *Lucknow 1923* (with Urdu translation by Taqi Haidar Qalandar).

N. BIOGRAPHY: (d) CALLIGRAPHERS AND PAINTERS

P. 1067, l. 27. [Sanghāṭa.] For works by S. entitled Durri i sawtīr (Istanbul 1276/1859, 176 pp.) and Durri i sawtvīr (sic.; read jawīdīr); Cairo 1272/1855, 147 pp.), see F. E. Karatay Istanbul Universities Kütüphanesi Faranqa Başmalar Kataloğu p. 161.

P. 1078, l. 2. [Imitāḥīn al-ṣafāʻah.] Other editions: [Persia] 1288/1871 (2 vols. See F. E. Karatay, op. cit. p. 161; Istanbul 1291/1874 (104 pp. [see l.]. Vid. ibid.).

P. 1078, l. 4. [Sanghāṭa.] Also Yalāṯīr v/1–2 pp. 106–8 (biog. by M. Qasvūn).

P. 1078, ll. 5–11. ‘Abd al-Muḥammad Khan Irānī died at Cairo on 5 Aḥbār-nāmeh A.H./1314/27 October 1935 (see M. Ṣadr Ḥāshimī Ṭūrīḵī i jāri‘ād u maqāllīt u Irān i p. 197, where a biography and a portrait (p. 198) will be found). For a work of his entitled Zadrāshūd i bāstinī u fakhrīsī u (212 pp.) see Harrassowitz’s Literrare orientale 57 (Jan. 1934) p. 15, where the place and date of publication are given (doubtless incorrectly) as Teheran 1933.

N. BIOGRAPHY: (f) FAMILIES, TRIBES, ETC. (2) AṍFĪĪĀN


The same place and date are given on the same page for the publication of the *Pahālu i Ṛṣūd* in Khānīn.
P. 1081, l. 30. Insert:  
N. Biography: (f) Families, tribes, etc.  
(2a) The Bakhtyarids  

1444a. 'Abd al-Husain Khân Lišān al-Saltanah Malik al-mu'arrîqin.  


N. Biography: (f) Families, tribes, etc.  
(6) Nâ'îrîs  

P. 1084, n. 1. For the Nâ'îrî tribe see also Mu'âthîr al-ummarî iii p. 562, Beveridge's trans. p. 164.  

N. Biography: (f) Families, tribes, etc.  
(7) Nâubâkerîs  


N. Biography: (f) Families, tribes, etc.  
(8) Appendix  

P. 1086, l. 8. Insert:  

(1a) Râshîb dar hâl-i 'âmidân-i Sâdât-i Mutâ'allawî [Mutâ'allawî?] dar Sind: Aštârsâh iii p. 766.  

(1b) Shogarâh-i khânâdan-i Bambâh, a pedigree of certain descendants of the Caliph Uqaylân, compiled by Mir M. 'Ali Mu'âthîr al-ummarî and edited by Khâlîd ibn Bâbak ibn Bambâh: Râwa'i Firdaws 1328/1909 (Shârûc Steam Press. 36 pp.).  

N. Biography: (g) Kings  

P. 1088, l. 8. Insert:  

1457a. Mu'âthîr Minawî and Šâkid Kûhîyât.  
Mâziyûr (English title: Mâziyûr). (1) His life and activity.  

1 This title is given in the preface.  
1 Cf. p. 1342 n.2 supra.  

II. N. Biography: (j) Officials  


P. 1100, l. 15. Insert:  

1472a. Mirzâ Muhammad b. Abd il-Qâ'im was ten years old at the time of his father's death early in 1142/1739. He was appointed Kâhin-tar of Fârs in 1170/1756 by Karîm Khân Zand and he died at Isfahân in 1290/1876.  

(Râznâmâh-i Mirzâ Muhammad), an autobiography extending to the year 1199/1785; Tîhrân National Library (a.h. 1329/1869); Prof. Sa'id Nafâ'î's private library (a.h. 1324/1906). Royal Library Edition: Râznâmâh-i Mirzâ Muhammad Kalânîr-i Fârs, Tîhrân a.h. 1325/1946 (ed. 'Abbâs ibn il-Qâ'im (cf. p. 1085 supra). Supplement to the periodical Yâdîrî, year 2).  

P. 1104, l. 7. Insert:  

1483c. 'Husain Makkî (pseud. Fârîdûn Adâmî) has already been mentioned as the author of the Tîrâqîh-i hâlit-nâhâb-i Frânî (p. 1201 supra) and of Maktûbât-i zindagânî-iâyî yâ nihâyat-i Safi-yûn Ahmad Shâh Qâ'im (p. 1208 supra).  

'Anwâr-i Kabûr-i Iran yâ towâqî az târîkh-iâyî  

1 Born at Tîhrân in 1316/1899-90; see Ishauq Subhanawwûf-i Frânî ii pp. 341-9 (portraits), Modern Persian poetry pp. 12, 20; Iran Post's Posters of the Pahlavi regime pp. 356-9; M. Ba'qir Bârqûqi Safawvûnî, i nâmîh-i mu'âthîr pp. 220-2 (portrait).  
2 Cf. F. Machulski in Rev. Oriânt. xx (1935-6) p. 101, where the names are rendered (Adâmîyûn Fârîdûn), and Mahmûd Farbiati Mottâ'âmâd-i Fârîsûyûn i 'Âlam p. 20.  
4 Cf. Machulski, loc. cit., p. 102.  
5 M. Taqî Farîsûn, Nâ'îr al-Dîn Shâh's first Prime Minister, who was put to death by his order on 9 January 1932 (see Watson History of Persia pp. 384 sqq., 398-400; Brown Law Hist. in pp. 152-3; Sykes History of Persia, 3rd ed., ii pp. 339-40, 346-7; Hallâj Târîkh-i nâmîh-i Iran p. 20 (portrait)).
P. 1108, l. 19. [Tarjamah i Ta'rikh al-bukhāri.] Āṣāfiyāh i
p. 346 no. 102 is a work of this title composed, according
to the catalogue, in 1512/1736–40. If this date is correct,
the work must be different from Maqāḍī Ahī’s translation
of Shahrazūr.

P. 1111, l. 3–6. [Rūz-nāmah i Ḥakīm al-Manālik.] See the
addendum to p. 341, l. 6, and also M. Ṣadr Ḥāshimī Ta’rikh i
jara’i’d u majallāt i Irān ii pp. 327–9.

P. 1111, l. 6. [‘All Naqī Ḥakīm al-Manālik.] Also Browne
Press and poetry of modern Persia p. 91; M. Ṣadr Ḥāshimī
op. cit. p. 328, where a reference is given to Yādgār iii/1.

P. 1111, l. 6. Insert:

1491a. Dr. Muḥammad Naʾīmālādī

Sharḥ i ḫāl u maqām i Muḥammad i Zakharyā i Rāzi
pīsīšk i nāmā i Irān : Tīhrān (396 pp. See Lāzoo’s
OL. 1939 p. 76).

1491b. Dr. Ḥusayn Ghānī was born in 1316/1898–9 at
Sabzavār (see p. 919 suṣūra i Ḥājī Ṣabzavārī pers. i
104 (portrait)).

Imn i Sinā : Tīhrān (see Lāzoo’s OL. 1937 p. 206).

1491c. ‘All Aḵtar Khān “Dīh-khūdā,” or “Dākhū,”
Qazwīnī was born at Tīhrān in 1297/1880 and is well known
as the author of Amẖūl u ḫanum (4 vols., Tīhrān a.H.S.
1310/1931–2) and of the enormous Loudat-nāmah now in
progress, to say nothing of his other claims to fame.

Zindagānī i Abī Rāḥīm al-Burunī : Tīhrān (see Lāzoo’s
OL. 1946 p. 43).

Persia pp. 190, 200–4 (portrait); Bartholow Ocherk istorii
persaikoio literatury pp. 125–6; D. J. Irani Poets of the Polo
regime pp. 277–80 (portrait); Iṣḥāq Sughnawār i Irān i
pp. 84–91 (portrait), Modern Persian poetry pp. 10, 21, etc.; Rāghī Ṣayidī Abduḷlāh i maḥāṣīr pp. 50–2 (portrait);
Burjī’i Sughnawār i nāmā i maḥāṣīr pp. 77–9 (portrait);
Ḥājī Ṣabzavārī Nāṭẖ i Fārā n i maḥāṣīr pp. 53–6 (portrait).]
N. Biography: (m) Places (1) Āḏbarāvāyān

P. 1112, l. 7. M. Ali Khān "Turbiyat," died on 26 Dai 1318/January 1940 (see Mahdī Mujtabāḥī Rījāl i Āḏbarāvāyān p. 31).

P. 1112, l. 21. Insert:

1453a. Mahdī Mujtabāḥī is the author of a work entitled Īrin u Ḳiṣqaṭiṣ (see p. 1288 supra).

(1) Rījāl i Āḏbarāvāyān dar 'aṣr i maḥriyyati:
    Thūrān. A.H.S. 1327/1946; for the sources see supra.

(2) Tārgāt i zindānān i Taqt-zādāh: see p. 1300 supra.

N. Biography: (m) Places (12) Bilād Mārīm

P. 1115, l. 6. For "Āḏān" Shāhār i Ḳabābāh see p. 862 (12) supra.

N. Biography: (m) Places (19) Delhi

P. 1119, l. 8. [Dargāh-Qull Khān.] Also Shāhān i aṣaṣṣāman p. 148.

P. 1119, l. 12. Insert:

N. Biography: (m) Places (20a) Gīlān

1333a. Hasan Shams Gīlānī, the son of a well-known šāhīd, Hājī Ptīsmādī, was born at Raqqī on 29 Shāpur 1345/29 September 1924 and educated at Raqqī, Qum and Najaf.

Tārgāt i 'ulāmā' u šūrārād-i Gīlān, composed A.H.S. 1325/1946 and divided into a muṭālīmān (autobiography, p. 4), two fāṣils (1) on Gīlān and its towns, p. 21, (2) scholars, poets, etc., of Gīlān, p. 29 and a Ḳabīrī (on the poets of Qum, p. 134) Thūrān. A.H.S. 1327/8-1946; (102 pp.).

N. Biography: (m) Places (24) India

P. 1120, l. 19. Insert:

1533a. Other works:

(1) Mubtadaṣar i ṭīyār i Hindūstān, a short dictionary of celebrities who were born or flourished in India, by M. Wahlīd Allāh Saḥīwārī: Delhi 1279/1854 (95 pp.) apparently also Ḳhurān 1892 (published by the Oriental Press).

N. Biography: (m) Places (24a) Isfahān


1539a. S. Jalāl al-Ḏīn Thūrānī, a teacher of astronomy and mathematics, has published editions of several Persian and Arabic texts (cf. pp. 283a, 349b supra and, for a list, Gīh-nāmah i 1314 pp. 2-3), some of them as appendices to his almanacs for the years A.H.S. 1310-1314-1315-6.

Isfahān, mainly on its buildings and the celebrities buried there: Thūrān A.H.S. 1351/A.H.S. 1311/1933 (in Gīh-nāmah i 1312 pp. 76-160).

P. 1123, l. 4. Insert:

N. Biography: (m) Places (33a) Qūrīštān


P. 1125, l. 11. Insert:

N. Biography: (m) Places (39a) Thubahīstān

1559a. 'Abdāl Ḫiyānī is Ḳāb i tābir i jamālt u Ḫayāt u Ḫayāt i Thubān (see Mazandarān, vol. ii, title-page, and, for a portrait, vol. ii p. 159).


1 Gaz (or, in its arabicised form, Jau) is a village in the šūrā of Bandkhārī, north of Isfahān.
2 Vol. i (地理 and history) has been printed (according to vol. ii p. 199) but may not yet have reached Europe; vol. ii is to deal with tribes, local customs, supplementary biographies, etc.
N. Biography: (o) Šu’ītes

P. 1128, l. 7. For Arabic works by Nūr Allāh Shāhī see also Zobaid Ahmad The contribution of India to Arabic literature pp. 235-8, 255, 275-6, 323-5, 348, 403.

P. 1129, l. 25. [Majālis al-ma‘ālim.] Also Ellis Coll. M. 313 (A.H. 1093/1877), 314 (let half. 19th cent.).


P. 1134, l. 23. [M. b. Sulaimān Tāmākūbī.] Also Tārīkh-i ‘ulamā‘ u ghurā‘-yi Gīlān. p. 58, where the date of his death is given as 28 Jumādā II 1302.


N. Biography: (o) Traditionsists

P. 1137, l. 21. [Bustān al-masāḥahāt.] Also Delhi, Mujtabā’ī Pr., 1898 (133 pp. See F. E. Karatay, Istanbul Univ. cat. p. 3).

N. Biography: (q) Travellers, etc.

P. 1154, l. 11. [Journey of the Persian princes.] Insert: Persian text [7]: see p. 338, l. 25, supra.

P. 1160 antepenult. Insert:
(7b) Masāfsār, an account in verse of a visit to Afghanistan in October 1935, with poems written on that occasion, by

M. Iqbal Lāhauti, the well-known Urdu and Persian poet: Lahore, Gīlānī Electric Pr., 1934* (59 pp.).

P. 1161, l. 10. Ambala: so Arberry, but according to the U.P. Quarterly Catalogue (1906-7) the book, published by a resident of Ambala, was printed at the Maqārib al-ʿUthmān Press, Bīnānār.

N. Biography: (q) Women

P. 1163, l. 4 from foot. Insert:
(3) Taṣawwur i ʿībrat, a biography of Bibi Khānī Jān, by M. ʿAbd al-Qādir Khān: Madrās 1922* (92 pp.).

N. Biography: (r) General and Miscellaneous
