No. 10. | NAF'A'YIS ALMA'THIR. 47

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

Beginning

مطمئن الله الرحمن الرحيم
مطلع انواركم قديم
زمنه ديباجه آم الكتاب
ربه نماه نضل أخطار

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

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

Aahżby Naţsavy نظفيز (Khûshgû calls him Natsary and says that he was of the Wilâyati Natsar.)

Ummidy (Atishk. p. 278.)
Amýr, Amýr Sultán Mâhammad Rašhy رشی (Rushty ?) Amâny, Amýr Sharyf. Myr Amýny d. 981.
Amýr, Amýr Kalang كلونغ died in 983.
Amýry, Myrzá Myrak Radhawy.
Amyny, Hasan Sanjar died in 485. Unsay, Mâhammad-Sháh.
Anya, Haydar Bég of Tabryz died 964.

Shaykh Aḥkāmī Kirmāny d. 697. Bāqiy Kūlābī (see Hamyshah Behār).
Bāqiy, Myr 'abd al-Bāqiy (see Hamyshah Behār).
Bāqiy Qazwīny. Bāqiy, Myr 'abd al-Bāqiy of Ispahān.
Bāqiy, Moḥammad Bāqir of Bakh.

Bakhty (or Bākhtīy گختی؟), Mollā Isma'īl Qazwīny (see Kalimāt).
Bady'y (see Atiškādāh, p. 44).
Bady'y, Badi' al-zamān Mirzā governor of Systān (Atišk. p. 20.)
Partawī Shyrāy. Bazmī Qazwīny (see Hamyshah B.)

Bazmī a friend of Humayūn.
Bismilī Kallah-paz i. e. the man who cooks goats' heads, of Sabzwār.
Bāqyr Qādirī of Systān. Bannāy (see Atišk. p. 200.)
Shaykh Bū-l-ajab of Kābul. Bihrūz, Moḥammad Khān.
Bayāny Tūny.
Bayāny, Khwājah 'abd Allah Marwāryd (Atišk. 164 and suprā pp. 20 and 48.)

By-Khādy Balkhī (Atišk. 21.) By-Dīly Qazwīny.
Bayram Khān. Pyrah یی, Mollā Pyrah of Qomm.
By-qaydy died in 950. By-Kasy Ghaznawī.
Tarkhān, Nūr al-dīn Moḥammad Khān d. 975.
Tūrgy Mūsāyī. Tūrgy Torbatī تورتی کورتی.
Tūrgy Dabaghāny died 963. Thābīt, Thābīt Khān.
Jākīr یاجیکر 'ālīy-Khān Kūlābī.
Jāmī, 'abd al-Rašām (see Dawlaštah, &c.)
Jānī, Yatmān. پنیمان Another Jānī.
Judāyī, Myr Sayyīd 'ālīy was alive in 956.
Jadīby, Bādshāh Quly. Myr Ja'far.
Ja'fāry Isphāhāny (see Atišk. 44.) Shaykh Jalāl.
Shaykh Jamāly died in 976.
Shaykh Jonayd Khkhālī خلخاکی ی.
Jīnī حنی Qazwīny. Hájatī.
Hāqīly Tabryzī, is alive. Háftīz, Moḥammad Hosayn d. 991.
Hāftīz, Ḫā'īz Kirmāny d. 885. Hálatī, Lāhijy.
Hālatī, Qāsim Bēg is alive (Atišk. p. 22.)
Hālatī, Yādkār Moḥammad is alive. Ḫīrīf Isphāhāny.
No. 10.] NAFAYIS ALMA’THIR.

Haryfy, ‘ally Farrásh Sáwaj (Atižhk. p. 292.)
Haryfy, Khwájah Yádgar Mókámmad is alive. Hozny Ispáhány.
Hísáby Náattività is alive. Khwájah Hasan Qandábáry.
Moái Hosayn. Qádíhiy Myr Hosayn d. 966.
Amýr Sayyíd Hosayn (Dawlath.)
Hadháry Kirmány. Hodhúry.
Háqyry Tabrysy (Atižhk. p. 45.) Halláwy Shyrráy.
Hamdy, Qádíhiy Qotob aldry Abú Sa’yid Khálídý d. 969.
Hamdy Astrábády is alive.
Haydar Túnyány was a good musician. He was alive in 966.
Túnyán is a village near Herát.
Haydarly was alive in 962 (Atižhk. 25).
Haydarly Sabswáry (Atižhk. p. 111.) Hayraty Qazwyń.
Háyswány Qommy. Kháne A’tzám Ghaznawy d. 975.
Khánsámy is alive. Myr Khírád (Khórd?)
Myr Khoeraw Dihlawy (Dawlath.)
Khiqály Kashmyry. Khídhrý Astrábády.
Dánya 5 عن Dardy (Atižhk. p. 24.) Du’áýiy Masíaády.
Dawráiy, Hákyum Shams aldry ‘ally Shyrráy is alive.
Dawry, Myr Sulńán Béyazyd Herawy is alive. Dywánah.
Dawroy, Myr (Pyr?) Búdáq is alive.
Dawroy, Mókámmad Amyn Ispáhány. Dwroy Túny is alive.
Bejáiyí, Sayf aldry Mástúd d. 982 (according to the Khláqah, he
died in 966.)
Bejáiyí, Hasan ‘ally Kharás خرás was a good composer of music
and left a didactic poem on music. He was alive in 960. (Atižhk. 202.)
Ráqymy. Ruswáiyí Sirkány.
Riáhiyí Núr-bakháby (Atižhk. p. 286.)
Ráfýgy, two poets of this takhallúq are mentioned.
Báý, three poets of this name are mentioned in the Nafáyis, one
of them, Qádíhiy Bál Allah Qaswyń, died in 948.
Ráwshány Masíaády. Rawnáqy Bokháry d. 964.
Riéhiyí, Sa’d aldry Khwásfy d. 980.
Ráéy, Mókámmad Qásim is alive.
Záry, Mókámmad Qásim is alive. Zuláý, Herawy d. 931.

H
Zayn, ۲۹ Zayn aldyn b. ۲۹ قافا Kamál.
Zayn Masihady a son of Darwyah Rawghangar.
Saqiy b. Ibráhym Jaláiyry.
Sálím Ma-Shmíd Bég (see Atiakhk. p. 25.)
Saḿiy ۲۹az y aldyn Jábaly d. ۲۹۹۶. Sáyil d. ۲۹۴۴.
Siphrdy, Myrzá Bég d. ۲۹۷۹.
Saḿáby Astrábády (Atiakhk. p. ۲۹۶.) Sa’ydy Badakhshy.
Sulfan, ۲۹alý Qu ly Khán b. Zaydar Sulção Uzbek Shaybany had
the title of Khánzamán d. ۲۹۱۵. Saqqá Chaghatáiyry.
Saḿáyi fi Sahl, ۲۹alý Qaswiny.
Sáyyidy, Sáyyid Jalály d. ۲۹۹۷.
Safty Téhéranky (distinct from Síyáry or Sáfty Gháznawiy).
Myr Safty Níqáh. Myr Shády Júábyry.
Sháhy Bég Kháñ a son of Búáq Sulún was born in ۲۹۴۴.
Shuíáý, Saýt ulmulk of Domáwant is alive.
Sharáf' Yáfly (sic, Báfly? see Kholáq. No. ۲۹۸۴).
Sharáf, Myrzá Sharáfe Jahun d. ۲۹۷۱ (according to the Kholáq. No.
۲۹۳, he died ۲۹۸۳).
Sháryf Mahdíy d. ۲۹۵۱. Sháryf Bokháry d. ۲۹۵۰.
Sháryf Tabrýzyy d. ۲۹۶۰ (according to the Kholáq. No. ۲۹۳, he d. ۲۹۵۷).
Shó'úry, Abú-l-Qásím Torbáty is alive.
Shúkry, Myr Shukr Allah is alive.
Shikýby Tabrýzyy. Shawáy Xádyy d. ۲۹۶۳.
Shiháby, Mollá 'abd Allah is alive.
Sháhdy, Sháh Abú-l-Máliy. Sháydá.
Sháry b. 'abd al-Háyy Hindástány is alive. Mollá Çúáby.
Çáby in all three poets of this takhalluş are enumerated, one of
them is Çáby Mohammed Qásím Gáh-paz.
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Another Tofayly d. 962. Tawqy Tabrxy b. Sirajy.
'Abid Isphany Warizy is alive.
'Adil, Ism'yil Myrzay b. Shah Tahmasb d. 948.
'Adil, Padshah Lir was alive in 963.
'Arif Shaykh Baysyd b. Sultan Ab'a Sa'yed Burany.
'Alim 'Arif Kubuly. 'Ashiqy Systany.
'Asiqy, Ab'O-l-Khayr d. 957. 'Askify Lahiji.
'Almy Darbujardy d. 973. 'Abd al-Ghaffar is alive.
Khwajah 'Abd Allah Farankhody 'Arfuruphi.
'Abdy of Baku d. 965.
'itâby, Sawaiy Molammad Najafy is alive. 'Issaty Hamdany.
'Issy Lahiji d. 962. 'Asy, Myrzay Kôkah.
'Asy, 'Abd al-'Asy Khân b. 'Obayd Allah Khân d. 969.
'Asy Ghasnawy.
'Asy, Myrzay Allah. In the Naftyis are two poets of this name
and takhalluk, one was alive when the book was compiled and is
probably identical with the one mentioned by Badawy, and the other died
in 999. (979?)

Mirzay 'Askary. 'Ischyta Yasdy. 'Ischy Saywajy.
'Ischy, Khwajah Mas'um. 'Ischy Khân. Sayyid 'alâ aldyn.
'Salayi Qadhiy Kahrûdy d. 986.
'ilmy ('alamy?), Myrz Mortadhâ.
'ilmy ('alamy?), Molammad b. Hasan Lary.
'saly Bég. Myrz 'alyy Aggar Maeshhady. 'Abdy Nayistany.
'saly, Khwajah Molammad Ra'aym is alive.
Qadhiy Çafy aldyyn yse d. 980. Qadhiy 'ysâ Tabrysy d. 981.
Ghasnawy, Myrz Molammad Kalsân is alive. Ghanâyil Lary.
Gharyatay. Färighy Shyrzay.
Färighy Qaswy Sayfy b. Myrz Sa'd al'mulk Hossayny.
Färighy, Shaykh Ab'O-l-Wajd b. Shaykh Wajih aldyn d. 940.
Fadhill Andejany.
Fâyidh Molammad Mûmin b. Myrz Dûst Turimy is alive.

H 2
Fatáy Qará a contemporary of Humáyún.

Fatáyiy Qará: Myrzá Aghbar of Mashhad.

Fakhr called Mollá-zádah, his name is Fakhr al-dyn b. Hosayn Wá'itz Káshíy, sometimes he used the takhalluq of Čafýy.

Fidáy Shaykh-zádah a son of Shaykh Moḥammad Láhiy.

Forúghy Samarqandy. Forúghy Qazwíny.

Firúby Bokhárý d. 944. Fosúny Yázdy.

Fáryd Kášb Shyrázi is alive.

Fáqíy Tabryzí a pupil of Líšáy. Fádhlíy Sábwárí.

Fodúlíy Baghdády. Fadhlí Khálkhály. Fiqárí is alive.

Fáqíry Bokhárí. Fíkry, Myr 'ályy 'arab d. 964.

Fíkry, Núr-bákhríy.

Fíkry, Sayyid Moḥammad Jámah-báf called Myr Bubá'y came in 969 to India.

Fíkry Dómaýándí is now in India.

Fanáíyíy, Aḥmad Khálkhály is alive. Fanáíyíy Chághatáíyíy.

Fahmíy Heráwy d. 963.

Fahmíy Aštrábády a brother of Myr Hámíy.

Fahmíy Káshí the carbœus seller, is alive.

Fahmíy, Sháms al-dyn Khábíyíy is alive.

Fahmíy b. Myr Nádiyí is in India.

Fahmíy Qazwíníy was called Amýr Moḥammad Wáṣyr-zádáh.

Fahmíy, Sháfí Qásím Qazwíníy. Fahmíy Tóherány.

Fádyhiy, Myr Moʾíz al-dyn Moḥammad d. 942.

Fádyhiy Qazwíníy Marʿáshy. Fádyhiy Fáyýádhíy is alive.

Qábílíy Sábwárí d. 954. Mírzá Qásím Myrakíy d. 932.

Qásímy, Mírzá Qásím Junábády. Qásíny Qazwíníy.

Qosáy of Farghánah. Qosáy Máwárí-náhry.

Qádyúmy Máźándérány lives in the Deccan.

Qaráráy, Núr al-dyn Moḥammad b. 'abd al-Rázzáq Gýlány is alive.

Qorádháy is alive. Myr Qoríby Gýlány.

Myr Kháfy Ardbábíy d. 969. Kháká Urdú-báсыárí.

 Kháhy (Gáhy ?), Qásím. Gádáiyíy Kábúly.


Kalámiy, Čadr al-dyn Moḥammad, had the title of Afšál-Khán d. 977.


Gul-Báqíy Bániy Samarqándíy.

Kámál, Khuwájá Kámal al-dyn Hosayn Shyrázi d. 975.
Kamteryn Shyráy, Kawkaby of Má-ward-Inahr.
Abú-l-Khayr Khán d. 987.
Liásíy Shyráy, Liásíy Astrábdy.
Lawártády, Pyr-sádah Qiýám Sabzwáry d. 975.
Mány Shyráy, Motayyamíy.
Mályí Ibn Khwájah Mússá-Ismár-kamar Tébérání.
Májjáy Majúná Lahíyey, Mojaríy (Mojaríy?) Systáyey.
Májjáy, 'alyy Dést Táríníy, Moštashám Káshíy.
Moštábiy Ardebylly.
Mússá-Ismár Yásof b. Myr Mússá-Ismár Báqiyy d. 970.
Myr Mússá-Ismár Yásof b. Qádhiy Astrábdy d. 977.
Myr Mússá-Ismár Kaskány, Mússá-Ismár Záhid Jámy d. 979.
Qádhiy Mússá-Ismár Bázy b. Qádhiy Shukhr Allah Hosayny.
Mánnaty Híyáry, Mánnaty Systány.
Mášwiy, Myr Mátmúd Munshiyy d. 980.
Máqáiy, Solamán I. Túrtish Emperor called Khwandáká Ḥosayn.
born in 900 d. 974.
Mádámiy Badakhshíy is alive, Mádzágy Ispháhány.
Mádzágy Náyshápúry, Nítzáme Bádr. Murád Qaswníy d. 943.
Múrúdy Astrábdy died in Índia in 972. Mortadhá is alive.
Múrúduy, Mússá-Ismár Hásímíy.
Máźwiy Khwájah Šosán was alive in 978.
Myrzá Ma'súd b. Myr Shams aldyn 'alyy Sabzwáry.
Mássáty Tabryzy, Mássáy a Christian merchant of Tabryzy.
Mássáfiy, Ma'súm Káshíy is alive.
Khwájah Mo'sztázmíz d. 971. Mo'ýn Astrábdy.
Mollá Moštáfiy Ispháhány, Mošbíly Qaswníy Qábúny.
Máqódd the arrow-maker, Maqódd Qaswníy b. Fadhíl Allah.
Máqódd Káshíy, Mollá Maqódd died 977.
Máqumíy, Mússá-Ismár Móqymíy.
Mákárim, Qádhiy Abú-l-Mákárim Ispháhány.
Malik, Músmúd Kháy Daylámiy Qaswníy.
Mályk Sárkaníy, Mántzáríy Samarqándy, Munshiyy, Adham.
Munyrýy Hamadány is alive.
Máwáliy Láry called Khorásán-Khán. Mawáliy Túny.
Myrzá Daylámiy, Myr 'abd Allah d. 962, his Dywán has 6000
verses.
Mawjy, Mohammad Qasim-Khan Badakhshay, author of a Yasa of Zalykh in 6000 verses; died at Agra in 979.

Mawzin, Molla Bihary.


Mayly, Myrz Quly Herawy came in 979 to India.


Nithary Qaswyny. Nithary Tabrasy.


Khwajah Naça b. Khwajah Mazdaud Hamadany.

Nufgy, Mohammad Çuli b. Khwajah Ghazy.

Natsmy Tabrysy, Nitsam aldyn 'ally is alive. Naqy.


Nury Dandany Herawy. Nary, Myr Mohammad Sharyf.


'ally Nyaisy. Niyasy, 'abd al-Haqi Faryskyany. Qari"menei

Niyazy Bokhsary Ibn Qadhiy Sassyid 'ally (see Badawy.)


Wadâ'y Herawy came to India. Wâsyi Kamal aldyn.

Wâsily of Marw. d. 968.

Wâsily a son of Qadhiy Shukr Allah Tabrasy.

Wâsily Mohammad Aym d. 967.

Wâsily, different from the one mentioned in Badawy.

Mollâ Wâsily d. 977.

Wâsilyiy, Shaykh Nûr aldyn the Wasyr of Humâyûn.

Wâsilyiy Astrabady. Wâsilyiy, Mirzâ Ibrahim born in 941.

Woqâ'y Tabrasy. Woqâ'y, Myr Wâ'isyt.

Woqâ'y, Mohammad Sharyf d. 977. Wally Daseht Bayady.


Hâdiy, Shaykh Hâdiy Astrabady is alive.

Hâshim, Shâh Hâshim b. 'asya aldyn Jabaly Qaswyny.

Hâshim, Myr Khwajagy Qaswyny d. 947.

Hâshim, Myr 'ally Kamal Herawy.

Mohammad Hâshim was at Lâhûr in 989.

Hâshimy a son of Khwajah 'iquat Shaykh alisdám d. 945.

Hâshimy, Myrak Hâshimy b. Khwajah Hâshimy.
Háshimy Kirmány called Sháh Jahángyr d. 948.
Khvájah Hijry. Hijry Samahyr-gar Qummy.
Hijry Andejání. Hijry Básy, Khvájah Mósammad Sharyf.
Mollá Hidáyat Qaswyny, a physician d. 960.
Hamdam Bég. Hamdamy.
Hindál Mirzá Mósammad b. Bár Pédehál.
Yárak Qaswyny a physician. Yár Mósammad Sowalah 6y-
Yáry Tahrésy. Yałýá Qódihiy Núr-bakháhy, a brother of 'abd
Allah Yaqyny.
Myr Yałýá Hossyny Sayfy a son of the author of the Naşkyis.
Yaqyny, Qódihiy 'abd Allah.
Yaqyny, Qódihiy 'abd Allah Hassany Bádhiy b. Qódihiy Mósammad.
Yamnyn Samnány Shamahyr-gar.
Yásof Bég Cháxishlá. Yásof Narsábády.

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

Atísky of Qandahár came to India with Bébor and became his historiographer. He died in 973 at Lahór.
Ashraf-Khad, Myr Munshiy Hossyny of Mashhad was a great calligraph but a bad poet.
Arýr Qádihiy 6agry of Ray. As the climate of India did not agree with him he returned to his native town where he died.
Myr Asámny, called Mykhebah (? ) was a Sayyid of Kábóul, died in 981 and left a Dywán.
Amsny, Myrrs Sharyf Ispahány lived twenty years in India.
Qádihiy Ahmad Ghaffáry Qaswyn was a descendant of Najm aladyn 'abd al-Ghaffár the author of the Hawy on Sháfy law. Aámad came to India and died in 975. He is the author of the Nigárístán
and of the 6áyá-nás of a general history which is usually
called Jehán ārā, but as the title is a chronogram (for 971) the word ʃe was not to be omitted.

Myr Askhy Qommy died at Agra.

Anсыy Lawlaqy was a Shámló Turkman left a Mathnawy.

Amныy was a young man when Badáwny wrote. He had first the takhalluş of Khosfý but his patron Nitzám aldyn Aḥmád with whom he lived at Gujrát changed it into Amnyy (Amny?) When Badáwny wrote he was attached to the service of a royal prince.

Abotry Badakhshy is also called Walyly Firdawson.

Ulflaty, Qaly Khán a noble resided at Qábul when Badáwny wrote.

Ulflaty Yazd was dead when Badáwny wrote.

Ulflaty Iráqy has several times been at Kasbmyr with Mirzá Yusof Khán.

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

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

Bayqý Kúlyby was killed during the rebellion of Ma’qum Kábully.

Baydáhy resided at Agra.

Payrany Száwy was a painter as well as a poet, he died in India and left a Dywán. He imitates Kṣafy.

Bagdáhy came from Qumm to Gujrát where he was attached to the service of Nitzám aldyn Aḥmád. Thence he went to Agra and when Badáwny wrote he had the intention to go to Lábór. His takhalluş was first Moftány.

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

Turdy a native of Má-wará-Ináhr.

Teosony his name is Manóhar and though he was a Hindú he is also called Móhammad Manóhar and Mirzá Manóhar. The name of his father is Lón-karn (salt manufacturer), he was Rájah of Sámbar.

PERSIAN TADZKIRAHs.
[CHAP. I.]
Abhary a nephew of Nargisy came from Rám to India. He is the author of a memoir (or Mathnawy?) called the first verse of which is 

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

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

Herswy his name was 'aly Akbar, he put the Kály-yah into Persian verse and left a treatise in verse on Arabic grammar and a prose treatise on pantheism. He was alive in 990.

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

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

his name is Pádisháh Quly son of Sháh Quly-Tárykh.

Kalpy-wál, i. e. of Calpee, a son of Jalál Wáqí. He and his brother Fadhiyl were both poets of some repute. The latter also wrote Arabic poetry and left a commentary on Fádyby’s sentences without diacritical points. They were both alive when Badáwny wrote.

Chishty, Shaykh Hosayn Cháfy Dihlawy was in mysticism a disciple of Shaykh Islám Chishty. He was in the Khánqáh of Fátápúr Sykry. He left a Dywán and several other works among them one in verse called Heart and Soul which is an imitation of the of Tofkhy the teacher of Myr 'aly Shyr.

A Sayyid of Herát.

Was called Káf Khán Qaswyny he was a nephew of the late Paymaster of the forces, says Badáwny, who speaks in high praises of him.
Haydary Tabryzy was a Hájí and came twice to India but left it again. His Dywán in which there are but few good poems has about 14,000 verses. He was a pupil of Alīnāy.

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

Haydary Gyánay a friend of Dardmand wrote a Dywán.

Hájí was at Gujrat with Mirzá Nitzám aldyn Aḥmad.

Hádáty Yádgár is according to his own opinion a descendant of Sultán Sanjar, but according to the Tárykh Nitzámí he was a Chaghatáyan. He left a Dywán.

Khána Aʿtsam flourished under Humáyún and Akbar.

Khánjor Bég a relation of Turdý Bég Khán is a Chaghatáían by birth and wrote a Mathnáwy of 800 verses in which he gives an account of his own life and celebrates the praises of the emperor.

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

Myr Dowry his name is Sultán Bâyasyd Herawy and his title Káhib almlúlk. He was the best calligraph in Akbar's time and a fair poet.

Dakhíy came from the 'iraq to India.

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

Dawradíy, Hákym 'ayn almlúlk. His mother is descended from the celebrated Philosopher Jalál aldyn Dawrány.

Eqájíy, Myr Háydar Moʿammádíy of Káshán was distinguished by his skill in making chronograms. He was drowned when returning by sea to Persia. He was in charge of copies of Faydíy's works for distribution in Persia and they were also lost.

Bákbájíy is a descendant of Shaykh Zayn Khásíy and wrote a celebrated Dywán. Saʿíd aldyn Bákbájíy Khwájíy is mentioned in the Naṣfíy, he died in 980.

Baugháy was a Jaster in the service of the emperor and left a Dywán of about 3000 verses, he died in 981. The following chronogram on his death expresses the estimation in which he was held by his contemporaries

Zayn Khán Kókáh was the best musician of the time of Akbar but a bad poet. He played chiefly Hindu tunes.
Sultan Mohammad Saplak is a place in Qandahar. The common people of India pronounce the word with an i after the p; if thus pronounced it means 'a carcass' this is the name of an animal which lives on carrion.

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

Saghry Ghaznavy was versed in law, metric and other sciences.

Sipâhy, Myrza Beg died in India in 979.

Sibâhy was in the service of Bayram-khan who sent through him seven thousand Rupees to the shrine of Imam Ridha. The poet spent the money and was punished for it by Shah Tahmasb of Persia with imprisonment, but in 974 he again obtained his liberty.

Sibây Bokhâry. His father was an arrow manufacturer, hence his takhalluş. He grew up in the service of Myrza Aysa Kókhah.

Sajjâd Bahrám belongs to the school of Darwiyah Fániy and to the Sülajah of Hâji Mohammad Janúshány. He lived at Agra and having given every thing he possessed to a son of his Pyr, he travelled to Ceylon and died on the road. He left a large Dywan.

Siyáhy Khodá-dást a grandson of Khwájah Kalân Bég died in 978. (According to another Tadakirah his takhalluş is Sipâhy.)

Sarmâdy Ispahâny had first the takhalluş of Faydhy, he resides in Bengal.

Sâqiyy Jazáïry a native of Mashhad. His father was of Arabic extraction was considered as a doctor (mojtâhid) of the Shy'ah church. Sâqiyy held in 1004 an office in Bengal. In the Nafíyis it is stated that his father's name was Ibrâhîm Jazáïry.

Sagydi, a Cüfy was a disciple of Shaykh Ialém (ةَلِّم apparently a corruption of Ialém) Chishty. Was first settled at Kâlpí, now he is at Kabúl.

Shâhdu (or Shokhây), Shâh Abú-l-Masâ'îy.

Shukr of the village of Kókwál in the Panjáb. His father was of Mâchyn. He was a very celebrated poet and was ordered to translate the Mahabharata into Persian, but it is not clear whether he did execute the task. He died in the Yusofjây country in 984 and left a celebrated Dywân.
Shikyby Ispahbâny came to India and is patronized by the Khân Khânân the son of Bayram Khân.  
Shajâ’i’s, Hakym Sayf’ almûdîk Domâwandy was a clever physician.  
Sharbîty is alive.  
Mollâ Câdîq Haikawîyî Samarakandy was in 988 in Má-warî-nahr, he is the author of a Dywân.  
Câvûh was of Chaghatayyîk origin lived at Agra and died in 972.  
Câdîq Herawî was in India but returned to his home.  
Câdîq (according to the Naﬁxi Câdîqyî) Qandahârîyî Herawî was for some time in India, he is dead.  
Câryî, Shaykh Ya’qûb Kashmyry a learned man who left several works on Cûfism. He commenced the compilation of a large commentary on the Korán like the Taﬁyî Kâbîrî (of Râyî) but died before he could complete it.

Câryî Sâwajî was for some time at Gujrat with Khwâjah Nitzâm aldîn Aâmîd, subsequently he went to Lâhôr, he wrote a Dywân.  
Cahûrî Hamadânî was cast in prison when the Khân-zamân was put to death. Was dead when Badâwîn wrote.  
Cûsh Dywânînî obtained the title of ‘âqîly from the emperor.
Târîmî, Mollâ ‘âlyyî was very strong in the traditions having studied this science in Arabia.  Died in 981.
Târyqî Sâwajî died on a pilgrimage to Makkah.
Tâhîh Ispahbâny resided the last twenty years in Kashmyr, first he was a Qalandar, subsequently he entered the service of the emperor and was sent on an embassy to Ladak.
Tâhîh Yazdy an elegant calligraph resided at Agra.
Tîfî a son of Mollâ Darwyzah Fatâpûry was so precocious that he read the Shamsîyyah on Logic when only ten years of age. Was in the service of one of the princes.
Toshûrî resided in the Deccan and left a Dywân.
Myr ‘abd al-Hâmî Mashtâdî a brother of Myr ‘abd Allah Qânûnî who was a courtier of Humâyûn.
Sayyîd Mohammad Najâfy wrote good Persian and Arabic poetry, and his poetical talents were fully acknowledged in the Deccan. He came to Iltâbâd and it was reported that he had written a satyrye on Fatâ Allah. As he denied the charge, his papers were searched, and as satyryes were found among them he was ten years imprisoned at Gwâliar. He wrote a Dywân.
'obaydi was a young but promising poet when Badáwny wrote.

'tishqy Khán a Turky Pyr-zádah. His father was Bákún Quly Suláín. He was well versed in accounts and filled for some time the place of Myr-Bákhasy. He left a Dywán of a thousand Qaçydas and many Ghazals and a very large Mathnaway.

'tishqy (or 'alamy) Myr Mortadhá a Sayyid of Dágáb was for some time lord of Badáwn.

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

Miród 'asys Kókah A'tsam Khán attempts now and then to write poetry.

'tishqy Shyrázy was for some time in Gujrat with Nitzám aldyn Aâmád. Subsequently he came to Dilly and entered the service of the Hakyyn 'ây almluk.

'tishqat Kášb Shyrázy was librarian of Akbar when Badáwny wrote.

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

Ghaznawy Myr Móhammad Kháne Kalán held a very high appointment. He left a large Dywán.

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

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

Ghorbáty Híqár travelled in Máwar-I nahr and died at Agra in 966. He left a Dywán.
Ghayraty Shyráy came to India but returned to Shyráz.
Shaykh Faydy died in 1004. Sir Henry Elliot has given a very spirited translation of this article in his *Ind. Hist.*, I. 255.
Fáríghy Shyráy a cousin of Fát hé Allah. He came twice to India, and died.
Fúhmy Tabaríny (Teherány?) was a great traveller and visited also India.
Fúhmy b. Nádiry Samarquand came to India, but left it again.
Fúhmy Astrábády died at Dilly.
Fikry, Sayyid Móbammad Jamáh-báf nicknamed Myr Rúbé'iý is the Khayyám of his age.
Fónbáýyí Chaghatáyíy had the title of Khán. He was some time imprisoned, which affected his mind so much that he turned mad. He left a Dywán.
Fráráy Yásdy a story teller by profession. Came from Tath, and was received into the service of the emperor.
Fyrúzah Kabúly a slave of Myrúbáb Móbammad Hákym was a clever musician, and a fair poet. He was admitted into the society of the emperor.
Fóráy, Sharyf a son of the painter Khwájáh 'abd al-Čamad was a great calligraph and a good painter, he left a Dywán.
Qórdry Gyláñy, Nár al'dyn son of Mollá 'abd al-Rázzáq and brother of the Hákym Abú-l-Fát hé, died in Bengal during the days of Mótzaffár Khán and left a Dywán.
Qosdy was in the service of the Kháné Kalán, and it is said that he was without equal in the art of—making tooth-picks.
Qosdy Shyráy came to India on his return from the Mákkan pilgrimage, and entered the service of the emperor, but fell into disgrace for having said that his subjects were greatly suffering. He died at Fátápúr.
Qosdy came at the time of Bayram Khán from Málwará-lnáhr to India.
Qárim Géhy (Káhy from Káh grass?) Kábuly was a Gúfí and skilled in the explanation of the Qurán, polemics, music, &c. but he was an atheist and a disgusting cynic.
Qárim Axláán was originally of Tá, but was brought up in Málwará-lnáhr. He was a very good poet and left a Dywán. He died in 995.
Khany, Myr 'alā aldawlah, author of a Tadzkirah.

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

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

Liqā'iy Astrābādy a most distinguished man died at Lāhōr in 979 or 975.

La'īy Mu'āz Le'l Bēg son of Qolī Badakhshah a most gentle young man, who was admitted into the society of the emperor. He is very well versed in history and writes occasionally poetry.

La'tqy Monajjim was for some time with Mīrzā Nizām al-dīn Aḥmad in Gujrat. Was well acquainted with ancient poetry and repeated one night, one thousand verses from memory.

Myr Murtadhā Sharyf Shyrtzay grandson of Myr Sayyid Sharyf Jorjāny, surpassed all his contemporaries in the mathematical and philosophical sciences. He went to Makkah, studied there the traditions under Ibn Hājr, and obtained a licence ḫāṣī from him. From Makkah he went into the Deccan and thence to Agra. He died in 974, and was conveyed to Mashhad for interment.

Khudāyāh Hosayn Murey a descendant of Bokn al-dīn 'alā al-dawlah Sammāny was in Philosophy a pupil of 'iqām al-dīn and Mollā Ḥanāfī and in law of Ibn Hājr II. In 979 he left India and returned to his home and died there. He put the Singhāsān Batāsy into Persian verses, but did not complete it. He left a Dīywān.

Maḥsūy, Myr Mūsāmmad Munshīy was twenty-five years Head Munshiy of India.

Myr Mūsām Radhawī Mashhādīy.

Mawṣūy, Qāsim Khān Badakhshāy was a high officer in the army of the emperor, and left a poem of 8000 verses in the style of Yūsuf ṭāl Zalīkhā. He died at Agra in 979.

Myr-al-dīn 'alīy Khān a son of Mo'ātaram Bēg was killed in Kashmyr in 998.

Mathavaney Herawī was of the Tabātabā family, lived nearly fifty years in India. Died in 982.

Murshāy Astrābādy was a Sayyid of that place. He came to India and died in 979.
Mushfaq Bokháry, his family is of Marw, he came twice to India but returned again to Persia.

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

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

Mollá Modámy of Badakhshán was for some time in the service of Myrzá 'ayyáz Kókáh.

Mollá Maqúd Qazwyny was a good poet and left a Dywán.

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

Máshháy Maschháy.

Kháníjah Mo'ásttxam, he murdered his wife and was executed for it in 971.

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

Máhámmad Yúsuf was born at Kábul and brought up in India. Was killed in the siege of Súráíst in 980. (970?)

Mónstxary Samarqándy was at Agra in the service of Bayram Kháń. He wrote a poem called which contains an amount of the war of Iskánder Súr, &c.

Modámy Hamádámy was known in India by the name of Hâydaráy.

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

Mo'áim a son of the Qádhiy Abú Mášliy died at Láhór.

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

Másháray Kashmúry wrote a Dywán. Was in Kashmír in 1004.

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

Náwády Torbaty left a Dywán which contains a very biting satyry against Kychak-Bég the Bakhshy of Bayråm Kháń.

Nishány, Mawlána 'ályy A'hmad son of Hosayn Naqáhy Dihlawy, a seal engraver by profession.
Nášíhy Jamál Khán, son of Miýán Mangan of Badáwn is dead.
Níráty a lady of Agra, a relation of Mihrý Herawý.
Nídíty Gyláňy came to India and died.
Nawidy a young man in the service of the Khán Khánán.
Nawý was in the service of one of the princes.
Naydíy of Bokhárá, was a most insolent and shameless fellow.
He died at Tata.
Naymy is the takhalluq of Myr Muhammad Ma'qúm Cásawy of Bakar.
Naymyy Nayshápúry was in 1004 in the service of the Khán Khánán.
Nawidy Nayshápúry died 973 at Ojayn on his way to Makkah.
Nawámy Tabryzíy. His Dywán is celebrated.
Wolfíy Nayshápúry a relation of Shiháb Alímad Khán, his name was Muhammad Sharyf.
Waddíy Herawý came to India and died.
Wáqífiy Herawý Ibn 'ályy was in the service of the emperor.
Wáqífy Myr 'abd Allah a very good calligraph. He was the pupil of Sháh 'abbás and Mawlá Cháqímíy in this art. He wrote sometimes poetry.
Wáqífy went from the 'iráq to Makkah and thence by water to India. The ship was wrecked and most of the passengers were drowned, but he was saved and went to the Deccan. He was favourably received by the king, this excited the envy of the courtiers and they poisoned him in 977.
Wáqífy Herawý is called Myr Wá'lítz. He resides in Badakhshán.
Wáqífy Ispháhány lived for a long time in Kashmyr thence he came to Lahor.
Hamádíny called Kháne 'átam is a son of Hamámd Bég.
Hífrý a descendant of the Sháykh Jámm was a very sanctified man and left a Dywán of 5000 verses.
Háshím (or Háshim ?), Muhammad Háshím a cousin of Mawlá Muhammad Sháh Uínsy. He sometimes used the takhalluq of Sollámy and sometimes of Wádíy. He was at Lahor in 972.
Iláhy's treasury, containing the biography of about four hundred Persian poets alphabetically arranged by 'imád al-dyn Mahmúd Iláhy Hosayny. The title of the book and name of the author occur in the life of Adzory. Iláhy is mentioned by Táhir Naçrábády and in the A'tishkadah p. 341 and it is stated there that he was a native of Asadábád in Hamadán and that he spent a great part of his life in India and died there. Sarkhúsh says that he came to India under Jahángyr, but neither of these authors mention his name. According to the Hamyshah Bahár his name was Myr Çadr al-dyn Moham-mad 'alyy, he was the son of the physician Moham-mad Shyrázy and was a native of Hamadán, he came to India in A. H. 1010, and found great favor at the Court of the emperor and on account of his medical skill he received the title of the Messiah of the age. Either this statement refers to a different individual or it is full of errors. Iláhy himself informs us in p. 112 that he went in 1010 to Ispahán for the sake of prosecuting his studies and stayed there three and a half years; and in page 365 he says that in 1015 he went to Shyráz for the same purpose, and in one passage he mentions that he was at Thanéser which is one hundred miles N. W. from Dilly. Siráj mentions Myr Iláhy Hamadány and places his death in 1064. His poems are much admired and he left a considerable Dywán.

The author mentions in this Tadzkirah chiefly poets of the 9th and 10th centuries of the Hijrah whom he calls شعراء متروستنی. He also mentions some of the eighth
century on the authority of Dawlat-shâh. The authorities which he uses are principally the Sâmy (see p. 12 supra), Myr 'alyy Shyr (see p. 9), and Taqyy Awâdî (see below), and Fakhry (p. 9). He also quotes the Tadzkirah of Khwájah Amyn aldyn Hasan Nitháry (in one passage he writes نزاری but gives us no information respecting him, except that he wrote his work in Mâwará-l-nahr). In Tadzkirahs five poets of this takhalluq are mentioned, 1. Nitháry Tûnî who died in 971 or 968 and is the author of a Dywân of Ghazals and Qaṣîydah and of a Mathnawy in the same measure as the King and the Beggar; 2. Nitháry Tabryzy; 3. Nitháry Qazwiny; 4. Nitháry Bokháry, his name is Bahá aldyn Hasan and he is most likely the author of the Tadzkirah. 5. Nitháry Astra ábdy. He also quotes the مقالة الإبرار which is a biography of 'âsîfî and the Majâlis of 'âbd al-Qâdir Marâghaht. The book has no preface and has never been completed and it is therefore perfectly unknown.

Beginning ماحب مقاطعات موعظت-ائن امير مصدور مشهور بابن امین

The rough copy of the author is in a private collection, large 8vo. 388 pp. of 19 lines. There are many blanks in it. Sometimes only the name of a poet is written, a space is left for the biography and then follow extracts from the Dywân. Sometimes the biography is given and a space is left for extracts; in many instances additions are made in the margin, these additions are sometimes by another author and in a different hand.

Table of the contents:—

Ibn Sayf. Ibn Faraj.

Ibn Hîlîl, 'alyy b. Hossayn b. 'alyy called 'âlîyiy is the author of the تاریخ علیه which is also called منهاج الطالبين and is dedicated to Shâh Shujâ' Kirmâny.

Ibn ‘īṣām, some say he was a son of ‘īṣāmī Samarqandy.

Khwājah Kamāl aldyn Ibn Naṣrūd dedicated a Dah-nāmah to the Wazyr-zādah Khwājah Ghiyāth aldyn Mūsammad b. Khwājah Rashīd Hamadāny, he resided mostly at Baghdaḍ.

Jamāl aldyn Ibn Hoṣayn d. in 730 at Herāt.

Mūsammad Ibn Hoṣayn author of the ۶۳۲ خوارث لون d. 875.

Qādhiy Ibn Jalāl probably of Naysh-bandār.

Abū-l-Fadhl Mahnah, a descendant of Abū Sa’īd.

Abū Sa’īd Mahnah, a son of Mowayyad Dywānāh was equally a descendant of Abū Sa’īd (b.) Abū-l-Khayr.

Khwājah Abū-l-Naqīr Mahnah a son of Mowayyad Dywānāh.

Ibn Badr aldyn Jārjamy a contemporary of Sultān Abū Sa’īd Myrzā Gurgān, resided mostly at Isphahān.

Ibn Qotb a friend of Asfīhāl Na’īmī.

Ibn Jalāl died probably in 750. He was a darwyah and probably an associate of Aṭhīr Ummayy and of Kamāl Ismā’īl.

Ibn Ahmad.

Abū-l-Ma’dīy of Khawāfī was a neighbour of ‘abd Allah Anqārī.

Khwājah Abū-l-Qasim a son of Shihāb aldyn Khwāfī.

Abū Ishāq called Yasqoq at’imah al-‘Īṣāmī Shyrāzī, contemporary of a grandson of Tymur, is the author of a Mathnawī called ۶۲۷ لک.

Najm aldyn Abū Čalāh. Abū Tāhir Sharwānī.

Myrzā Abū Bakr Ibn Hūk-Shāh Shāhī was killed in 852.

Sultān Abū Sa’īd Khān b. Sultān Mūsammad Khodāy-bandāh died in 780.

Myrzā Abū Bakr b. Sultān Abū Sa’īd was put to death in 885.

Myrzā Ibrāhīm b. Solaymān Fādahā born in 941 d. 967 (?)

Ibn La’l son of La’y-ah Shāh Badakshānī.

Abū ‘alayy used to behave like a mad man.

Khwājah Ibn ‘imād left a Dah-nāmah or Decalogue.

Sayyid Ibn ‘alayy.

Ibn Mo’īn a poet of the middle period.

Ibn Khāṭīb Hāshang panegyrist of the Karta family more particularly of Fakhr aldyn Karta.

Hāfiz Ibrāḥīm of the country of Karmiyah ۶۳۵.
Sayyid Ibrâhim a descendant of Khwâjah Bahâ al-dyn, had the appointment of Ĕdârat at Kâbul.


Ibrâhim Kandah of Khorasân was a teacher in the Madrasah of Fârîjâk.

Abî-l-Ispahâny was in the service of Sâm Myrâzâ.

Qâdîy Abû-l-Barakat Samârqaqy mentioned by 'âlyy Shyr.

Abû-l-Khayr Samârqaqy a good Mathematician came to Herât under Myrâzâ Abû-l-Baqâyi b. Sultân Hosayn Myrâzâ, Môammad Khân Shâyânî took him to Bâlkh.

Khwâjah Abû l-Isâm is mentioned by Myr 'âlyy Shyr.

Khwâjah Abû Tkhîr a son of Khwâjah 'abd Allâh.

Amyr Ibrâhim Qânûnî a son of Khwâjah Mûsâ.

Mawlânâ Abîl-bîy.

Mawlânâ Sharaf al-dyn Ibrâhim of Bokhârâ.

Shaykh Abû-l-Wâsî a Çûfî.

Amyr Abû-l-Fatâ Junâbâdî some say that he is identical with Amyr Abû-l-Fatâ whose takhallûq was Fatây.


Myr Ibrâhim Teherâny b. Nûr Allâh.

Mawlânâ Ibrâhim Astrâbâdî.

Hûy Abû-l-Hassan a Turkî poet.

Khîr (from ðb water) of Khorasân a contemporary of Sultân Hosayn Myrâzâ.


Byby Astân.

Aâshîy flourished at the close of Sultân Hosayn Myrâzâ's reign and in the beginning of that of Shâh Ismâ'îyl.

Sultân Ahmad Jalâyir d. 895. Myrâzâ Ahmad Daylâmî.

Prince Sayyid Ahmad Myrâzâ. Sultân Ahmad king of Kalbargâ.

Khwâjah Abîl-Mojâhilid of Khorâsân.

Hâtîz Ahmad Hînâ-tarâsh of Herât. Mawlânâ Ahmadîy.

Hâtîz Ahmad Khâtîyîy.
Myrzā Ahmad a descendant of Shaykh 'alā aldawlah Samnány.
Shaykh Ahmad Hasan Balkhy Čúfy.
Mawláná Ahsoon a poet of the middle period, is called Āṣan Nadym.
Shaykh Ahmad Mášawy.
Qádhíy Ahmad Ghaffáry Qazwyny d. 975.
Amýr Ahmad Hájy was for some time Ruler of Herát, and subsequently of Samarqand.

Ahmad At’imah a mystic. Ahmad Tabey d. 932.
Khwájah Ikhtiyár Záwáhi left a Mathnáwy, or perhaps two, called 'Afdól régáh and 'Āfghán régáh; he flourished under Sháh Ismá’yl.
Qádhíy Ikhtiyár Torbaty lived to the time of Sháh Tahmásb.
Sáyíd Akhás Shírwáni.
Ahmad Tabay called Mawláná Atíún was the teacher of Sháh Ismá’yl, went later to Turkey.
Myr Ikhtýár we have a chronogram, ساسانی کونج زمره, by him for 897.
Mawláná Abyy Zihgýr-tartash رژگیر ترتش
Akhtamý came to India under Humáyun.
Addáyyí Isphání flourished from Sháh Ismá’yl to Sháh Tahmásb.
Addáyyí Bokháráyíyí, a contemporary of Sultan Hosayn Myrzá.
Myrzá Adhm Baghdádý, a contemporary of Sultan Solaymén of Turkey; wrote in Arabic, Persian and Turkish.
Ibráhým Sháh Adhmý. Adhm Káshy.
Adhm Qazwyny.
Adom, left a Qaṣíyad on the Elixir.
Shaykh Jalál aldyn Adsory d. 866 at an age of eighty-two years. Byby Arsáyíyí.
Ardebylíyí, flourished under Sultan Haydar Čafawy. Arsí.
Shaykh Móskámmad Láhyýí (的妻子) Arsíyí, author of a commentary on the Gulsháne Ráz and father of Fidáyyíyí.

Sháh Ismá’yl b. Sultan Haydar Čafawy was born in 892, and was acknowledged as sovereign at Tabrýz in 906, in the same year died Myr ‘alíy Shýr and in 911 died Sultan Hosayn Myrzá Býqará. Sháh Ismá’yl died at Bayláq on Monday, 19 Rajab, 980, and left a Turyg Dywaín in which he uses the takhulluq of Khištáby.

Myr Islám a descendant of Móskámmad Ghászály and a panegyrist of Myrzá ‘alá aldawlah died under Sultan Abú Sa’íyíd.
Khálíyáf Adad Allah b. Khálíyáf Hidáyát Allah Isphání.
Sayyid Asad Allah. Mawláná Aşrâr.  
Sayyid Jalâl aldyn Aşhrâf Kâshy flourished under Buqá-Khán a  
son of Hulákú.  
Darwysh Aşhrâf flourished under Sultán Mohammad b. Báysankar.  
Khwâjah Aşfy d. 928. Mawláná Aşfy of Mashhâd.  
Aşyl aldyn Mohammad b. Tâhir b. Abú-l-Má'âly Nahjâbâr (or  
Hanjâbâr ?) of Shyrâz, contemporary of Sultán Abú Iskâq, Mohammad  
Muzaffâr and Shah Shuja'.  
Amr Aşfy Qommy.  
Myr Sirâj aldyn Aşfy of Herât, contemporary of Sultán Hosayn  
Myrzâ.  
Khwâjah Afdâhal aldyn Mohammad Kirmánz a son of Dhiyâ aldyn  
and a Wazyr of Sultán Hosayn Myrzâ, to be distinguished from  
the elder Afdâhal aldyn Kirmánz.  
Afdâhal Sârâny, Sârân is the name of a quarter of the town of  
Teherân.  
Afdâhal Bég of the Qipchaq came to India under Humâyûn.  
Khwâjah Iftîkhâr, some identify him with Hakym Iftîkhâr, who  
is an ancient poet.  
Aftâr Bokhârî. Afdâhal Allah Shyrâsî.  
Amr Afdâhal son of Sultán alyy Khwâb-bîn.  
Aftâr a contemporary of Sultán Bâbor. Afdîty Samarqândî.  
Aftâq Jalâyîr a sister of Mohammad ‘alyy Jalâyîr Nîthârî.  
Aftîqny Aftîqny. Agahy Herawy is older than Agahy Yasîd.  
Mawláná Agahy Qâyîny a grandson of Jalâl aldyn Qâyîny.  
Myrzâ Ulugh Bég the astronomer.  
Myr Hosayn Uftîty of Torbat was under Humâyûn in India.  
Iftîqy a contemporary of Sultán Hosayn Myrzâ.  
Aft (?) Abîdî Isphâhânî had first the takhalluq of Moty’î was a  
contemporary of Sultán Ya’qûb.  
Amdâny a panegyrist of Humâyûn. Mollâ Amry Aastrâbâdy.  
Mawlánâ Amry Khorásânî, a contemporary of Shâh Ismâyîl is  
the father of Fakhry the author of the  
Tâṣâwîf ‘âsâbîb  
Amr aldyn Mohammad Amry of Khorásân.  
Nîthâm aldyn ‘alyy Shyr d. 906, the chronogram is  
نوار رهمت.  
Mawláná Dhiyâ aldyn Yusof Amry, was at the court of Shâh-  
rokh.  
Mawláná Amry.
Khwájah **Amýr Bég** Názaráy lived to the time of Sháh Tahmásb.
Khwájah **Amýr Bég**. Khwájah **Amýr Bég** Mohr.
**Amín Allah** Qohistáni mentioned by 'alyy Shyr.
**Amín Allah** Qazwyny, a nephew of Adham Munshiy, was ten years in the service of Sámi Myrzá, and wrote a treatise on the preservation of health, one on the crisis in fevers, and one containing Mo‘ammás.

**Amýny** Samániy Sa‘dí-gul. Amýr SulÚán Ibhráhim **Amýny** d. 941. **Usmydy** Bází a native of Tuherán d. 925.

**Amýr** Májmúd Gyláni is of the family of the Rulers of Lahi-ján. Amýr Amýr-khwánd a son of Khwánd-Sháh Balkhy the historian. Mohammad **Amýr** Balkhy died at Aștrábad.

Sáyíd Qót al-dyn Amýr Hájj **Usýy** a Sáyyid of Herát, left a set of i. e. forty Ghasals.

**Amýy** Herawy lived long in Kashmyr and died there.

**Amýy** Khárizmí was in the service of Sultán Ya‘qúb.

**Amory** Balkhy made a chronogram on Jámy.

**Amory** Mašhády.

**Amory** Samarqandí a friend of Amýr Ahmad Hájj the Ruler of Samarqand.

**Amory** Bokháry a calligraph in the service of Myr ’alyy Shyr. Shaykh **Am útilí** Hamadání. Shaykh **Am útilí** Herawy.

Mollá Mohammad-sáh Uşy Qandáháry came to India under Humáyún.

Mawláná **Inşáfí** a contemporary of Sulúán Ya‘qúb.

Khwájah Aḩmad Mostawfí Sábsváry a physician, and generally a learned man d. 888.

Sulúán **Oçuy** b. Shaykh Hasán Núríy succeeded to the throne of Aţdarbárján and the Arabian ‘iráq after the death of his father. He died in 765.

**Aţlí** Khorásáni. **Aţlí** Shyrázi. **Aţlí** Chaghatáyíy. **Aţy**. Mohammad Bopyrán Kháń who had the title Kháń Khánán d. 968.

Bayán Tabrúziy. **Bayán** Aștrábadíy. **Bayán** Bárárábadíy. Myrzá **Pír** Budý (he spells this word Qáb and Bédr) son of Jahnáštáh d. 822.

Amýr **Bý-Khádí** Isfaráiyíy. **Bý-Khádí** Balkhiy.

**Bý-kádí** Aștrábadíy mentioned by Sámy.

**Pádámy** Herawy lived in Má-wart-inahr until Bábor Myrzá raised him to the post of Ǧadárat.
By-Kasey Shhštary spent thirty years at Horát.
Myr Tāj Gylány.
Mawláná Tadereswá Abhary a nephew of Nargiay came to India and dedicated a Dah-námah, or Decalogue to the Khâne A’tzam.
Tawâ' y Horawy, and Tarkhán Khorásáný and Tawâdy are mentioned by Taqyy Awâady.
Tarwagy (see Tadzkirah Sâmy).
Mawláná 'alyy Kalawy 'Kaywây Bokhárî mentioned by 'alyy Shyr.
Myrzá Ján Môskammad Thâniy.
'âbd al-Bâmán Jâmy (he gives a list of his works which will be inserted in the next chapter).
Môskammad Jâmy a brother of Jâmy died before him.
Sayyid Ja'far brother of Môskammad Nár-bakhsh went to Horât under Myrzá Sûlân Hosayn.
Sayyid Jâdâl 'adhod of Yazd a son of 'adhod the Wazyr of Môskammad Motznaffar.
Mawláná Jâdâl aldyn Tabyb, his takhalluq was Shâh Shujâ' he flourished in Fâris under the Motznaffar family, another physician of the name of Jâdâl aldyn is mentioned by Sâm.
Jâdâl b. Ja'far Farthânî left a Dywân of 3000 verses and a Mathnaswîy in the measure of the Makhzan.
Khwâjâh Jâdâl aldyn Môskammad Tabrizy mentioned by Sâm.
Mawláná Jâdâl aldyn Môskammad Dâwânî the philosopher, a son of Sa'd aldyn As'ad Dâwânî. Iláhy says that Dâwânî died under Shâh Tahmásh, at the end of the notice is a chronostichon for 906 viz. Napoleon and Islam Alâm it is however not said that it is intended to fix the year of the death of Dâwânî, on the contrary it would appear that it has been made by Dâwânî on the death of Sulân Abâ Sa'yd, yet there is a note to it in the margin in a different hand to the effect that as Shâh Tahmásh came to the throne in 930, this chronostichon contradicts the above statement. Hûj Khâyfah N. 11210 places the death of Dâwânî in 908. He has written three glosses, the Old Qâmûm, New and Newest to Qâshchy's commentary on Tûsy's Tajryd, and in like manner he has written glosses to the commentary on the Majshî he is also the author of theSharh Khatâl, 'Elkxmâl Jalâli (on the existence of God), Hâshîye al-Masâla, (on Qâfyism, Râsâlân) and Âbâ Khatmî (i.e. glosses to Qorby's commentary on the Shamâyâh on Logic); and Ānwar Shânîye.
Jalály a contemporary of Sultan Hosayn Myrzá lived to the reign of Sháh Ismá'yl.
Shaykh Jaláli Herawy Cófy.
Jalá Hindý left a Dýwán of upwards of 2000 verses.
Háfiz Jaláli aldýn Mahtmúd.
Fyr Jomály Ardestáni brought the autograph of Sanáyí’s Hadyqah from Ghaznyn to Ardestán.
Shaykh Jomály Dihlawy contemporary of Jámy.
Shaykh Jomály aldýn Barújardý Núr-bakhshy.
Jomály Kásbý a son of Háji Sháh Jaláli (Halláli?).
Jomály Monajím Herawy.
Jomály Hamadáni.
Jomály Andakhídý.
Amyr Jahan-sháh b. Qará Yúsof a Qará Qynth Turkmán, his takhallul was Hýaqy (see 'aly Shyr).
Háfiz Khámhásh a mystic. Háji Fúfah Samargándy.
Háfiz Hakkáh a native of Kirmán residing at Herát.
Qadhiyy Myr Hosayn Maybodzý, the Philosopher, left a commentary on the Dýwán ascribed to 'aly Shyr; a commentary on the Hudaia fi A'skia; commentaries on the Káfíyah and on the Dówáj and on the Shamsyarah, and glosses on the Daqyqah Huvuqy Dówájah.
Mawlání Kamál aldýn Hosayn Wá'íts Káshífý of Bayhaq in Sabzvar resided twenty years at Herát. He was a contemporary of Myr 'aly Shyr and died in 910. He is the author of the Járáh al-Aqṣáhir in one volume being a commentary on the second Súrah of the Qurán, of the Tásýryr Hosayný, of the Káshíf, of the Sahíhé of the Äskábar, of the Sháhib, of the Hafíz, of the Dówáj, of the Súbah, of the Sháhib, of the Dówáj, and of a book on alchemy.
Hákímy Khorásáni is mentioned by Taqyy Awkády and probably identical with
Sayyid Hákímy Tábyb a contemporary of Sultan Hosayn Myrzá.
Darwýsh Haydar Túñáni was in India in the beginning of Akbar's reign.
Haydar Koldí Herawy flourished in the commencement of Sháh Táhmásh, visited India and left a Dýwán of about 10,000 verses.
Hayb Allah Qápy a son of Myr Sar-barahnah who flourished under Sultan Hosayn Myrzá.
Sayyid Hosayn, Amyr Hasan of Astrabád was Qádhiy of Herát. Hijáby the daughter of Badr aldyn.


Mawláná Myr Hosayn Mo'ammáyi d. 904.

Sayyid Hasan Motakkallim Nayshápúry a pupil of Motsaffar Herawy and a panegyrist of Malik Ghiyáth aldyn Karl.

Khwájah Hasan Qandaháry. Sayyid Hasan Shiháb.

Hosayn Qalandar of Khwárizm resided at Qará Kál near Bokhráy. Mawláná Hasan-sháh Herawy a contemporary of Jámy.

Mawláná Hamadáy Hamadáy left several Mathnawies as Bahrám and Náhyd, Dispute between heaven and earth, Dispute between the candle and the moth, Dispute between the roasting spit and the fowl (see Sámy).

Hagryady Qaswány.

Hagryady Marwy, i. e. of Marw, he is known by this patronymic though he was of Tún.

Khályáy Hijáby. Khorramy Herawy.

Kháry was originally a slave. Mohammad Khíwáti.


Khalíl Allah Monajíjim.

Aymr Kamál aldyln Hosayn Kholy a son of Hakymy.


Sayyid Khánjor studied at Herát. Khwání Amyr the historian.

Khwáníj Kirmáy d. 742 and left about 20,000 verses.

Khiyály Bokhráy is said to have been a pupil of Khwájah 'íqmat Bokhráy.

Khiyály Herawy. Khiyály Khojandy.

Sháh Dá'íy Allah Shyráy a pupil of Ni'mat Allah Walyy is a mystical poet. He is a great saint, and his tomb which is at Shyráy is a place of pilgrimage.

Dághy Sarakhsí lived to the time of Sháh Ismá'yl.


The daughter of the Qádhiy of Samarqand, her name was Khayr al-Nissa Khátún, and it is said that she lived in Khorsán.

The daughter of Amyr Yádgár resided in Dághabád.

Darwysh Maqúd Tyrgar a Çúfí and a pupil of Hájy Mohammad.
Darwsh Dihaky Qazwiny, Dihak is a quarter of the town of Qazwyn. He was originally a weaver, flourished under Sultan Yaqūb.

Darwsh Sarakey, a felt-maker.

Khwājā Darwsh a brother of Khwājā Motṣaffār and a son of Khwājā Fakr al-dīn Tabkeh yād. Darwsh Torbaty, Torbat (Tarbit?) is the name of a place.

Duʿayiy of Mashhad.

Aymr Qasim Dildary was an Aymr of Sultan Mawdūd Myrza. He fled from Mā-waršān to Sultan Hosayn Myrza.

Myr Khánzādah called Myr Bulbul-bāz Duʿayiy was falconer to Humayūn.

Myr Dawry, the calligraph, was during Humayūn, and during the beginning of Akbar’s reign in India.

Dīst Moḥammad Jāmī of Sabzwār in Khurasan.

Dīst Moḥammad Ifṣafārī probably identical with the preceding.

Aymr Dīst Hasan son of Hasan Kingirah.

Dīstī Naqqāsah of Yezd.

Myr Dīst Taḵrimy of Chaghatāy was in the service of Bābor Myrza.

Sultān ʿaly Dawāyiy a brother of Malak Ḥerawī. Darwsh Rawghangar wrote a satyre against Jāmī.


Mawlānā Sultān ʿaly Dawāyiy.

Dawlatkhāb. Dīkānī of Ray kept a school.


Mawlānā ʿBāyī Shyrāzī.

ʿBāyī Baghdaḏāy mentioned by ʿaly Shyr.

Sharaḍ al-dīn ʿBāyī (Rāmīḥy?) d. 795 and left Ḥadīṯī ʿaṣāṣalīf which treats on metric and poetic, and has been written in imitation of, or competition with, Rashīd Waṭṭaš’s ʿaṣāṣalīf.

Burāyī Herawī wrote a Mathnawī, containing the rules of musical composition.

Sayf al-dīn Maḵmūd Burāyī of Iṣphān (see Sām).

Bāzūnī Khorāsānī. Burāyī Hamadānī.
Bashíd odyn Akmad Kásérúny a contemporary of Jámy and author of a Persian commentary on the Fopác.
Bashíd.  Rúdídígíj Sabúwárí d. 886.
Khvájáh Bákín Gáyím Samnáy panegyrist of Moḥammad Moṭsafár Sháh-Shujá’, his brother Sháh-Makmúd and Tughá Týnaár Kámn.

Rasúmacy was in the service of Myrzá Kamrán, the brother of the emperor Humáyún.

Bíjókíj Moḵšawwílítu of Záwah died in 921 and left a Mathnáwí of 8000 verses containing an account of the reign of Sultán Hosayn, he also began a poem on the exploits of Sháh Ismá’ýl, but did not finish it.
Zádídý Tabryxy mentioned by Sám Myrsá.
Zálíáy Khórásání mentioned by ‘alýy Shyr.  Zayn Siýák.
Zayn Meshhády a son of Darwýy Rovghár.
Zayn odyn Abú Bakr Táyádí a saint who flourished during the Kári dynasty.

Sháykh Zayn odyn Khwáfý a Cáfí d. 883.
Zufáky mentioned by ‘alýy Shyr.
Sám Myrsá son of Sháh Ismá’ýl.
Sháh Hosayn Sáğíj Ispháhány died at Dámabhán in 941.
Sáýíy Qdábý (i.e. the falconer).
Súyí Hamadány of Kh in Domáwánd d. 940.
Sághíry a friend of Jámý.
Sámíy of Dámbábán a contemporary of Sultán Hosayn Myrzá.
Súkíní Sarmáqandíy.
Myrzá Sháh Hosayn Arğhúán Sújícíy a son of Sháh Bég b. Amýr Dár-ínún.

Háfitz Sáry a son of Háfitz ‘alámy Birjíndý.
Súrádý a son of Háfitz Myráthý was for some time historiographer of ‘obáyíy Allah Kháán.

Súráwíy (Súrádý?).
Séráj odyn Qamráy, some say he is of Shyrés, others say he is of Qáwín, he was a contemporary of Sálím Sáwajíy. He must be distinguished from two more ancient poets one of whom is Nítaáma odyn Moḵšoud Qamráy Ispháhány and the other Qamráy.
Súrqíw Wándý.  Háfitz Sa’d a disciple of Qásím Anwár.
Khwájah ʿA’lí-ghul Shyráy.

Sa’sáy Ghólámy mentioned by ʿaláyy Shyr.

Abú-l-Fatáh Suláán Sa’ýd Khán.

Darwyáh Saqqáiy Chaghatáyíy of Bokhárá travelled much in India during the beginning of Humáyú’n’s reign; Taqyy Áwádáy saw a Dywán of his containing about 4000 báyts.

Súlán ʿaláyy Máshhády; this man was not so much distinguished as a poet as he was as a calligraph. The author gives here a list of celebrated calligraphs which is of interest:—“ʿaláyy Máshhády was in calligraphy, a pupil of Máwláán Átzhar, and Átzhar was a pupil of Ja’far and Ja’far was a pupil of Máwláán Mýr ʿaláyy the inventor of the Naḥẖ-ta’łyq. The pupils of Máwláán Súlán ʿaláyy, are Máwlááná ʿalá alída Múḥammad and Súlán Múḥammad Kháddám, and Súlán Múḥammad Núr, and Súlán Múḥammad Ábrýshúm, Qáláándár Kádíb, and Máwlááná Shams alída Múḥammad, who was the teacher of Mýr ʿaláyy the second. Máwláán Súlán ʿaláyy lived at the court of Mrýzá Bákqará and found a patron in Mýr ʿaláyy Shyr.”

Súlán ʿaláyy was upwards of sixty-three years of age in 967.

Súlán Másámúd Mrýzá son of Súlán Ábá Saʾýd Mrýzá sovereign of the greater part of Má-wará-lnah and Bádákshán. His takháláq was Tisília. He was called Múṣámúd Gházíy in Má-wará-lnah.

Súlán Masʾúd Mrýzá, a son of the preceding, and a brother of Báyúsárqár, succeeded his father to the throne, and when dethroned, he took refuge to Súlán Hásáyn Mrýzá. His takháláq is Gházíy and he left a Turk and a Persian Dywán.

Khwájah Súlán Múḥammad a son of Shams alída Tabkheý. Khwájah Sálím Sáwájí Jam ál alída Múḥammad.

Hasan ʿaláyy Sálímíy of Túrn resided at Sabwár where he died in 854. Sálímíy Sha’dístary of the time of Sháh-Táhmasp.

Sálímíy, Sháh-Múḥammad son of Hásán-sháh of Herát is mentioned by ʿaláyy Shyr.

Bábá Sáwaddáyíy of Abyward had first the takháláq of Khásáry d. 853. Mrý Sáwaddáyíy.

Ámyr Nízám alída Shaykham Sóhaylí left a Turk and a Persian Dywán, the Ánárá Sóhaylí is dedicated to him. There was also a Sóhaylí under Ábá Saʾýd.

Sómy besides being a good poet was a distinguished calligraph, (see Dáwlatah).
No. 11.] ILA'HY.

Amyr Yádgár Bég Sayfí, his grandfather Amyr Habbán Malik was a high officer of Tymúr.

Sayfí Bokháry, author of a compendium on prosody and rhyne, was a contemporary of Jámy.


Myrzá Sháh Hosayn Ispháhány d. 929, founded the Qimáryyah Madrasah at Ispháhán.

Sayf al-molúk Doméwandy Shájá'y was a distinguished physician, and a contemporary of Myr Sayyid Móhámmad Jámah-báf.

Sharaf Khayátány a darwéyeh imitated the Khamsah.

Sharaf al-dyn 'alyy Xazdí author of the Tzafár-námah left a Dywán of 4000 verses.

Sharaf al-dyn 'alyy Báglí a panegyrist of Sháh Tahmásb, left a Dywán of 5000 verses. Wáshíy Báglí is his pupil.

Myrzá Sharaf a son of Qádhiy-Jahán Qazwíny who flourished under Sháh Tahmásb.

Qádib al-Balkhy familiarly called Sharyfí, panegyrist of the kings of Badakhshan who were destroyed by Sultán Abá Sa'ýd.

Qádiq Hálwáiyíyí Samarqandy descended (or a son?) of Shams alayímmah Hálwáiyíyí flourished under Humáyún at Láhór and Kábúl and died under Akbar in Má-waré-Ínahr, he left several works, one is called رسلاآ كلام بحس.

Sayyid Ja'far Qádgy a brother of Sháh Qásim b. Sayyid Móhámmad Núr-bakhsh.

Myr Móhámmad Qádib Herawí one of the Amýrs of Sultán Hosayn Myrzá, his Dywán is celebrated.

Qádib Badakhshí. Bábá Qádibhí.

Khvájah Kamál al-dyn Hosayn Qádáry was at the court of Akbar.

Myr Qádár al-dyn Móhámmad a son of Myr Çáfýy al-dyn Abá-kárf the following chronogram of his, fixes the time when he flourished از خوش-اوزان بکی رفت i. e. 971-40 = 981 or 970.

Myr Qádár alílam. Qádgy Herawí.

Mollá Móhámmad Hosayn Qádgy of Astarbád a courtier of Sháh Tahmásb.

Sultán Móhámmad Qádgy Astarbádíy resided long at Kasán d. 952. Qádhiy Çáfýy al-dyn 'yas flourished under Sháh Iamá'yí.

Sháh Çáfýy al-dyn Móhámmad Núr-bakhshí a son of Shams al-dyn
b. Sháh Qásim Núr-bakhsháy.  Qáfíyíy Ispháníyí.
Qáfíyíyí Khorásaráyí, became towards the end of his life acquainted
with Jámy.  Bába Qáfíyíyí Qommyí.
Bábá Qáfíyíyí Qalândar of Astrábad mentioned by Sán.
Qáfíyíyí Kírmányí.
Cáfyí aldyn Moamímad son of Hosyín Wá’dítz is the author of a
book called ۷۳۷۸۳۷ ۷۳۷۸۳۷ which is a chronogram for 909, it seems that it
contains the sayings of his Pyr Khwájah 'obayd Allah Aítrár who
resided at Samarqand (see p. 88).
Cáfyí Ardestányí.  Mawtína Dha’gyfí.  Byby Dha’gyfí.
Dhígyíyíyí Aírúbádyí flourished under Sultán Hosayn Myrzá.
Dhíya aldyn Nakhsbábyí author of the Táty-námáh and a treatise
entitled
Qásim Dhígyíyíyí of Mí’-wár-Ínahrí.
Tálib Jájarányí d. 854 is the author of ۷۸۷۸۷ ۷۸۷۸۷ which he
dedicated to Sultán 'abád Allah b. İbrahým b. Sháhrokkh.
Tágyíyíyí Bokháryí.  Tágyíyí of the time of Sultán Hosayn Myrzá.
Tágyíyíyí Maddrá (i. e. the panegyrist) of 'alýyí.
Usád Táhiryíyíyí Kámandárí.
Sháh Táhiryíyí Dákányí was born in Ankwányí near Qom, and was
the Wákyl of Nítzám Sháh of the Deccan.  He died in 952.
Táhiryíyíyí Bázyí a son of Ummydýyí.
Táhir Bokhárýíyíyí flourished at Herát under Sultán Bábor.
Táhiryíyíyíyí Herawyí was first a shoemaker and subsequently he gained
his livelihood by copying books.
Hakýým Toghráyíyíyí left a Qáyídáh on the elixir and on alchemy.
Tátyíyíyíyí Táshíyíyíyzíyí was in the service of Bábor Myrzá and died in 866.
Tarygyíyíyíyí of Tábryzí.
Tázyíyíyí composed a Qáyídáh in praise of Sultán Bábor réymin in
Saraz, after the fall of this prince he was patronized by Amýr Ja-
hán-sháh and Pyr Bádághí.  He died at a very advanced age ('alíyí
Shyrí says that he was upwards of one hundred years old) during
the reign of Sultán Hosayn Myrzá Báyqarárí.
'áryíyíyíyíyí Astrábádíyí.
Maíámíyíyíyíyí 'áryíyí composed chiefly panegyrics on great personages,
and put the Hanáfyí law into verse.  He dedicated a Dah-námáh, De-
calogue, to Pyr Aímád b. Isáqí and is probably identical with 'áryí
Herawyíyí who is mentioned in the Persian translation of 'alíyí Shyrí's
Tadzkirah, and who is the author of a poem called گروی و چرخکان it has 510 verses and he composed it within a fortnight.

'abdī it is said he is of Khorasan, he was one of the poets who survived Sultan Hoseyn Myrzā.

'Esm Bayhaqī. Shah 'abd Láry flourished about 1011.

Myr Nistsám aldy 'abd al-Malik.

Bába 'abd Allah Chashmah-májlan a darwyah.

Khwajah 'obayd Zákáni.

'abd al-'aly Najáty Mäshhady left a Mathnawy in the metre of the Makhsan alawr.

'abd al-Qádir Marághy, born in 754, was exceedingly precocious and particularly distinguished in music.

'obayd Khán b. MAHMúd Sultán b. Shah Badágh. Sultán b. Abú-l-Khayr Khán, the chronogram of his concealment (خانی death?) is 840.

'abd al-Jalyl a descendant of Jalál aldy Qáyini.

'abdy Nayshápúry uncle of Shah MAHMúd Zarrun-qalam.

'azrú contemporary of Myrzá Sháhrorkh.

Mawñu 'izz aldyn Jabál y a learned man of Qazwín.

Abú-l-Ghániy 'abd al-'azý Khán 'azrú.

Myrzá Moásammad 'askary a son of the emperor Tzahyr aldy Moásammad Bálbor.

Khwajah 'abd Malik 'ipánı.

Khwajah 'iqmat Allah Bokháry a descendant of Khwajah Háfitzy Kalín was a Sayyid.

'ipmáty a lady.

Amýr Burhán aldyn 'asá Allah a Sayyid of Nayshápúr d. 919, and left a treatise on poetic and the figures of speech رساله در شعر و صناعات 'iffáty Infaráiny a lady.

Amýr Táj aldyn 'agdí Shyrásy a Sayyid of the Dasteghayb family, died under Shah Tahmásab.

Shaykh Bahá aldyn 'alá aldawlah Samáníy, his name was Aázmad b. Moásammad Býábánký, a contemporary of 'abd al-Bársáq Káshíy. In 687 he became a pupil of the Shaykh 'abd al-Básmán Infaráiny, and died on Friday the 20 Rajab, 736.

Shaykh Zayn aldyn 'algy Kalísh Shyrásy a saint, disciple of Shams Aldyn 'abd Allah Shyrásy who died in 872.

'algy Darżaad Astrábády d. in 854.

Myr 'alyy whose takhallus was Kátib, a contemporary of Sultán M
Hosayn Myrzá, was a very distinguished calligraph, and in this art a pupil of Sulán 'ally Mashhady (see p. 78).

Bábá 'ally-Sháh Abdál Herawy called Akhtah was a saint, and a contemporary of Jámy.

Ustád 'ally Kármal a composer of music.
Khwájah 'ally Shiháb Tarshyzy a friend of Shaykh Adzory.

'ally Shagháil was skilled in making mo'ammáds.

Myr 'ally Aqghar of Samarqand mentioned by 'ally Shyr.

Myr 'ally Akbar a son of Amyr Hádiy Moštásib is mentioned by Sám.

Sayyid alá aldyh Awadhý a mystical poet is of Khorásán but is called 'álí' (él) because he lived in Oudh.
Khwájah 'imád aldyh Faqyé Kirmáñy a great Qáfy d. 773. Háhy has seen about 12,000 verses of his, and he mentions a and and and of his, adding that he wrote in all a that is to say, five Mathnawies.

Ghabáry Herawy was strong in musical composition. He is mentioned by 'ally Shyr.

Ghorbaty of Máwará-inahr, Tagyé Awkady saw a Dýyán of 2,000 bayts of his at Ajmyr.

Gháryb Sabzwárí of the time of Sultán Hosayn Myrzá.

Sháh Gháryb Myrzá a son or descendant of Sultán Hosayn Myrzá, his takhallúc was Gháryby.

Ghauwády Yáddy wrote odes in praise of the Imáms, lived to the time of Sháh Tahmášb.

Ghaybury Kábulí was first in the service of Myrzá Mústámmad Hákym, and subsequently of Akbar.
Khwájah Ghiyáth aldyh Mústámmad Qádr (Some say Mohr) Tabryzy.

Ghiyáth Bálkhy Na'ýmy mentioned by 'ally Shyr.

Ghiyáth aldyh Mústámmad Rangiýs of Mashhad a brother of Aqlyy. Ghiyáth aldyh Mústámmad Cow'ýy.

Fáisiý, this is the takhallúc of Myr 'ally Shyr in his Persian poems. Mawláñá Fáisiý Herawy. Padsháh Tabryzy Firíghy.

Fáisiý a son of Darwysh Aámad Parwánachy mentioned by 'ally Shyr.

Fattáhy Nayshápúry had also the takhallúc of Aáráy and Kho-
máry d. 852.
Fáhríy aldyn 'alyy Cfáft a son of Hosayn Káshíy author of the "Márján Wázar" in the metre of Laylá Majnún (see p. 80).  Myr Fádýyíyg mentioned by Alyy Shyr.
Fádýyíyg of Máwar-lmhr was in the service of Shaybak Khán.
Sháykh-Zádah Láhiyí Fádýyíyg a son of Mohammad Asry.  He is the author of a commentary on the Gulsháne Ráz of and of a Dywán of more than 2000 bayts.  His Khánqáh is in Shyráy.
Fárydún Hosayn Myrráz a son of Sultán Hosayn Myrráz.
Khwájah Ábd-l-Barakát Fársíyí came to India and entered the service of Humáyún.
Khwájah Ábd-l-Wáfíy Fírihíyták was a man of importance at the time of Humáyún.
Fádlyí Zábsíyí (Zubáyír or Zayyátyr?)  Bábá Fígháyíý.
Síráj aldyn Myrráz Qásím Junábády a brother of the governor of Junábád imitated the Khamsh, and is the author of a Sháhíy-námah which is in the metre of the Sháhíy-námah and divided into three parts containing the exploits of Sháhrok and Sháh Ísmíyí and Sháh Tahmásh.  He also wrote a Laylá Majnún and dedicated it to Sháh Ísmíyí and a Kárnámah.
Sayyid Qásím Anwár born in 757 and died in 837.  He belonged to the school of Áwád aldyn Kirmáyí.
Darwyáh Qásímy Ísháhánsí.  Qásímy Kamar-dús.
Qásím Khán Múaqíyí Badakhshánsí was at the court of Humáyún.
Máwíláá Qídíyyí Qálíb-Idíyá.
Máwíláá Qóbíyí Horawy, there were two poets of the takhallúq of Qóbíyí at the time of 'alyy Shyr.
Qádýmy Naqqásh Gylánsí.
Sháh Qodéyí, Taqyíy Áwádáyí saw a Dywán of 2000 verses of his.
Qodéyí of Herát.  Qássáymíy.
Qóbíy aldyn Khoáraw Sháh of Yazd is of the Motzafír family.
Qámmúry Náyshápúry.
Qiwám aldyn Ábd Ísáq b. Ábd-Táhir b. Ábd-l-Máályí 42.1 a cousin of Shams aldyn 'abd Allah who has been mentioned, and the teacher of Khwájah Házisí Shyráyí.
Sháh Qiwám aldyn Mohammad a son of Shams aldyn Mohammad-sháh and a grandson of Sháh Qásím Ráyí who killed Úmmydy.
Káthíyí Náyshápúry a contemporary of Badr Jáýarníy.
M 2
Kâkuly. Lâlah Khâtûn Kirmâny a lady.
Qâdîhiy Lâghîr Systânî. Lindsay Shyrâzî.
Mâny Shyrâzî a courtier of Shah Ismâ'îl.
Mâny Mashhâdy. Majâše.
Majâše had first the takhallûs of Ghârybî but altered it by the command of Sultân Hosayn Myrza.
Shaykh Mâmûd b. Shaykh 'alîy b. 'îmâd aldyn a disciple of Shaykh Hosayn Khwârizmî a Çûfî, author of the Mosâbip al-tâllâmîn. Khwâjah Mâmûd Bursîh, and Khwâjah Mâmûd Torbâzî Hazzâl, and Mâmûd Langûdîyî were poets of the middling period.
Khwâjah Mâmûmad Kâkhuq Qohistânî was a contemporary of Myrân Shâh.
Sultân Môsammad b. Bâyânqar d. 855.
Khwâjah Môsammad Pârêz grandson of Mâmûd Hâftiz Bokhârî went to Mâkhah in 823.
Môsammad Tebâtânyî a successor of Shaykh Zayn aldyn a Çûfî has rendered the Qâyda Bûrda in Mokhammas's and has written a commentary on the Mengal al-masâliq of Khwâjah Anqârî.
Môsammad Kâhmarâhî.
Môsammad Hosayn Myrza a son of Sultân Hosayn Myrza.
Môsammad Mûmin Myrza a contemporary of the preceding.
Môsammad Mô'ammâyî a contemporary of Bâbûr Myrza built a dome over the grave of Hâftiz.
Mâhsây Herâyî a contemporary of Myrza (Sultân Hosayn ?) Khwâjah Mâs'ûd Bak, it is said he was for some time a king in Má-wârî-nahr, but he was a Darwâysh at heart and is author of several works on Çûfism as well as of a Dywân which he called Nûr al-umrun and which contains more than 3000 verses. Bak is the name of a place near Bokhârî.
Mâs'ûd Turkmân an amyr of Sultân Yaqûb, some identify him with Mâs'ûd Qummy. He is the author of a Mathnâwî called Ma'âd jîrî al-fârîd
Mâs'ûd Sharvânî d. 906 and left glosses on the Mâhâkâm al-umrun. Makhdûm Shaykh Rayyid Môsammad b. Rayyid Shâh ... a most learned man went from Râm to Khorâsân and proceeded thence to Mûlûm. He was a contemporary of Jâmî.
Mushkâry Aståbâdîyî mentioned by 'alîy Shyrî.
No. 11.]  

ILA‘HY.

Mosbriy Mashhady was originally a potter.

Mashhady Mashhady.

Motasaffar Hersawy is of a village of Kháf called Faqrdáb, sometimes he is called Khidrddáb خضر داآ. He was a panegyrist of the Suláná of Kart more particularly of Mo’izz aldyn Moḥammad.

Mo’yn aldyn Jowayný a native of Awah near Jowayn author of the تگرخ. He was a disciple of the Shaykh Sa’d aldyn Hamawy in Cófásím and in the sciences of Fakhr aldyn Khábídy Isfáríny, who was called Biháshy, and who wrote a commentary on the Farkyíd.

Mo’yný Jámy, that is to say, a native of Jám.

Mo’yný Céfák.

Ma’ráf of Khabján near Tabryz was versed in Ramal.

Sháh Mo’ízz aldyn Moḥammad had the takhalluq of Haydáy.

Moḥhul مخلول ‘abd al-Wahháb was attached to Shaybak Kháñ.

Moḥhol مخل Khánam the wife of Shaybak Kháñ wrote Turky poetry.

Myram Siyáh Qazwyny a disciple of Bábé ‘aly-šáh Abdál a Cófý left a Dywán of about 2000 verses consisting chiefly of humorous poems.

Khwájá Dhiyá aldyn Myram Badr b. ‘alá aldyn b. Afíhál aldyn Kirmány.

Khwájá Qádiyí Myrak Kaswyny flourished under Sháh Ismá’yl. Darwyah Náqír Bokháry a darwyah and a contemporary of Moḥammad Páresh.

Náqír Bachchah Shyrásy knew Sa’dý, Bachchah is a place near Shyráz.

Moḥammad Náqír Myrzá a son of Sultán Hosayn Myrzá.

Yádígár Náqír Myrzá.

Shaykh Nájm aldyn Hayawy هرمز i. e. the astronomer, was a contemporary of Myrzá Sultán Hosayn and a good mathematician.

Nájm, there were two poets of this takhalluq one of Masghad and the other of Sháwán. Nájm aldyn Nájmí is the author of a Mathnawí called جنگ نامه.

Nádžíyí Gylány left among other poetry a long Sáqíy-námáh dedicated to Myr Háshímíy, who is usually called Sháh Jahángíry.

Nársíyí Hersawy a contemporary of Hiláy.

Hakýn Nádžíyí نازیری Qohistány.

Sáyyíd Jalál aldyn Násíyí of Shyráz is a disciple of Sháh Fadhl
Na'ynam, when at Aleppo he imitated Mançûr, and claimed to be God and was sentenced to death.

*Nasîmî* Herawî is one of the poets of the time of *Myrzâ*.

Bâbâ *Nasîgî* Gylány.

Shaykh *Nasîgî* Nûr-bakhsh a mystical poet.

*Nasîmî* Khordâsâny of the time of Sultan Hosayn Myrzâ.

*Nîstâm alîyân* Astrâbâdy.

Shaykh *Nîstâm Qâriy Shyrâzî* was usually called Nîstâm Albisâh his name is Maḥmûd b. Aâmâd. He had the name of Albisâh, garments, because he wrote a poem in imitation of that of Abû Isâq Aţ'imah, in which he takes his similes, &c. from garments.

Sayyid Fadhl *Na'ynam* a Čâfy a contemporary of Tymâr and Shâh-rokh was well versed in Ramâl or Cabala and other occult sciences, and wrote several treatises on them. He is also the author of the *Gârânân Kibîr* and a Sâqi-y-nâmâh, and a *Qâydâh* of predictions most of which were borne out. He had many disciples, among them were Nasîmî who has just been mentioned and Maḥmûd Pasâykhâny. The latter was expelled by Na'ynam and founded a sect of impostors of his own, and he (Pasâykhâny) wrote no less than seventeen volumes and one thousand and one Risâlahs on Ramâl or Cabala.

Sayyid Nûr alîyân *Ni'mat Allah* Wâlîyy a disciple of Yâfîyy d. 827 at an age of 79 years.

Nûr Allah Tûnaqtâr a witty poet of Herât.

Nûr Moḥammad of India.

Amyr *Nâşîyâdî* Na'shâspûrîy one of the poets of Sultan Hosayn Myrzâ, came subsequently to India and was well received by Humâyûn d. in 948 and left a Dywân of upwards of 4000 verses. He is the panegyrist of Humâyûn, of Bahâdur Sultan and of Khodây-Burdy Sultan Ruler of Nasaf.


*Nâşîyâdî* Shyrâzî left a Mathnâwy in the metre of Khozrâw Shyryn.

*Na'rî* Dandâny Herawî a son of Mawlânâ Hasan-sháh and a contemporary of Ghazzây Maṣhâdy.

Moḥammad Yusûf *Na'dây* of Herât was called Mâh Bég. He is mentioned by 'Â'ly Shyry.

*Wâjîf* of Tâshkand brought up at Herât was a friend of Aţâ'fî, Abîy Khordâsâny and Bannâîyî.

*Wâlîâyî* (عَلِيٰ from عَلِيٍّ "by God") Herawî a poet of Myrzâ.
Waláhy Bokháry called Khwájah 'attár.
Wásiyy Samarrqání the panegyrist of a Myrza Bábór.
Khwájah Ibn 'alyy Wásiyy of Masjhad studied at Herát and went subsequently to the Deccan. Wásiyy Ispahaný.
Wáhyd (or Wáyyda?) of Khorasan was well versed in history. Wásiyy a brother of Anwary Samarrqání mentioned by 'alyy Shyr.
Amýr Hájí Ámmad Wásiyy a son of Sultán Malik Káshgharí was ten years Ruler of Herát.
Wásiyy a friend of Shaykh-sádah Háhijí.
Mollá Hosaysn Wásiyyí author of a celebrated Persian dictionary, some say he is identical with Wásiyyí Shyrázy.
Wásiyy Bég Qalandar mentioned by Dawlat-sháh.
Mýr Wárey one of the amýrs of Humáyún.
Wárey Herawy a poet of the time of Myrzá, he and Sághíry intended to perform the pilgrimage to Makkah with Jámy, but did not carry out their intention.
Mýr Házimíy usually called Sháh Jahán-gyr a contemporary of Myrzá Sháh Hosaysn Arghán and Jámy and Moúliyáld the Káláníy Láry lived for some time in Sind and Mekrán.
Khwájah Házimíy Bokháry is mentioned in the Persian translation of 'alyy Shyr. Khwájah Házimíy Kúfí-gray.
'abd Allah Házífí d. 929, Habyb Allah made the following chro-
nogam on his death: از عقل گفت از شاعر شاهان و شه شاعریی غطب تاریخ نویت او لخیم.
Házífí Qazwíní. Sayyid Hádíy Naqabbandí.
Mýr Hádíy Astarábády a Cófí.
Khwájah Híjíy Jámy a grandson of the Shaykh alíslám Zándah Píl of Ján.
Khwájah Moúammad Sharyf Híjíy of Théran a nephew of Um-
mydý, was for some time Wázyr of Ispahan under Sháh Tahmásab.
Hálakí Herawy a pupil of Jámy and a panegyrist of Sultán Hosaysn Myrzá.
Mollá Híklí Qazwíní. Mawání Qámdu Hamadány.
Hímáníy Khorásání.
Amýr Humáyún is of the 'Iráq and not of Samarrqánd as Taqyy
Ákháyí asserts. Humáyún Padsháh.
Naṣrābādy's biographies of poets. The full name of the author was Ṣomāmmad Tāhir, he was born at Naṣrābād which is in the district of Ispahān in 1025 or 1027. He lost his father before he was twenty years of age and gave himself for some time up to pleasure, but poverty, which was the more painful because some of his ancestors had been so wealthy as to be able to build schools and colleges, brought him to his senses, and henceforth he led a pious life. He wrote this book about 1083, but added eight or nine biographies in 1092. His grandfather had been settled in India and his uncle Myrzā Ĥâdīq had been in the Indian army and died in this country in 1061.

The author tells us in the preface that the lives of former poets were recorded in the Tādžkirahs of Mowâmmad 'awfy, of Myr 'alîy Shyr, of Sâm (see page 12), of Dawlat-shâh and in that of Mollâ Ĥûfîy which was called مرحوم چیفیه and in the Tādžkirah of Myr Taqyy Kâshy, and as there was no merit in copying the labours of others, he resolved upon writing the biographies of contemporaneous poets and giving way to the wishes of his friends, he added at the end, a chapter خاتمه containing chronograms, logographs, &c. of modern and ancient poets. The book is divided into five chapters مف. The introduction and the first three chapters contain the lives of princes, Sayyids, learned men and calligraphs who were

* Mawlānâ Mohammâd Ĥûfî the author of the May-khânâh or But-khânâh or the Wine shop and Idol-house, was a native of Mâsánderân and in A.D. 1083 he resided at Aḥmadâbâd in Gujarât, and afterwards for some time at Kashmîr. He was a distinguished follower of Ĥûfîm.—Bland, Journ. Roy. As. Soc. Lond. IX. p. 186.
not poets by profession, the fourth contains poets by profession, and the fifth a short autobiography and an account of the poets of his own family. Beginning

One copy is in the Top Khánah and another in the Moty Mašall. The former is a quarto of 100 pages; one copy does not contain the eight biographies which the author added in 1092.

Table of contents of the second and third parts of the third chapter, and of the whole of the fourth chapter.

Second part of the third chapter: Calligraphy.

Mollá 'Abd al-Baqiq Bágíq of Tabriz was settled at Baghdád, he was a learned man and designed the inscriptions round the large dome of Isphánáh. He died one year after Sháh 'ábbsás, Táhir was a pupil of his, but made not much progress in calligraphy.

'Tályy Ridhá of Tabriz was not equal to the preceding, he designed the inscriptions on the masjid of Shaykh Lulf Allah and on the 'ábbsásí Jámí' masjid.

Myr 'Imád of Qazwyn a most exquisite calligraph particularly in Naskh-ta'lyq, some prefer him even to Mollá Myr 'ályy. He resided at Isphánáh and was murdered during the reign of Sháh 'ábbsás.

Myr Mo'izz of Káshán distinguished in the Naskh-ta'lyq went to India during the reign of the late Sháh 'ábbsás and died there.

Tárbáh of Isphánáh, a pupil of Mollá Fáqiq, to whom however he is far superior, he was an acquaintiance of Táhir.

Myr Sayyid 'ályy a son of Myrzsá Moqym Tabryzy who was equally a calligraph, and a grandson of Myr Sháh Myr who resided in 'ábbsásbád in Isphánáh. Sayyid 'ályy went with his father to India, and is now in the service of the emperor, his father died in India.

Third part: Darwysheh, devotees.

Qáfhiy Asad was born in Dayr Qahpáyah, but as he resided mostly at Káshán, he is called Káshy, he was a disciple of Shaykh Múmin Masbhadáy and had many followers.

Darwysheh Moámmad Çáliá had first his Takiyah in the Labnán masjid, and subsequently on the banks of the river, where he is buried.

Myr Mo'izz of Isphánáh, his Takiyah is at the shrine of Bábá Rokn aldyn.
Myr Mohammad a son of Shaykh Mohammad 'aly Masbhad who had been a Chāfī, and resided for some time at 'Isphahān. Myr Mohammad succeeded his father, but is now probably dead.

Aqa Mumīn 'Isphānī is the father of Ḥāji Qādīq Čāmis who was a friend of Tāhir. He resided for some time at Shīrāz. His biography has been written by Myrza Čalīb Dāste Ghayb.

Darwyah Qādīq has his Takīyah at 'Isphānān at the shrine of Bābā Rokn al-dīn.

Bābā Aqīf of Domāwand resides at Shīrāz.

Shaykh Čamadā a descendant of Sa'dy Shīrāzy died at Shīrāz of a surgical operation which he performed on himself.

Fourth chapter: Professional poets.

First part—Poets of the 'irdāq, Khordān, &c.

Sharaf al-dīn Hasān (or Hosayn) Šahīrāzi of 'Isphānān died in 1038 or 1027, left a Mathnawī called یکسای حلقیش and one called یده یدار و and one called یسر حیت.

Hakym Roknāyi Khāb Masyhī, a physician, died in 1066, left near one hundred thousand verses.

Myrza Mohammad 'alyy Qādībād, his father was a merchant of 'Isphānān. He went to India when young, and was well received by Tafṣīl Khān. He now resides at 'Isphānān. His complete works contain about one hundred and twenty thousand verses.

Myrza Ābā Tālib Kalīm is of Hamadān, but as he resided much at Kashān he is called Kashānī. He went to India and was a court poet of Shāhjāhān, whose history he relates in an epic poem. He died at Kashmir and left about 24,000 verses.

Tālib Anūlī of Māzanderān went to India and entered the service of Sālym-shāh and subsequently of Shāhjāhān, who conferred the title of king of poets upon him. He died young, Tāhir has seen a Dywān of his of about 14,000 bayts.

Ḥāji Mohammad Khān Masbhad Qodī died in India, but is buried at Mashhad. He left a Mathnawī in which he describes Kashmir and the wars of his patron, and a Dywān.

Mohammad Qulī Sālym of Teherān wrote a Mathnawī in which he describes Lāhijān when he came to India he altered the heading and called it a description of Kashmir. He died in 1052 or 1057.

Hakym Zulaylī of Khwānsar is distinguished in the Mathnawī he
spent nineteen years in composing his having begun it in 1001 and completed in 1020, but died before he could arrange it. This was done with much trouble in India and Mollá Tegháryíy Mashhádí wrote a preface to it. The author saw a 'Dáwán' of his which had about 10,000 verses and some Mathnáwíes which will be enumerated in the next chapter.

Shaykh 'ályy Naqqáy Kamarádi died in 1080.
Mollá Záky Yáhamadán died in 1080.

Aqál Shádyr of Téberán visited India as a merchant. Thirá saw a 'Dáwán' of his of about 4000 baytás.

Ghiyátháyiyy Halváyiyy of Shyrád died under Sháh Qáyy. Thirá has seen a 'Dáwán' of his of about 3000 verses.
Mollá Shákháyy of Hamádáni a friend of Iláyy.
Mollá Nádim of Lábíján visited India, Thirá only saw about 1000 verses of his.

Myr 'átá Montakhiyy is a poet of Téberán.
Qádíhiy Yásháyá was of Lábíján, but having lived much at Káshán he is called Káshy. Visited India and held an appointment under Sháhsháhán. The author saw him when he was an old man.

Myr Yásháyá of Qommi.

Myr Fághiyr of Lábíján, as long as he was in Persia he had the tákhalq of Basnáy, in India he changed it into Faghiyr. He died in 1030. The author saw a 'Dáwán' of about 4000 verses of his.
Mollá Zómadáy Yazdíy imitated Hášíy. Mollá Sákhý Yírmání.
Myrrá Malik Mashríqíy Khorásáni left a 'Dáwán' of about 10,000 verses.

Myrrá Fádyhíy of Heráıt left a 'Dáwán' of about 6000 verses.
Myrrá Maʃqúm Káshy a son of Myr Haydar Mo'ámmáályí died in India. Mollá Asey left a 'Dáwán' of about 10,000 baytás.

Ismá'ýíl Maʃqí a son of Shámsí of Shyrád lived much at Téberán and is therefore called Téberání. He visited India but returned to Persia and lives by commerce.

Shákhí Káshí a brother of the preceding is the author of four Mathnáwíes 1. 2. 3. 4. and two prose works (perhaps Síráj áláhir) and Dárí Shikóh gave him for a poem one thousand
Tománs, subsequently he entered the service of the Qotobsháhians at Golconda, and at present he lives at Mashhad.

*Muráhid* (or Muráhidá) of Barújard died in India.

*Myr ʿayn ʿally.* *Myr Itháy* (see p. 66 suprás).

*Myrzá Jány ʿizzatý Shyrází* died at Mashhad.

Mollá Raainagí of Hamadán died in India.

Mollá Waqfí of Khalkhál imitated Nitzámí and Mawlawý Jalál aldyn Rúmí. He died in Turkey.

Ibráhím Tasáliyí of Shyráz visited India and in 1034 or 1026 he made the pilgrimage to Makkah and died soon after.

*Myr Moghyých Mahoý* died in India. *Táhirí* Kirmáníyí.

Fakhr Thábit Tafrýshíyí died in India.

*Ummatíyí* of Khorásán wrote Qaṣída in praise of Sháh ʿabbás.

Mollá Sharáfy Qazwíníyí was originally a tailor, subsequently he obtained a pension from Sháh ʿabbás.

Mollá Qazdí Shyrází a pupil of Ghayrátyí.

*Qazdí* Kirmáníyí. *Myr Irzáíyí a Sayyíd of Sammán.

*Bahádí* Churbádqaényí a pupil of Hakým Shínshíyíyí.

*Myr ʿabd al-Gháníryí Gháníyí Tafrýshí* a pupil of Abú-l-Qásím Kázeráníyí and a friend of Mollá Cófyí. He ʿcursed Sháh ʿabbás and the Sháh died soon after.

Yašyâ Salíswháryí a distinguished Munshíyí d. 1028.

Mollá Molímíyí Tabryíshíyí died at Shyráz.

Táhmasb Qulyí Bég ʿarshyí Yázydí of Turky origin left a Dwáyán of about 12,000 verses.

Mollá Darkyí Qommyí died many years ago and left about 20,000 verses.

*Hasán Bég Rafí'í* is of Qazwín but is called Mashhadí from his place of residence, he is a distinguished Ináší writer and was therefore invited by Sháh-jaḥán to come to India. He conferred the appointment of Munshíyí upon him but subsequently discarded him, and now he lives in great poverty in India.

Moḥammad Bídáhi Fikríyí of İspáhán a contemporary of Hakým Shínshíyíyí.

Mollá Sayryí Churbádqaényí died on his way to Makkah.

*Myr Rafí'í* Dastánwí went with Shaykh Moḥammad Khátún to India, subsequently he returned to Persia and died at İspáhán.

*Myrzá Nitzámí* a Dáste-Ghayb Sayyíd of Shyráz died in 1039 or 1029 at an age of thirty years and left about 3000 verses.
No. 12.]  TA’HIB NA’ÂRA’BA’DY.  93

Myrzá Qâdiq Dasto-Ghayb. Daste Ghayb it appears was the name of a family of Sayyids at Shyrázs. They were called so because on one occasion one of their enemies questioned their descent from 'âlyy and they miraculously (literally, from a mysterious hand, نب تُست) obtained a copy of their pedigree. Myrzá Qâdiq died at Lár. Myr Badhyy Artymány. Úsúfy Churláqdány.

Mollá Dryyqy of Ardestán left few, but good verses.

Dawqy Káshy a Turkman resided at Káshán.

Mollá Farhy of Ardestán.

Myl Abú-l-Hasan a Hosayn Sayyid of Faráhán wrote a commentary on Anwary, was put to death at Shyrázs.

Shaykh Sháh Natzar of Isphán visited India.

Mollá Múmin ‘issý of Pyýzábád.

Myl ‘aqil (or ‘ayyl) Kásthory of Hamadán is alive, and has written a Nírhrúd und Shírúyín. Mollá Makhéfy Rushty.

Mollá Hásbáry was of Tabryz where he died.

Mollá Qayyáry Shástary wrote an introduction دببٍ ج to the Dywáán of Kháqání. Mollá Qayyáry Tabryzy studied at Isphán.

Myl Afsár, a son of Myr Sanjar Káshy, visited India.

Kámy Sábzwáry visited India and died at Mashhad.

Mádzáy Isphání (according to one copy his patronymic is تابي) a distinguished composer of Music.

Sáýir Ardúbády or Mashhády died in India.

Qásímy Qayrafí (according to the other copy Qâdiyír Çayrafí) son of a banker. Khídrí Láry. Khídrí Qazwíny is a good poet. Khídrí Khwánástí a friend of Zurály.

Sa’ýdíyír Ardestáñy (in one copy Noháwandy) resided long in the Deccan and died after his return to Persia.

Báby Sultán Qommy Nawáiyi (Liwiyyí?) an ascetic died some years ago. Akhtary Yázdí lived long in India and died there.

Myl ‘yáqí Yázdí resided for some time in India, died in Persia.

Mollá ‘Ámíqy Noháwandy went to India and probably died there.

Mollá Nausíydy an old poet lives at Shyrázs. Nauwydy Teherány.

Natsmíy Yahyáyí (?) resided first at Isphán subsequently at Shyrázs.

Háyî ‘abî al-Wásí’ Aqdas is now in India and fills the office of Darúghah of the goldsmith’s shop of Awrangzéb.

Moámmád Hosayn Bég Ma’lúm Tabryzy a merchant.
Jamálá Wábh of Shyrás died in India.
Myrzá Khopmy visited India and died at Isphahán.
Mokhammad Hosayn a son of Hakym Boknay Káshy.
Kalámy Isphahány a brother of Salámy. Hassan Bég Girámy.
Mollá Ghórúry probably of Shyrás died towards the end of Sháh Çafyy’s reign and left a Mathnawy in the metre of the Toómat al’iráqayn. Myr Ghórúry Káshy died in India.
Mokhammad Qásim Sórváy (Sorváry?) is the author of a Persian Dictionary. The copy which he wrote in Persia is small, but when he went to India he used the Dictionary of Myr Jamál aldyn Anjú and enlarged the work greatly.
Myr Mokhammad Múmin Addúry Yády about thirty years ago being suspected of infidelity he went to India, and died at Súrát.
‘Abíld Mokhammad Taggy of Táliqán died under Sháh ‘Abbás II.
Myr Ajíry of Yazd. Flírgíy Astrábády.
Masákhúry of Isphahán was strong in Ramal, the author saw him when he was more than seventy years of age.
Myr Haydary Dsíbay Káshy went to Byjápúr, he was clever in painting.
Hosayn Cáríf of Isphahán a Banker, was still full of energy when eighty years of age. Na’ymá of Shyrás a tailor by profession.
Hasan Bég a son of Mollá Sháhy Taklí died young. His father was so distinguished a man that Sháh ‘Abbás weighed him up in gold.
Mollá Girámy (Karamy?) a Turk, is called Káshy because he resided chiefly at Káshán. Wrote about 50,000 verses and five Mathnawies in imitation of Nítzámy. Sho’úry Maschhady.
Sho’úry Káshy left about 6000 verses of Qaçydahs and Ghazals.
Zamáníy Numásh of Isphahán.
Dhsíríy Teheríny a friend of the late Çabáky.
Myr Ja’ír Mó’allím Káshy a school master.
Ká Khafíy Khwáníríy d. 1029.
Myr Burhán a Sayyid of Abruq a mystic and a pupil of Qádiyy Assad Allah Káshy.
Myrzá Hádíy a brother of the preceding resided mostly at Shyrás. He is dead.
Myr Ghíyáth aldyn a son of the preceding died young at Abruq.
Qaçyar is of the Yl Shaímlú resided mostly at Herát, and is therefore called Herawy.
Hasan Bég Usay a friend of Hakym Shifşiyi, he wrote a Tadakirah of Persian poets, but has not completed it.

Mollá Mogymiyi Hidiy (‘ilmy?) Káshy was in the service of prince Dárá-Shikóh. He died at Makkah.

Taqýy Awlády was born at Ispahán he was descended from Sayyíd Awlád aldyn ‘abd Allah Bulyáni. A friend of the author saw him at Aámadábd in Gujrat. He is the author of a Tadakirah.

Tajalliyy Láhíji was brought up in India he had first the takhalluquat of Kháwary. Ta’by of Qazwyn a friend of Hakym Shifşiyi.

Gábyy Shyráxy—his son was Añery.

Çáfíyá Ispáháni, a friend of Hakym Shifşiyi.

Táhir ‘asîr Mashsády a pupil of Umílesi Torbáyi, died young.

Añmád a son of Mollá Maámad who had the keys of the tomb of Najab.

Mollá Añery Tasbyry brought up at Yazd settled at Ispahán.

Báqiyyáyiyy Táháby a distinguished composer in music visited India but died in Persia. Najáti Báshá.

Mollá Býcháády Junábdády a contemporary of the late Sháh ‘ábbás.

* The Genealogy of Awlád aldyn ‘abd Allah Bulyáni or Balyáni is: ‘abd Allah b. Maá‘ád b. Moámmád b. ‘alyy b. Aámad b. ‘omar b. Ismá‘ýl b. Aby ‘alyy al-Daqqáq and he died in 686. His life is in Jánsy’s Néaf’sdát No. 323. Taqýy derives his patronymic Awlády from him. Taqýy was born in 973. He compiled an anthology of Persian poetry which he called فردوس خیال (this is a chronogram for 991) and which contains the verses collected by him in six years from Shyrás to Gujrat. Afterwards when staying at Agra one of the nobles of Jahángýry’s court induced him to remodel his work and to accompany the extracts with memoirs of the several authors quoted. He undertook the task and named his Tadakirah عرفات و عرفات عشاق جنوب و عرفات و عرفات عربان. The Biography is divided into twenty-eight ‘aryahs, each containing one letter of the alphabet, and the general division is into three ‘urfáhs, viz. the ancient poets; those of the middle age and the modern poets. He composed also another Tadakirah abridged from the larger one and called it کتاب عرفا. He also composed a Persian Dictionary called سورة کتاب مکارم and founded on the Burtüne qá’i and he wrote about 30,000 verses: among other poems are his Mathnawies. A copy of his Tadakirah is in the East India House. It is a thick folio and goes only to the letter ق. (Bland, Journ. Royal As. Soc. IX. p. 134).
was a Sháh-námeh reciter, and wrote a poem in the metre of that epos. Mollá 'Abdíl Báqí a son of the calligrapher Mollá Ya'qúb. Mollá Qádhiy Rayhyd a brother of the preceding. Mollá 'Imáy Káhy a good astronomer. Qádhiy Dáwúry Káhy. 'Abdíl Qámámad Dálí Sátár went to India and died there. Darwísh Káhy of Tabrúz. Mollá 'Abdíl Qámámad Hossayn Ashúb of Mázandarán went to India and died there. Mollá 'Abdíl Allah 'Amáy of Kírmán went to India but died at Ispahán. His Dywán has about 10,000 verses. Kámiláy Káhy a nephew of Myr Taqy the author of the Tádzkírah. Myr 'Abdíl Allah of Ispahán died in India. Myr Mashrúb a son of Myr Hossayn who is called Shisah-gar of Qomm, he is usually called Káhy having mostly resided at Káshán, he died at Tabrúz. Sa'ydí Sarmad probably of Káshán went to India under Sháhjáhán and behaved like a mad man. Mumínáy Sústáy a friend of Mollá Zamápí Yázdá. Rayhyd Naváray of Qazwín died at Byjápúr. Cáyí Shyráy is of Kírmán where he died. Cáyí Hamadání lived chiefly at Ispahán where he died. Qóbád Bég Kawkábí a Turk, lived at Haydarábád. Haydíy Gyláy has been brought up in India. Móqámam Qásim Qismat Mashhadíy died some time ago. Myr Zayn aldíy Sháykh Jannáty (?) of Ispahán. It is only lately that he calls himself a Sayyid. His Dywán contains about 20,000 verses but is not arranged. One of his Mathnawies is called 'átzmá. Mollá 'Abdíy Tábrúzí. Mollá Láfíy Náshápúry the son-in-law of Mollá Qáidy. Mollá Wáthíq Náshápúry visited India and died at Ispahán. 'átzmá is a grandson of Mollá Qáidy and a nephew of Mollá Názyry. Móqímá Fáwíy a son of Mollá Qáidy visited India, and died at Náshápúr. Kárýmá, the younger son of Mollá Qáidy lives now at Ispahán. Tóíyí of Khánásár is dead. Amóní Khánásárí was strong in the Mathnawí.
Ta'hir Naṣrā'ba'dy.

Qoṭbā Shāhry is a son of Qāḍḥīy Aymn Khwānsāry.
Shāh Murād Khwānsāry was distinguished in musical composition, and therefore in favour with the late Shāh 'abbās.
Mollā Mahshāry Khwānsāry is about ninety years of age.
Maskhabāry of Khwānsār was a talented man.
Kawthāry Khwānsāry.
Myr Jadāby Khwānsāry the son of a rich man.
Mollā 'alīyy Bég Hisāmnāty Khwānsāry died at the age of ninety, he was a most distinguished calligraph. He left about 15,000 verses.
Yāsūfīy Khwānsāry was very poor but a fertile poet.
Myrgā Nūrā Lawī is now alive.
Mollā 'Ībrāt (Ghayrat?) Hamadāny imitates the ancients.
Mollā Moγfrād of Hamadān is dead.
Myram Bég Qāshy is alive. Bayram Bég Sāmī'ād.
Humāyūn Mohammad a son of Mollā Shikāh died young.
Hājī Ummayd Zayīr Hamadāny visited India, but lives now in Persia. Fāyīdā Nohāwāndy Qādḥīy of Kāh Kylū.
Hākim (Khā testim?) Bég is a son of Aḥmad Bég.
Myr Aṣhbā Hāmadāny.
Mollā Mahshāry Hamadāny was called Mollā-darwāzah and wrote chiefly Qasydāh, he is dead.
Sāliā (Ṣāliā?) Mashhadā died of intemperance.
Mohammād Qulī Qommy is called Qommy, because he resided much in that place; he is now in India.
Mohammād Bāqir, the author met him at Ispahān, subsequently he went to India.
Ulūfish a son of Hosayn Sāwajy was for some time in the service of Qotobshāh, and wrote a treatise on prosody and rhyme. He died in Persia.
Mahshāry of Nayshāpūr a contemporary of Natzyr. Mūhammad Kāzīm Tāhir died in 1085 (or 1025) at Ispahān.
Najībā Astrābādy is since some years at Ispahān.
Sayyid Hosayn Zayīn (Zaynu?) receives a pension from the Court.
Myr Sonād of Kāshān is a fertile poet.
Mollā Mohammad Ibrahim Sālik of Qaswījn visited India but died some time ago at Qaswyn.
Mollā Sālik Yasīd went to the Deccan and then to Dilly where he died.

O
Mollá Nátsim of Herát is in the service of 'abbás Quly Khán and the best poet of Khorásán, he wrote a Yúsuf 6 Zalykhá.

Myr Mohammad Hosayn Shawqy a son of Myr azys Allah of Sáwah an old poet visited India. He is dead.

Báqír Khályl Káshy died two years ago, his Dywán has about 14,000 verses.

Aqá Zamán Zarkash Ispháhány had first the takhalluç of Fíryby.

Mawlá Mohammad Qásim Qásim of Masjhad is known by the name of Dywánah, died at Dilly.

Sa’dáyíy Yazdíy resided at Ispháhán.

Mawlá Faráollah Shúáhtary lived at the court of Haydarábád. The author had seen from three to four thousand verses of his.

Mollá Warsháát his name is Imám Quly Bég he travelled much and spent a long time in India. He used to keep a journal of his travels. He died in 1075.

Jalál Kháshy Yagya lives since many years at Ispháhán.

Mollá Mohammad Ibráhíyám Shawqatáy of Ispháhán was killed in India. Mollá Wáqíb Qandháry died at Ispháhán.

Mollá Waqí of Herát lived for some time in India and died at Ispháhán.

Mollá 'ishratáy a son of Hájí 'ayn 'alyy Farúsháyíy was long in India, died at Masjhad.

Mohammad Ibráhíyám Fíryá a brother of 'ishratáy, died at Lábór. Mollá Toghráy of Tabrys some say he is of Masjhad, he resides in India and is very strong both in writing prose and verse. The author had seen some of his prose writings.

Myr 'abd al-lúl Naját a son of Myr Mohammad Múmin Hosayná, a friend of the author.

Myrzá Sharyf Ilhám was for some time in India. He returned in 1076 and resides now mostly at Ispháhán.

Myr Jámál al-dín Mohammad Wáshkát a son of Myr Dhíyá al-dín a Tabátabá Sayyid of Ardestán. Resided for some time in India then he returned to Persia, but last year (1082) he again went to India.

'abd Allah Hály a son of Sayyid Yaşıyá who was attached to the tomb of Karbelá. Hály resides at Ispháhán.

Aqá Zamán Wádshín is a son of the Pahlwán Qásim Haddád. Sáyirá Masjhadáy resides at Ispháhán.
Hájí Firúdón Sádiq is a Turk, he has gone to Makkah.
Mollah Hájí Moḥammad Hájí studied at Isphahán, is alive.
Hájí Čaʿdīq Čésīq a son of Aqá Máimin Isphahán is has been long in Indis but resides now in Persia.
Amonyá Fáqiq a son of Aqá-sháh Walyy of Isphahán is a fur-maker by profession.
Fáyydíshá studied at Isphahán lives now in his estate.
Myr Moḥammad Háším Sháykhá is according to his own assertion a Sayyid of Láhíján, spent much time in travelling, is alive.
Nádirá Shyrzáy wrote a very complete treatise on arithmetic. He is Wazyr of the Dárúgha of Qaswán.
Moḥammad 'aláy Tájíy of Churfbáqán resides now at Isphahán.
Moḥammad Amýr Bég Wáqíl lives now at Isphahán.
Bády's of Láhíján resides now at Isphahán.
Hájí Moḥammad Táqíy Bismíl of Shyrzá is alive.
Moḥammad Máimin, a brother of the preceding, is gone to Dámašq.
Moqýmá Maqýd a son of Maqýd 'aláy is alive.
Moqýmá Tájíy of Maḥhad lives at Isphahán.
Moḥammad Ćalíš Shúhshtary Nisabý is studying at Isphahán.
Mollah Moṭahár Zamán Óthár of Mázanderán, is alive.
Hoṣayná Ćaláh of Khwánásár died 1078 and left seven Mathnawies.
Myr Ćády (Ćady ?) of Théran died in India.
Myrsá Ibráhím Áḏám a son of Myr Radhyy Artymány was skilled in making verses ex tempore. Died in India where he had been in high esteem among the great.
Aqá Ismá'íl Káshíy was strong in the satyre and left a Mathnawy in the metre of the Toḵtaʿ al-iráqán.
Myr 'alá áłdīn Moḥammad Ċáfy is a son of Qotob alawliyá.
Mollah Fákhír Bábání (?) died lately.
Fáḥím Moḥammad Moḥásín Taqály was blind from birth.
Náṣr Qúly Bég Wályí a friend of the author died some time ago.
Náṣir Tabrízíy lives in great poverty.
Moḥammad Kátím is of Qomm.
Hákym 'abd Allah Bágíb is of Gylán but he is called Qommy, he changed his takhallúq into Wákdat.
Myr 'abd al-Ráman of Qomm where he now resides.
Aqá Shams Ăafír of Qomm.
Náfí Qommy was originally a cook.
Mollá Móhammad 'alyy Ṣommy resides at Isphán, left a Mathnavy.
Móhammad Ridhá Mósháqy kept originally a shop at Qomm.
Mollá 'alyy is of Shahryár but resides at Qomm.
Shahydá Qommy died not long ago in India.
Mofrád Qommy was a tailor by profession.
Mollá 'alyy Naqiy Qismat of Qomm where he now resides.
Mýr 'abd al-Hosayn (abd al-Ḥasan?) 'drif of Káshán where now he resides.
Aqá Móhammad Táhir Naqýsh is at Káshán.
Aqá Mosáyyab Qáni b. Hájjy Molkibb of Káshán came in 1083 to Isphán.
Thábis (?) Káshy died some years ago.
Kátzimá of Tabryz was brought up at Káshán where he is keeping a school.
Núrá Naqí b. Khwájah Móhammad Hosayn Káshy came two years ago to Isphán.
Sháh Raschyd Káshy is a very old man.
Shaykh Móhammad Hádiy Ramsy is an extremely clever poet.
Mýr Móhammad Táhir 'alayn or 'uloy is of Káshán.
Mollá Fídhlí Káshy has written more than 100,000 verses.
Mollá 'alyy called Jayah (?) Jowiy had first the takhallús of Dániál was born in Mázanderán and died at Isphán.
Shahyday (Shádár?) Gylány is now at Ardebyl he is a pious man.
Móhammad Hosayn Mantáyr of Kömol in Mázanderán, a great opium-eater is now at Shyráz.
Sháffiy died at an advanced age in Gylán.
Háchna Abú-l-Fatá Dávéqiy Láhiy is a good physician and poet, has written two Mathnavies, viz. غني النور و مظهر الإسرار
Móhammad Qásím Čábír of Láhiján where he now lives in poor circumstances.
Mollá Láqíyiy Láhiyán an agriculturist died young. Sa'dá a son of Hájjy Khwájah 'alyy Láhiy is alive.
Tzáhryá Láhiy was originally a baker, he is alive.
Móhammad Čálíh Ráfi Láhiy visited India is now in Persia; had first the takhallús of Čálíh.
Mollá Roosháy Rostamdár an eccentric man died at Mashhad.
Nájíy Láhiy a poor but disinterested poet.
Amynáyiî of the dependencies of Láhiján.
Amynáyiî Rushty an uneducated man.
Móhammad Yúsof called Dhiyáyiî Láhiy was very poor.
Sámí’áyyíy Másvand táníy lived long in India, died at Ispahán.
Darwyah Áámád Khwánsáyí a religious man.
Mollá Qámím (Háshím ?) Ǧabáríy of Khwánsár where he now resides.
Ustád Máḥammád Rídáí of Khwánsár is nearly eighty years of age.
Mollá Āfáiyíy Wánsáyíy (?) of the district of Churbádán.
Mollá Máḥammád Zamán Bandágáyí of the district of Churbádán wrote a Mathnáwy called ʿilmátát al-ḥábíb. He is alive.
Rábít Arábylíy called Sháh Kátízím went to India, it is not known whether he has died or is alive.
Ámúnáyíyíy Kírmáyí a book-binder, is a mystic.
Ámúnáyíyíy Kírmáyí is a man of considerable talents.
Hájí Zamán Shýrázíyí is a shoe-maker.
Máḥammád Báqír a son of Ámúnáyíyíy Bádháh-séryí a good Inshá writer, and is therefore in the service of the Wázyr of Láhiján.
Sháykh Ábú Habbáán (Háyýán ?) Máliyí Shýrázíyí, is dead.
Mýr Ábú-l-Karám (ʿábí al-Karym ?) a brother of Mýr Ábú-l-Hassán Faráráyí residéd at Shýráz.
Máhásínáyíyíy Shýrázíyí was a friend of Ǧabáríy.
Nítámi Náístico Shýrázíyí had for some time the takhallus of Sálím, he is dead. Móqýmá Ābdáhíyí of farís is alive.
Mýr ʿábí al-Wáhábí called Mýr Májnún a Sáyyídí of Shýráz is alive. Hájí Báqír a son of Shukr Alláh Shýrázíyí died at Nájaf.
Máshá ʿyádí a peddlcr.
Mollá ʿályíyí Aqághár residéd chiefly at Shýráz, is dead.
Mámiyín Níyábat of Tabrýzí (accórding to another copy of farís) died in India. ʿdírí Shýrázíyí the author knew him.
Máḥammád Tákhir Tályómí Shýrázíyí was a book-binder.
Čášíyí (or Ǧíyání ? or Ǧášíyí ?) Kázerúnyí is usuálly called Shýrázíyí went to India.
Mollá Ibráhímy Nákýí a son of Kamál Qáríyí is alive.
Nákhiyí Nákýí Shýrázíyí went to India.
Rásháyí Zárgar a Tabryzíyan of ʿábbášáábád ín Ispahán, he was a goýndsmith, and visited India, but died ín Pérásí.
Hádíyí Máḥammád Hósáyn (Háyýán ?) of Tabrýzí residéd at Ispahán, was a good Inshá writer.
Mollá Máḥammád ʿályíyí Mófrád a son of Máḥammád Qúlý Béğ Tabrýzíyí residéd at Ispahán.
Bahrám Béğ (Bohúád Béğ ?) BÁyáyí, a son of Náqýyí Béğ Ta-
bryzy resided at 'abbásábád in Isphahán, and gained his livelihood in
summer by copying books, and in winter by making furs.

Moḥammad Zamán Bég Himmat a Turk of Ardebyl is dead.

Nawróm 'alyy Bég a clever goldsmith.

Moty'd a Tabryzy of 'abbásábád in Isphahán visited India and died
at Isphahán.

Moḥdi Tabryzy resided long at Isphahán, he was a goldsmith and
wire-drawer, went some years ago to India.

Moḥammad Quly Bég Shākir one of the Tabryzians ٖژٕحٕ who
were settled in 'abbásábád in Isphahán, he was a goldsmith and
engraver.

'ārīfā equally a Tabryzian of 'abbásábád where he now resides.

Kalb 'alyy Bég Nādir is, like the preceding poets, a goldsmith of
'abbásábád.

Moḥammad Ridá Bāḥīy a Tabryzian goldsmith in 'abbásábád,
visited twice India.

Myr Bagāḥiy Badakhshy resides at Tabryz and is called Tabryzy,
his a Mathnawy on earthquakes.

Mollá Ganjī Churbádqány is dead.

Sirjá Naqqāš was originally an engraver.

Zamáná Láhijy was for some time a private teacher at Yazd.

MāḤmūd Yāsājaḥy Yatym visited India.

Latyfī died at Herát.

Myr Ismā'yl Churbádqány a Bó-toráby Sayyid and an ascetic.

Cheleby 'inwān a son of Hájí Qālī Tabryzy who was a rich man
and resided at Mashhad. 'inwān was a friend of the author, he
is dead. Tāqīyā Mīchá died in 1076.

Myrzá 'abd Allah Ufšat of Khorsán went early in life to India
and entered the service of Ja'far Khán who gave him a salary of
150 Rupees. He is dead.

Moḥammad Sharyf Tājriy is alive.

Myr Sayyid 'alyy is a poor but well educated young man, his
takhallūs is Sayyid and Mīhrīy.

Mollá Ibráhīm Wāšaf of Mashhad died at Bander 'abbásy on his
way to India.

Mollá Ibráhīm Bīf'āty of Tabryz visited India and died at Sharwán.

Myr 'abd Allah a son of Mollá 'arshy (ˈizzat? ) Yasdy is in India.

Mollá Kāzim of Sáwah a merchant visited India and died at Sáwah.
Khwájah Kalán Kirmány died some years ago.
Zamána went from the 'írāq to India, but owing to his bad manners he found no patron. He died at Heráti. Kháyl Bég is now in India.
1'ály Ridháiy Sháštáni (?) is now in India in the service of Ibráhím Kháán. 
Naqýb is now in India.
Sháh Rídá Tásalíy a Cúfy of Khorásán is now in Kashmir.
Mýrzá Móqymmad Fáris died in India, and left a Dywán of about 4000 bayts.
Mýrzá Móqymmad a son of Mollá Páband a Tabrýzýy residing at 'abbásábád is dead. Hákym Kátzimák Tábá went to India.
Mýr Ma'cúm Tásalíy a son of Mýyry who had long been in India. 
Tásalíy also went to India, and it is said that he died there. He wrote a very complete treatise on Ramal.
Mollá Zamám Náfqí resided at Isphání and died under Sháh 'abbás. He imitated Khágániy.
Shaykh 'imád Árfá' (Wáqí) a cousin of Mollá Gírámy.
Nátsim Yáríy has long been in India, he is a clever chess-player.
Mýr Sayyíd 1'ály Káshíy Qárá'íy died in 1075.
Máhmúd Bég Fídáiyí of the Ylá, or Turkomán tribe, of Teklái resided at Teherán and died at Isphání. 
Naqrá Burdy resides at Isphání.
Sháyqá (Shayqá?) of Bárkhárz in Khorásán died in 1071 (1081?) Barkhúrdár Bég Múnrí is alive.
Imá’yl Záyyír Dámahániy is alive.
Háftis Mohammad Taqyy called 'indalybe Káshíy.
Mómmán Mósayn Naqíras Oomáwandy resides now at Isphání. Móllá Mómin of Qámáhah.
Mýrzá I’jád his name was Móllá 'atáy, died at Isphání.
Hájí Maqomúd Hífsiyy of Isphání visited India, but is now in his home.
Móllá Tárzy of Társáht of the province of Ray, is dead.
Mýr 'isfán Teherání was a book-seller at Isphání.
Móllá Shíbír Teherání.
Mýr Rawnaq Semándár had also the takhallúq of Rawnaq, died at Teherán.
1'amilá of Bálk visited India and died at Shyráz.
Mýr Mómmán Mósayn Sor’at a Sayyíd of Amól in Mázánderán is alive.
Mómmán Cúdíq Nátsim Tabrýzýy resides at 'abbásábád in Isphání and is a brother of Mómmán Rídá Marwáríy-fáráy (i. e.
the pearl-seller) who is equally a well educated young man. Nátzim resided for some time at Makkah for the sake of devotion. He died some years ago and left a short Tadzkírah.

'Azmy Yazdy a friend of Amýr Adáyíy.

'Aţzríyá of Qahpáyáh became mad. He is dead.

Zákkyá a cousin (a son of the uncle) of Khwájah Sayf aldýn Mámdúd died in Íspahán. Mollá Dáwúd Ulfát Shústáry is dead.

Myr Mátzhar is according to his own assertion a Sámmáyí Sháyyíd of Astraábád, he used to tell stories in poppy houses, i.e., in houses in which they take intoxicating and stupifying drugs.

Móháwír (Maáthí?) of Káshán an engraver is dead.

Ébíb of Ranán in the province of Íspahán went to India.

Hájí Sháryf Mánshúr of Íspahán is dead.

Mollá Móhámmad Sháryf of a village in the neighbourhood of Íspahán, a friend of the author, has written a Mathnawy in the metre of the Mákhrán alámrí.

Máwllá Móhámmad Báqír was of the same village as the preceding and died two years ago. Móhámmad Báqír Yazdy a goldsmith.

Móhámmad Ja'far Médzakhíb a son of Myrzá Mámdúd of Qahpáyáh.

Kofríy of Yazdikhwást in Fáriís.

Móhámmad Cálíyá Sháryáy was a Zarkáš (manufacturer of gold thread) died at Íspahán. Zayn al'àbidíyín Khúzámíy Fúdhíl.

Mást 'Aláyy Íspaháníy Kúchak visited Índia.

Myr Bég Qaçpháy Íspaháníy, a butcher by profession, died under Sháh 'ábbsá ÍI, upwards of seventy years of age.

Taçıy Hálwáyíy Dhámyr visited Índia, is dead.

Myr Çúbáy was according to his own statement a Sayyíd of Mázándárán.

Myr 'Abdí Allah 'Abdíy a son of Móhámmad 'Aláyy Tab'íy of Íspahán, died seven years ago.

Yaghmá a son of Darwyáh Bihíshtíy Qálandar of Qomm is dead.

Mollá Qudratíy of Íspahán, visited Índia and died in Persíá.

Mollá Hayríyíns of Íspahán.

Hákym Báqír Şáfíyíyí called Hálájí was still alive in the beginning of the reign of Sháh 'ábbsá ÍI.

Móhámmad Cálíyá Íspaháníy was originally a dyer.

Malík Móhámmad Bábí (Babí?) a son of Nórá Çákkáíf is a bookbinder by profession, he imitates Nítsáýí.
Mohammad Shafy Shāhīm has written about 100,000 verses, he is alive.

Ma'ṣādā a son of Ḥaq Zaman Zarkash went with his father to India, and after his father's death he returned to Ispahan, he drew for some time a pension, but now he is in great distress.

Molla Ṭabī'ī (Ṭabī') of Tabas.

Mohammad Bāqir of Ispahan, a blanket-maker, went some years ago to India where he died.

Naṣirī a son of Ḥāji Amin of Gulshanabad in Ispahan is alive. Bābā Mohammad 'alyū Ispahānī died two years ago, he was strong in the Mathnawī.

'arāb Shyraşi Qābīr called Dynah visited India where he died.

Qādira 'irfūs Ispahānī, a quiver-maker, has died this year.

Molla 'alyū Ridhā of the province of Ispahan is now seventy years of age.

Ḥāji Mohammad Yâki Ispahānī visited India and lives now at Ispahan. He imitates Mawlāwī Rūmī.

Naṣcat is of Dāmaghān. Mār Momtāz is of Khurāsān.

'arīf, one 'arīf is of Gylân, another of Mashhad.

Ḥāji Mohammad Molla Nišāti had also the takhallūq of Ḥarvey of Dāmaghān, died in Ispahan.

Ḥāji Motzaffar a son of 'alyū Ridhā Bēg Tabrīzī resided at 'abbāsābād in Ispahan, and his profession was to string jewelleri. He visited the Deccan and lives now at Ispahan.

Molla Lawy composed many poems in praise of the Imāms.

Qāyyūd called Dāngy (Dānky ?) Ispahānī.

Sāhu-Lewand, a Turk, was in favour with the late Shāh 'abbās on account of his wit and impudence.

'alyū Khān was a mason and preferred to gain his bread by his humble profession to entering the service of the great.

Mārīa Irāhīm 'ārīf of 'abbāsābād went to India and died recently.

Darwīsh Haydar of Yazd. Majdā the son of a baker, is dead. Momtāz of the province of Fāris.

2.—Poets of Mā-warḥ-inahr more particularly Bokhārā, Balḵ, &c.

Qādīyā Naqīr Bokhārī is Qādīyā at the court of 'abd al'azīz Khān.

Molla Shāh Mohammad 'alyū resides at Bokhārā.

Molla Ṭaḥṣīb (Ṭīḥṣīb ?) Bokhārī went to India and was a friend of Abū-l-Fadhl.
Myrzá Moqem Bokháry came with the ambassador to Ispáhán.
Mollá Athar had first an employment in Persia but having lost it and his property on account of a crime he went to India.

Munisíy Bokháry is in the service of the Pádsháh.
Mollá Hamíy (Jamy?) Bahrám Bokháry, the Pádsháh has given him the title of king of poets.
Mollá Nakhib was for some time in the service of Imám Quly-Khán Pádsháh of Bokháír, after his death he went to Bálkh where he died.
Mollá Miskín Bokháry was equally in the service of the Pádsháh (according to one copy he is in the service).
Mollá Sháfy' Bokháry was (according to one copy, is) equally in the service of the Pádsháh.
Sayyid Ná-Kám Latísf Bokháry was equally in the service of Imám Quly-Khán and died after him.
Myrzá Afsháír or Faghýl Bokháry Wádíy was the Munshiy of Imám Quly-Khán and died some years ago.
Myrzá 'Álim Bokháry was equally a Munshiy of the Khán, he is dead. Mollá Moḥammad ‘Abdí is a calligraph.
Moḥammad Amýn Šaríjád of Samarqand.
Moḥammad Qáliš Latá (? of Samarqand.
Mollá Máwáyíy Bokháry is in the service of the Khán.
Mollá Šáryf Bokháry is equally in the service of the Khán.
Myrzá ‘Abd al-Láṣf Girání is in the service of the Khán.
Mollá Wáhib Bokháry is in the service of the Khán.
Mollá Máyún Bokháry is a Munshiy of the Pádsháh.
Mollá Asad Qápid Bokháry, a Sayyid, is in the service of the Khán.
Mollá Mantúr Bokháry is in the service of the Khán.
Mollá Tháqih is in the service of the Khán.
Mollá Tášíb (in one copy is Tháqib) Bokháry is originally of Herát, but he was brought at Bokhárá and is in the service of the Khán.
Khwájah ‘Abdí Bokháry Edgím came to Ispáhán whence he proceeded to India.
Mollá Qasíy of Bokhárá is a great favourite of the Khán.
Myrzá ‘Abd al-Rázaq a son of Qádíyí Bákáíyí Bokháry.
Mollá Mostáfyd of the neighbourhood of Bálkh is in the service of Subán Quly-Khán Sultán.