Berkhamsted 9th June 1858

My dear Springer,

I hear you are to

soon a visit from a list

of the Roman Catholic

Books to H. H. the Emperor

Napoleon Library, it was,

only a few days ago that

I had an opportunity of

personally asking the

Regret for Jerusalem

to make a visit, I now
Dear [Name],

I am writing to express my great appreciation for your kind gesture in sending me the books. They have been of immense value to me, and I am grateful for your generosity.

Please accept my sincere thanks for your thoughtful action.

Sincerely,
[Your Name]
A CATALOGUE

OF THE

ARABIC, PERSIAN AND HINDU'STA'NY

MANUSCRIPTS,

OF THE

LIBRARIES OF THE KING OF OUDH,

COMPiled

UNDER THE ORDERS OF THE GOVERNMENT OF INDIA

BY

A. SPRENGER, M. D.

OF THE BENGAL MEDICAL ESTABLISHMENT, TRANSLATOR TO THE

GOVERNMENT OF INDIA, ETC.

VOL. I.

CONTAINING PERSIAN AND HINDU'STA'NY POETRY.

CALCUTTA:

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

1854.
PREFACE.

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

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

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

I was assisted in my labour by 'aly Akbar of Páñypat. He was a pupil of the Dilly College, and had not yet completed his course of study when I took him to Lucknow. I did not expect more of him than that he would copy for me such passages as I might mark; but he soon entered into the spirit of the work and was of very great service. Some time after my return from
Lucnow I recommended him to the late Lieut. Governor of the North Western Provinces and he appointed him first Professor of Arabic of the Agra College. He died in that post in 1852, about thirty years of age. I take this opportunity publicly to record my sense of gratitude and esteem to this talented industrious and conscientious young man.

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

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

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

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

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

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

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

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

- A similar work in Persian prose and verse, by Akhtar (see page 599 in yáí), 1238, small folio, 288 pp.
- An account in Persian prose and verse of the meeting of Lord Hastings and Gháziy aldyn Haydar, by Akhtar, 1239, 8vo. 131 pp.

Panjsúráh or the five Súrah of the Qurán usually repeated in prayers, 4to. printed in the form of a Toghrá.

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

PREFACE.

About the year 1830, Mr. Archer who had established a lithographic printing office at Cawnporé came at the request of Naṣyr aldyn Haydar to Lucnow with his press and entered his service.

The first book lithographed at Lucnow is the Ḥājī Ṭāhirī being a commentary on the Alīyyah, by Ṣoyūṭī, 1247, 8vo. 247 pp.

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

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

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

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

It was originally intended that this volume should comprise eight chapters, the fourth of which was to contain Persian grammars, dictionaries, letters and letter-forms and works in elegant prose, the fifth, the corresponding Hindūstāny books, and the last three, translations from the Sanskrit and Hindi into Persian or Hindūstāny, and Turky (Chaghatāy) and Pushtú books. It was further intended to add an appendix containing omissions and a table of the contents of Wālih, Khōshgūr, the Aʿtishkadah, &c. and to conclude the volume with three indexes, one of proper names, one of book-titles, and one of initial lines. But before the third chapter had been put to press the compiler was obliged to apply for leave of absence on sick certificate for two years, and to content himself with publishing the book in its present form. Should it be continued, what is wanting in this volume will be added to the second; which in addition will contain the biographies and writings of Arabic lexicographers, grammarians, poets and elegant prose writers. The remaining volumes will be devoted to the sciences of the Musalmāns: in the third, for instance, will be described the biographies and works of Qurʾīs or mystical philosophers and theologists.
In transcribing oriental names and words into English, I have adopted the principle which is followed in transcribing from one European language into another. A Frenchman spells Brougham, Peel and Goethe, and not Broum, Pile and Gueuté and his readers, however erroneously they may pronounce these names, know what persons are meant. This is the object. Writing is a symbol for the eye, and pronunciation must be acquired by the ear. I have substituted for every Arabic and Persian letter a Roman letter, in some instances however, as I did not choose to have new types cast, it was unfortunately necessary to employ two Roman representatives for one oriental symbol, as ch = چ; sh = چ; zh = ز; dh = د; th = ث; dz = ذ; tz = ئ. The hamzah is rendered by a diaeresis, alif where it is of any use at all, and the quiescent w, if preceded by an u, are represented by an accent; ی is always expressed by y and if it is a long vowel, the i which precedes it is omitted as “fy.” For expressing the 'ayn an apostrophe (‘) is used, and with a view to impress upon the reader that in words like 'amr or 'ysâ, 'ayn is the first and the vowel the second letter, I do not use a capital a or y.

A. SPRENGER.
THE FIRST CHAPTER.

BIOGRAPHIES OF PERSIAN AND URDU' POETS.

(1) لباب الالباب تصنيف محمد عريفي (P.)

The marrow of the productions of intellect by Muhammad 'awfy. He tells us in folio 155 that he was in 600 at Nasá' and met Majd aldyn the author of a Sháhansháh-námah, and we have from him besides this work, a collection of historical anecdotes which, it is stated in the preface thereto, he compiled in 625. It is therefore clear that he flourished towards the end of the sixth and in the beginning of the seventh century of the Hijrah, and wrote this book after the year 600. It would appear that he was a native of Marw which under the Seljúq Princes was the capital of Persia. In the seventh chapter is an account of his grandfather and of one of his maternal uncles, both of whom were according to Mr. B. Elliott's copy of Marw, but according to mine of Má-wará-lnahr. The book is dedicated to the Wazyr 'ayn almulk Abú-l-Makárim Hosayn b. Radhyy aldawlah Abú Bakr Ash'ary. Hájy Khalyfah No. 2821, calls the author erroneously Muhammad Hawfy.
This is the most ancient Tadzkirah that I have seen, and, if we believe the author, the first that has been compiled. As the title indicates, it is rather an anthology than a biographical work. It is divided into 12 chapters. The first four chapters treat on the meaning and origin of poetry and fill only 8 pages. The fifth and sixth chapters contain notices of Kings, Princes and Wazrys who have written poetry, the former fills 32 and the latter 60 pages.

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

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

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

10th: Poets who were patronized by the Seljúq princes to the end of the reign of Sultán Sa'yd, (39 poets; 92 pages.)

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

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

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

Beginning of the first chapter; 

The only copy which I have seen of this book is in a private collection. It is a 4to of 336 pp. 23 lines in a page. It is old, written in an elegant hand and tolerably correct; but of the preface two or three and at the end many pages are wanting. It ends with the first line of the biography of Nitzámy and is probably the same copy
which has been used by the author of the *Khidmah* 'āmirah. Besides this only one copy is known to exist, it belongs to Mr. B. Elliott and has been described by Mr. Bland, *loco cit.*

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

_Eighth Chapter._—*Poets of the Tdhîr, Layth and Sâmân Dynasties._

1. Hakym Hantzalah Bádaghyay.
2. Hakym Fayrûz Mostawfî, flourished under 'amr b. Layth.

_Poets of the Sâmân Dynasty._

5. Ustâd Abu 'abd Allah Mohammad Rûdegy.
7. Shaykh Abu Zarrâ'at Mo'izzy Jorjâny.
10. Abu Mançûr 'omârah b. Mohammad Marwazy.
11. Abu Mowayyad Bâlkhî.

_Ninth Chapter._—*Poets of the Nâqîr Dynasty._

15. Hakym Kasâyi Marwazy.
16. Zynaîy 'alawy Maâmûdy, a lady.

_B 2_
27. Abú 'abd Allah Rúsiyah (Ruzbeh ?) b. 'abd Allah al-Sakki of Labór.
31. The daughter of Ka‘b Fardáry.
32. Mas‘úd Rázi.
33. Możaffár Býladdy.
34. Kawkáby Bárúy.
35. Holayb Pányí.
36. Náqir Lághwy.
37. Abú-l-Layth Tháry.
38. Moźín Qaswney.
40. Bihrúz Tháry.

Tenth Chapter.—Poets of the Seljúqians.

I.—Poets of Khórásán.

41. Mo‘ízzy.
42. Hakym Abú-l-Ma‘āsin Arazqy Herawy.
43. 'abd al-Wási‘ Jabayl al-Adyб.
44. Fakhk al-Báy Khálid b. al-Baby Makky.
45. Hakym Ma‘ámu’d b. 'alíy Samány (or Samáyi) Marwazy.
46. Fatáy Marwasy Athyr aldyhn.
47. Shiháb al-Báy Abú-l-Hassan Talakh.
50. Rafqy Marwasy.
51. Abú Hanyáh Išák of Marw.

II.—Poets of Má-waraj-báhr.

52. Ustád Abú Mo‘ammad Arazháy Samarquandy.
53. Shiháb al-Báy ‘am‘aq Bokháry.
54. Mo‘ammad b. 'alíy Súszany.
55. Dihqán 'alíy Shoráy.
56. Najm al-Báy Nítszámy 'arúdhý Samarquandy.
57. Hamyd al-Báy Jawháry Mostawáy.
III.—Poets of the 'Irāq.

58. Tsa'far Hamadāny.
59. Qātarūn 'adhodhy Tayrly.
60. The Hassān of the Persians Khāqāny Hāqāqīqy.
61. Athyr Aḥshyq KYtY.
62. Badr aldyn Qiwāny Rāzy.
63. Abū-l-Faraḩ (Faraḩ?) Rūmy.
64. Sa'yd Tāyīy.
65. Fakhr aldyn As'ad Jorgāny.
66. Kūhbarī Tabary.

IV.—Poets of Ghasnāy.

67. Abū-l-Faraḩ b. Mas'ūd Ṭānīy al-'arabī was born and educated at Lāhōr.
68. Sa'd aldawlah Mas'ūd (b.) Ṣa'd (b.) Solaymān.
69. Māji aldyn Adam Nasāiyy Ghasnawy.
70. Usṭād 'imād aldyn Ghasnawy 'imādy.
73. Shīhāb aldyn 'alyy Ghasnawy.
74. Abū Bakr b. Moḥammad b. 'alyy Būkāny.
75. Moḥammad b. 'othmān al-miṣrī al-khānī.
76. Sa'd aldyn Mas'ūd Nawky al-'arabī.
77. 'abd al-Majīd 'abharī.
78. Ismā'yl b. Ibrāhīm Ghasnawy called Zebris, Simiyl.

Twelfth Chapter.

I.—Poets of Khordāsān.

80. Tshayr aldyn Faryāby.
81. Shams aldyn Moḥammad b. 'abd al-Karym Tabby.
82. Hākym Moḥammad b. 'omar Farqādy.
83. Majd aldyn Abū-l-Barakāt.
84. Mo'yn aldyn Sirājy Balkhy.
85. Jamāl aldyn Moḥammad b. 'alyy Sirājīy.
86. Dhiyā aldyn 'abd al-Rā'ī b. al-Fatā Herawy.
87. Majd aldyn Abū-l-Sanjary (sic) Zandāly.
6 PERSIAN TADZKIRAH.

Chap. I.

88. Faryd aldyn 'ustár Nayshápúry.
89. Sayyid Bú 'alyy, i. e. Abú 'alyy b. Hosayn Marwazy.
90. Majd aldyn إناجي النسري.
92. Faryd aldyn Jesus alafák 'alyy Sanjary the Astrologer.
93. Shams aldyn Mobárak-sháh b. al-A'azz Sanjary.
94. Bady' aldyn Turkú نازك Sanjary.
95. 'ajyby Júzjány.
96. Majd aldyn Ghayraty.
97. Shams Dihistány.
98. Hāmyd aldyn Dihistány.

II.—Poets of Má-ward-lmáhk.

100. Mowayyad aldyn Mowayyad.
101. Shiháb aldyn Aţmad b. al-Mowayyad Samarqandy.
102. Bahá aldyn Karymy Samarqandy.
103. Latýf aldyn Zakyy of Marághhah.
104. Sa'd aldyn Kány Bokháry.
105. Shams aldyn Mōsammad b. Mowayyad Haddády called خُرَّم حَمَّاد غَلَّا this is explained by خَرَمُ مَاء.
107. Majd aldyn Fahmyy Bokháry, though an illiterate man was a good poet.
108. 'ajyby Khojandy.
109. Sayyid Ahsáfy Samarqandy.
110. Açýl aldyn Najýb.

III.—Poets of the 'iráq.

111. Hakym Nitzámý of Ganjah.

(2) په استان تصنیف جامی (P.)

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

It is divided into eight chapters ره 3 which each of which contains eight Ayyns or rules: 1. Anecdotes of Saints—

Beginning

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

---

(3)

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

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

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

The best is written in Naskhy, and has 626 pages of 17 lines. A beautifully written but incorrect copy is inscribed طبقات مفتکانه در تذکر شعراء عجم. The preface differs from that of other copies and the book is defective, but in other respects it is a copy of Dawlat-shâh under a different title. There is also a copy in the As. Soc. B. No. 537. Hammer's Geschichte der schönen Redekünste Persiens may be considered a free translation of Dawlat-shâh. De Sacy has given a notice of this Tadzikrah in the Notices et Extraits. IV. pp. 220—272. Vullers has published the life of Hâfitz from it, Giessen 1839, and J. H. Harington the Life of Sa'dy in his edition of the works of that poet, Calcutta, 1791.

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

These are selections from Persian and Turky poets without biographical notices except in a very few instances. The Persian poets are Firdawsy with a short vocabulary, 'aççár, Nitzâmy, Kamâl Khojandy, Sa'dy, Salmân Sâwajy, Hasan Dithlawy, Amyr Khosraw, Anwary, Shaykh-zádah Lâhijy (Commentator of the Gulshane Râz), Faryd aldyn 'attâr, Khâqânî, Tzahyr aldyn Faryâby, Ismâyıl Isphâhány, Jalâl aldyn Rûmy, Mâhmûd Shabishterîy, Jâmy, &c.
The Turky Poets are; Myr 'alyy Shyr Nawáiyi, Yúsof Bég, Wáqíly, Fodhúly Baghdády, Nasymy, &c.

Beginning


جوهر الاسلالب تصنيف فخري بن اموري (5)

Gems of curiosities being a Tadzkirah of poetesses by Fakhry b. Amyry of Herát. The author informs us that with the intention to perform the pilgrimage to Makkah, he came during the reign of Sháh Tahmásb Hosáyny (reigned from 930 to 984) to Sind, the ruler of that country was then Moḥammad 'ysà Tarkhán (died in 974,) and it would appear that he wrote this book at his Court. Itahy who frequently quotes this book under the title of تذکرة النساء or "Biography of Ladies" gives the following notice of Fakhry: "Fakhry Herawy was a friend of Myr 'alyy Shyr. Some say this is the same Fakhry who has been mentioned in the preceding article." In the preceding article he says, "Sultan Moḥammad Amyry, whose takhalluṯ is Fakhry, was a distinguished man and lived to the time of Sháh Tahmásb. He praised this sovereign in his poems and he is the Translator of Myr 'alyy Shyr's Tadzkirah called Majális alnafaḏiyis* from Turky into Persian. He added notices of some

* Myr 'alyy Shyr the author of the Majális completed it in 908 according to Hammer, and in 896 according to Hājí Khalyfah, and died in 908. The Chagátáy text is divided into eight parts Majális and contains 441 biographies. Baron von Hammer-Purgstall, who possesses a copy of it, has given a notice of the work and a list of the biographies in the catalogue of his library. W. Jahrb. Vol. 74, Anzbl. p. 11, 1836.

C
poets of the second period. He is also the author of the Bostán alkhayál which contains the mašla of the ghazals of various poets of his age.”

It will be observed that Fakhry and Amyry are one and the same person according to this passage, whereas according to the Tadzkirah under notice, Fakhry was the son of Amyry. In a note to p. 263 Ilāhīy says equally, that Fakhry Sultān Mokammad was a son of Amyry, that he translated the Majālis alnafā'yis and that he gave to the translation the title Latāyif nāmah. The author of the Kholācāh says of this work, “Among the works of Myr ‘alīyy Shyr is the Majālis alnafā’yis which he wrote in the Turky language. Mawlānā Sultān Mokammad Amyry has translated it into Persian and has added at the end one Majlis. This book contains an account of many poets and learned men who flourished from the reign of Sā’yd Shāhrokkh to the time of Shāh Ismā’yl.” It will be observed that according to this author the translator of the Majālis was Amyry. This is probably correct, Amyry is the translator of the Majālis, and a contemporary of Myr ‘alīyy Shyr, and his son Fakhry is the author of this Tadzkirah.

In the preface is the following chronogram: خور را جو رخود بهر نوغالم دیدم تاریخ همه غم و مصائب دیدم I suspect there is a mistake in it and would propose to read the second miṣra’ "As I saw myself absent from myself on account of you, in like manner I saw the date of all sorrow without misfortunes." This would make 1090—143 = 947.

Beginning: سفی جانست و دیگر کفتنگار چانان زیس بیذنو اگر حضرت جانی تاره موضوهاه سفی بشنو

Tōpkhānah, 8vo. 143 pp. of 17 lines, a neat but incorrect MSS.
NO. 5.]  LADIES’ BIOGRAPHY.  11

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

1. Byby Hayat the wife of Qiwam aldyn Hasan; she was witty and initiated in ma’rifat (theosophy).

2. Mihry a favourite wife of Sháhrokh Myrzá. See Khodé. N. 634.

3. Moghdul Khátym wife of Mohammad Khán Shay-bány and mother of Mohammad Rahym Sul’tán. Only Turky verses are quoted of her in the Tadzkirah.

4. Abáq Bygah Jaláyr daughter of the Amyr ‘ally Jaláyr and sister of Hasan ‘ally Jaláyr, was married to Darwysh ‘ally, a brother of ‘ally Shyr.

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

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

7. ‘ismaty was of Kháf, of which place her brother, who was equally a poet and whose takhalluç is Hákimy, was governor.

8. Bydíly the wife Shaykh ‘abd Allah Dywánáh of Herát.

9. The daughter of the Qádhiyí of Samarqand.

10. The daughter of the Amyr Yádgáir, who resided at Dughábád. Her name was Fakhr alnisá and her Takhalluç Nisáyí ننی.

11. Partawí of Tabríz.

12. Sayyid Bégam a daughter of Sayyid Hasan Kárih of Astrábád. She was married to Sháh-Malik whose takhalluç is Malik.

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


15. Dha’fyí a contemporary of Byby Arzíyí.


17. ‘Hijábyí a daughter of Badr aldyn Hilály.

18. ‘Ifistií of Isfáráyín a slave woman of Ađzoryí.

19. Fárimah Khátán, a daughter of Darwysh-zádah, who was a brother of Qiyám aldyn Sabzwáry and whose takhalluç was Dústy.

20. Nizdyí a relation of Mawláná Khí (or Ahly?) wrote in Turky.
A present for Habyb (friend) being a collection of ghazals from the best authors by Fakhry b. Amyry who has been mentioned in the preceding notice dedicated to the Wazyr Habyb Allah who had the title of Açaf.

The poems are chosen with great taste and alphabetically arranged.

Beginning:

Moby Ma'ahall a splendid copy 8vo. 640 pp. 14 lines; Tóphánhah about 700 pp. 17 lines.

The present of Sâm being a biography of the contemporaneous poets of Persia, compiled by the Prince Sâm Myržâ b. Shâh Ismâ'yl in 957—Shâh Ismâ'yl the father of the author was the founder of the Čafawy Dynasty. This book has been described by de Sacy, in the Notices et Extraits des MSS. Vol. IV. pp. 273—308.

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

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

6th. Tatars who have written Persian poetry.

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

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

In the Faraẖ-bakẖah library is an elegant copy small 8vo. 350 pages of 15 lines. Another good copy is in the Moty Maḵall.

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

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

The book is divided into an introduction four chapters and a conclusion.
The introduction treats on the utility of the work and on mystical love. The author enters on the latter subject at great length.

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

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

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

4th. One hundred and one poets who flourished from the time of Sultan Hosayn Mirzá to the time of the author.

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

This work contains the fullest biographical details, the most copious and best chosen extracts, (seldom less than a thousand verses and in all 350,000 couplets,) the soundest critical and most exact and complete bibliographical remarks on the Persian poets; the author seems, in all instances, to have consulted their Dywans, and to have collected all the information respecting them he could, the only fault is that he dwells at too great a length on
the love adventures of the subjects of his biography which are generally most disgusting. A very full account of this work has been given by Mr. Bland, Journ. As. Soc. London, Vol. IX. p. 126.

Beginning

In the Moty Mahall library, two volumes, (the third and the last,) of the first edition are preserved. They were executed in A. H. 1004, and therefore before the second edition was made. They are in 4to., have 25 lines in a page, the writing is small but very correct, and there are two distiches in a line. The third volume, which contains the second chapter, has 860 pages, and the last, which contains the whole of the conclusion, has 750 pages. Mr. Hall of Benares possesses a copy of the first edition of the appendix, which was copied A. H. 993. It is a splendid MS. folio 632 pp. of 24 lines, two baytas in a line.

(9) (P.)

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

Beginning of the first volume

Beginning of Appendix

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

Table of contents.

First Rokn.

1. Abú-l-Qásim Hosayn Hakûm ‘onqûry died in 441.
2. Hakûm Abú-Inajm Mansûkhîry died in 488.
4. *Hakym Asady Tâny.*


6. Abú-l-Faraj Bâny.

7. Abú-l-Fadhl Mas'ùd b. Sa'd *Salâmân* d. 525.


10. Abâ Mançûr Qatarán Ajâlî Amûry (Ormawy ?) d. 485.


12. Amir *Mo'izzy* Samârqqandy, his name was Abû Bakr Moâmmad b. 'abd Malik *Mo'izzy* d. 542.

13. Bâdzılı aldyn 'am'aq Bokhâry d. 543.

14. Shaykh Abû Majd Majdûd Moâmmad *Sândig*.

15. Sirâj aldyn 'othmân *Mokhtâry* Ghaznawy d. 554 (his takhallus was first 'othmân and subsequently Mokhtâry).

16. Shams aldyn Moâmmad *Sásagy* Samârqqandy d. 569.

17. 'abd al Wâsi’ b. 'abd al-Hâmiy b. 'omar b. al-Raby* Jabaly Sultâny d. 555.


19. Amîr *imâdy Ghaznawy* Shahriyâry d. 573.


22. Awâd aldyn 'alyy *Anwary* d. 587.

23. Afâdal aldyn *Khâqâny.*

24. Qiwâm aldyn Aâmad *Qiwdmy of Ganjah.*

Second Volume.

(Containing chiefly Qâqydh writers.)


26. Râdhyy aldyn Moâmmad Nâyshâpûry d. 598.

27. *Tsâhîr* aldyn Moâmmad Akhâykâty d. 608.


30. Sharaf aldyn *Ashrafy Samârqqandy d. 595.

31. Dhiyâ aldyn Khojandy d. 622.
32. Çafrý aldyn Zakyy Maraghy his name was 'omar b. Abú Bakr b. Abú-l-Wafá but he was simply called Zakyy. He died 607.

33. Nitzámy of Ganjah usually called Nitzám Motarrijy, his name is Abú Moçammad Nitzám aldyn Abú Abú Ma'am b. Yúsuf d. 606.

34. Kàfiy aldawlaç Hatayb Allah Ibráhym Kàfy altazafar Hamadánya.

35. Sharaf aldyn 'abdu'l-Múmin Shufurðah (in the very correct copy of Maybodzý's Tadzikirah and in the preface to the Kholáçah this name is spelt یزید).


38. Rayf aldyn 'abd al-'azýs Labýnay d. 608.


40. Siríj aldyn Qonary d. 625.

41. Kamál aldyn Ismá'íl Isphány.

42. Najýb aldyn Churbádgy d. 685.

43. Qátshy Shams aldyn Ma'mód Táby d. 628.

44. Faryd aldyn Ašwál Isfaráýnay.

45. Kamál aldyn Zanjaláy d. 687.


49. Jamál aldyn Munshiyay d. 702.

50. Qátshy Rokn aldyn Du'aw Dár-Qommy.

51. Atyr aldyn 'abd Allah Awmary d. 685.

52. Dzú-l-sýr Sharwánya Qiwám aldyn Hossabn b. Gadr aldyn 'alyy.


54. Afshál aldyn Káshánhay d. 707.

Second Bokn. Third Volume.
62. Sayyid Hosayny.
63. Hasan Káshy d. 710.
64. Na‘ým aldyn b. Jamýl aldyn Nizáry Qohistány d. 720
65. Sayyid Jalál aldyn Ja‘fár Faráhány d. 736.
66. Amyr Khórau of Dilly d. 725.
67. Sa‘ýd aldyn Herawy d. 741.
68. Síráj Síkzy d. 652.
69. Sayyid Shams aldyn 'adhod Yazdy d. 740.
70. Najm aldyn Hasan Sanjary of Dilly d. 745.
71. Jalál aldyn b. 'adhod aldyn Yazdy d. 793.
72. Jalál aldyn 'átyggy d. 744.
75. Myr Moḥammad Kirmání.
76. Fákhr aldyn Moḥmúd Íbn Ḥamýn aldyn Moḥammad Faryámdy d. 745.
77. Khwájah Nácir aldyn Bokháry.
78. Khwájah Jamál aldyn Moḥammad Sálmán Sáwají d. 799 (?)
79. Khwájah 'obayd Zakány d. 772.
80. 'ázz aldyn Karjí (Karkhy ?) d. 788.
81. Amyn aldyn Hújá Dádá Tabrýzí d. 758.
82. Khwájah 'imád aldyn (Íbn ?) Faqyh Kirmání d. 788, (according to Iláhy he died in 778.)
83. Jalál aldyn Tabýb Shyrázy d. 795.
84. Ghiyáth aldyn Moḥammad called Shaykh Kaşájí d. 778.
85. Shams aldyn Moḥammad 'appár d. 784.
86. Khwájah Fadhl Allah Íbn Naqíd Tabrýzí d. 793.
87. Rokn aldyn Békárány.
89. Motzaffar Herawy d. 728 (probably 782).
90. Ústád Hasan 'Motákallím d. 741.
91. Rokn aldyn Çáyín d. 785.
92. Shams aldyn Moḥammad Káfy d. 750.
93. Sharaf aldyn Fadhl Allah Shyrázy.
94. Rokn aldyn Herawy d. 764.
95. Jamál aldyn Abú Iskáq Shyrázy d. 758.
96. Jalál aldyn Sháh Shujá’ Kirmánya d. 786.

Third Bokn. Fourth Volume.

97. Khwájah Shams aldyn Mohammad Háfitsz d. 791.
98. Shaykh Kamál aldyn Khojandy d. 792 or 803 or 808.
100. Shams aldyn Mohammad Maghríby d. 809.
101. Sayyid ’imád aldyn Nasímy d. 807.
102. Sayyid Nár aldyn Ni’mat Allah Wálíyy d. 827.
103. Shaykh Moqíy aldyn Hosayn Ráfi’y d. 825 or 830.
104. Abú Iskáq Halláj Shyrázy.
105. Sayyid Qásim Amúdr.
106. Khwájah Fakhhr aldyn ’iqmat Allah Bokháry d. 829.
107. Siráj aldyn Biáthy Samarqandy flourished under Sultán Khalyl.
108. Háfitsz Sa’d called Sa’dé Guí d. 868.
110. Kamále Giyáth Shyrázy d. 848.
111. Khayály Bokháry.
112. Shams aldyn Mohammad Kátíby Nayshápyúry d. 838.
113. Fáttáhy Nayshápyúry d. 852.
114. Badr aldyn Sháshy Sharwány d. 754 (854?)
115. Sharaf aldyn ’alíy Makhdúm d. 853.
116. Luuf Allah Nayshápyúry d. 816.
117. Khwájah Nițzáム aldyn Bostam Bostámy d. 834.
118. Tuj aldyn Hasan Salímy Sabzwáry.
119. Shams aldyn Mohammad called Ibn Hosúm d. 875.
120. Bahá aldyn Baronduq.
121. Çañy aldyn (b.) Masáy aldyn Qásháñy d. 853.
122. Nițzáム aldyn Amdad Shyráncyár.
123. Aqá Malik Amdr-sháshy Sabzwáry.
124. Táj’y Samarqandy d. 858.
125. Çañy Bálkhy Sháryfíy d. 860.
126. Shiñáy aldyn Hakímy d. 881.
127. ’abd Allah Tázy d. 869.
128. Shaykh-zádah Táhir Bokháríyiy d. 869.
129. Fakhhr aldyn Awad Mostawfíy Sabzwáry d. 868.

D 2
130. Amyr Yâd-Bég Sayfy d. 870.
131. Khwâjah Maḥmûd Borsâh d. 878.
132. Shiyûny Qalandar.
133. Rûḥy Nâdiry (or Yâdory.)
134. Khosrowy Herswy d. 879.
135. Zaûny Sabzwâry.
136. Kauktâry Bokhâry d. 880.
137. Maḥmûd Mushky Tâbryzy.
139. Sayyîd Ashraf d. 884 or 854.
140. Rigadhý Samarqandy d. 884.
141. Çâfûyi Samarqandy d. 940 (?)
142. Kháky.
143. Shams aldyn Imam Muhammad Aṣrîy.
144. 'alâ aldyn 'alîy Çâniy.
145. Amyr Kamûd aldyn Hosâyin Fustûyi d. 893.

Fourth Rokh.

146. 'abd al-Râmân Jâmî d. 898.
147. Amyr Nîzám aldyn 'alîy Shyr Fûniy d. 906.
148. Amyr Hosâyin Shafy'y Mo'am'mâyi d. 904.
149. Nîzám aldyn Âmad Sûhayly d. 907.
150. Sayfy 'arûdhîy Bokhâry.
151. Darwysh Deheky.
152. Masyû aldyn 'yasâ Sâwajy d. 896.
153. Amyr Humâyûn Išfârâyîny d. 902.
154. Hasan Shâh Hazzâl d. 905.
155. Ilahy Hosâyin d. 938.
156. Façêy aldyn Çâkîb Dârâ d. 906.
157. Shiháb aldyn 'abd Allah Marwâryd Bayânî d. 922,
158. Shaykh Najm Ya'gûby.
159. Gulkhâny Qommy d. 913.
160. Amyr Nâsîby Nûr-bakhshy d. 914.
161. Bâbâ Juzovy d. 915.
162. Dhûyûqi Urûdû-bâghy d. 927.
163. Partawy d. 928.
164. Shohûdî d. 927.
165. Çûdûyî.
166. داژی d. 915.
167. میتداژی کاشانی d. 924.
168. عبدالبارکت فرگی d. 913.
169. بونداژی.
170. خویاها اپسی d. 920.
171. خمدی d. 921.
172. دارویه هورسمنی قاره کلی d. 922.
173. بابا همچگی d. 923.
174. امیر جاه انسی d. 923.
175. نیتزام ادلین موسامیاگی آسترابادی d. 925.
176. بابا فیگنی d. 925.
177. سافنی d. 925.
178. اسمگی شیرازی.
179. شیوخ‌زاده لاهیجی فیدیجی d. 927.
180. نیکدی نیاشفوری.
181. اکی d. 927.
182. میر شام ادلین موحاسم ماجیزی d. 927.
183. اسمعیل تهرانی.
184. مهایی هراوی d. 928.
185. تاقری آسترابادی d. 929.
186. حورقی d. 940 or 959.
187. آرشاد کازارانی d. 920.
188. كاشیقی کازارانی d. 920.
189. موسی لوی d. 933.
190. حورقی هامادانی d. 930.
191. وادیجی شیرازی.
192. زالدی شیرازی d. 946.
193. میر محبول قومی d. 934.
194. سلیمان مغوی d. 931.
195. کیشوازی of رودبار or of Qomm.
196. اکی خورسائی d. 934.
197. مکتاژی d. 931.
198. هدی.
199. فکری میشادی d. 932.
200. شاهدی قومی d. 935.
201. هیلی قزیونی d. 934.
202. ناداتی مری (or هراوی) d. 936.
203. ایلی (or ایلی) قومی.
204. *Nargisy* d. 937.
205. Myr Hâşîmy Bokhâry d. 908 (?)
206. Dûst-Mohammad Hâly d. 939.
207. Badr aldyn Hidâly.
208. *Nâmî* d. 940.
209. Myr Mohammad Çâliâ d. 941.
211. 'abd Allah Lişány.
212. Râzy.
214. *Ihâkî* d. 945.
216. *Tizîrî* (*Tühîrî ?*) d. 946.
217. *Fudhî* Herawy d. 947.
218. 'àlyy *Fudhî* d. 947.
219. Qazwiny *Torbatî* d. 949.
220. *Sûyûlî* Hamadânî d. 950.
221. Sayyid Hosayn *Qodîy* d. 951.
222. *Mazârî*.
223. Sulân Mohammad *Çidqî* d. 952.
224. Qâdîhî *Yâshû* Gylâny d. 953.
225. *Shawagî* was of Tabryz but is usually called Herawy d. 954.
227. *Qâdîlî* (or Qâbîly) of Sabzwâr is the author of a Tadzkirah of Poets d. 955.
228. Shâh Mo'izz aldyn Tâhir d. 906.
229. *Hosayn* Kâshîy d. 951.
230. *Haydar* Kolú (Kolû ?) d. 959.
231. Sharyf Tabryzy d. 957.
232. 'isâqîy Kâshîy d. 960.
233. Sayyid 'âlyy *Aqzhar* Mashhady d. 960.
234. *Hayratî*.
235. Sayf aldyn *Mahtmûd* Bîjîry d. 966.
236. Motzaflîr *Shîfâyî* Kâshîy d. 963.
237. Mirzá Sharaf Jehân d. 968.
238. Malik Qazwiny d. 968.
239. *Fudhûlî* Baghdády d. 970.
240. *Nîthârî* Tûny d. 971.
No. 9.] TAQYY ALDYN KA’SHY. 23

241. Yasyâ Jân Gylány d. 970.
242. Çom’y Nayshápúry d. 972.
243. Dhowiry Hamadány d. 973.
244. Sharaf aldyn ‘alyy Básqy d. 974.
245. Seyyid ‘aryz Qalandar d. 972.
246. Ghazzály Maáhhády.

Appendix containing contemporary poets.

I.—Poets of Káshán.

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

247. Mawláná Mohtasahm teacher of the author, wrote three dywans the first is called ۶۴۴۱ the second ۶۴۴۱ and the third ۶۴۴۱. Besides he wrote a dywan of Qašydas, in praise of the Imáms and princes of about 8000 bayts. and a Risálah of Mo’ammás and chronograms. There is a qašyda quoted on the succession of Sháh Ismá’yl to the throne, it consists of 66 Miçra’s, and every Miçrâ’, contains a chronogram for 994.

248. Amyr Rafy’ aldyn Haydar Rafy’áyír Mo’ammáyiyy composed more than 12,000 bayts of chronograms, Mo’ammás, &c. but did not collect them.

249. Myr Mo’izz aldyn Moḥammad was so exquisite a calligrapher that a thousand verses written by him sold for 10,000 dynars.

250. Khwájah Amyr aldyn Moḥammad writes occasionally Ghazals.

251. Aqá Salmán called Myrzá Hisáby is the author of a commentary on the Preface of the Gulistán of about 3000 lines. He devoted himself to Čáfsam and wrote a treatise thereon. He is also said to have compiled an Arabic commentary on Qáshchý’s Persian treatise on astronomy; another work of his is called ۶۴۴۱. It treats on geography, on the wonders of the creation, the lives of poets, learned men, &c.

252. Mawláná Dhíyá aldyn Moḥammad.
253. Myrzá Jalál aldyn Moḥammad Hakým died in 970.
254. Mawláná Bokn aldyn Maš’úd Maṣḥúry is the author of which is an Arabic work on the practice of medicine. He seems also to have been a good poet.

255. Myrzá Abá Tálib Maṣḥúry died at the age of thirty.

256. Myr Rafý’ aldyn Hosayn a Sayyid of the Tabátabá caste, used his name as takhalluq. The author met him in 1010.

257. Myr Moḥammad Háším Síhr went to India and was very well received by Akbar.

258. Abá Toráb Bég.

259. Myr Burhán aldyn Moḥammad Báqír Qádhiy of Káshán wrote a dywán of near 5000 verses.

260. Myr Bokn aldyn Maš’úd Zoknay went to India in 987.

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

262. Mawláná Jamál aldyn Moḥammad was a friend of Hayraty.

263. Myr Nitzám aldyn Hášímuy went from Káshán to Ispahán.

264. Mawláná Moḥammad Faḥmy left a Mathnáwy called مورت and Qaṣyda, Ghasals, Satyres, &c.

265. Amyr Akbar ‘Alíyy Taxhíbyy was the son of a washerman. He went to India, and turned a Fáyyr, but as he is an infidel his ascetic exercises cannot be of much use to his soul. He left a dywán of about 8000 verses and a Mathnáwy called دوز وخرشید.

266. Mawláná Dhiyá aldyn Ghádhí nfa was born at Qomm but educated at Káshán. Besides many Qaṣyda, Ghasals, &c. he left a Mathnáwy called پیر ودراو of about 3000 verses in the measure of Yúsuf o Tálykhá.

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

268. Mawláná Motzażfar aldyn Haażayt a pupil of Moḥtašam in whose praise he composed some Qaṣydahs.

269. Mawláná Ridhíqiy was in 990 in Kirmán.

270. Mawláná Nádsry, his father was a Shámlá Turk, and his mother of the Olús tribe. He was born in Káshán, but went to Khorásán, thence he came to Qazvy and returned to Káshán.

271. Faryd aldyn Sho‘ayb.

272. Mawláná Afšál Dáttáry was put to death for infidelity in 904.
273. Mawlana Sharaf, a native of Ardestan, which is near Isphahan, came to Kashan as a tailor, but became one of the most distinguished poets of his age. He wrote chiefly Ghazals.

274. Haydar Diriyy wrote chiefly Ghazals and some humoristic pieces of poetry in the dialect of Kashan.

275. Maqruq went in 971 from Kashan to Shiraz, and subsequently he performed the pilgrimage to Makkah.

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

277. Mardaswey, his original name was Haqi. His father being a tradesman, he was brought up for the profession of book-binding, nevertheless he received a good education and was for some time Qadhiyy at Niayshir, a place near Kashan, but subsequently he returned to his original profession.

278. Abd al-Ghaffar a brother of 'abd al-Fatallah and an accomplished calligraph and musician.

279. Qadhiyy Mohammad a descendant of 'abd al-Razzak the author of the Tawlihat. According to the new edition he was called 'eqfarr.

280. Khwajah 'inayat Saltaq Khwajagy, his forefathers were Saltaqyyah Turks. He had landed property in Niyyshir and spent most of his time there. He imitates the style of Afsafy. He was alive in 975.

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

282. Sardajig was a distinguished oculist and chess-player.

283. Hosayn Khicday a pupil of Moktaamah had first the takhal-laq of Wissally.

284. Suhairy was one of the most talented poets of Kashan at that period.

285. Khwajah Jalal aldyn Mas’udd a son of Sayyid Shams aldyn Mohammad Baqir. His father was a merchant, and died in Turkey,
leaving a considerable property. Jalâl al’dyn went to Constantinople with a view of recovering it, and died of the plague in 982 or 988.

286. Ghâdhanfar a son of Fahm (Fahmy ?) a talented man who gave himself up to profusity and died in 983.

287. Wahshy Khwâjah Hosayn imitates 'orfy and Ghayraty.

288. Khâra a grandson of Ahly (Khorâsan). Went to Yazd in 999.

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

289. Mo’âmmâd Qâsim Sarwary (or Sorâry) the son of a shoe-maker, had so excellent a memory, that he knew more than thirty thousand verses by heart. He composed a dictionary and a book in which he explains the difficult words of Nitzâmy and other poets.

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

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

291. Homdomy Myrré ‘alyy Dâbbâgh (i.e. the tanner) was a dissolute character. He visited India and on his return to Persia collected his poems into a dywân. He died in 982.

292. Myr Mas’ûd a Tabâstaw Sayyid. He imitated Aṣâfy and spoke depreciatingly of other poets; and this compliment was returned to him.

293. Muhshîq a brother of Jamály Kirbâsa-ferûsh died in 972.

294. Guzshany imitated Tûay and Sayfy. He visited India when aged and was there imprisoned by the Portuguese (دروقی فرنگ افتاد ) when he obtained his liberty he returned to Persia and died in 974.

295. Haydar called Tahmây died 970, or in 971. His poetry was much esteemed.

296. Adham despite though a native of Kâshân resided mostly at Baghdád and Tabrayz. He was a bigotted Shy’ah and died in 969 (according to the other copy in 999.)

297. Nî’matîy Mâddât died 966.

298. Nîâyîy of Arân near Kâshân died 979, and left a Mathnawy
TAQYY ALDYN KA'SHY. 27

called of about 30,000 verses, in the metre of the Sháhnámah and one called and in imitation of 'áqây's Mathnawy.

299. Mòhammad Româsy of Nasâj near Kâshân put books on law and other sciences in Persian verses. A labour of this kind is his book al-Sâfâr. He was eminently skilled in the superstition called Râmis and invented some new methods. He was generally a very eccentric character and for some time perfectly mad. He died in 972.

300. Mîr Hâmuyat Allah Qâni' was an accomplished archer and caligrapher but not much of a poet. He died in 968.

II.—Poets of Ispâhân.

301. Kamâl aldyn Hoseyn Dhoungy was alive, when Tâqyy Kâshâny wrote and had composed upwards of 70,000 bayts of Ghazals, and near 30,000 bayts of Mathnawies and Qâcydahs. He left the following six Mathnawies. 1. Kâshân. 2. Nâzar. 3. Kaynâr. 4. Khwâjâ. 5. Gânoûn. 6. Lâlayî. And one dywân of Qâcydahs in praise of the Imám, which has the title al-Lâl al-Mustâfî and another which is called 'Alî al-Hâfîz al-Kâshânî.

302. Zeyn aldyn âliyy Nyky was a very holy man and upwards of seventy years of age in 983. He is the author of a dywân of Ghazals of about 10,000 verses; of a Mathnawy called al-Ghâfûlî in the metre of the Makhzan al-asaar; and of a dywân of Qâcydahs containing about 4000 verses.

303. Hâmuyat was the greatest poet of his time. He had studied at Ispâhân and was alive when Tâqyy Kâshâny wrote his Tadzkirah. Though he received a liberal allowance from the Persian Government, owing to his extravagance, it was quite insufficient for his support, and in 989 he went to India, being attracted by the prodigality of the Qotobshâhians of Golconda.

304. Amyr Râjabân Çâbry had first the Takhalluq of Fâris. He was a descendant of the celebrated Qâhiy Râzâbân.

305. Qâdiy Nûr aldyn Mòhammad was born in Ispâhân and brought up in Qazwîn.

306. Khwâjâ Afdhal aldyn Mòhammad Turkah, the Qâdiy, a son of Hâbyb Allah Turkah, and a descendant of Khwâjâ Çâyîn aldyn Turkah, who had been a great Çâfy under Shâhrokh and had written a commentary on the Fûqî and on a qâcydah of Ibn Fâridh. Afdhal aldyn after having completed his studies at Ispâhân repaired
to the 'iráq and Syria to perfect himself in the traditions and other sciences and then he made the pilgrimage to Makkah. In 967 he returned home from his travels and went to Qazwyn to Sháh Tahmásb and eventually the high office of Court Qádiyí was conferred upon him; after some time however he was obliged to resign it. He was very learned, and pupils flocked to him from all parts of Persia.

307. Amýr Shu'úd aldyln Múhammad Khályfífí, a man of great learning, was alive in 1010 and had written a dywán of 8000 bayts.

308. Amýr Jaláí aldyln Hásán (according to one copy Hossyn), a nephew of a Wazýr of Sháh Tahmásb had first the takhalluç of Hossyn, and subsequently that of Čalýfíyí.

309. Myr Búhrán aldyln Múhammad Baqír Isfráíí a son of Sháms aldyln Múhammad Astrapády who is called Dámid. He is the author of glosses (háshiyáh) on various treatises on Philosophy and other school-books. He also wrote Mathnawíes in the style and metre of Náffámy and several Qáyýdáhá. He was alive in 993.

310. Myrzá Táj aldyln Hosayn Cáýdýí a descendant of Khwájah Rokn aldyln Cáýd was born at Ispáhán, and brought up at Shyráz. He wrote a Persian treatise to prove that Sháh Tahmásb would reign until the time of Mahdíyí. He died in 1000.

311. Myr Mortádá Bafýíyí of Káz near Ispáhán, died in 990 at an age of fifty years.

312. Aqá Sháhákíyí Fánhíyí Ránáñí, that is to say a native of Ránan which is near Ispáhán. He was a rich man and well versed in music and left a dywán of about 5000 verses.

313. Aqá Malik, he held the office of Mo'arríf.

314. Khwájah Múhammad Ridhá Fíxíyí wrote about 1000 bayts of Qáyýdáhá, Gázasí, &c.

315. Mawlíná Kálmámy.

316. Mawlíná Myrák Dá'íyí a son of Dhámíyry had first the takhalluç of Márúmíyí.

317. Darwyáh Ghádístí was born at Ispáhán and brought up at Samnán. He was a wandering cynic and spent rarely more than one month in the same town. He was alive in 993.

318. Mawlíná Bábá-sháh Hály was a distinguished calligraph, but not much of a poet.

319. Hakým Sharaf aldyln Hásan Shoḵályíyí.

320. Mawlíná Shíkíbyí a relation of Myr Čábrý Búzábáhán.
No. 9.] TAQYY ALdyn ka‘shy.

III.—Poets of Ispahan who are dead.

321. Hirfy though born at Ispahan, he is usually called Hirfy Mashhády, because he resided mostly at Tús. He died in 971. He did not arrange his dywán, it consists of about 6000 verses.

322. Mawláná Tálib was of Ispahan. He went to India and died in Gujrat in 984.

323. Mawláná Adayy of Ispahan d. 955.

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

325. Khalýfah Sháh Makmúd.


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

328. Mawláná Cadiy d. 944.

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

330. Mošták.

331. Khwásah Fadhl Allah ‘dmig.

332. Sáák.

333. Sháh Hosayn Ságy wrote good satyres. Died in 941.

334. Sháh Hosayn Yaqyyn.

335. Pyry a friend of Dhamýry and author of a dywán which he called Aíqa.


337. Ayaty was alive in 993.

338. Wáhid died in 971.

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

340. Mo‘ammad Qásim Basy was murdered in 979.


342. Khawfy.

343. Hilmy.

344. Wályy.

345. Allah Quly Qasamy.

346. Lawhy died in 989 at an age of 80 years.

347. Myr Ramzé gave himself during his youth up to prodigacy, but when older he led a pious life. He died in 978 and left a dywán.
IV.—Poets of Qomm and its neighbourhood.

348. Myr 'âzyz Allah Hodshûr resid at Mashhad. He was a man of great learning. He travelled much and made three times the pilgrimage to Makkah.

349. Myr Asoky a brother of Hodshûr came to India and died at Dilly in 972. He left according to some more than 12,000 verses but Taqinqu thinks only 2000.

350. Mawlânâ Hûry a sword manufacturer lived for some time at Kâshân. He left more than 10,000 verses.

351. Hakyn Boskhy a distinguished physician, was much patronized by Shâh Ismâ'îl.

352. Mawlânâ Malik was distinguished in the Ghazal. He visited Qaswyn, and in 985 he proceeded to India and resided at Ahmadnagar.

353. Myr Yûsuf Wâlihy was alive in 1008.

354. Sulûn Mohammad a son of Shihâb aldyn Qommy.

355. Mawlânâ 'âridhy was alive in 1000.

356. Myr Hâshimy.

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

358. Khorramy.

359. Myr Hisâbhy.

360. Myr Jâkî aldyn Masmûd Asly.

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

362. Wâhydy a contemporary of Anqâry, died in 938. He left treatises on Metre and Rhyme.

V.—Poets of Sâwah.

363. Haryfy had first the takhalluç of Miqra'y. He was an ascetic and died in 971. His dywân contains chiefly mystical poems, and is very celebrated.

364. Maqâdûy.

365. 'Akdy a brother of the preceding, left a mathnawy in the style of Yûsof û Zâlykhá called ادم و پری and many Ghazals.

366. Çobby a travelling darwîsh died at Qaswyn in 973.

367. Sâzy a native of Sâwah resided mostly at Ispahân. He had first the takhalluç of Jîshkaşh. He composed two dywáns, one of
No. 9.] TAAQYY AL-DYN KA'SHY.

Ghasals and one of Qasydahs in all about 20,000 verses. He wrote a beautiful hand and most of the copies of dywánas of the ancient poets used by learned men at Isphán are written by him.

368. Çalá al-dyn Çarfy came to Káshán in order to profit by the instruction of Mo'tasham. Went twice to Golconda the second time in 988.

369. Judáiy a son of Hidáyat Allah who was called Krúkh and held a very high post at the court of Persia, and was put to death in 986. Judáiy died at Qaswín in 984.

370. Taqfy of Sáwh a mystical poet was a pupil of Haryfy came with a noblemen of the name of Waly Sultán Turkmán to Káshán.

371. Payrauy a native of Sáwh lived many years in India.

372. Myr Qodey his name is 'abd al-Qoddás, he died in 992.

373. Bddasy known for his wit.

374. Kamály, his name is Kamál al-dyn Hosayn, he studied for some time in Káshán.

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

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

VI.—Verse of Qaswín which was then the capital of Persia.

377. Sulán Ibráhim Myrzá a son of Táhir al-dyn Bahrán Myrzá Çasawy died in 989.

378. Sulán Moqtafá Myrzá was put to death by Sháh Ismá'yl in 984.

379. Bady' al-zamán Myrzá a son of Bahrán Myrzá was a long time governor of Systán. He was put to death by Sháh Ismá'yl in 985.

380. Sulán Hasán Myrzá a son of the Pásháh Abd-l-Motzaffar Sulán Mohammad was put to death by Sháh Ismá'yl in 985.

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

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

383. Qádhiy Hasan 'abd al-Raszáq his takhulluç is Qádhiy he is a learned man and a fertile poet.
384. Hâjî Ismâ'îl Bahthây a man of wonderful memory. In 985 he left Qazwyn with the intention of going to India, but at Mashhad he saw Imâm Râhî in a dream, he was prevailed upon to stay in that holy place and died shortly after.

385. Farîghy of Qazwyn kept an apothecary's shop.

386. Qâdhiy Myrak Homdîy is alive.

387. Tabîkh a relation of Farîghy and Kâkâ is alive.

388. Shaykh Mîsammad Aymîn is alive.

389. Fâdshâh Qûly Jâdîby a son of Qûly Sultân Nâranjî.

390. Myr Fârîghy died in 969.

391. Mawlânâ Aḥmad Shârâfîy resided in 1003 at Qazwyn.

392. Darwyah Kâkâ was of Shyrâz, though an illiterate man he was a good poet. He died at Qazwyn in 980.

393. Mîsammad Bîg Kâchâr Badyîy.

394. Qâdîy was originally a tailor at Qazwyn. Set up as a poet and came to Kâshân and subsequently to Isphâhân. He changed his takhalluq into Ghâdîy.

395. Sâhiry of Turkî origin, spent his life in travelling.

396. Hâjîy Bîg known by the name of Khwâjagî a native of Qazwyn, spent the greater part of his life at Kâshân. He was a very good musician.

397. Myr Fuydîy a Sayyid of Mar'asch died long ago.

398. Hayraty of Qazwyn was a saddler by profession, flourished some time ago, and is mentioned in the Tâdzhirah of Sâmîy.

399. Hâtîfîy a contemporary of Hayraty, died in 921 and left a Dywân.

400. 'asyz Allah a contemporary of Hayraty.

VII.—Poets of Gylân.

401. Khân Aḥmad Myrza, Ruler of Gylân resided in 992 at Lâhijân his capital.

402. Myrza Qorâry Nûr al-dîn Mîsammad a son of 'abd al-Razzâq Gylânî was in 992 in India.

403. Amîr Hâlîy a Sayyid of Lâhijân.

404. Qâdîy 'abd Allah Tavârîsh son-in-law of Shaykh-zâdah Lâhijy Fîdîgîy, left a Dywân, died previous to 992.

405. Mawlânâ 'arîf of Lâhijân resides at Shyrâz.

406. 'intîyat Allah Fîbrîy d. in 973.
407. Majáry of Lahiján wrote more than 5000 verses.
408. Káfy of Gylán a pious man.
409. Thamdyj was a pious man, and inclined to mysticism.
410. Auyj a mystical poet.
411. ’I’smy of Busht.
412. Mádyj of Busht.
413. Haydágy of Busht was a merchant and visited India.
414. Manhy Gylány a clever physician, after travelling over all Persia he settled at Rustamder in Mázanderán.
415. Dáwádyj of Lahiján came in 930 to Káshán with the intention of going to India.
416. Nídády of Busht was a merchant who made many travels.
417. Qádyj of Mázanderán visited India.
418. Mohammad Çáfy of Amol a mystical poet who enjoyed great celebrity during his life time, he travelled much in Persia and also visited India. He was accused of being a free-thinker by men learned in law. He was alive in 1010, and had written, besides many other poems, a Sáqi-námáh.

VIII.—Poets of Tabrys and Adzarbayján.

419. Haqiry the most celebrated of the poets of Adzarbayján in his days, died in 992. His Dywán contains about 6000 bayts.
420. Nhády of Tabrys spent nearly twenty years at Qazwyn imitated the Dywán of Myr Sháhy.
421. Khwády was of Herá and his father was of Marw, but he was settled at Tabrys and is usually called Tabráyj, his style resembles that of Lisány, he died in 974.
422. Shádyj is of Tabrys died in 971 and is buried at Surfkháb.
423. Khwájah Ma’múd Bág Sâtîm is of a noble family and distinguished in the Mathnawy, he has written a Yásof 6 Zálykhá.
424. Toufy (Táwy?) of Tabryj is the author of a Tadzquir which contains a great number of poets.
425. Wúqády of Tabrys died in India.
426. Haydáry of Tabrys was originally a saddler and turned subsequently merchant, spent much of his time in India, completed seven years ago a Dywán of Ghasals containing 7000 verses.
427. Mohammad Hosayn Çambáry, it is said that he is of Tabryj.
428. Mohammad Sharyf Wóqájy.
429. Hasan Bég 'ajay of Tabryz a contemporary of the preceding.
430. Ma'múd Bég Rasúm of Tabryz was alive in 998.
431. Myr Je'faray a Sayyid of Tabryz.
432. Hájí a poet of Adzarbájyan was in 1001 at Káshán.
433. Sulán Muhammad 'asmy of Tabryz died at Ispahán in 1010 at the age of forty.
434. Mawlána Tálib (according to the new copy Hakym Abu Tálib) of Tabryz was a good physician. He collected his poems (chiefly Ghasala) in 994.
435. Qádiy Wáfiy of a great family of Tabryz was killed in 992.
436. Hájí Bég of Tabryz studied at Shyráz under Myrzá Ján.
437. Myr Hosayn Soro-múy (Sormády r) of Tabryz, was in 990 at Káshán.
438. Fásiy of Tabryz had the same takhalluq as Myr 'aly Shyr and therefore most of the poems of the former are ascribed to the latter. He was a rich and very liberal man, he was dead in 993.
439. Mawlána Çoqafi of Adzarbájyan imitated Açafi.
440. Mawlána Ma'ráf was given to the superstition called Ramal.
441. Jáníy Tabryzy.
442. Tufáfy.
443. Qasawy an uneducated man.
444. Khwájah Amyr Bég Mihr obtained an important office from Sháh Tahmásb, perished in prison in 988 into which he had been cast on the suspicion of his being versed in the occult sciences, of which the Sháh was in very great dread.
446. Myrzá Çádiq of Ardúbád went in 980 to India, in 988 he was in the Deccan.
447. Thábáty of Ardúbád.
448. Baráky of Tabryz was dead in 993.
449. Firdús of Ardbulm was in 989 at Káshán on his way to Shyráz.
450. Basmy of Ardebyl a merchant spent some time in India. He was much given to eating opium, and died in 987.
451. Wârithy of Ardebyl lived in 989 at Astrábád.
452. 'Abdy of Sharwán a mystical poet, died in 985 at Tabryz.
TAQQY ALDYN KA'SHY.

IX.—Poets of Yazd and Kirmán.

453. Mawlána Waḥshy was born at Bāfiq and is a pupil of Sharaf aldyn Bāfiq; he wrote, besides many other poems (particularly Qaḍydaḥa), a Mathnawī called Ṭurarād wa Ṭurūrān in the metre of Nīzāmī's Khosraw ŏ Shyrūn. He died in 992 or 991.

454. Qāsim Bég Qasmy a son of 'abbās Bég Afṣahr a pupil of Wāshy was killed in 989.

455. Tāhmāsb Quly Bég 'arsky of Turky origin, had first the takhalluq of 'ashdī.

456. Myr 'abd al-Wahhāb Najīy a Sayyid of Yazd is a merchant by profession. He visited India.

457. Māmin Hosayn a pupil of Myrza Jān was in his youth given to profligacy, when he became older he changed his course of life. He was alive in 1007.

458. Zamānīy of Yazd went in 1001 to Qaswyn composed Qaḍy-dahs and a Mathnawī in the metre and style of the Makhzan al-asārār.

459. 'ashdī of Abeerqād was uneducated but witty and strong in the satyre and humorous poetry.

460. Kāsīb of Yazd flourished a long time ago.

461. Myr Shāh Hosayn Bāṣīy (according to the new copy Kāmī) of Yazd died in 954.

462. Myr Zubdīy a Sayyid of Yazd.

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

"The poetry which I have written amounts to 1950 books." He made 500 verses a day, and it would appear that he put the Rawdhat alshohada, the History of Tabary, the Legends of the Prophets, Kālylah wa Dammah, and the medical work called Dzakhryrah Khwārezmshāhy and many other works into verse. He died in 960 at an age of more than one hundred years.

464. Mawlána Shams aldyn of Yazd died in 988.

465. Fūsīnīy of Yazd spent the greater part of his life in India, came in 981 to Kāshān.

466. Qāsīnīy of Ardestān a place between Yazd and Ispahān and Kāshān, he lived for some time at Ispahān, where he died in 976 or 986.
467. Jalāl Sipīhry of Azwārah lived mostly at Isphahān. He is a mystical poet and imitates Mawlāy Jalāl al-dīn Rūmī.

468. Moḥammad Murobīdy a brother of Sipīhry is equally a mystical poet.

469. Mawlānā 'atārīy of Ardestān.

470. Ǧāfī of Ardestān.

471. Myr Shāms al-dīn Moḥammad Čadr obtained in 986 the post of Čādārāt. He had first the takhallūq of Faḥšy and subsequently of Faqyry.

472. Shāh Abū-l-Qāsim known by the name of Ǧāfī is of Bomm in Kirmān. He was alive in 1016.

473. Myr Ḫudhly (or Ḫuṣlī) of Bomm was alive in 1016.

474. 'amīdy was alive in 999.

475. Shaykh 'abd al-Salām Payāmy b. Shams al-dīn Moḥammad Maqtūl (i. e. the man who has been executed) b. Shaykh Thayyr al-dīn Ibrāhīm Najrānī. Was alive in 998.

476. Fudhlyy of Kirmān was a good poet and Inshā writer, died at Yazd.

477. 'alyy Nauqīdy a pupil of Shāh Tāhir Anjedānī went to India, where he was patronized by Abū-l-Fatā Nīzām Shāh. For some time he was in disgrace with his patron and changed his takhallūq into Nauqīndy. He died in 975 at Aḩmadnagar.

478. 'ashīdy is originally of a village between Systān and Khorāsān, he left a Dywān of Ghazāla and was in his native town in 988. Another poet of this takhallūq is of the town of Systān, and came under Shāh Ismā'īl II. to Qazwyn.

479. Qādīhy Aḩmad Lāḩīry of Zābulistān, flourished under Shāh Tahmīsab.

480. Myr Jongāny of Qandahār.

481. Sayyid Abū-l-Qāsim called Gāhī of Isphahān, though it is usually said that he was of Kābul, died at Agra in 988 at the age of one hundred and ten. Left a Mathnawy in which he imitates Sady's Bostān.

482. Dakhly of Kābul.

483. Yādgār Bēg Hālāty of Kābul. About 970 he lived some times at Lāhōr and some times at Agra.

484. Moḥammad Hosayn Baqāyyī a son of the preceding, imitates Ghayratī.
485. Paydāky of Agra, the poet of Akbar.
486. Amyr Mūammad Ma'āf'm Nāmy of Bakkar was one of the nobles of Akbar, and wrote five Mathnawies containing 10,000 verses, one is in the measure of the Haft Paykar, one in the measure of the Sekandar-nāmah, one is called ضری صوره and is in the measure of Laylā Majnūn, one is called حسن و یوسف and is in the metre of Yūsuf ō Zalikha, and one is in the measure of the Makhzan al-asrār. He also wrote two Dywāns of Ghazal and two Sāqī-y-nāmahs. He paid a visit to Shāh 'Abbās, bringing no less than one thousand followers with him.
487. Bāyram Khān (see Badāwny N. 16).
488. Myr Negāsy is of Bokhārā, but he will not allow it, and alleges that he was born in the Hijāz. He is well versed in metric, poetic, music, &c. and compiled forty-two works.
489. Mazkhory of Kashmyr, some say his name is Bute Khandán (i.e. the smiling idol) he visited Persia, and in 984 he went to India.
490. Mūammad Zamān Cān'i of Badakhshān.

X.—Poets of Shyrāz.

491. Shārāf al-dyn Ghayrāty after visiting Qasw wyn, he went to India and lived at Lahūr, but returned to Persia. His Dywān contains about 5000 verses.
492. Qaydī of Shyrāz came under Shāh Ismā'yl to Qasw wyn, thence he went to Makkah and stayed there one or two years, subsequently he went to India where he died in 990 (see Badāwny. No. 112).
493. Qaydy of Shyrāz a contemporary of Qaydy.
494. 'Orfy went in 994 by water to India and settled first in Aḥmadnagar. He died in 1002.
495. 'Ādāmy ('ādāy) of Dārbārjiad resided at Shyrāz d. 975.
496. Lutfy of the province of Fāris composed chiefly Ghazals, and was, it would appear alive in 1016. He seems not to be identical with Lutfy Monsajim.
497. Myr Māāmūd Terby of Shyrāz a modern poet.
498. Nutty resides at Shyrāz and is a jolly companion.
499. Khwājah Zayn al-šābīdīn 'alyy 'abdyy Bēg Nazaydy of Shyrāz was for many years Mostawfī. He was particularly distinguished in the Mathnawy, and composed two Khamsahs in imitation of Nitzāmy, he is also the author of other works, one is called جام چمیش
and he left three Dywáns, the first is called غرة غوا in this he uses takhalluq of ناوي in the second he uses the takhalluq of ʻabdý. He died at Ardebyl in 988.

500. Amýr Moʻyn aldyn Aḥmad called Myrṣá Makhdúm Sháryfí a descendant of Sáyíd Sháryf Jorjánī resided in 990 in Qorá Hāmyd, and some times at Baghdbád. He was distinguished by his learning.

501. Shaykh Abú-l-Qásim of Kázérún b. Abá Hámíd came in 992 to Káshán. He was very learned more particularly in Tafsír.

502. Házír ʻimád aldyn Maʻámmúd Námy Shýrásí was alive in 1016.

503. Cábífí of Turkı origin, was born at Shírús, the author met him at Ispahán in 987.

504. Amýr.

505. Panábí of Dárábjard died in 986.

506. Maktábí of Shírús a contemporary of Aḥ lí. He left a لیلی و Qámírnír.

507. Mawlána Aḥmad of Shírús, during a year of dearth he left his home and was devoured by cannibals in the neighbourhood of Ispahán.

508. Forághi of Shírús died in 963.

509. Hámídí of Fáris was as distinguished for his liberality as for his poetical talents.

510. 'ůsýhí of Shírús d. 967.

511. Busúdáqí of Shírús.

512. Qábúhí a tradesman of Shírús.

513. Cágí a celebrated poet of Shírús, some say he is of Tabryz.

514. Sáyíd Haybat Allah Myr Ghárybí of Kázérún.

515. Nawrúz-Sháh Bahárí, was for some years governor of Hor-máz. Died in 952.

516. Hámídí of a village in the ulkah (province) of Garmýr, Kúh Kylút, was a well educated man and distinguished poet. He travelled in Khorásán, Qaswýn, &c.

517. Mágílí of Ahol a contemporary of Sháh Tahmásb.

518. Rájí it is said he was of Shírús, he composed Qaydáhs in praise of the Imáms, flourished in 987.

519. By-Káshí of Shúshar resided at Shírús, d. in 961.

520. 'ůjízí of Lár.
TAQYY AL-DYN KA'SHY.

521. Kamál al-dyn Hosayn of Lár a pupil of Jalál al-dyn Dau-
wány.
522. Kášíb of Shyrá is a pupil of the preceding.

XI.—Poets of Hamadán and the adjacent countries.

523. Haláky of Hamadán a great poet, he went to Qandahár and
was well received by the Sulán Hosayn Myýzá.
524. Bašký of Hamadán lived for some time at Qaswín, but in
988 he returned to his native town.
525. Búhú of Hamadán is a very witty poet and not without
learning, wrote Persian and Turky poems.
526. Ká Mollá Zábyy of Hamadán lives at the Court at Qaswín
visited Káshán in 1005.
527. Hájí Ká Bákí Mídorgor (Mádorgor?) was Wáṣyr of Ha-
madán under Sháh Tahmáš d. in 1000.
528. Khwájáh 'abd al-Báqíy son of the preceding.
529. 'abd al-Báqíy Shájúy a son of Wáṣyd al-dyn Wákídy, the
author saw him in 1001.
530. Mássawy Ridhá of Hamadán.
531. Asad Allah Hájí of Hamadán d. 1005.
532. Khwájáh Malíky Bég of Sarkán which belongs to Hamadán,
spent the evening of his life at Najf and died in 1004.
533. Khwájáh Ká Myr of Hamadán obtained the post of Wáṣyr
under Sháh Tahmáš.
534. Sayyid Mortádáh Fóny of Artímán which is not far from
Táwy and Sarkán, a mystical poet, was Shaykh Alíláám of Dynawar
under the late king.
535. Myr Moghyth al-dyn Baswý of Asadábád, some say he is of
Nayshápur, but he is usually called Hamadání because he resided at
Hamadán. He visited India. He was alive in 1005.
536. Moníry of Noháwand in the province of Hamadán.
537. Çoyğaly of Barjárd in the district of Hamadán came in
991 from Ispáhán to Káshán.

Appendix: Poets of Baghádád.

538. Shámy a contemporary of Fodhúly was originally a boot-
maker, died 964.
539. 'ahdí wrote many Turkish and Persian verses.
540. *Wazif* is a licentious poet, and suspected of infidelity. He wrote a
erashe dar ma'asirif sherifan wa hujjatun fara.

541. 'Abbás Tarsy of Shúshtar resides at Baghádád, is the best
poet of that part of the world.

542. 'Ayn al-zamán of Hillah.

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

544. Khwájah Siráj al-din Ya'qúb Aqaf of Najaf resides now in
998 at Qomm.

545. *Tasq* of Shúshtar.

Second Appendix: Poets of Churbádqán.

546. 'Alíy Naqy of Kamaráh was brought up at Kásán, has
written about 2000 verses.

547. *Lutf* of Khwánár a brother of *Wazif* is distinguished for
his facility of composing verses. Visited India and remained for
some time at Agra.

548. *Hijáb* of Churbádqán was killed in 968.

549. 'Alíy *Wazif* a mystical poet of Churbádqán, is alive.

550. *Fáry* of the village of Mašlát was an infidel and belonged
to the school of Mašmúd Pasá Khwány. He stabbed a man of the
name of Birky and was long imprisoned for it. When released he
went to Gyélán where he died.

551. Qádhiy Myrak Ján of Karahúd which is near Qom, a
very learned man particularly in metaphysics. Was in 982 at
Bağráh.

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

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

554. Malik Tayfúr elder brother of the preceding, had for some
time the takhallúq of *Kisýr* (Kasyr?) when he went to Qazwyn he
used Malik as his takhallúq.

555. *Wazif* of Khwánár educated at Kásán was first a banker.
No. 9. Taqyy Aldyn Ka’shy.

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

Third Appendix: Poets of Khwánsár.

556. Qádhíy Kamál Aldyn Hosayn of Khwánsár was distinguished in the Mathnawy and Rübá’íy.

557. Ta’íy of Khwánsár is a fertile poet.

558. Tábí’í of Khwánsár resided for some time at Yázd and in 900 he went to Qarwyn.

559. Fárdy of Khwánsár a darwysh has collected his poems into a Dván some years ago. Was dead in 992.

560. Shákkhy was in 998 more than eighty years of age. He was a farmer and a most ingenious mechanic, he made all kinds of curiosities as a pair of wooden scissors of the size of a Pistachio nut. He wrote mystical verses under the takhalluç of Pyr Díbqán.

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

562. Khidhry a son of the preceding.

563. Hashmaty of Khwánsár a contemporary of Tábi’í.

564. Háfíz Murád of Khwánsár, in the science of music he is second only to the Khwájah Cábír Adwáry, in 996 he came to Káshán.

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

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

567. Ghiyáth Aldyn Mançír Munkír the son of a Qádhíy of Hirán in the district of Zakuráh, Isfahán. Was at Káshán in 1010 on his way from India to his home.

XII.—Poets of Ray and Astrábdd and the neighbouring towns.

1.—Poets of Ray.

568. Kásim Bég Hálothy was of Turkish origin and born at Teherán.

569. Sháh Cáfíy a Núr-bakhshy Sayyid was first a man in power. Subsequently his brother was put to death and he went to Makkah and led the life of an ascetic. He died in 988.
570. Sháh Rídhá a son of Bahá oldawlah and a descendant of Qásim Nár-baksh. He was born at Ray where he died in 980 (according to the old copy in 978).

571. Qádhiyá Móhammad of Derámyn he was a courtier and died in 978.

572. Qádhiyá 'átá Allah a brother of the preceding.

573. Khwájah Móhammad Sháryf Híjríya was for some time Wáyís of Ispáhán died in 984 and left a Dywán.

574. Qádhiyá 'abd Allah a son of Qádhiyá Móhammad is alive.

575. Amýr Qádhiyá Amýry a son of Qádhiyá Mas'úd of Toherán visited India when young and died soon after his return to Persia in 982.

576. Khwájah Shára’ aldyn Shálpur Qárybí a relation of Ummyd and of Híjríya was in 996 engaged in imitating the Dywán of Fíghánya.

577. Móhimnáy of Durušt visited India as a merchant in 973.

578. Mosáyib Khán a son of Nawáb Móhammad Khán.

579. Naýsá aldyn Shámpí a Taklú Türk born at Toherán, one of the best poets of the time. Was in 1002 going to Makkah.

580. Áfílal Námy of Toherán a pupil of Ummydy, flourished some time ago, left a Dywán.

581. ‘alyý Bég Dadah Zohdí, a Shámi Türk, lived for some time at the court. In 991 he was at Káshán.

582. Yámsámy, he is called Sámmán, but he said himself that he is of Shírízá. He composed nearly 10,000 verses and is strongest in the Gazál. He died in 981.

2. — Poets of Ástrábád.

583. Mýr Móhammad Múmin of Ástrábád is a good Arabic scholar, was at Káshán in 987, subsequently he went to India.

584. Mýr Múráky of Ástrábád resided chiefly at Yázd, died in 976 (or 979).

585. Raýshán was born at Dámaghán but is considered as a poet of Ástrábád.

586. Fárághy of Ástrábád.

587. Sáhdy of Ástrábád is settled at Najaf, composed about 12,000 verses of Rubá’ya.

588. Náttigí of Ástrábád went twice on commerce to India.

589. Dúst Móhammad a tailor.
No. 9.] TAQYY AL DYNA KA‘SHY. 43

591. Najdy of Astrabad went to India and was shot by the Franks.
592. Myr Mohammad Yúsuf of Astrabad went on pilgrimage to Makkah and thence by water to India and perished at sea in 967.
593. Baydaw of Astrabad flourished long time ago and was well versed in the superstition called Hamal.
594. Fidqiy of Astrabad.
595. Myr Wádiy a Sayyid of Astrabad.
596. Myr Sayry called Myr Nájah on account of his tall figure and long neck, died 972.
597. Dájimi in the ‘irāq he is called Dáyimye-lang, he died before Hayraty.
598. Myr Háshimy of Astrabad was well versed in history.

XIII.—Poets of Khordash.

599. Myrrá Quly Mayly of Herát went in 983 to India but died on the road. He was one of the best poets of his age and left a Dywán.
600. Wallyy Dasht Baydáwy was a friend of Nitháry Túny.
601. Khwájá Hosayn Thánqiy of Mashhad. He and his father were protégés of Sultan Ibráhym Myrzá, left Qadyahs and a Mathnawy called .
602. Khwájá Mohammad Myrak Calíhy of Mashhad is a descendant of Khwájá 'abd Allah Marwáryd (see No. 157). Khwájá 'abd Allah was called Marwáryd, i.e. pearls, because a Tumurian prince sent his father Khwájá Mohammad Kirmáy to Bokáyráh and al-Qátyf to plunder the inhabitants and he brought back some very splendid pearls.
603. Khwájá Akmad Myrak Cýfy a brother of the preceding.
604. Qádíhy Akmad Fígdy of Jowayn visited in 984 Kásán and died at Mashhad in 994.
605. Myr Mohammad Háshim Mardumy of Mashhad was killed by an Usbek in 995 or 996.
606. Nisáhty of Mashhad died at Ardebyl in 1005.
607. Cábíhy of Herát, some say he is of Badakhshán, went to India where he died in 970.
608. 'Abdý of the Janábíd of Tún had a predilection for Mathnawies.
and is the author of the work which is in the style of Nitzámý’s work. He came to celebrity in Khorásán about 950.

609. Myrzá Qásím a Sayyid of one of the Jánábí of Khorásán is the author of a Sháhnamesh and of a Mathnawy in the measure of Makhzan alasrár and of one in the measure of Majnún ó Laylá.

610. Móhammad Amyn Dsóuy of Tún died in 969 (or 977) at Láhiján.

611. Sayyid Móhammad Jámáb-báf Fábrí of Mashhad, a celebrated Cúfí, is distinguished in the Rubá’í, visited India where he is at present in 985.

612. Shaykh Maqúíd Sháwqí of Herát is usually called Mashhády because he resided at Mashhad a friend of the preceding and like him a Cúfí and distinguished in the Rubá’í he is therefore generally called Shaykh Rubá’í. He was an arrow maker by profession and died in 977 at an age of near 90 years.

613. Háfíz Hasan (or Hosayn) Himmaty of Mashhad.

614. Sharáf Rashqí of Sabzwár a profligate man and a protégé of Sháh Ismá’íl. Died at Rusht and left a Dywán.

615. Hájí Hosayn Mokhlíqí of Sabzwár a son of Hájí Yádíá Ta’ál died at the early age of 25 in 998 and left about 1000 bayts.

616. Jamál aldyn Móhammad Wádí’í composed good Gázáls.

617. Myr Móhammad Táhir Házány is a Sayyid of Mashhad.

618. Kámdíqí is a native of Sabzwár wrote in 1005 the history of the victories of Sháh ‘abbás in verse.

619.—Núr aldyn Móhammad ‘sóhúrí of Tarshíz went at an early age from Khorásán to Yazd and in 988 he proceeded to India and resided at Byjáhpúr.

620. Nasírúrí of Jowayn was a merchant, he visited India and sent in 1018 his Dywán to the author containing about 4000 verses.

621. Ghobdúrí of Jowayn visited Káshán in 984.

622. Aqdasí of Mashhad came in the beginning of the reign of Sháh ‘abbás to Qazwín and died in 1002.


624. Móhammad ‘alyú Cábír of Mashhad. There was an oilman who was a contemporary of Cábír and wrote poetry under the takhallúq of Cábír.
625. Myr Moḥammad Akbar Badrkhān a Sayyid of Mashhad was a learned man and a good Inshá writer and calligraph.

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

627. Māldāy resided at Mashhad.

628. Khwájah 'alīy Waqīfī of Mashhad.

629. Haydār of Khorásán resided at Sabzwār and was called Haydar Byny on account of his large nose.

630. Nīkāya of Herát left a Dywán of Ghasala of 3000 bayts.

631. Bykany of Sabzwār.

632. Rūmāqī, some say he is of Mashhad, others say of Nayshāpūr, visited India and was received into the service of Qotob Sháh, died 979.


634. Sho'āry of Nayshāpūr.

635. Ablakhy of Tarbyt d. 972.

636. Anyy of Tarbyt; the author met him in 987.

637. Myr of Sabzwār.

638. Myr Moḥammad Kasānī is of Sabzwār.

639. 'ahdīy is of Nayistán.

640. Hamdānuy is of Mashhad.

641. Vičāly was of Bostám.

642. Khwájah Moḥammad Khawāfy is of Khawāf.

643. Qāsīmy Khawāfy, a convert to the Islám, came during the end of the late reign to Qazwin but returned to Khorásán.

644. Humāy of Nasá some say he was of Herát, lived mostly in Māwarā-Insahr.

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

646. Mihr the daughter of a Qādhiy of Herát fell in love with Moḥammad Mas'ūd Myrza a son of Bady' al-samam Myrza who took her into his zamanah (see p. 11 supra.)

647. Dhiyātīy of Bokhārā an old poet and a contemporary of Hayrāt and Lisānī and Qāhīlī. (or Qāyīlī?)

648. Ghasādāy Junbāk of Herát, a pupil of Haydar Kalūk (Kaluj?) died in 967 at Mashhad.

649. Movāhī Tuñā a man of good birth died in 949 or 959 and left a Dywán.
650. Wirdy of Samarqand died at Herát.
651. Harymy of Nayshápúr flourished a long time ago.
652. Myr Karym aldyn Hahimy a Sayyid of Nayshápúr composed a Dywán of 3000 bayts. Died in 988.
653. Moḩammad Bihdá called Hakym Mashhady a clever physician and fair poet was alive in 991.
654. Abú-lwajd Firighy visited India.
655. Bihdíyiy of Mashhad.
656. Çon'aty is of Mashhad.
657. Kamal aldyn Hosayn Zynaty of Mashhad resided for several years at Kásbán.

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

---

(10)

نفاس الماتر تصنيف كامی مسمى بتذكرة هادفی

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

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