No. 36.] POETS OF CALCUTTA. 167

Thábit, Myrzá Thábit 'alyy Bég of Lucnow was alive in 1229.
Jawhar, Jawhar 'alyy resided at Murshidábád and was alive in 1229.
Jawdat, Simbhú Náth a Khatry was a young man in 1229.
Jósh, Moḥammad Abú-l-Qásim, alive.
Jowán, Myrzá Na'ým Bég of Dilly was in 1229 at Benares in the service of Nawáb Shams aldawlah.
Jowán, Myrzá Kátzım 'alyy came from Hindústán to Calcutta and was attached to the College of Fort William.
Ja'far, Sháh 'alyy Ja'far of Iltihábád was probably alive in 1229.
Ḥáját, Myrzá Moḥammad Jawád of Shyráz.
Hamýdy, Sayyid Hamyld aldyn Dihlawy was in 1229 in government employ at Byrbbám.
Hurmát, Hurmat 'alyy Khán was born in the neighbourhood of Dilly, he was a friend of the author.
Hossyn, Gholám Ὄσσον Khán resided for some time at Benares.
Hossayn, Myr Ḩusám 'alyy was a young man in 1229.
Myr Moḥammad Ὅσσον of Lucnow died in 1205 near Benares.
Lept a Ṣaqiý-námah, and a Dwyán of about 6000 verses. He had no takhallusc.
Haqyr, Panḍít Béná Rám Kashmiry was alive in 1229.
Haydary, Myr Haydar-bákhsh was for some time a Munshiyy of the College of Fort William. Was in 1229 at Benares.
Hossayn, Myr Gholám Ὅσσον a Sayyid of Bareilly, was alive in 1229.
Hikmat, Sayyid Bandah 'alyy Khán was in great favour with English officers, and was alive in 1229.
Khádím, Sayyid Khádím 'alyy was alive in 1229.
Khámóshe, BÁy Šáhíb Bám of Dilly was for some time Takçylidar under Mr. N. Duncan in the district of Benares. He died at the advanced age of more than seventy, and left a large Dwyán.
Khúshghúd, Munshiyy Ammar Singh Banjáry held a government appointment in the Coel district. He compiled a short history of Akbar's palace and of the Túj of Agra and put the Bahár Dánísh into verse and called it اترجمة بهادرانش. This book is to be distinguished from the اترجمة بهادرانش, an Urdu Translation of the Bahár Dánísh by Mollá-zádah of Patna.
Khírdmánd, Myr Músá Rádhá Khán spent the greater part of his life in Nepal. Khúsh-dil, 'abd al-Rasúl Kashmiry.
Bábá Déb Naráyan Singh, a brother of the Rájah of Benares, was a great patron of learned men.

Dil, Pandít Naráyan Dá of Kashmyr left an elegant composition in Persian prose in praise of Sa'ádat 'alyy Khán of Oudh.

Dil, Moḥámmad Imám-bakhsh was dead in 1229.

Dil, Shaykh Dílawar 'alyy a descendant of the Saint Sharáf aldín and a native of Behár. He came to Calcutta to find employment, and as he failed he returned to Patna.

Dzákir, Moḥámmad Dzákir Kashmyry put, at the request of the Rájah Udat Naráyan, the story of Padmávat into verse, but died before he had completed his task. Dzú-īfāqr, Myr Dzú-īfāqr 'alyy of Patna.

Dzawqy, Myr Moḥámmad Aymín died at Ilaḥábád.

Rífá, Rájah Mír Jyt Singh, Rájah of Tikáry which is between Gaya and Patna, was a friend of the author.

Rayhán, Rayhán aldín, a native of Bengal, held an appointment in the Court of Appeal. Was alive in 1229.

Rífá, Dzú-īfāqr 'alyy Khán a son of Imdád 'alyy Khán, who was Qádhiy of Murshidábád, succeeded his father in his post of Qádhiy and died on the way to Lucnow.

Rangyn, Sa'ádat Yár Khán a son of Moṣkim aldálah Tahmás Bég Khán Búmy who had come to India with Nádir-sháh. Rangyn commanded for some time a part of the Nízám of Haydarábád's artillery, but subsequently he gave up this appointment and became a merchant. He was a friend of the author and was alive in 1229.

He is the author of a treatise on horsemanship, called خریدنامه (this is humorous) and of four Dywáns, one is called خریدنامه, one called خریدنامه, one is called خریدنامه, and one is called خریدنامه. The latter is in the language of the Ladies. It would appear that they are all four in the Hindústání language.

Rásikh, Shaykh Gholám 'alyy of Patna was a very fertile Urdú poet.

Rájah Ráj Kishen had in 1229 already adopted as his own four Urdú Dywáns, which had been written by Tapish.

Rámaq, Moḥámmad 'aqil a native of Bengal is the teacher of the author. He wrote a book called ریاضی الگولب and other works in the Persian language.

Rám, Lála Jawáhir Singh by origin of Lábór, held for some time an appointment in the custom department at Ghásíypór, and in 1229 he was at Haydarábád.
No. 36.] POETS OF CALCUTTA.

Rangy, Déó Náth Pandit, by origin a Kashmyry, had an appointment in Calcutta in 1229.

Moḥammad Sa’ýd aldyn was Qádiy of Bareilly and alive in 1229. Śābiq, Moḥammad 'omár, his ancestors were of Benares. He was dead in 1229.

Sa’ýr, Myrzá Khalýl Allah Khán came as Persian ambassador to Calcutta and made a great stir among the Musalmán literati of India by his poetical talents and love for poetry.

Śah’ir, Moḥammad Káshíd resided chiefly at Calcutta.

Shohrat, Sháyk Moḥammad-bakhs of Kákóry. Died young.

Shawq, Sayyid Qorβ alhodá, of Bareilly, visited Calcutta and Dilly for the sake of prosecuting his studies, and died at Bareilly at an early period of his life. He was a school-fellow of the author.

Sharár, of Lucnow was generally known by the name of Sháh Sharár.

Shohrat, Issikár aldyn ‘alyy Khán, one of his ancestors had been governor of Hooghly.

Sharár, his name was Sharár Myrzá and he was a son of Ján Tapish.

Čádíq, Pandit Sytá Rám.

Čádíq, Lála Jay Moḥán Lál a Káyeth of Benares, author of a book on arithmetic called یلیا یتیس.

Čádíq, Myrzá Moḥammad Čádíq Yráný.

Dhamyr, Lála Sukh Lál of Patna.

Dhiyá, was a native of Persia who came to Benares.

Tapán, Sháh Núr al-ίαqq of Phulwáry.

Tapish, ‘abd al-Ăâd of Kákóry.

Tapish, Moḥammad Isám’yl Myrzá Ján of Dilly, his father was a native of Bokhárá. He is the author of the Dywáns ascribed to Réj-Kishen. He died at Calcutta previous to 1229.

Tal’sat, Sháh Shams aldyn Abú-l-Faraj of Phulwáry died at Calcutta.

Tálib, Myrzá Abú Tálib Khán of Lucnow.

Tapán, Myrzá Aḥmad Ján (probably Myrzá Aḥmad Bég Khán of Dilly) a pupil of Tapish.

Tsohár, Sháh Tsohár alίαqq a son of Núr al-ίαqq of Phulwáry.

‘asyr, Wájid ‘alyy Khán of Bareilly resided in 1229 at Calcutta.

‘ishrá, Lála Hindá Pat, of Lucnow, a friend of the author.

‘asbíq, Mahárájáh Kalyán Singh a son of Mahárájáh Shitáb Ráy met the author at Calcutta.
'āšiq. Bábú Sryjyt Singh, an uncle of the Rájah of Benares, was a wealthy Zamynádár and a friend of the author.

'abd al-Raşím of Shyráz resided at Calcutta.

'tábid, 'tábid 'alyy, the author saw him at Calcutta.

'āšiq, Ráy Sóhan Lál was in 1229 Treasurer of Aṣaf aldawlah and came to Benares when the author was Náyib of the Rájah of Benares. 'áṣiy, Mawláwy Khódá-bakhsh of Gházíypúr.


Gháryb, Ráy Rátan Lál lived at Calcutta in the house of the Rájah Kalyán Singh.

Ghányy, Mawláwy 'abd al-Ghányy of Phulwáry.

Ghólám Hosayn Khán author of the سیر المفاخرین, met the author at Patna.

Fadhl, Fadhl Moṣillá a native of Lucnow was at Benares in 1228.

Fard, Moḥammad Abú-l-Ḥasan of Phulwáry.

Fída, the author knew him, but could not recollect his name.

Firáqy Prém Kishwar a Brahman of Dílly.

Fáqíq, Aghá Myyrzá, a son of the Hákým Qámar aldíy Khán, was a young man in 1229.

Fitrat, Pandit Bídýá Dhar was a Kashmíryan by origin, but received his education at Dílly; a friend of the author.

Qatyl, Myyrzá Moḥammad Ḥasan Khán was a converted Khátry of Dílly, he spent the greater part of his life at Lucnow, where he was Head Munshíyi to the king.

Qádyr, Tafár 'ally resided at Lucnow, was for some time the king of Oudíh’s News-writer at Benares.

Qámar, Hákým Qámar aldíy Moḥammad Khán resided at Lucnow.

Qudrat, Sháh Qudrat Alláh died at Múrshídábd.

Qásim, Myyrzá Abú-l-Qásim Khán of Dílly.

Qáṣír, Moḥammad Qadr aldíy.

Qáḍíh, Taqyy 'alyy Khán was Qáḍíhiy of Benares.

Lála Kányeth a Káyeth, a native of Patna, is the author of the خرائط العلم on arithmetic. Was alive in 1229.

Lísán, Myyrzá Taqyy Khán of Láhór studied at Patna and Jawnír. Uses sometimes the Takhallúq of Taqyy, was a friend of the author.

Lúf, Myyrzá 'alyy Lúf went to Haydarábád.
Mon'im, Sayyid Nūr al-Haqq author of a Mathnawī called
and one called Myrzā, Myrrzā Bū 'ālyy Khān.

Mūjid, Sirāj aldīn 'ālyy Khān of Lucknow came to Calcutta where he was appointed Muftī of the Supreme Court. He translated the and other law-books into Persian.

Minnat, Myr Qamar aldīn a native of Dilly, Lord Hastings gave him the title of king of poets at the recommendation of the Nāzīm of Murshidābād. Was dead in 1229.

Mūlyat, Manshīy Rām Jus a Khātry, his father was Lāla Gangā Bihān, and his takhallūq was 'ājīz and he resided at Lāhūr, but Mūlyat was born in Dilly, he obtained an appointment in the Custom Department at Benares, which gave him 1200 Rupees a year. He was a friend of the author. He is the author of several Mathnawīs, as

These five poems are called the Khamshā 'ishqiyah. He also translated some books on mysticism from the Sanskrit (Hindī?) as

He also put the Anwār Sōhayly into (Hindustānī or Persian?) verses and gave it the title of

Māyīl, Myr Imām-bakhsh studied at Lucknow, was alive in 1229.

Mūdhārr, 'abd al-Hādiy a friend of the author, resided chiefly at Calcutta where he was Munshīy. Ma'īrū, Gangā Bihān (?).

Mūshāhīd, Lāla Mithū Lāl of Iltābād was alive in 1229.

Mo'atżsam, Mawlawy Moḥammād Mo'atżsam of Agra.

Maqrīz, Bābā Balhand (?) Singh of Benares.

Māhjūr, Ḥāfīz Sayf Allāh a Kashmīry, a friend of the author, died at Benares.

Māqīsaf, Sayyid Ghulām Moqīsaf was Law-officer at Bīrbhām.

Mahdawīy, Sayyid Mahdīy 'ālyy Khān of Patna.

Majrīz, Mawlawy 'īqmat Allāh Khān was a son of the celebrated Mawlawy 'abd al-Qādir Khān who resided at Benares.

Mālsūn, Hakīm Abū-l-Hasan.

Māhahūr, 'ālyy Wāthish was a young man in 1229.

Mokarram, Mokarram 'ālyy Khān.

Moēštāq, Panḍit Mādhvārām, a Kashmīry Brahman, resided in 1229 at Benares.

Nīrāz, Ghollām Ya'āyā resided at Murshidābād.

Nārāng, Moḥammād Mahdīy 'ālyy Khān of Dilly held in 1229
an office under the Government at Benares.Compiled a vocabulary of Arabic, Persian and Turky words.

Niyáz, Myr Amjad 'alyy of Phulwärty.

Natzmy, Lála Múdráj a Khatry of Ilaábdá a friend of the author, composed many Qaúyddahs.

Náztim, Shaykh Farzand 'alyy was a Makhdóm-zádáh of Téliyánálá which is a quarter of the town of Benares, held in 1229 an appointment in Benares.

Náçir, Sayyid Mohammad Náçir Khán Bahádúr, held in 1229 an appointment at Lucnow, composed a Náiníb and Kásáni.

Ni'mat, Myr Ni'mat 'alyy of Dilly a friend of the author.

Naúyf, does not recollect his name; resided close to the Bishésher mosque at Benares.

Niyáxmand, a friend of the author.

Niyáxy, the author does not recollect his name.

Naqqád, does not recollect his name.

Wáshat, Çadr aldyón Mohammad Khán of Dilly was physician to U Duchess of Náryán Rájah of Benares, died in 1224.

Wáli, Mazhar 'alyy Khán a son of Soláymán Khán was attached to the College of Fort William, he was a friend of the author, left a Persian Dywán.

Hilál, Munáshiy Dzó-lfáqr 'alyy Khán Bahádúr.

Ya'qúb, Khwéjah Ya'qúb 'alyy.

مبعوث رتبة تصنيف سراج الدرباء محمد فردوشن (37)

A Tadzkirah of the poets of the Carnatic by the Na-wáb Siráj aldawlah Mohammad Ghowth Khán, whose takhalluç is A'txam. He opens the book with a short autobiography, from which it appears that he was born in A. H. 1230, and compiled this book in 1258.

This is an abstract of the Tadzkirah of Ráyiq which has the title گالستان کرناک. Ráyiq is the takhalluç of Gholám 'alyy Músá whose title was Hakym Bákír Ho-
The Rose garden of delight, also called the Gardens of sense, by 'abd al-Rahmán whose takhalluṣ is Shākir. He wrote this book at Lucnow during the reign of Amjad 'alyy Sháh in 1261 (the title is a chronogram) and he was assisted by Náćir 'alyy Naçyr whom he calls his instructor. He says in the preface that he used chiefly the Tadzkirahs of Sar-khúsh, of Wálih, of Shyr Khán Lódy, the نعاتم الانكار of Qudrat Allah Qudrat (see Garcin de Tassy Hist. de la Litt. Hind. I. pp. 144 see also below), the تذکروه باسطی, the صغرر الراسلين حديثة, the which is a collection of chronograms made in 1268 by Matzhar al-Haqq, the جلالسة نشاط of Mannú Láí, the منابت نامه of Rásikh (see No. 13) and the Album of Khâshi’ (flourished in 1092).

This is a selection of poems and single verses and bon-mots from poems arranged according to the subject and divided into five chapters حديثة. In the fourth there are chronograms on the death of celebrated men, but the dates are not always correct, thus the death of Zamakhshary is placed in 533, whereas he died 538, that of Ghazzály in 504 whereas he died in 505, &c.

Beginning نخلي كي يبسوته ببار طارت بار يبسوته.

Lithographed at Cawnpore in the Moctafà Press 1267, 8vo. 562 pp.
The Celestial Place of worship: being an anthology of Persian poetry selected chiefly from the Dywáns of Táhir Waḥyd, Tzohúry, Ḍáyib, Náṣir 'alley, Myr Naját, &c. without biographical notices. In the beginning is a short account of Myr Aṣīly Qommy (see Atishkadah p. 307) who was a contemporary of Mollá Waḥshy, of Núry Láry and of Hátim Káshy and who may possibly be the compiler of this very rich but apparently planless collection.

Beginning میثاق ناظمی كه بیت المعمور دیل سبک ور حان

Móty Makall folio 804 pp. 31 lines, a very fine copy.

The humble Collection of Myr. This Myr is apparently not identical with Myr Taqyy. It contains verses from celebrated poets on various subjects without biographical notices. The subjects are alphabetically arranged.

Mújafí وصیی نیامده که بنده میر نیازمند دیرینه خیال

Móty Makall 268 pp. 15 lines copied in A. H. 1165.

The Garden of poetry being an anthology of verses of the great masters by Nitzám adýn Khán b. Moḥammad Naqyy of Bahádurganj. He quotes never more than one bayt from the same author in succession, and
gives no biographical notices, he follows to some extent the chronological order. He says he used the Tadzkirahs of Taqyy Awlady, of Çayib, of Myrzá (he means probably Táhir Naqrábdy), of Siráj aldyn Arzu and of Wálih and the Gllzár Látáfát and the Táḥf Áqifán.

Beginning

Tápkhánah 8vo. about 100 pp. of 9 lines.

(42)

(P. U.)

Pithy Sayings of the poets, being a Tadzkirah of Rékh-tah writers by Myr Muhámmad Taqyy, whose takhalluç was Myr. Though usually the title Myr is put before his name, Shóris sh thinks that he was a Shaykh. The former title indicates a descendant from 'aly, and the latter from Abú Bakr. He was a nephew of Arzu and a native of Agra, but after his father's death he removed to Dilly in order to be near his illustrious uncle, Arzu, who corrected his verses. After the year 1196, he went to Lucnow where Ačaf aldawlah allowed him a pension of two or three hundred Rupees a month, and he died in that city between 1215 and 1221, near one hundred years of age. Qásim blames him for his conceit and for making in his Tadzkirah ill-natured remarks on his contemporaries.

Myr wrote this book about one year after the death of Mokhliç which happened in 1164, see p. 159 suprap. There occurs in it in the life of Dard the date 1196, but it was clearly inserted long after the book had been completed, this is proved by the following facts: it is put into the midst of the extracts, instead of forming part of the biography; Myr's Tadzkirah is mentioned by Hayrat;
see p. 159 supra, who wrote in 1174, and it has been used by Shórish who died in 1195; moreover Arzú, who died in 1169, was still alive when it was written.

It contains near one hundred very short biographies which, as well as the observations on their verses, are written in Persian. In the preface is the following definition of Rékhtah poetry:

"Be it known that up to this day, no book has been written containing a record of the Rékhtah poets. Rékhtah means poetry, which is in the style and manner of Persian poetry, but in the language of the exalted court of Dilly. Consequently the compilation of this book which has the title of Pithy Sayings of the poets has been undertaken. Though Rékhtah had its origin in the Deccan, I do not begin with the poets of that country, because it has not produced one great master. I do therefore not commence with them, but I have no intention entirely to omit them, but shall mention some of them."

In the conclusion of the book he gives some further details on Rékhtah style:
"Be it known that Rékhtah is of several kinds, which I will explain to the extent of my knowledge. 1. One Miçra' is Persian, and one Hindee like the fragment of Amyr Khosraw. 2. Secondly, half the Miçra' is Persian and the other half Hindee, like the verses of Myr Mo'izz. 3. The verbs and prepositions are Persian but this is objectionable. 4. They use Persian construction, this is allowable to the extent it agrees with the construction of the Rékhtah idiom—this is known only to poets—but if it is contrary to the Rékhtah grammar it is objectionable. It is to be observed that this is one of the methods followed by poets, and that I have equally adopted it. If the Persian construction is in the spirit of the Rékhtah language there is no harm in adopting it. 5. Yhám was much in vogue with former poets but now it is no longer in use, there is no harm in it, if it is witty and natural. Yhám means that the word on which the meaning of
the verse depends has two significations, one obvious and
the other far-fetched, and it is the latter which is intended
by the poet. The style which I have adopted com-
prizes all the figures of speech as buns, resemblance of
corresponding words in rhyme and measure, &c."

Beginning

"بعد حمد سخن آفرین که از ست سزار تحسینی"

Mr. J. B. Elliott, C. S. has obliged me with the loan of his copy,
which was written at Lucnow in 1212, and belonged once to Sir
Gore Ouseley, 8vo. about 150 pp.

تذکره همی حسینی گردیزی  

(P.)

The Tadzkirah of Rékhtah poets by Fatḥ 'alyy who is
usually called 'alyy Hosayny Gurđézy compiled at Dilly
in 1165, or six years after the death of Anjám, which
happened in 1159, and a few years after the death of
Ishtiyáq, which took place in 1161. It appears from
Dzoká voce Yúsuf, that he was a great Çúfy Shaykh and
still alive when Dzoká wrote, even Qásim who wrote in
1221, speaks of him as if he was alive. Gurđézy says
in the preface, that he was induced to compile this book
because the accounts of poets in other Tadzkirahs were
very invidious. He alludes evidently to Myr's Tadzkirah
of which this appears to be a somewhat better arranged
edition. It is written in Persian and contains about
one hundred biographies in alphabetical order.

Beginning

"ابتدای سخن حمد سخن آفرین سوارست"

Mr. Hall has had the goodness to lend me two copies, one was
written in 1180 and is very correct, and the other was copied 1216,
and belonged once to Tippoo's library, small 8vo. 156 pp. 13 lines.
There is also a copy in the As. Soc. Beng. No. 193, about 200 pp.
18 lines.
The Depository of pithy Sayings by Qiyám aldyn Mohammad Qá'ím of Chándpúr. He went early to Dilly, and obtained there an office under the emperor, but now, he says in his short autobiographical notice inserted in this book, owing to the decay of the empire, the string which has kept the servants of the emperor together is broken and they drop like pearls on the ground of humiliation. Every one turns his face to another side, and is obliged against his will to prefer emigrating to another place to remaining. He died in 1210 or 1207. The title is a chronogram for 1168 when he compiled this book. He denies in the preface every acquaintance with the preceding two Tadzkirahs, saying that no biography of Rékhtah poets had ever been written, but he chooses so frequently the same extracts as his predecessors, that I doubt the truth of his assertion, though his book undeniably contains much original matter. He divides it into three chapters or periods. 1. Ancient poets. 2. On the compositions of the poets of the middling period. 3. Modern poets. This is the most valuable work for the early history of Hindústáni literature. Beginning

In the Módy Maśall is the autograph, 8vo. about 150 pp. Some places are left blank particularly towards the end of the book, and it is to all appearance merely a rough copy, which as the author came into difficulties about the time he compiled it, has probably never been finished. I had it transcribed for my use, but had unfortunately not time to make an abstract of the work when I was at Lucknow, and had access to the original, and as the original is very illegibly written, the copy made from it is incorrect, I plead this as an apology for the mistakes which may have crept into the subjoined list of Rékhtah poets.
The Garden of Ibráhym, being a biographical Dictionary of about 300 Rékhtah poets, by the Nawáb 'alíyy Ibráhym Khán, who had the title of Amyn aldawlah Nácir-jang and the takhalluç of Kháyl and of Hál. He was born at Patna, and his mother's grandfather was the learned Mollá Moḥammad Naçyr who was a pupil of Akhúnd Mollá Sháḥ Moḥammad Shyrázy and died during the middle of the reign of Moḥammad Sháh. 'Alíyy Ibráhym was honoured with the friendship of Warren Hastings, and held under him the office of Chief Magistrate at Benares. He died in 1008. Jorát wrote the following chronogram on his death:

\[ لو آو، ستَا مطاع دبوان غداَّت \]

Yúsof 'alíyy and Shórish mention him under Kháyl and 'ishqy under Hál. He left besides this Tadzikirah a memoir on the trial by ordeal, which is printed in the As. Res. 8vo. I. p. 389, and two or three Tadzikirahs of Persian poets. He alludes to two of them in the preface without giving any details or even their titles. Mr. J. B. Elliott in a letter dated Patna, 19th July, 1852, informs me that one of the Persian Tadzikirahs is called Kholáçat alkálám and contains Mathnawies, and the other Çohofe Ibráhym, containing Qaçydahs, Ghazals, &c. The former is very rare and the latter probably not extant. "I have made, he continues, inquiries from relatives, &c. and all that I can make out is, that he collected materials (poetry) for the work, but did not live to complete it. I have two volumes of unarranged materials. But he did complete the Bayádh and critical notices of all the poets, this is what Mr. Bland calls the Çohof. It is a very thick,
closely written 8vo. and is I believe unique, I met with it by mere accident." In a letter to Mr. Bland which is printed in the *Journ. Roy. As. Soc.* IX. p. 159, Mr. Elliott gives the following further details. "The Kholácat alkalám is appropriated to selections from, and abstracts of the Mathnawies of seventy-eight poets, who have produced the most approved works in that style of poetry. It is contained in two large quarto volumes of 2005 pages, each page containing four lines in breadth and twenty-one in length. To give some idea of the extent of the work, I may mention that a large royal octavo volume of 694 closely written pages is filled solely with the biographical notices of 3263 poets. The poetical extracts of this scarce work are not in my possession." From Mr. Bland's notice of the Bayádh it appears that the author completed it in 1205. Now as he had completed two Persian Tadzkirahs previous to 1195 and as the Çokof have never been completed, he must have written another Tadzkirah, with the name of which we are not acquainted. Yúsuf 'allykh Khán informs that he was engaged in compiling a Tadzkirah of Persian poets on a very large plan in 1180.

This Tadzkirah was compiled during the years 1195 and 1196, and is distinguished by the copiousness of the extracts, and by the pains which the author has taken in fixing the dates. It appears that he entered into correspondence with most contemporary poets to obtain information of themselves, and extracts from their Dywáns for insertion. The biographies are in Persian.

**Beginning**

As. Soc. Beng. No. 45, 4to. about 800 pp. 19 lines, a fair hand, but unfortunately not very correct.
The TadzKirah of Sayyid Gholam Hosayn who is familiarly called Myr Bhayná and whose takhalluce is Shórish. He was a native of Patna and a nephew of Mollá Myr Wahyd. He was first a pupil of Myr Biqir who had the poetical names of Hazyn and of Tzohúr, and who died previous to 1193; and subsequently of Myrzá Ghasytá 'ishqy. He was a good improvisatore and had written, when he compiled this book, a Persian Dywán of about 4000 verses most of which dwell on mysticism. He died in 1195, and he probably compiled this book in 1193; for the latest date that occurs in it is 1192, and men who died in 1194 are mentioned as being alive. It has no preface or title page, nor does it appear from the autobiography that Shórish is the author of it, (though he speaks in the article on Shórish in the present tense,) the only authority which I have for ascribing it to him is the postscript which runs نام شهد تذکرته میر غلام حسین. It contains 314 short biographies written in Persian with extracts.

Beginning آنتاب سهیر تاجداری ماه بر ابر شیریاری

Mr. B. J. Elliott possesses the only copy of this book I have heard of, and has kindly lent it to me; a small 4to. about 500 pp. 15 lines.

The Hindy TadzKirah, by Gholám Hamdány Múchqáfy. He was of a good family of Amróhah in the Morádábád district, and spent his early years in Dilly where he used to hold Moshá'arahs or poetical assemblies, and came to
celebrity as early as 1195. Subsequently he went to Lucknow, and it would appear from 'ishqy he supported himself by commerce. He died according to the Gulshane Békhár about the year 1243. When he wrote this Tadzkirah, in 1209, he had composed two Persian Dywáns, one in answer to Naçyry Nayshápúry and the other containing original poems and three Urdú Dywáns, a Persian Tadzkirah, a part of a Sháhnámah which comes down to the geneology of Sháh 'álam, an Urdú Dywán containing verses which he had made at Dilly and a rough copy of a Persian Dywán in the style of Jalál Asyr, and one in the style of Nácir 'alyy, but both these were stolen from him. It appears from the Gulshane Békhár that he continued his literary activity after he had written this book, and composed three more Rékhtah Dywáns, and another Tadzkirah of Rékhtah poets.

He wrote this Tadzkirah at the request of his instructor Myr Mostahsan Khalyq, and inserted in it very full biographies written in Persian of about 350 Rékhtah poets who flourished from Mohammad Sháh to his own time, paying particular attention to the biographies of contemporaries, with most of whom he was personally acquainted.

Beginning نیکوتربن تذکرو نعثقیِ دیهايی ارای اسفن را

As. Soc. N. 142 Svo. about 400 pp. 14 lines copied in 1219, not very correct.

تذکرو عثقی

(P.)

The Tadzkirah of 'ishqy of Patna a son of the poet Mojrim. He used to write Persian poetry, and his verses were corrected by his father, and by Sháh Mohammad
Wafá Wafá. These are all the details which he gives us of his life under the letter 'āyn. The latest date which occurs in this book is 1215, this is probably the time at which he completed it. It contains in alphabetical order 439 short biographies of Rékhtah poets, written in Persian without a preface.

Beginning سراج برم سفیدوری سراج الدین علی خان آرزو.

A carefully written copy is in possession of Mr. J. B. Elliott of Patna, who has obliged me with the loan of it, 8vo. about 400 pp. 17 lines.

کلمهٔ هندی تصنیف مرزا لطف (H).

The Rose garden of India, by Myrzá Lutf. His father Qásim Bég Ḥijry, was a native of Astrábad and came in 1154, with Nádir-sháh to Dilly. Lutf wrote this tadzikirah at the request of Mr. Gilchrist in 1215.

This is the fullest of the Rékhtah Tadzkirahs which I have seen, and includes only the names of those persons who have obtained some celebrity as poets. It contains about sixty articles in alphabetical order.

Beginning رعثاعی اور زیدیا دلبران سخپ-گرا اس زنیمت آورین کی حمد یہ حاصل ہی.

Mr. Hall has a copy large 8vo. about 600 pp. 17 lines. A copy of nearly the same appearance is in my collection.

مبارکے الشعراء تصنیف خوب چند ذکا (P.)

The Touchstone of poets being a Tadzikirah of Rékhtah poets by Khúb Chand, a native of Dilly, whose takbühluc is Dzoká. He gives under the letter dz an account of his
ancestors, but says very little of himself. His grandson informed me that he died in 1846, A. D. He left besides this book a Dywán, some Persian poetry, and some elegant compositions in prose. He undertook this compilation at the request of his teacher Myr Naṣyr aldyn Naṣyr usually called Myr Kallú in 1208 or 1213, but it appears that he continued making additions to it for more than thirty years, the last date we find in it being 1247.

It contains in alphabetical order an account of near 1500 poets who flourished from the commencement of Hindústány poetry to the author’s time with specimens of their writings. It abounds in repetitions and inaccuracies of every description, and contains many persons who have never dreamt of writing poetry. It is without exception the most uncritical labour of the kind. The biographies are in Persian.

Beginning

Mr. Hall’s collection, large 8vo. near 1000 pp. 15 lines.

Excellent Selections being a Tadzkirah of Hindústány poets by the Nawáb Myr Moḥammad Khán whose tākhlīṣ is Sarwar and whose title is Aʿṭzam aldawlih. The title of the book does not occur in the preface, but in some verses of Sayyid Ghālib ʿalyy Khán towards the end of the work which form a chronogram for 1216, when the book was compiled. There are other chronograms in it for 1215, and in the postscript it is stated that the chronogram of the work is Ṣalṭat Khādā Ṣalāh which gives 1242. This may be the date when the book was completed, or perhaps when it was copied. The latest date which I have observed in the text is 1219.
It contains in alphabetical order near 1200 biographies of Urdu poets in Persian with short extracts from their works. This may be considered a somewhat improved edition of the preceding Tadzkirah.

Beginning

Mr. Hall's collection 8vo. about 6700 pp. 15 lines.

Rare Collection being a Tadzkirah by Sayyid Abú-1-Qásim of Dilly who is usually called Qudrat Allah Qádiry and whose takhalluç is Qásim. Among his forefathers he counted Isma'yl Ghaurbandy and Sayyid Fádhlí Gujráty, a Saint, whose tomb is at Gujrát and up to this day a place of pilgrimage. Qásim was in Arabia a pupil of Mawlawy Fakhr aldyn, in poetry, of Hidáyat Allah Khán Hidáyat, and in medicine, of Hakym Mohammad Sharyf Khán. In 1221 he had written a Dywán of 7000 distichs and a Mathnawy on the Mi'ráj in the measure of the Mathnawy of Jalál aldyn Rúmíy containing 30,500 (?) verses; and a Mathnawy in the measure of the Bostán of 5200 verses on the miracles of 'abd al-Qádir. He died about 1246. The title is a chronogram for 1221 the date of the compilation.

The biographies are in Persian and alphabetically arranged. The specimens are well chosen. It contains about 800 biographies and seems to be chiefly founded upon the preceding Tadzkirah.

Beginning

Mr. Hall's collection large 8vo. about 800 pp. 15 lines; a modern copy, and one in my collection transcribed from the same original, from which Mr. Hall's has been taken.
Periods of poetical composition by Shaykh Gholam Mohyy aldyn Qorashy of Myrath (Meerut). His father, Shaykh Ni'mat Allah Ni'amy, was a good Persian poet and wrote a thick Dywân, in the arranging of which he assisted him when only twelve years of age. This gave him a taste for poetry and he wrote himself a Dywân in which he used the takhalluç of Mobtala. Subsequently he devoted much of his time to archery, without neglecting however his studies. He learned Arabic grammar, but having a weak chest he was as it seems obliged to abandon it. When Shâh 'alam came from Patna to Dilly he gained the friendship of one of his courtiers, whose title was Nawâb Najaf Khân, and his name Ibrâhym Bég, and his takhalluç, Alam, he was induced by him to write another Dywân in which he used the takhalluç of 'ishq and a Persian Mathnawy containing the story of Shâhrokh and Mâhrokhan in about 1700 verses, it is in the measure of the Mathnawy of Jalâl aldyn Rûmy and has the title نسج شوق. He also wrote a Persian Tadzkirah which has the titles of باغ غلیمی حسین جموعة شوق and جموعة شوق and fills about 1280 pages. The latter name is a chronogram for 1187. He also wrote an Inshâh of about 200 pages, it has the title of جهار دندر شوق which is a chronogram for 1199, and a treatise on chronograms called سرائییر نشخة. In 1220 he composed the حوار تشریح and اشعارات (کسایی). The latter treats on Šûfism. He wrote this Tadzkirah in 1222, this date is contained in the title.

It is divided into two chapters طبقة, the first contains notices of upwards of a hundred Rékhtah poets, and the second notices of Persian poets of the same period. His biographies have the advantage of being original.
Beginning is wanting.

Private collection 8vo. 484 pp. of 15 lines, the greater portion of the second part is wanting.

The Tadzkirah of Bény Naráyan Jahán of Labór. It was compiled in 1812—A. H. 1227 and dedicated to Mr. Roebuck, at whose suggestion the work was undertaken.

The author gives in Hindústány the takhalluč, name, place of residence and the name of the teacher of about 150 Rékhtah poets and specimens of their writings, but not one date. The compilation is wanting in research.

As. Soc. Beng. No. 89, 8vo. of about 300 pp. 13 lines, beautifully written under the superintendence of the author in 1812. Mr. Garcin de Tassy has made good use of this book in his Hist. de la Lit. Hind.

The Nosegay of pleasure being selections of Persian and Rékhtah poetry by Mannú Lál made in 1252, the compiler is still alive and resides in Calcutta, his native town.

The extracts are arranged according to matter and divided into seven chapters, which are sub-divided into numerous heads called کل. The first eight chapters contain Persian poetry, and the seventh, which begins
in page 395, Rékhtah poetry, the names of the poets are printed in the margin, in red ink.

Beginning بسم الله برد بل هما بر فرق عفرانها

Beautifully printed in types, Calcutta 1252=1836 folio 463 pp.

The Rose garden without thorns by the Nawáb Moṣtafá Khán Bahádur who has in Rékhtah the takhalluç of Sheftah and in Persian of Hasraty, he resides at Dilly and began to compile this book in 1248 and completed it in 1250, he was then twenty-six years of age.

It contains about 600 very short biographies in Persian, he seems to have chiefly used the Tadzkirah of Qásím. It is more correct than most other Tadzkirahs.

Beginning كل سربند سخن حمدویه طراحست

Lithographed at Dilly, second edition, in 1258=1837, 8vo. 383 pp.

The Rose garden without autumn by Hakym Sayyid Gholám Qóôb aldyn, whose takhalluç is Bázin. His family was of 'arab-sarây which is about five miles south of Dilly, but his grandfather settled at Agra where he practised as physician and died in 1250, the author was born at Agra.

This may be considered a translation of the preceding Tadzkirah into unintelligible Hindústány, with some idiomatic remarks.

Beginning مطلع انوار انواع منعیت حسن

Mr. Hall has had the goodness to lend me a copy of this work, large 8vo. about 300 pp. 21 lines.
Selections from the most celebrated Hindústáni poets, viz. Wályy, Dárd, Sawdá, Myr Taqyy Myr, Joráit, Myr Hasan, Naçyr, Mannún, Násikh, Mulchand, Zawq, and Múmin Khán with a few popular songs and an introduction on the different kinds of Hindústáni verses by Mawláwy Imám-báksh Chábáiyí, Professor of Persian in the Dilly College. The author is near sixty years of age and acknowledged the best Persian scholar at Dilly. His other works will be described in their place. The extracts are preceded by short biographical notices written in Urdú.

Beginning مقدور نهم اسکی تجئی ڇ ییان کا

Lithographed at Dilly 1844 A. D. 8vo. 273 pp.

An Anthology from Rékhtah poets without biographical notices, by Mawláwy Karym aldyn of Dilly who is now teacher of the Hindústáni language in the Agra College, he may be thirty-five years of age. After the publication of this book, he edited a kind of periodical called گل رعنى, containing the poems made by the members of a Moesá'arah of Dilly, but it died soon for want of support. His other literary labours will be mentioned in their place.

Beginning گوهر شھوار حمد وثناء نثار اوس شھنشاہ حقیقی ڇ

Lithographed at Dilly 1261—1845 folio 380 pp. hardly legible.
A History of Urdú poets chiefly translated from Garcin de Tassy's *Histoire de la lit. Hind.* by F. Fallon, Esq. who is now a teacher in the Agra College and Karym aldyn with some additions, but also several omissions and hardly any improvement, the biographies are in Hindústán. For a notice of this book, I refer to Hall's erudite remarks in the Benares Magazine.

Beginning

Lithographed at Dilly, 1848, 8vo. 504 pp.

Garden without equal, being Elegant Selections from Persian and Urdú poets by Mohammad Ibráhym. He informs us in the preface that Mohammad Hosayn had some time ago published elegant extracts from Persian poets, and that he requested him to make a new edition, and this led him to compile this book, which it would appear embodies the said extracts. The title is a chronogram for A. H. 1265.

The book is divided into two parts the first is called مراهک العاشقین and contains extracts—chiefly Ghazals, from 50 or 52 ancient and modern Persian poets, 72 pp., and the second part contains extracts from 187 Urdú poets without notices of their lives, 249 pp.
Beginning

Lith. at Bombay 1265, 8vo. 19 lines in a page. Executed with great care, there is an edition of 1266 which has the title of Majma’ alash’ar.

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Tadzkirah of Persian poets by Yusof ‘alyy Khán who compiled this work at Murshidábád in 1180 and completed it in 1184 and died previous to 1195.

It contains in alphabetical order about three hundred short biographies of Persian poets from the beginning of poetry to the author’s life-time. He informs us in the postscript that he intended to add two volumes containing the history from ālamgyr to the year 1184, but it is very likely that he has not carried out his plans. The book has no preface. The appendix contains contemporary poets who have not been noticed by Arzú. Bg. حرف ألف میرباقرود شمس الدین المدعو بدأ مام المختصر باشراق

Large 8vo. 642 pp. 11 lines, copied in 1213 from a MS. which had been executed in 1195; this volume came accidentally to hand, after the preceding sheets had been printed, this is the cause why it has not been noticed in its place in page 161 before No. 83.

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* Besides the Tadzkirahs described in this catalogue, Mr. Hall in an article in the Journ. As. Soc. Beng, Vol. XVII. p. 549 mentions the following ones: Majma’ alintikhab by Sháh Mo‘ammar Kamál (see Journ. Asiatique Série IV. Vol. I. p. 1 and Vol. II. p. 361); Tadzkirah Shó₁-rá₁ Jahángýr Sháh; Tadzkirah by Myr Mo‘ammar ‘alyy Tirmídžy; Tadzkirah by Myr Fakhr aldyn; Tadzkirah by Abú-l-Hasan; Tadzkirah by Myrzá Jawán-bakht Jahándár Sháh.
Contents of the appendix:

 Açaf, this is the takhallus of Açaf-jâh (see p. 153 supra). His forefathers were of Tûrân, his grandfather, 'Abîd Khân held under 'Alamgîr the rank of four thousand, and his father Ghâziy al-dîn Khân Fyûrâz-jâng rose under the same sovereign to the rank of seven thousand, which is the highest rank that is bestowed in India. Açaf-jâh was under Mohammâd Shâh Cûbah-dâr of the whole Deccan and died in 1160. He wrote good Persian poetry.

 Mohâbât-jâng, his father was in the service of Mohammâd A'tzam Shâh a son of 'Alamgîr, and he was in the service of the same prince. Under Fârrokh-sîyâr his fortunes changed frequently, but in the beginning of the reign of Mohammâd Shâh he was appointed Cûbah-dâr of Patna. He died in 1170, of dropsy.

 A'lam aldâwîâ Ahîy Mohammâd Khân Bahâdur was generally known by the name of Hâjî 'Alâm: his father came as a merchant to Patna. A'lam aldâwî was governor of Tirhoot and a patron of the author of this Tadhkirkâh, it seems he was alive in 1180.

 Kamâl al-dîn Khân Âhqar a Kashmîry, came after the death of his father from Dilly to Bengal where he resided in 1180.

 Myr Mohammâd 'alyy Tajryd, his father was of Yazd, and came under 'Alamgîr I. to the Deccan, where he married the daughter of Myr Mohammâd Shafî' Yasdy. Tajryd was born at Awrangzâbâd in 1116, he studied at Ispâhân, and returned about the time of the invasion of Nâdir Shâh by sea to India. He remained for some time in the Deccan, and came in 1150 to Bengal. In 1165 he sailed from Hooghly to Arabia for the sake of making the pilgrimage, and came back to Bengal in 1169, and in 1180 he resided at Mursâhidâbâd and had written شرح رسالة جمالية اللهية—شرح رسالة مالمس كاتبة— which treats on ascetics—رسالة در نواقل—رسالة در امثال مذهب أو شرح غفوة—رسالة طريق روح—شرح كاتبة

 Myr Mortadhâ Haydar, in poetry a pupil of Myr Mohammâd Afsâl Thâbit, came to Bengal under Shujâ' aldâwî and resides now, 1180, in that province, he has written a Dwâmân of about 10,000 bayts.

 Myr Bâqir who has the title of Mokhliq 'alyy Khân and the takhallus of Khorram, is a relation of the late 'alyy Wirdy Khân and composes Bûkhtâb and Persian poetry.

 Myr Mohammâd Tajyy Khîyât a pupil of Thâbit came to Bengal under the late 'alyy Wirdy Khân, and died in 1173, he is the
author of the یکان خیال which is a novel in Persian prose, in fourteen volumes.

Faqykh Çälib Dardmand, a friend of the author, died in 1179 and left a Dywán.

Myrzä Bäqir a son of Aqá Myrzä was a Persian by birth, who came to India during the administration of Mohábät-jang.

Myrzä Bäqir was born in the Deccan, he was a good physician and alive in 1180.

'alyy Ibráhým Khán Kháyl.

Mýr Mortadhâ Hálat died two years ago.

Murshíd Quly Khán Rostam-jang Makkhýr of Súrat a relation of the Náțzim of Bengal, who sent him as governor to Oríssá, subsequently he lived at the Court of Açař-f jáh, and died a few years after him, he left Rékhtah poetry.

Wájíd has the title of Fakhř al-tójár, the pride of merchants, his ancestors were of Kashmyr, but he was born at Patna, where he resided in 1180.

Mortadhâ Quly Khán Firýq was under Moḥammád Sháh a Munkhíy at Díllí, towards the end of the reign of Aámad Sháh he came to Bengal where he now, 1180, resides.

Nawáb Sayyid almulk Asád Allah Gháláb-jang Gháláb resides now, in 1180, at Murshídábd.

Hakým Moḥammád Sháfy’ Khán Firýgh of Shyráz came to India, and was appointed a physician to the emperor, subsequently he was attached to the governors of Oúdh, and about 1160 he came to Bengal, and now, 1180, he is attached to the Náțzim’s court.

Hájí Aámad 'alyy Qiyyámá, an uncle of 'alyy Ibráhým Khán Kháyl, resides now at Patna.

Súlán Mokarrám Súltán, a descendant of Abú-l-Ḥasán king of Haydarábd, has travelled much in Arabia and Persia.

Before concluding this chapter I insert an Index to the Urdú Tadzkiráhs. The reader must remember that consistently with the plan of the work this is not intended to be an elaborate biography of Rékhtah poets, but merely a list of the materials available for such a biography, containing besides their names and the titles of their works, the
principal dates. I am therefore not responsible for any mistakes or repetitions which may occur in the books indexed. For farther details and critical remarks, I refer to Garcin de Tassy’s Hist. de la Lit. Hind. For the sake of brevity, I make use of the following abbreviations in referring to the above Tadzikirahs: A = Qâyim see No. 44; B = Gurdézy No. 43; C = ‘allyy Ibráhym No. 45; D = Dzoká No. 50; E = Mučhafy No. 47; G = Gulshane Hind No. 49; H = Sarwar No. 51; J = Shórish No. 46; K = Qásim No. 52; M = Myr No. 42; P = Gulshane Bé-khâr No. 56; R = Gulshane Bé-khízán No. 57 (I used this book only occasionally, whereas I made it a rule to abridge all the notices contained in the other Tadzikirahs); T = Tabaqáte Sokhan No. 53; V = ‘ishqy No. 48. I use the tense which I found in each Tadzikirah, this being in many instances the only indication of the time when a poet flourished, though not always a safe one. It is hardly necessary to say that many of the persons mentioned in this list have not left a Dywán nor any other works. I should have omitted them had I not been in danger to throw away the grain with the chaff. Such criticism is the duty of the historian.

"'abd, 'abd al-Báym of the Deccan, H. He may be identical with the 'abd al-Báym mentioned by M.

"'abd al-Bárr, M.

"'abd Allah flourished previous to the time of Myrú Myrzá, H. Garcin de Tassy informs us that 'abd Allah of the Deccan is the author of a Mathnawy which has the title of "در امیربال" and of which a copy is in the India House in London. I give the verse which H quotes of him, as it may enable the reader to decide on the identity of the two poets.

"'abid a contemporary of Wallyy, his language and style are obso-
lese, D. He is probably identical with 'Abid the author of a Mathnawy called دهیه کلی (Dehya Kalbi?) mentioned by Garcin de Tassy.

Abjad author of a Dywán, see 2nd chapter.

Aöru, Shaykh Najm al-dyn 'alyy Khán, commonly called Sháh Mubárak, was a descendant of Móhámmad Gátháy Gwályáry and a near relation of Krú, who used to revise his verses. He was born at Gwályár but came early to Dilly; for some time he lived at Nárnawl in the Society of Gurdéy's father. He was blind of one eye, and died previous to 1161, about fifty years of age, M, A, B, G.

Abú-l-Hasan king of Golconda, see Tánásháh.

Açaf, Açaf aldawlah governor of Oudh. I give here a list of the governors, (now kings) of Oudh, because most of them were patrons of Békhta poetry. Çádar-jang died on the 17th of Dür-l-kájì, 1167. In the Lucknow Almanack for 1848 and in Prisse's Useful Tables, it is said that he died in 1170, but the chronogram above the eastern entrance to his beautiful Mausoleum five miles from Dilly, gives the above date, it runs.

He was succeeded by Shuja' aldawlah who died in 1188, then followed Açaf aldawlah who died in 1212. Sa'adat 'alyy Khán a brother of Açaf aldawlah died in 1229. Ghásiy aldyn Haydar 'imád almulk obtained in 1235 the title of king and died in 1242. Náqyr aldyn Haydar d. 1252. Náqyr aldawlah d. 1258. Amjad 'alyy Sháh d. 1263. Wájíd 'alyy is now, 1853 =1269 A. H. on the throne.

Açghar, Myr Amjad 'alyy of Agra, a holy man who derived his spiritual genealogy from 'abd Allah Baghdády, H. He had also the takhallúq of Amjad. R paid him two visits and says that he died and left Persian and Ürdú poems. His Ürdú Dywán has been printed at Agra.

Açghar, Myr Açghar 'alyy of Mahrérah near Dilly, D. He has also written Persian poetry. His Dywán is celebrated, K.

'áciy, Nawáb Çamcán aldawlah Khán Mançúr-jang of Agra.

'áciy, Khwájah Burhán aldyn of Dilly composed many mathiyah and died in 1166, A, B. He was descended from Khwájah 'abd Allah Aárár, H. Shórish calls him 'áciy, and says that he was skilled in chronograms.

'áciy, Núr Móhámmad is a good poet of Burhánpúr in the Deccan, B. He is also mentioned by J and V. Garcin de Tassy mentions
TABLE OF CONTENTS.

two Mathnawies of 'āqiyy on the religious duties of the Musal-
mān, of which a copy, written in 1146 and 1147 is in the Imperial
library at Paris, one has the title of خالمة المعاملات and the other of
نشر العام.

'āqiyy, Karam 'alya of Dilly was a perfectly illiterate man, and kept a
perfumer’s shop at Patna. He was a pupil of Myrzá Bhuchchá Fádyá.
'āqiyy is a poet of Bāmpdhr, D, P.

Adab, Gholám Mokyy aldyn of Haydarábád a pupil of Fáydh, B.
Adhám, 'abd al-‘alyy author of a Mathnawy called مودة
عشقين of which a description is contained in Garcin de Tassy, a
copy of it is in the British Museum.

Afáq, Myr Faryd aldyn b. Behá aldyn of Jalálábád (half way
between Dilly and Saharánpúr?) was a pupil of Fíraj, P. He has
lately left Dilly, D. He was a friend of K.

Afáryn, Shákh Qalandár-bakháh of Saharánpúr, lives in his native
town, D. He has written a book on the figures of speech under
the title of كتاب الصناع, H, P.

Afang, Sháh Fáyyly, a pupil of Myrzá By-dil, was a darwýsh at
Lucnow and died in 1192 at a very advanced age, C. He left a
Persian Dywán.

Afang, Aghá Haydar 'alyy a son of Myrzá Hasan 'alyy Bég of
Lucnow who now resides, R.

Afíhal, Móssanmad Afíhal of Jhanjánah not far from Meerut, a
mystical poet, but without much education; flourished, it would appear
from Qáyím, previous to 'abd Allah Qotob-sháh (came to the throne
in 1020). He is the author of a poem called the Story of hardship
لعبة كان
of which there is a copy in the India House in London.

Afígá, Myr Jywan went to Mashhad and remained there attached
to the tomb of Imám Ridhá, C.

Afghán, Imám 'alyy Khán of Lucnow, H, D, T. According to C
his name was Ali Khán and he lived in great poverty.

Afíaar, Gholám Ashraf a son of Gholám Rasúl and a pupil of Muqáshfí
composed chiefly Marthiyahs, E, H. He is now at Lucnow, D.

Afíar of Mórkábád. D says “I have never met him.”

* According to the rules of Persian grammar we ought to spell Karam
'alya; but in proper names which are compounds like this the idháfát is
invariably dropped in Urdu, I also write agreeably to the Urdu pronuncia-
tion and prosody Náwáb and not Náwáb.
Afsâs, Myr Shyr 'alyy was first in the service of Nawâb Isâq Khân the uncle of Açâf aldâwlah at Lucnow and subsequently of Myrzâ Jawân-bakht, and finally he was recommended to Lord Wellesey and appointed a Munshiy of the College of Fort William. He died at Calcutta in A. D. 1809. His writings will be mentioned in their respective places.

Afsâs, Myrzâ Ghafûr Bég of Dilly. His ancestors came from Tûrân. He died some years ago, H.

Afshurâh, Myrzâ Panâh 'alyy Bég of Lucnow composes chiefly Marthiyahs, T.

Aftâb, this is the takhalluş of the emperor Shâh 'âlam II. reigned 1173-1221.

Âghâ, Moâsjmad Çalâb lived at Dilly under the emperor Moâjmmod-shâh, B, D. He died a long time ago, H.

Âghân, Nûr Khân a Patân is a clever story-teller, C. Is a pupil of Shâh Wâqif, went some time ago to Patna where he entered the service of Nawâb Karym Qulî Khân a son of Monyr aldâwlah. It is not known where he now is, V. He may be identical with the following.

Âghân, Myrz Hasan 'alyy one of the story-tellers of the king of Dilly. H says that he was lately appointed to that post, and K who wrote in 1121, that he still held the office.

Âghâ, Myrz Aghâ Khân of Lucnow is skilled in writing Marthiyahs, D, H.

Âgház, Munshiya Lachman Narâyan was in the service of General Ochterlony who died about 1826 A. D. H.

Ah, Myr Mahdiy a son of Myr Moâsjmad, whose takhalluş was Sûz, is a promising young man, V.

Âsmad of Gurzât was a contemporary of Wally of the Deccan, he knew Sanskrit and Bhâkâ and wrote some times in Râkhtah, C. According to M and D his takhalluş is Âsmady, this however seems to be a mistake.

Âsmad, Sayyid Gholâm Moâjyy aldyn of Heydarbâd a pupil of Faydâh, R.

Âsmad, Sayyid Aâmâd 'alyy of Sarâwah was a well educated and clever man, he translated the Nal Dâmân and Zâlykhá into Râkhtah verses and left a Râkhtah Dywan, D. He is probably identical with the author of the Mathnawy called گل و سنوری and of the two Hindûstâni prose works called رشک پری and موریکه mentioned by Garcin de Tassy, the latter two were written in 1241 at Faydhâbâd.
Aâmad, Myrzâ Aâmad Bég a Qazalbâsh is a good soldier, H, D. He has latterly given up writing poetry, K.

Aâmad, Hâitiz Shaykh Ghôlâm Aâmad Akhônäd is a very learned man, his forefathers were of the Panjáb, but he was born at Dilly, H. According to D his name is Shaykh Aâmad.

Aâmad, Çamâm Allah a son of In'sâm Allah Khân Yaqyn was a soldier by profession, and died in the Eastern provinces (Oudh ?), K. Aâmad, Shaykh Aâmad Yâr writes Persian and Bêkhtah poetry, K. Shaykh Aâmad 'alyy of Dilly a pupil of Myr Kallâ Haqyr, D. He is probably identical with the preceding.

Aâmad, Myrzâ Aâmad 'alyy Khân a son of Fath 'alyy Khân is a promising young man, D.

Aâmad, Ghôlâm Aâmad 'alyy resides at Burhân-pûr, H, D.

Aâmad-shâh familiarly called Basâwan, J.

Aâmad-shâh Bahâdur emperor of Dilly J.

Aâmady, Shaykh Aâmad Wâricht of Zamânyah near Ghâziypûr flourished in 1196, C, V.

Aâmady, Nîtzâm âldyn, a distinguished calligraph, was born in 1200 went in 1229 to Malabâr (Malywâr). He is the author of a Persian and of an Urdû Dwyân. H says that there was an Aâmady of Gujrat, but that he did not know his name.

Aqsar, Myrzâ Jawâd 'alyy a Qazalbâsh was born at Lucnow where he resided in 1209, he was then about 23 years of age, E, D.

Aásan, Aásan Allah a contemporary of Ishtiyâq, Madhmûn and of Abûrî whom he imitates. Was dead in 1185, A, B, V.

Aásan, Myrzâ Aásan 'alyy (K writes Quly instead of 'alyy) was of Persian descent and a pupil of Myr Dhiyâ and subsequently of Sâwâdâ, found patrons in Shujâ’ al-dawlah and Aqaf al-dowlah, H. At present 1215, he is in the service of Nawâb Sarsîrad al-dowlah at Lucnow, G. Besides this poet, Myrzâ Aásan Allah with the takhalluş Aásan and 'alyy Aásan Khân Aâsam who was the Khânsâmân of 'umdat al-mulk are mentioned in V.

Aásan, Möhâmmed Mawlà is a poet of the Deccan (ملك جنوبى), D.

Aásan, Aásan Allah Khân of Dilly a pupil of K and a friend of H. He is still, 1852, alive at Dilly.

'sâyib Rây Munshiî, J.

'sâjîz, 'ârif âldyn Khân visited twelve years ago Dilly, but some time ago he went to the Deccan, and it is said that he resides at Burhân-pûr, M, B. He used to write Kabita, J.
'ājiz, from M who mentions him as well as 'ājiz of Burhánpur, it appears that he lived at Dilly in 1164 and was given to unnatural voices. He is probably identical with 'ārif 'ālyy Khán 'ājiz of Agra mentioned by C.

'ājiz, Zóríwar Singh a Khattri and a grandson of Báy Anand Rám Mukhliq resides at Dilly and writes Persian and Békhtah poetry. He is a pupil of Shaykh Naqír aldyn Gháryb, D, H.

'ājiz, Myr Gholam Haydar Kháán of Dilly a son of Moḥammad 'atzym Allah Kháán and a nephew of Moḥammad Ja'far Bágib Páñpasya a relation of H. He is a pupil of Qudrat, and resides at Patna, D. He died young, V.

'ājiz, Ulfa Kháán of Afghán origin was born at Khúrjah which is thirty koss east of Dilly, H.

Ajmal, Naqír aldyn Moḥammad, familiarly called Ajmal Moḥammad or Moḥammad Ajmal, a son of Sháh Moḥammad Naqír Afshály of Hahábd, a pupil of his late brother Gholám Qótob aldyn Mughálat, is a learned man and writes sometimes Békhtah verses, J. He has written several works, V.

Akbar, Sháh Bhuchchd or Myan Bhuchchd, a pupil of Hátim, used to have Moḥa'arakhah whilst he was at Dilly, H. As long as Muṣḥafy was at Dilly he used to correct Akbar's verses. He has written a Dywán, the style of it is far-fetched and disfigured by puns, E.

Akbar, Mokarram aldywá yáist Akbar 'alyy Kháán Moustagjam-jang, brother of Jawán-bakht's mother. He died a few years ago, K.

Akbar, Akbar Kháán a younger brother of P and a pupil of Múmin Kháán (who fell from the roof of his house and died in A. D. 1852). Akbar resides at Dilly.

Akhgar, Lálah Ték Chand is treasurer of Myrza Khurrám-bakht, D, H.

Akhtar, Myr Akbar 'alyy of Sirhind a pupil of Muṣḥafy and Joršt, resided at Luncow, and was in 1209 upwards of 80 years of age. He had first the takhallufs of Anjám, E.

'āhif was a friend of Sawdá, D.

Khwúsah Akram of Dilly was a friend of Qeyim and embodied the title of his Tadzkiráhs into chronogrammatic verses, A, C, V, D.

Alam, Çáhib Myr a son of Khwúsah Moḥammad Myr, and consequently a nephew of Myr Dárd, was in 1194 at Murshidábád and in 1215 at Dilly, G. He was still alive in 1221, K. According to B and H he was a son of Myr Dárd.
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Alam, Moḥammad 'alīy is a pupil of Dzwq, P.

'ālīy-jāh is the takhalluq of a son of Nawāb Nitzám almulk Nāsir, P.

'ālīy a prince of the imperial house of Dilly, and a pupil of Dzwq, P.

'ālīy, a Dakhny poet with whose circumstances A was not acquainted.

'ālīy, Shāh Nāṣīr 'alīy, a very pious man, was born and brought up at Sahrand near Dilly (H spells Sirhind), he left a Persian Dywán and some Mathnawies, H.

'ālīy, Moḥammad Khán an Afghán of Morádábád, D.

'ālīy, Myrzá 'alīy of Lucnow was of Moghol origin and a pupil of Dywánah, D.

'ālīy Jān, familiarly called Bahman of Dilly, a son of Qádhiy Buḍghán uses his name as his takhalluq, D. He is a young man, H.

'ālīy, Myrzá 'alīy Quly of Dilly left a short but good Dywán, D.

Amáätz, Amáantz Ráy resided in the Darybah at Dilly, H, P.

Amány, Myr Amány of Dilly son of Khwájáh Burhán aldyn Athnny. C says he died in 1187 and P says in 1177. He wrote chiefly Marthiyahs.

Amjad, Mawlavy Moḥammad Amjad, a pupil of Nitzám Khán Mu'jiz, was near seventy years of age in 1209, and had written Persian and Rūkhtah verses, E, D. According to P he was a son of Mawlavy Arshad, whose takhalluq was Arshad (he is the author of a commentary on the Myná Bázár) and the father of Mawlavy 'abd al-Báṣam, a friend of P.

Amyn, Myr Moḥammad Amyn of the Deccan. H was not able to obtain any information respecting him.

Amyn, Myr Moḥammad Amyn of Benares is a pupil of Myr Ghokám 'alīy Azád, D. He went to the Deccan and settled there, K. I suppose he is identical with the preceding.

Amyn, Khwájah Amyn aldyn, a native of Pátna, was of Kashmyry origin, in 1194 he had been some years in the service of Nawāb Myr Moḥammad Šáh Khán Motżaffár-jang, C. His poems which are very highly spoken of, have been collected in a small Dywán of Ghassal D, G. He was a pupil of Holáš Ráy Ikbál̄j̄q and left a Persian Dywán, V.

Amyn, Myrzá Moḥammad Ismá'yl of Dilly had first the takhalluq

2 D
of Waḥshat, he was first a soldier and then a teacher, D. He was a friend of D.

Amyr, Amyn aldyn Khan a son of Qādīghy Waḥyaldyn Khān is the grandfather of the present Amyn of the Calcutta Madrasah, he died at Benares in 1186.

Amyr, Nawāb Moḥammad Yār Khān a son of Nawāb ʿalyy Moḥammad Khān of Afghān origin. He was a good musician and resided at Tāndah. His attention having been directed to Rēkhtah poetry, he invited Sōz and Sawdā to come to him, but they did not accept his offers, he then invited Moḥammad Qāyīm who resided then at Bīsawly, and gave him a salary of one hundred Rupees a month. Besides Qāyīm he assembled other poets round himself, like Muṣḥafy, Naʿyym, Parwānah Mūrādbād, ʿisḥrat, and Hākym Kabīr Sāmbhāly. He was also an admirer of paintings and ordered ʿaqīl Khān to paint portraits of all celebrated poets and formed an album of them. The defeat of Dhābītā Khān by Shāh ʿalām and the Mahrattas put a stop to this happy state of things, and he died soon after 1188, E. According to K he was originally of the Jāt caste and was adopted as son by Dāwūd Khān of Mūrādbād.

Amyr, Amyn aldawlah Moʿyn almulk Nāẓir-jang, familiarly called Mīrzā Mūḏhā (pronounce Mōḏūhu), a brother of Aḥṣaf aldawlah, held the office of Myr Atīshy (i. e. he was in charge of gun-powder, fire-works, &c.) at the court of Shāh ʿalām, he resides now at Lucknow, H. He seems to have been still alive in 1221.

Amyr, Amyr aldawlah Nawārizh Khān of Dilly was called Hāmyd al-Raʾmān Khān he was a pupil of Nīzām aldyn and used to hold Moshāʿarahs in his house at which all poets of Dilly assembled, H.

Amyr, Shaykh Amyr aldyn of Narwar where it is said he was for some time Kotwāl, H, D.

Amyr, Amyr ʿalyy a Sayyid of Dilly went some time back to the Deccan, H, D.

Amyr, Sayyid Amyr Allah of Dilly is an amiable young man who is well versed in astronomy, H. He was a friend of D who calls him Myān Amyr Allah.

Amyr, Shaykh Amyr Allah of Dilly a pupil of Nāṣyr is clever in Ramāl, D, P. (It is not unlikely that he is identical with the preceding, and that D mentions him twice).

Amyr, Shaykh Amyr-bakhir a son of Ḥosayn-bakhir of Dilly, holds an appointment at Hátras, R.
Andōh, Mīrzā Ghafūr Bég a Moghol (Persian or Tatar) by origin, was a soldier by profession, and resided at Dilly, D, H.

A’lā, Mīr ‘ālyy of Dilly a son of the late Mīr Wilāyat Allah Khan, he was in the service of Shujā’ al-dawlah of Oudh and C saw him during the Nawāb’s wars with the English.

Anám, Nawāb ‘umdat almulk Amyr Khan held a high office under Moḥammad-sháh. Qāyīm was much attached to him; he was murdered in 1159 and left Persian and Bēkhtāh poems, A, B, G, H. He was a descendent of Nī‘mat Allah Walīy and composed chiefly logographs, T.

Anwār, Moḥammad Mawlā of the Deccan. H says that he has not been able to obtain any information regarding him, from D it would appear that he was his contemporary.

Anwar, Gholām ‘ālyy was of Kālpy, C.

Anwar, Afstāb Rāy was a writer in a public office, D.

Anwar, Walīy Moḥammad Khan a Shaykh-zādah of Dilly, his ancestors were Dārōghahs of the imperial court of justice (of Dilly), he writes Persian and Bēkhtāh poems, more particularly Ghazals, H.

‘āqīl, Rāy Sukh Rāy of the Panjāb served in the army, composed a few verses and assisted Qāyīm much in compiling his Ţadźkirah.

‘āqīl, ‘āqīl-shāh led a roaming life, but was much at Dilly where he frequently visited B. According to H he was a soldier, but I suppose that is a mistake for Šāhī.

‘aydat of Burhānpūr, a contemporary of Nawāb A‘zam Khan, D.

Arām, Prēm Nīth a Khatri lived first at Dilly, but retired subsequently during the war to Bindrabūn. He was a clever archer and penman. Left a Bēkhtāh Dwyān of about 2000 verses and some Persian poetry. H speaks of him as if he had been alive in 1215.

Arām, Makhan Lal of the Kāyct caste was a pupil of Inshā Allah Khan, H.

Arām, Khayr Allah of Sirdhānah an arrow-maker, was much in the Society of a son of Simroo who had the title of Tzafaryāb Khan and the takhalluq of Čālīb. Arām died of cholera at an early age and previous to 1215.

‘ārif, Mīr ‘ārif ‘ālyy of Amrōhah lives since some time at Murādabād, he says that he is a pupil of Muḥāṣafy, P.

‘ārif, Moḥammad ‘ārif a Kashmyry born at Dilly (C and V call him Akbārābādy, and say that he had a shop close to the Dilly-Dar-
wázah at Dilly). He was a tailor by profession and in poetry a pupil of Madhmún and Abrú. He died a short time ago, E. He was a contemporary of Myrú Myrzá, E who knew him says, that his Dywán was arranged after his death by one of his pupils.

‘áris, Sháh Hosayn a Darwísh, who lived at the shrine called Qadam Sharyf near Dilly, H.

Armán, Sháh ‘alíy a son of Ja’far ‘alíy Hasrat of Lucnow, H. I have been told that he was Náztír at Alwar and died there.

Armán, Nawáb Mújáhid-jang of Haydarábád, a pupil of Myr Ásd ‘alíy Khán, H, D.

Arzá, Siráj aldy n ‘alíy Khán, see p. 133.

Ásd, Ásd Allah Khán usually called Myrzá Nawáhá. His ancestors were of Samarqand, he was born at Dilly, H. This is the same poet who will be mentioned under the takhallúq of Ghálíb. He is now, 1852, near sixty years of age. His Dywán has been printed. At present he writes only Persian verses. He is also the author of a Persian Ínshá and of a Mathnáwí in praise of ‘alíy.

Ásd, Lála Kyrat Singh, a Khátry of Dilly, was a skilful Motaçaddíy (writer), he is the author of a short Persian Dywán.

Ásd, Myr Ámány, a pupil of Sawdá, resided first at Dilly, after the death of his patron Nawáb Afdíhal Khán, he went to Lucnow, and was murdered on the road at an age of about fifty. He left a thick Dywán and several Mathnáwíes among them one on the Pack of cards E, H.

Ásd, Myr Ásd ‘alíy of Dilly a pupil of Sawdá lives now in Bengal, V.

Ás’ad Myrzá An’sad-bakht a son of Ássan-bakht and a grandson of Sháh ‘álam. It seems that he was alive in 1121, K.

‘áss, Shaykh Bádcr aldy n of Sikandrah (about forty miles east of Dilly) is the Kotwál of that village, D, H.

Ashfák, Shaykh Sarfaráz ‘alíy of Bareilly is a pupil of Myrzá Khán Khání Nawáish Hosayn, D.

‘áshíq, Mahdíy ‘alíy Khán (P spells Mahd ‘alíy Khán) was of a noble family of Dilly, having been the grandson of Nawáb ‘alíy Mardán Khán. He used to hold for about ten years every Friday poetical assemblies in his house, at which all poets of Dilly were present, and among them H and D. He died two years ago, H. He died four years ago, K. ‘áshíq is a most fertile poet having
written three Urdu Dīwāns, two Persian Dīwāns, a Yūsuf ē Zalīkḥā, a Hāmābād Hāydarī in Urdu, a Majnūn ē Laylā, and a Khoṣraw ē Shīrūn, and an Urdu Mathnawī in which he describes Lūkonw, and other poems. He is also the author of a Tadhkirah of some poets who attended his Moshā'arah, he left in all near 200,000 verses. He had begun to translate the Shāh-nāmah into Urdu verses, but died before he had completed it.

'ăshīq, Myr Ya'yā familiarly called 'ăshīq 'alyy Khān ē a poet of the Deccan B, C, V. In D a poet of this tākhallūq is mentioned of whom it is said that he is of Ḥaydarībād.

'ăshīq, 'alyy A'ţzam Khān, a brother of Khwājah Moštārām Khān Moštārām and a pupil of 'isq. V. He is alive, J. He was a friend of C and died shortly previous to 1195.

'ăshīq, MyrBurhān aldy, a pupil of Myr Ḥassān, ē a good artist, C, V, J.

'ăshīq, Moħāmmad Khān of the Cūbah of Nāwar, H, P.

'ăshīq, Shāykh Nabīy-bakhsh of Agra, ē a son of Moḥāmmad Qalāē and a pupil of Nāzīr of Agra, P.

'ăshīq, Mawlāwī Jalāl aldy ē a man of learning, who wrote sometimes poetry, D, H.

'ăshīq, Rājah Kālyān Sing Tahawwur-jang, Nāțzin the Cūbah Behār, ē a son of Rājah Shītāb Rāy, wrote Persian and Urdu poetry, H. He left a Persian Dywān, J.

'ăshīq, Bhūlā Nāth of Dīlī, ē a son of Lālāh Gōpī Nāth Pundit, was Treasurer of Nawāb A'ţzam al-dawlah Myr Moḩāmmad Khān and a friend of D, he composed Persian and Urdu poetry.

'ăshīq, Rām Singh, ē a Khātry of Dīlī, was acquainted with D and left a Dywān. He died some time ago, H.

'ăshīq, Munshī 'ajāyīb Rāy, C.

'ăshīy, Aghā Hosayn Qulī-Khān, ē a son of Aghā 'alyy Khān, ē his ancestors came from Khorāsān, he was born at Patna, it is said that he now, 1252, resides at Lūkonw, he is the author of the in Persian, but as he does not know Arabic he fell into many errors, P Ashk, ē is a poet of Rāmpūr of Afghān descent, H, D.

Ashky, Myr Wārīth 'alyy ē a son of Shāh Kalb 'alyy of Patna ē a pupil of V.

Ashky, Myrāz Gholām Moḩīy aldy, R.

Kabnā, Myr Zayn al-ābidīn is mentioned by B ē a contemporary;
K adds that he was usually called Myr Nawáb, and that he was a son of the Hakym Acla aldyn Khán, who was equally a distinguished man and knew Krozú.

Asná, Mýrzá Juggan, a son of Raámat Allah Khaán, was a contemporary of D.

Asná, Mahá Sing a Khattrý, writes Persian and Rékhtah poetry, H. He resides at Dilly, D.

Ashraf a contemporary of Walyy, D. A contemporary of Abru, C. Ashraf, Moámmad Ashraf. D says that he is of the neighbourhood of Lucnow and writes good poetry. V says that he formerly resided at Murshidábéd, and was in the service of John Bristow, and that he did not know what had now become of him. C who quotes the same verse of him as D, and V says that a poem called 2 = is ascribed to him.

Ashraf, Moámmad Ashraf, a son of Imám aldyn of Kândheláh in the district of Saháranpúr, is a well educated young man of about thirty years of age, J.

Ashraf, Háfíz Gholám Ashraf of Dilly used sometimes the takhallúç of Háfíz, he was a good musician and wrote Persian and Hindustány verses. He was a friend of K and a young man in 1221, and is probably identical with Ashraf Khán son of Hakym Sharyf Khan 'álamsháhy of Dilly mentioned by T.

Ashúb, Myr Ímád 'aly Khán, a son of Myr Rawshan 'aly Khán Forógh of Dilly, a pupil of Mamnún, P.

Ashfahrí, 'alzyn aldyn Khán, his sobriquet is Bahóry Khán, he is a soldier by profession, E. He was of Patán origin and a pupil of Máyil. He used to attend the Mashá'arahs of Mahdiy 'aly Khán, but subsequently he became a Chishty ascetic and gave up composing poetry. He gained his livelihood by commerce, H. It would appear from T that he was alive in 1221.

Ashfahrí, Hakym Mýrzá Bídhá Quly Khán was a physician and a son of the physician Moámmad Shafí‘ Khán, some say he was of Agra and others say of Lucnow. He was in 1215, in Calcutta, G, H.

Ashfahrí, Sayyid Monawwar 'aly, a native of Dilly, a clever physician, P. I believe he is alive and resides at Meerut.

'taskár 'aly Khán was of Murshidábéd, V.

'taskary, Mýrzá Moámmad 'askary a Moghol (i.e. of Persian or Tatar origin) of Patna, D. A pupil of Qudrat Allah, H.
Asyr, Balthasar, a half-caste, is a friend of Tzafar-yáb Khán (this was the title of Soomroo’s son). His poems are corrected by Moḥammad Naṣīr al-dīn Naṣīr, D, H.

Asyr, Myr Gulzár ’alyy is now about forty-five years of age, R.

Asyr, R mentions, besides the above, two other Asyrs (No. 56 and 66) but says that he knows nothing respecting them.

’azá, Khwáijah ’azá (Moḥammad ’azá Allah, D.) flourished under ’ilamgīr and was a man of bad character, A, J, K.

Aţal al-Myr ‘abd al-Jalyl, a Sayyid of Belgrám, was a descendant of Abá-l-faraj Waṣīy D, K. According to F and R he was of Dilly. Though a great scholar, his Békhtah verses are humoristic and in the style of Myrzá Zetely. He was a contemporary of Moḥammad ’azá and is the author of Persian and Arabic Qasídahs; in Persian he has the takhalluţ of Waṣīy.

Athár, Hosayn ’alyy Khán is a pupil of Imám-baksh Násikh, H, P.

Athar, Sayyid Moḥammad Myr of Dilly a son of Naṣr al-dīn and a brother of Khwáijah Myr Dard, he was a pious man and given to Čidám. He left a small Dywán and a Mathnawy. K says he died many years ago, V.

Athym, Moḥammad ’alyy of Górákpúr, R.

Athemy, Sayyid Burhán al-dīn of Dilly composed chiefly Marthiyaha, V.

Atish, Myrzá Gholám Hosayn b. Myrzá Karym Allah Bég a pupil of Tapi̇sh is the author of a treatise on Prosody and of one on rhyme. He is now at Murshidábád, V.

Sháh Moḥammad A’ţzám of Sandhéláh was first a soldier, but lead subsequently a retired life at Murádábád. He composed Persian and Békhtah poetry, but did not commit it to paper.

A’ţzám, Moḥammad A’ţzám, son of a druggist of Lucnow, had an appointment at the court of Aṣaf aldawlah, C. He died young, V.

A’ţzám, A’ţzám Khán of Afghán origin resides at Dilly and is a pupil of Sháh Moḥammad Naṣīr, H, D.

A’ţzám, Myr A’ţzám ’alyy is a young man and resides at Lucnow, he is a pupil of Naṣīr and has visited Dilly, D.

A’ţzám, Myrzá A’ţzám ’alyy Bég held an appointment at Ilahábád and is about sixty years of age. He is a pupil of Atish, R. He resides now, 1853, at Agra.

A’ţzám, Munshiy A’ţzám ’alyy teacher of Persian in the College
of Agra, B. He is very old and resides now, 1858, at Agra, he has made a free translation of the Sikandernámah into Urdú verse, and also a Mathnawy in the style of that of Jaláll al-dín Khámy.

A’zam, A’zam ‘aláyy Kháán a son of Sáyyid Qalandar ‘aláyy is an old poet, H, D.

Atzám, Móhámmed Tsháyhr al-dín Myrzá ‘aláyy-bákht familiarly called Myrzá Khálán Gurgáñy, N.

Atzhár, Gholám Móháy al-dín resided at Díllí and was a pupil of Hosayn Sárwáry and Myr Fárzánd ‘aláyy, he supported himself by teaching, H. According to D and K he was a son of Sárwáry.

Atzhár, Khwājáh Atzhár resided in old Díllí and was in the service of the late Náwáb ‘ímád al-mulk, who was then Wázýr, D. He died many years ago, H.

Atzhár, Myr Gholám ‘aláyy of Díllí, a pupil of the late Sháms al-dín Fáyyr Muftí, resided some time at Múrshídábád, but as he was a conceited man and had a whimsical temper, he could not go on there, he went to Patna and died in 1193. He was a good Persian scholar, C, D, V.

‘atzám, Shaykh ‘atzám Alláh was first a soldier and subsequently a teacher, D. In K. the takhallus is spelled ‘ipmat.

‘atzám, Myr ‘atzám Alláh Kháán a son of Myr ‘ízzat Alláh Kháán Jádeh born at Bareilly travelled in Bokhárá, &c. and resides now at Díllí, P. I am told he died about 1842.

‘atzym, Myrzá Zayn al-ábídyn of Patna is a good poet, D.

‘atzym was a young man in the army, M met him at Awnláh. V mentions Móhámmed ‘atzym and says that he was a pupil of Sáwdá, and that he lived formerly at Farrokhábád and now at Díllí. It appears from C that he was at Díllí as early as 1195. He is evidently identical with Móhámmed ‘atzym ‘atzym who is mentioned by D and K, and who was familiarly called Sháh Khátan and was a very pious man and wrote láyli و "جنيز and other Rékhtáh Mathnawies.

‘atzym, Myrzá ‘atzym Báq (E spells A’zam Báq) a native of Díllí, his ancestors were of Kábúl. E who knew him says, that he was a conceited young man. He was a pupil of Sháh Hésím and Sáwdá and was dead in 1221 and left a Dyván, K, D, H.

Awáráh, Myr Móhámmed Qésím a brother of Zayn al-ábídyn Aésák and a brother-in-law of B.
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Awiá, Myr Awiá 'aly y a Sayyid of Bárh, C, V.  
Aliyá, Myr (Myrzá, J) Aliyá of Mohán near Lucnow, it is said he lives now in Bengal, V. He resides at Murshidábád, J.  
'ayán, Sayyid Ghálíb 'aly y Khán was one of the Sayyids of Gurdés and a son of Sayyid 'ewád Khán; he was for some time Náyib or vice-governor of Lábhunder Myr Mahmú, and fought against Ámad Khán Abdáli, D, K.  
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'ayn, Shaykh Mo’yn al dyn, J.  
'aysh, Myrzá Hosayn Bidháiyí (H spells Ridhá), a pupil of Myr Sís, is a promising but conceited young man, J, E. Resided at Lucnow, D, H.  
'aysh, Myrzá Moḥammad 'askary of Dilly, a son of Myrzá 'aly y Naṣír who was for some time Nawáb Hosayn Qulí Khán’s governor of Jahángír-nagar (Dacca), ’aysh was a friend of C and resided mostly at Murshidábád where he held an appointment, C, G. He died in Bengal, V.  
'aysh, Amyr Khán of Dilly has lately taken to writing poetry, D.  
'ayshy, Tálib 'aly y-bakysh Khán resides at Lucnow and is a pupil of Muqáṣafy and Myrzá Qatyl, he wrote 10,000 verses in Urdú and 16,000 in Persian, besides several Mathnawies, D, H. ’ayshy occurs also in V and it is said that he had written a Mathnawy, but his name is not mentioned.  
'ayyásh, Khayály Bám of Dilly a pupil of Naṣír al dyn Naṣír, D. Was alive in 1221, K.  
'ayyásh, Ghohám Jáláy Khán ('abd al-Qádir is meant by Jáláy) familiarly called Myr Bakhsá or Myán Bakhsá, son of Nawáb Gháráy al dyn Khán ’imád al mulk, D and K who knew him.  
'ayyásh, Myrzá ’abbáś ’aly y Bég of Moghol (Persian or Tatar) origin is a poet of the Deccan, D. In H the takhalluş is spelled ’abbáš.  
'ayyásh, Myr Ya’qúb of Lucnow writes chiefly Marthiyáhs, P.  
Aṣád, Moḥammad Fádhil a poet of the Deccan, led the life of an ascetic, B. Garcein de Tassy says that he left a Mathnawy called Záher-ad-dinámah on the victories of Moḥammad Hányí.  
Aṣád, Myr Faqyr Allah (Faqr Allah, V) an ancient poet, his poems  

2 E
are in the mouth of the people, D. P. He was of Haydarábd, and V had heard that he had visited Dilly with Firáuy Dakhany.

Ásád, Khwájah Zayn al-ábídín flourished under Mókammad Sháh, V. Ásád, Myr Mótsáffar 'ályy (Tsáfár 'ályy, K) of Dilly. 'ályy Ibráým came often in contact with him at Múrshidábd. García de Tassé ascribes to him a work on amulets. If he has no other authority than C for doing so, he read ١٣٢١ رأقم حفّيفر ميرو مذكورً peninsula instead of ١٣٢١ رأقم حفّيفر١٣٢١ — I have frequently seen the said Myr.” He died in Bengal, V. Ásád, Shaykh 'Amýr aldyyn of Barelly a pupil of Gholám 'ályy 'ishrat; D. P. Ásád, Shaykh Ásád Alláh, R.

Ásádah (Ásád, R), Bán Singh was blind. He used to visit the Móshá'árahs of Mahdíy 'ályy Khán, and made Rékhtah and Persian verses, H. He died on his way to Lábórh, D.

Ászurdah, Mawlawy Çadr aldyyn Principal Çadr Amýn at Dilly, P. He is now, 1858, upwards of seventy years of age. In the biography of Sáwwá P says that Çadr aldyyn has written a short Tadzkirah of Urdá poets, though the author of this catalogue is intimately acquainted with him he has never seen it.

'ázy, Sháh 'ázyz Alláh was a sublime poet, B. 'ázy, Mókammad 'ályy of Dilly a descendant of Shaykh Salým Chishty a teacher, D.

'ázy, Bhikáry Láj a Sry Básath Káyeth and a pupil of Myr Dávíd was born at Dilly, his family was of Jawnpúr (Jódhpúr, D), formerly he was in the service of the emperor. He writes very elegant prose, and it is said that he resides at Iláhábád D, H. In V his name is spelled Bhikáry Dáis.

'ázy, Mawlawy 'ázyz Alláh a son of Mólá Mobárak and a descendant of Wályd aldyyn Chilláh left a Persian Dywán and composed occasionally Rékhtah verses, J.

'ázy, Shyú Náth of Dilly, P. 'ázy, Simbhu Náth is a Mahájan or merchant of Dilly, D.

'ázyz Allah of the Deccan, J. H. Babar was a contemporary of Abru, D.

Babar 'ályy, Babar 'ályy Sháh of Dilly a disciple of Myr Mókammad is alive. On the 18th and 29th of every month a party of singers assemble, in his house, and many people are present, D, K.

Bahádur, Bájah Bény Bahádur a Bájah of Béhar, H. He is the father of Parwánah, P.
Bahádur, Rájah Ram Pandit is a brother of Rájah Daya Ram Pandit, D. He used also to write in the dialect of ladies, K.

Bahádur, Bahádur Singh a Káyeth of Dilly is a pupil of Hátim, some time ago he has gone to Bareilly, D.

Myr Bahádur 'aly of Dilly a soldier by profession, I have heard, says J, that he has lately been killed. He was rather an admirer of poetry than a poet.

Bahár, Ték Chand of Dilly, a friend of B, is the author of several works, among which B mentions the Persian Dictionary called بیان نامه in which he points out several errors of Arzú and other Lexicons, and the اطلال فراموش in C says that he travelled in Persia, it seems that he was dead when C wrote.

Bakjat, Mawláwy 'abd al-Majyd studied at Dilly and possessed considerable learning, D. He was a pupil of Mawláwy Mohammad Biswäl, K. Bakr, I know nothing regarding him, says P.

Bakhshy, Hosayn-bakhsh of Agra is a merchant by profession, D.

Bála, Ram Rásil of Náráyah, his ancestors were of Belgrám and descended from Sháh Barakát, D.

Bálygh, Mawláwy Hájí Qudrat Allah of Oldhan in the Díváh, a fertile Persian and Urdu poet, D.

Banjhý or Banjhy flourished under Mohammad Sháh, he was a Mohammád but a good poet, D. In C he is called Sháh Banjhyah. It is not certain whether he was a Hindú or a Musalmán, K.

Baqá, Shaykh Mohammad Baqá Allah Khán a son of the calligraph Hájíts Laufl Allah of Agra resides at Lucnow and is a pupil of Mákyn, O. Had formerly the takhalluç of Ghamyn and wrote also Persian poetry, B was a friend of his, and according to his statement he was alive in 1209 and resided at Lucnow. V too says that he was alive when he wrote, but according to G he died in 1206.

Báqir, Myr Báqir 'aly of Sámándh resides at Dilly and is a brother of Myr Farzand 'aly, he writes chiefly Marthiyás, K.

Barakat, Barakát Allah Khán resides at Kotánah and has a pension from Zéb aminá Bégam, he writes chiefly Persian verses, D.

Barakat, Sayyid Barakát 'aly Khán of Khatrábád is a most amiable and talented man, D. Was appointed by General Ochterlony as Mokhtár of the Rájah of Patyálah, P, K.

Barq, Qádhiy Mohammad Najm aldyn, B.
Barq, Myrzá Khodá-baksh Bahádur is a prince of the house of Dilly, Náṣîr corrects his versées, D.

Barq, Bhágwán Dat of Luccion called himself a pupil of Náṣîr, D.

Barq, Myzn Sháh Jýd (Myzn Sháh Jý, K) a pupil of Gholáma Hamdání Báchshí.

Báshyr, Myr Bashárat 'ālyy went from Dilly to Luccion and became the pupil of Mammún, E. Died at Murshidábád, D. Others say he died on the road back to Dilly.

Báshyr, Sayyid Moḥammad 'ālyy was police Dárdghah at Coel and died in 1268. His father Qádir-baksh was a great Čáfy, he was of Dilly, but resided for some time at Salawn in Oudh, B.

Basyr, Lálah Anand Sarúp is Taḵyéldár at or near Benáres, R.

Bayán, Khwájah Ašan Allah is a native of Agra and a pupil of Myrzá Matzhar, A, B, J. He resided at Dilly and left a Dywán, C. He went some time ago to the Deccan where he holds an appointment, E, G. According to D, K, and T his name is Ašan aldyin Khán, and he was originally a Kathmyrian but born at Dilly. He is now at Haydarábád, where he holds an appointment and is the author of a Mathnaway called جزیر تابع, D. He was a pupil of K who calls his Mathnawy جزیر تابع.

Bázzá, Hosain-bakhsh is a shop-keeper of Agra, P.

Bé-bák, Myr Najaf 'ālyy a Músawy Sayyid of Arabia is originally a native of Coel, but resides since nine years at Dilly, B. He was a good physician, P.

Bé-chárah, M and J who mention him do not know his name, He was a poet of the Panjáb, D, H.

Bé-dár, Munshiyy Bázwan Lál a pupil of Matzhar died at an advanced age at Patna and left a Persian Dywán, V.

Bé-dár, Myzn (Myrz C, Shaykh K) Moḥammady, A. He was a friend of Myr Dar and left a Dywán, C. In V are two poets of this takhallúq and nearly the same name, one is Myr Moḥammady of Dilly a pupil of Dar, and the other Moḥammady-sháh a disciple بقیر of Fakhr aldyin, he resided at Agra and died in 1212 and left a Persian and Urdu Dywán. Besides these two, V has a third Bé-dár whose name is Myr Moḥammady 'ālyy, it appears however from E who knew him, that he is identical with Myr Moḥammady, and perhaps also with Myzn Moḥammady. . He resid-

* I translate Myryd invariably by disciple.
ed before he went to Agra in the 'arab-sarý near Dilly. D gives
the following account of him, Sháh Moḥammad of Agra wrote
Urdé and Persian poetry, in Persian he was a pupil of Mortádá
Qulí Khán Firáq who was a native of Persia, and in Urdé he was a
pupil of Myr Dard and Hátim, for some time he lived in the 'arab-
sarý, but subsequently he returned to his native town and died
there. In Şáfísm he was a disciple of Fakhr al-dyn. In B and T
he has equally the name of Myr Moḥammad 'alyyy.
Bé-dár, Gholán Haydar born at Dilly brought up at Lucnow, D.
Bé-dil (By-dil), Myrzá 'abd al-Qádir has written a Persian Dywán
of 50,000 and several Mathnawies. Was when young in the service
of Prince Moḥammad A'tzam Sháh, subsequently he lived in retire-
ment, he wrote only very few Békhtah verses, M.
Bé-dil, Khwájah Gholán Hosayn a pupil of Ḥafizzi 'abd al-Reḥmán
Khán Jháde, R.
Bé-hósh, Shaykh Dydár-bakhsh of Agra is a schoolmaster, D.
Bé-hósh, Myr 'abd al-Rashyd of Shikárpúr where he is a teacher, D.
Bé-ján, Shyá Singh a Khatri of Dilly is strong in the various
kinds of divination, D. He died two years ago, K.
Bé-ján, Zóráwar Khán of Kól (Coel), H.
Bé-ján, 'azíz Khán a Rohéla, E met him at Awilá.
Bé-kal, Sayyid 'abd al-Wáhsháb is of Dawlatábád and a pupil of
'uṣulat, B. He was acquainted with C who met him at Murshidábád.
Bé-kas, Myrzá Moḥammad resides at Patna, his ancestors were of
Persia, he has written a very good Persian Dywán, D.
Bé-kas, Myr Imám-bakhsh of Dilly a poor man, was attached to
the Mosque, which is not far from the Ajnúry Darwáshah, D.
Bé-khabar, Moḥammad Bég a Moghol of Khýratábád has lately
taken to poetry, D.
Bé-khabar of Lucnow is a pupil of Nár alíšáh Montcor, D.
Bé-khód, Naráyan Dás a Mahéjan (merchant) of Dilly, a pupil of
Hidýyat and Thaná Allah Khán Firáq and a friend of D. According
to H who has seen him, he was a pupil of Myr Dard, T informs us
that he was Amín in the Magistrate’s Court at Meerut.
Bé-Khwisth, P and R do not know his name.
Bé-nawá of Sunám came to Dilly in the beginning of Moḥammad
Sháh’s reign and described in a Mokhammas the riot of the shoe-
makers of Dilly, which took place at the Juma' masjód on account of the
murder of one of their number, which was committed by a rich jeweller
of the name of Subkaran Dás, A. M. He was a pupil of Hasrat, V.
Bé-nawá, Maqbul-šáh of Dilly, a disciple of Bafy' aldyn (who is
alive), leads the life of a Qalandar, he is a pupil of 'ishq, D.
Bé-qarár, Khwái̇jah Kâtizim a son of 'aly A'tzam Khán is alive and
Fidwy is his instructor, J. In D is a Myr Kâtizim Hosayn Bé-qarár
of Dilly a pupil of Naqyr, and a cousin of Nawáb Sayf aldawlah
Radhyy Khán Čalábat-jang and a Myrzá Kâtizim Hosayn Bé-qarár
of Dilly equally a pupil of Naqyr, and like the preceding a contemporary
of D. I suppose all these are one and the same man. As no order
or arrangement is observed in D, it is not surprising that he should
have entered the same name twice. H spells Myr Kâtizim Hasan
and says he is a young man, and K calls him Myr Mamrú.
Bé-qayd, Sayyid Fadháyil 'aly Khán of Dilly a son of Myr Mo-
âmmad 'aly Khán was Čábahdar of Thatah under Moâmmad-
sháh and left an erotic Mathnawy of about 500 verses, C.
Bé-rang, Dilâwar Khán, a soldier by profession, died some years ago,
B. He was a pupil of Yak-rang and had first the takhalluç of Hâm-
rang, V.
Bé-táb, Moâmmad Iamâyí a pupil of Yak-rang died young, pre-
vious to 1168 by a fall from his horse, A, B, V.
Bé-táb, Sháh Moâmmad 'alym of Čahábád a brother of Qâdiyih
Mofackhkar and a learned man flourished under Sháh'-álam, C. In
V is Sháh 'alym Allah Bé-táb, and it is said that he may possibly be
identical with Myr Moâmmad 'alym.
Bé-táb, Myr Moâmmad 'alyy, J who mentions him says that he
knows nothing of his life. He is probably identical with the preceding.
Bé-táb Moâmmad 'alym ( 'alym aldyn, D) of Čahábád has a very
high opinion of his own poetical talents, and most young poets have
their verses corrected by him, D, H. If he was alive when D and
H wrote he cannot be identical with the Bé-táb of C.
Bé-táb, Myr Madan of Dilly was of a good family and held at
Murshidâbâd under Siráj aldawlah the appointment of Bakhshy
(Pay-master of the forces). He was killed in battle, V, J.
Bé-táb, Shaykh Khâyr aldyn of Agra a pupil of Mujrim, D.
Bé-táb, Sayyid Kalb 'alyy of Patna, a son of Fayd 'alyy, a brother
of Sháh Kamál 'alyy Kamál, he wastes his time in attempts to find
the elixir of life, V.
Bé-táb, Khođá-wirdy Khán of Dilly a brother of Rangyn and a pupil of Máman is a soldier-like man, D. He was a friend of H.
Bé-táb, 'abbás 'alyy Khán of Bámpór, a son of Náwwábd 'abd al'alyy Khán lived long at Lucnów, but it is now some years that he resides at Dilly, D, P.
Bé-táb, Sháykh Wálly Allah is a teacher at Panypat, D.
Bé-táb, Myrzá Kalló Bahádúr is a prince of Dilly, D.
Bé-táb, Séwák Rám is a fair poet, D.
Bé-táb, Bahádúr Singh of Bareilí writes sometimes poetry, D.
Bé-táb, Sántókh Ráy was a contemporary of Qáyim, A, C.
Bhéd, Myr Myrán had the title of Sáyýid Náwázísh Khán, he was a son of the Persian Ambassador Sáyýid Mórtdáhá Khán, D.
Biriahtáb, Myán Mósarraf (Myán Sháraf aldýn, K) of Dilly is a young man and a pupil of 'atým aldýn As-húftah, D.
Bismíl, Sáyýid Jabbárá 'alyy of Chúnárá resided long at Patma, C met him in 1196 at Benáres. V spells the name of the birth-place of Bismíl سیمئل, it seems not to be identical with Chúnár which is known for its fortress. H speaks of him as if he was still living.
Bismíl, A, M, B and C are acquainted with his name or circumstances.
Bismíl, Myrzá Bhuchchtí Bég of Dilly a pupil of Sawdá was of Moghol (Persian or Tatar) origin and a soldier by profession; he left a good Dýwán, D. Perhaps he is identical with the Bismíl of A, M, B, C.
Bismíl, Gádá 'alyy Bég resides at present at Faydhábád, and is the author of a Másthnáwy called دیووک نامه (the white ant book) C.
Bismíl, Sydy Hamybd b. Bilál Móhámmad Khán of Patmá is one of the Sydíes (Negroes) of Mónyr aldawish, he probably resides now in Bengal, V.
Bismíl, Hásíts Hasíts Allah a schoolmaster at Dilly is a pupil of Nasýr, D.
Bismíl, Mawlátw Móhámmady, familiarly called Myán Qásíb is a learned Mawlátwy, that is to say he has read the usual Arabic school-books and has written a Persian and Úrdú Dýwán, and two or three small Úrdú Mathnáwies chiefly on questions of law, D. He translated the حبل ملیع and the مسائیر العناوین and compiled a book on grammar past in tabular form and called it مسائیر الفضیف. Besides this he wrote several elementary treatises for a boy of the name of Iláhy-bákshá of whom he was very fond, K.
Bunyad, it is said that he is of Lucnow and a pupil of Muqasafs, D.
Bynur of Muradabad is a young man who has not much practice
in writing poetry, he is mentioned by T who was his friend, and puts
him into the chapter on Persian poets.

Çabé a pupil of Myr Dhiyá aldyn Dhiyá of Patna, D.
Çabé, Myrzá Bajah Shankar Nath a son of Myrzá Bajah Bám
Nath Darrah D says that he is his friend. He was a pupil of Myr
Taqiy Myr, K.
Çabé, Sálah Kánjy Mal a Káyeth of Lucnow (of Fyrózábád P)
his ancestors were of Fyrózábád (not far from Agra), he died at the
age of twenty-five years, and left a short Dywán, B.
Çabé of Ahammadbád, M. J.
Çábir, Myrzá Çábir, B.
Çábir Sháh of Dillery was a contemporary of Mohammad Sháh and
a pupil of Fidwy, D. But, according to B, Myrzá Fiday Bég Fidwy
was his pupil.
Çabr, Myrzá Ghollám Hossayn Bég (Hossayn Khán, B) a Kashmyry
of Dilly is a son of Hakym Bó 'allyy Khán and a pupil of Myr 'izzat
Allah 'ishq, D.
Çabr, Myr Mohammad 'allyy of Faydábád composes chiefly
Marthiyahs, C.
Çádiq, Myr Çádiq 'allyy is a son of the Pawjdar Khán (i. e. the elep-
phant leader) of Sháh 'alam. Çádiq fills the same office under Salay-
mán-shikoh, B. He is a pupil of Inshá Allah Khán, H.
Çádiq, Myr Ja’far Khán of Dilly, a grandson of Myr Sayyid
Mohammad Çádiqy who was a Saint and is buried near Dilly, Çádiq
died in the east (Oudh) and left a work called بحارات خدفی
 Çádiq, Myr Çádiq 'allyy Khán a young man of Patna holds an
office in the medicine-shop of the king of Dilly, K.
Çádiq, Çádiq 'allyy Sháh familiarly called Haydary resides at
Farrokhábád, K.
Çádiq, Prince Myrzá Mohammad is a relation (i. e. son-in-law) of
Sháh 'alam, K.
Çáf, Manná Lál a Káyeth of Lucnow and a pupil of Muqasafs.
Çáf, name not known, D. B mentions Mirzá Naththan Çáf.
Çáfdar, Myr Çáfdar 'allyy of Jaypár (Súnpat, P, B) where he
holds an appointment, K.
Çáfdar Haydarábády is an ancient poet, C.
Çafdary of Patna was a good Persian poet and a contemporary of Asaf-jâh, he died at Dilly, J.

Çafdary, Myr Çâdiq 'alyy, a son of Myr Qamar aldyn Minnât and a younger brother and pupil of Myr Nitzám aldyn Mummán, is a young man, K. D. He was killed when young, P.

Çâfiy, Myr Matshar 'alyy of Behâr, a pupil of Mrzâ Moâammad Fâkhir Makyn, writes chiefly Persian poetry, J.

Çâfiy, Lâlah Budh Sén used to earn his livelihood by instructing children and died shortly ago, R.

Çâfiy, Jân Khân, R.

Çââib, a son of Somroo has the title of Motzaffar aldawlah Momtâz almsulk Nawâb Tsafar-yâb Khân Bahâdur Nuqrat-jang, holds sometimes assemblies of poets in his house, D. He was a pleasant man but a great scoundrel, K. He was a pupil of Khayrâty Khân Dilaâz, P.

Çââib an ancient poet who left a Dywân, P.

Çââib, Amat al-Fâtimah Bégam familiarly called Çââibiy, P.

Çââib Qirân is a comical poet of Lucnow, V. Is the author of a very obscene Dywân, K. D. His name was Imâm 'alyy Riddhawy and he was of Belgrâm, T, P.

Çamad, Myân 'abd al-Çamad of Haydarâbâd a pupil of Faydh, B.

Çamçâm, Amyr alomarâ Çamçâm aldawlah is dead, B. He was familiarly called Khtâjâh Moâammad 'atzym and was an Amyr of Farrokhiyar, C. Though he was apparently the Amyr alomarâ of Moâammad Shâh he was in reality his Wazyr, he fell in the war against Nâdir Shâh, J.

Çâni', Nitzâm aldyn A'âmad of Belgrâm resided chiefly at Murshidâbâd and Calcutta and died after 1195, he left a Persian Dywân, G, C.

Çawâb, Shaykh Moâammad Ashraf of Ghâziypûr a pupil of Muçyûb of Lâhâbâd is a young man, J.

Çayyûd, Myrzá Gholâm Hasân is a pupil of Myr 'izzat Allah 'isâzû, D.

Champâ was a servant woman of Nawâb Hosâm aldawlah, K.

Chandâ, Müh-laqâ a dancing woman at Haydarâbâd is very handsome and has written a Dywân which has been revised by Shér Moâammad Khân Xadûz, D. Garcin de Tassy informs us that there is a copy of her Dywân in the East India House Library which she herself presented to Capt. Malcom on the 1st of October, 1799.
Chawgân, Bahár 'alyy Sháh of Dilly, D.
Chawgân of the south (Deccan) is a good poet, D.
Çidq, Moâammad Çiddyq of Haydarábd, a pupil of Myán Faydh, B.
Çon'at (in one copy of B is Çifat), Moghol Khán (Moghol Ján, V) is a relation of the Nawáb Nitzám almulk Aṣaf-jáh B, J.
Çon'at, Karyn aldyn (Myán Karym Allah, R) of Murádábád is a goldsmith, P.
Dágh of Haydarábd a pupil of Faydh, R.
Dágh, Myr Mahdiy (Myr Moâammady, B) had first the takhallúç of Ah, he was a son of Myr Sóz and died young, E.
Dáná, (Myr, D) Fadhl 'alyy of Dilly usually called Sháh Dáná is a pupil of Madhmún he is (or was) in the service of the emperor A, B. Subsequently he entered the service of Siraj aldawlah of Bengal, now, 1194, he has retired from employment, C. He left a Dywán but it seems to be lost, D.
Dárá, Myrzá Dárá-bakht a Royal prince of Dilly has a great predilection for poetry, D.
Dard, Khwâjah Moâammad Myr of Dilly, a son of Khwâjah Náçir who is one of the greatest Shaykhs (Saints) of our age. Dard is the greatest poet of the age, he was formerly in the army, but he has given up that profession on the advice of his father and he now leads the life of a Devotee. Besides a Dywán he has written a treatise on Çûfism called رسمال واردات A, B. When during the fall of Dilly everybody fled from that city, Dard remained in poverty contented with his lot, he died in 1202, G. He died in 1196, M. He died last year, E. He died on Thursday, the 24th of Çafar, 1199, P. He also left a Persian Dywán, K. The takhallúç of Dard's father was 'andalyb, P. Dard's father was familiarly called Sháh Gulshan and is the author of the chronogram خواجہ میر مولی موجب دیا چہ اپنے اتھد Hansa (this gives 1199), T. Other biographers say that he was a disciple of Sháh Gulshan meaning Shaykh Sa'd Allah.
Dard, (Sayyid, K) Karam Allah Khán is a nephew of Nawáb Amyr Khán Anjám, A, B. Fell in battle against the Mahrattas under Aasmad Sháh, C.
Dardunand, Karym Allah Khán a relation of 'umdat almulk fiou-
lished under Sháh 'Alam, P. It appears to me that this poet is identical with the following.

Dardmand, (Myr, D) Moḥammad Fakýh a pupil of Matzhár has some time ago removed to Bengal, he is the author of a Saqiyy-námah, B. His ancestors were of the Deccan and he was born there but brought up at Dilly, he died at Murshidábâd in 1176 and left a good Persian Dywán, G. In H is, besides this, a Dardmand of the Deccan who has lately visited Dilly, but both are pupils of Matzhár and probably identical.

Darwysh, Sháh 'alyy of Dilly a pupil of Mannán, his father was a Fagyr and he follows the same profession, K.

Dáwúd, a pupil of 'uzlat, B. Myrzá Dáwúd Bég flourished under Moḥammad Sháh, C. J has two poets of this takhallúq, the name of the one who is the pupil of 'uzlat is Dáwúd Bég, he does not mention the name of the other, but he says of him that he is at Dilly.

Dáyim, Dáyim 'alyy was at Calcutta and is mentioned by Bény Naráyan.

Dhát, Myr Hasan Sháh is a poet of Lucnow, K.

Dhášik, Myr Gholám Hosayn, the father of Myr Hasan is a humoristic poet and resides now, 1196, at Faydhabád, C. J. It seems that he was dead when V wrote.

Dhamyr, Hidayát 'alyy Khán of Dilly, had the title of Naṣyr aldáwílah Bakheby almulk Asad-jang Bahádur, he went to Patna and died at Hosaynábád, C, V.

Dhamyr, Nazýr aldy was an excessively avaricious man and given to opium eating, T.

Dhamyr, Sháykh Madáry of Agra, a pupil of Moḥammad Walyy Naṣyr and of Bé-dár, K.

Dhamyr, Gangá Dás, a Káyeth, resided at Dilly, he was in Békhhtah a pupil of Moḥammad Naṣyr, and in Persian of Myrzá Moḥammad 'isq, K. He knows also Sanskrit, D. He died some time ago, H.

Dhamyr, Tákhor Dás, J.

Dháygham, Mawlawy Ghádhánfar 'alyy a son of Mawlawy Haydar 'alyy of Lucnow, R.

Dhiyá was an ancient poet of AAmadábâd, D.

Dhiyá, Myrzá Dhiyá-bakht Bahádur is a son of the late Myrzá Fakhundah-bakht, K, H.

Dhiyá, Myr (Myán, J) Dhiyá aldy of Dilly was a contemporary of 2 F 2
Sawdá, when he went to Lucknow he had many pupils. In 1198 he came to Patna, C, G. He spent the evening of his life at Murshidábád and left a Dywán, G. About forty years ago he settled at Patna and he died there, V. T mentions besides this another Dhiyá aldyn who was given to love and drinking.

Dhiyá, a poetess, H.

Dhiyá, Shaykh Waly Allah of Dilly, R.

Dil, Shaykh Moḥammad 'ṣbid of Patna is a brother of Jóshiah, G. He was a friend of C and sent him extracts from his Dywán, which according to J had about 2000 verses. V says he died at Patna and left a treatise on Rákhtah Metic called عروض الهندی (the awkwardness of the use of the article with Hindy, leads me to suppose that the title is a chronogram for 1174.)

Dil, Sháh Fatá Moḥammad, a physician, was a contemporary of Abrú, and a grandson of the Saint Moḥammad of Ġwálýár, C. He was a native of Agra, but resided at Faydhabád, V.

Dil, Nawáb 'imád almušl, a grandson of Nitzám almušl has every good quality which man can possess, J.

Dil, Gholám Moqţáf Khán of Dilly, a son of Gholám Moḥyy aldyn Khán, D. He is dead, H.

Dil, Mawlawy Shama aldyn of Dilly is a pious man, D, K. From P it would appear that he was dead in 1250.

Dil, Bény Prashád, a Káyeth is of Patna, K. In D his name is Déby Prashád, and it is said that he is a young man. In H is a Déby Prashád Dil of Dilly, and one of Murshidábád. P mentions only Déby Prashád Dil of Murshidábád.

Dil, Mándhorám of Farrokhhabád is of the Banian caste called Aggarwálah, V.

Dil, Azád Khán has lately been converted to the Islám, H, D.

Dil, Zóráwar Khán, a Káyeth of Dilly, it is said that he has lately embraced the Islám, D. He is of Coel, and is author of a large Dywán, and several Mathnawies, P who knows his son.

Dilér, Sháh Dilér of Patna, was a studious and pious young man, K.

Dilgyr, Myr Himáyat Allah Khán, a son of 'álam Khán, is skilled in Ramal and astrology, P.

Dil-khós, Kúnwar Bahádur Singh, a Khatri of Dilly, is a grandson of Khós=-ál Báng who used to compose chiefly Hindoe Rágs,
Dōhrās &c., and flourished under Moḥammad Sháh, Dil-khósh is far inferior to his grandfather, D, H.

Dil-sóz, Khayratty Khán, an Afghán by origin, a pupil of Firáq was in the Society of Somroo’s son, it is not known where he now is, K. It is said that he died at Jaypūr, P. He was of Tapal two stages from ‘alyy-gaṛh, R. His father was in the society of Simroo’s son. Dil-sóz was formerly a great drunkard but of late he has reformed, T.

Dirégh, Myr Zayn al’bidyn of Dilly, is a pupil of Naṣyr, D.

Dorakhshán, Mangú Bég (Myrzá Mangú, V) flourished under Sháh-’álam, it is said he died at Faydhábéd, C.

Dést, Dést Moḥammad of Sikandarábád was a Hāfīz and lost his eye-sight in his youth. He left a Persian Dywán, H. He was a pupil of Mu’jíz, T.

Dést, Gholám Moḥammad familiarly called Khalyfah Gholám Aḥmad of the Behár, C saw him at Murshidábéd. He translated the Baháre Dánish into Rákhtah verses and called it اقیال دانش. V does not know what has become of him.

Dūlham Bégam, Nawáb Bahú a wife of Aṣaf aldawlah was a lady of great energy P. See Jánjy.

Dydh ‘alyy Sháh, D. He may possibly be the author of the Dakhny Mathnáwy, which has the title of قصّة مانور وشیخ بهاء, and of which García de Tassy has a copy. It is a volume of 22 pages small folio.

Dywánah, Gúrú-bakhsh Báy, J says that he never met him or found him mentioned in any Tadzikirah, but that he had heard that he is of Dilly, and resides at Murshidábéd.

Dywánah, Báy Sarab Sukh a relation of Rájah Mahá Naráyan wrote two Persian Dywáns of more than 10,000 verses, and most poets of Lučnow were his pupils, he died in 1206, P.

Dywánah, Myrzá Moḥammad ‘alyy Khán of Benares held an appointment under the British Government, he met P.

Dzahyn, Myr Moḥammad Mosta’idd was a friend of B and died young. According to J and C who quote B as their authority, his takhallūc was Dzihn.

Dzahyn, Jay Sukh Báy of Dilly had formerly the takhallūc of Khayyál he writes elegant prose and poetry both in Persian and Urdú, D.

Dzákir, Sayyid Hosayn-dést of Murádábéd, C.
Dzâkir, Myrzâ Fadhl 'ally a very accomplished man, his ancestors were of Afgânistân, he resides now at Patna, J.

Dzâkir, Myrzâ Ahmad Bég of Dilly is a pupil of Rostam Bég, D, H.

Dzaqyy, Moḥammad Dzaqyy a son of Moḥammad Taqyy Taqyy is a studious young man, Ḥâfiz 'abd al-Rahmân Isá fixes his verses, K.

Dzaqyy, Ja'far 'ally Khán held formerly a high office under the crown and the rank of five thousand, but now he is in great distress, B. He is dead and left a Mathnawy, C. The Mathnawy which he composed by order of Moḥammad Shâh is very celebrated, J.

Dzaqyy, Shaykh Mahdî 'ally of Murândáb was for some time revenue collector of Sahâranpúr, he is a well-informed man, and is author of a Dywán, P.

Dzarrah, Myrzâ Bégah Bám Nâth, was in the service of the emperor and conformed in making ta'ziyâhs, &c. to the habits of the Musalmáns, he chose the takhallǔç of Dzarrah, Atom or Dust, in reference to Aftáb, the takhalluç of his patron Shâh 'alam II. K.

Dzarrah, Lâla Jannaty Dás (Juṭhî Dás, K) is of Jahânábâd, he is a teacher and his poems have a mystical tendency, D, K.

Dzwâq, Shaykh Moḥammad Ibrahim of Dilly a young poet is a pupil of Shawq, H. He is called the Khâqâny of India, and is by far the best poet of Dilly, though he has now written poetry these thirty years he has not yet collected it into a Dywán, P. He is now, 1853, alive, and the author of the Dywán ascribed to the king of Dilly whose takhalluç is Tzafar.

Dzwâq, Munšîy Asî Bám of Patna a pupil of Myrzâ Fidwy, J.

Dzwâqí, Dzwâqí Shâh a Darwysh of Banâres, H. He went to Meerut, P.

Dzwâqy, Dzwâqy Bám of Murândábâd is a pupil of Dzaqyy, he composes chiefly poems on the occasion of the Holese, P.

Dzwâqy Shâh, a Darwysh resides at Lucknow, J, H. It would appear from K that he was dead in 1221.

Dzikr of Dilly is only fourteen years old, V.

Dzikr, Myr Ḥassayn of Murändábâd, V.

Dzká, Dzká Allah Khán of Lucknow, a descendant (or son) of the Nawáb Maḥábbat Khán b. Ḥâfiz Raṣámat Khán, P.

Façâd, a barber of Dilly and a pupil of Myrán Naṣyr, D.

Facýh, Myrzâ Ja'far 'ally a pupil of Naṣîkh, P. He composes chiefly Marthiyahs, T.
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Fádhil, Fádhil Sháh of Dilly. Was a friend of R and died shortly before he wrote.

Fádhil, Moḥammad Fádhil of Haydarábád, a pupil of Faydh, B.

Fadhl, Myr Fadhl Mawlá Khán of Lucnow came to Dilly and composed a Qasydah in praise of the emperor who conferred the title of Aḏhal alaḥoʿarā on him, D. He went to Calcutta and thence to Murshídábád and entered the service of the Náxšim; he died young, P.

Fadhl, Sháh Fadhl (Sháh Fadhl 'alyyy, C) of the Deccan is a good poet, B. He was a contemporary of Abru, C.

Fadhl, Fadhl aldyn Khán (Aḏhal aldyn Khán, C) of the Deccan A, J. He wrote a Mathnawy in the Dakhny dialect which has about 500 verses and is a Sarápá or description of a Prince, C. He was either a contemporary of Tálib or flourished before him.

Fakhr, Myr Fakhr aldyn a son of Ashraf 'alyyy Khán who is the author of a Tadzkirah of Persian poets, and a pupil of Sawád, he resides now, 1196, at Lucnow, C. He was still alive when V wrote. See also Máhír which it seems is a second takhalluṣ of this poet.

Myrzá Fakhr aldyn Húsayn Khán a friend of D.

Fakhry a pupil of Walyy and a very fertile poet, A.

Faqyr, Myr Shams aldyn wrote chiefly Persian verses, A. Travelled in the Deccan and made in 1170 the pilgrimage to Makkah, and was wrecked on his return to India; he left treatises on almost all sciences particularly on Prosody, Rhyme, Rhetoric, &c. His Persian poetry has been collected into a Dywán, C, G, K. According to Abú Tálib's Lobb āliyār, his death took place in 1181.

Faqyr, Mawláwy Faqyr Allah of Gúláwty resided at Dilly, and supported himself by teaching, he was a pupil of Minnat; he is dead, K, D.

Faqyr, Mawláwy Faqyr Allah of Háprüf resides in his native town, D.

Faqyr, Myr Faqyr Allah of Dilly is particularly strong in Bákȟw poetry, but composes sometimes also Rékhtah poetry, K, D.

Farágh, Mawláwy Moḥammad Farágh was a pupil of Bismil and died young, K, D. Faráh, Myr Faráh 'alyyy resides at Dilly, H.

Faráh, Faráh-bakhir is a public woman of Asıkáth, which is a place in the east (Oundh ?) P.

Farád, Myr Babar 'alyyy (Shyr 'alyyy, D) of Faydhábád a pupil of Myr Hasan, D, P.
Farāšt, Myr Amyr 'ally is a pupil of Myr 'izzat Allah 'ishq and a soldier by profession, K. Went to Lucnow several years ago, P.

Farāšt, Shaykh Farāšt Allah, A. He was a son of Shaykh Asad Allah and was brought up at Dilly, went to Patna where he met C. He died in 1191 and left a Persian and a Rekhtah Dywán, C, G, J. His ancestors were of Mā-warā-lnahr, H.

Farāšt, Farāšt Allah was a man of some learning and many poets had their verses corrected by him, H.

Farāšt, Myr Farāšt 'ally a pupil of Myr 'izzat Allah 'ishq is a talented young man, H.

Fārīgh, Fārīgh Shāh of Bareilly is a Qūfī, D. He resides at Shikarpūr, H, T.

Fārīgh, Myr Aḥmad Khān is a son of Sarwar and a friend of P.

Fārīgh, Lālah Mokand Singh, a Khātry who is a Musalmān at heart, he held formerly an appointment at Dilly, but now he is at Bareilly, he is a pupil of Shaykh Tzohūr aldyn Hātim, K. He is a disciple of Fakhr aldyn and resides at Dilly, C, V. He has written a Dywán, D.

Fāry, an Imperial Prince is a pupil of Myrzā Abū Tzafer Bahādur, D.

Farrokh, Myr (Myrzā) Farrokh 'ally of Etawah served in the army, and composed chiefly Persian poetry, A, C. Resided at Lucnow, and was a friend of Myrzā Fadhil 'ally Bēg, J.

Fārīd, Lālah Čāhib Bāy of Lucnow where he resided in 1196, he is a son of Sendhy Mal a Kāyēth and a pupil of Myr Sōz, he had formerly the takhalluş of Qorbnān, C, V.

Myrzā Fath 'ally Khān Bahādur a son of Nawāb Faydih Allah Khān, D.

Faydih, Myr Faydih 'ally of Dilly a son of Myr Muhammed Taqyy Myr resided at Lucnow in 1196, C. Was alive when V wrote. He was in the service of Aṣaf aldawlah, H.

Faydih, Myr Faydih 'ally is alive, P, R.

Faydih, Hāfiz Shams aldyn of Haydarābād writes Persian and Rekhtah poetry, R.

Faydih, Pandit Kripa Kishen is a Kashmyr of Lucnow, P.

Faydih, Myrzā 'ally Ridhá Khān resides at Lucnow, D.

Fāyiz, his name is not known, P.
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Fayyádh, ‘ábd al-Razzáq resides at Haydarábád, K.

Fidá, Sayyid Imám aldy of Dilly (Faryábad, T), a pupil of Mortáshá Quly Khán Firáq, came under Nawáb Wirdy Khán to Murshidábád and settled there, he showed his verses in 1184 (1196 ?) to C. He is a pupil of Hidáyát and a talented young man, V. He is very aged, T. He resides at Lucnow, D.

Fidá, Myrzá Fidá ’alyy Bég, Myrzá Fidwy corrects his verses, J.

Fidá, Myrzá Fidá Hosayn Khán of Lucnow, familiarly called Aqá Hosayn Khán, a son of Aqá Myrzá is about twenty-two years of age, and a pupil of Minnat and of E. It is said he is a pupil of Mâmán, K. He was a friend of D and has written a Dywán. He was a Moghol by birth, and his ancestors were without equal in the art of divination, H.

Fidá, Mawláwily Mohammad Imaá’yl who is called ‘aqibát Ma’múd Khán (‘áfly Khán, D) is a Kashmyry of Dilly, he is alive, K. He fills the office of Çadr Çodár, H.

Fidá, Shákkh (Myr, D) ’ábdl al-Chamad of Faryábad (Dilly, P) has written a Dywán of Persian and Urdu poems, he is alive and resides in his native town, K, D.

Fidá, Pandit Dayá Dhán, a Kashmyry of Dilly, is mostly present at the Moshta’arahs of the Mahárájáh, R.

Fidá, Gholám ’alyy Khán, H is unacquainted with his circumstances.

Fidá, Sayyid Mohammad ’alyy, familiarly called Fidá Sháh of Lósháry in the district of Saháránpúr, was first a soldier, subsequently he lived in retirement, D. He left Dilly eleven years ago and has probably died, P.

Fidá, Lachmy Rám Pandit resided long at Dilly, but some years ago he went to Lucnow where he obtained an appointment and was sent to Bareilly, he is a pupil of Sáwdá, K, D.

Fidwy, Myr Fadhl ’alyy of Dilly resided for some time in the East (Lucnow ?) and died at Murshidábád, K.

Fidwy, Mohammad Möksín (Sháh Möksín, K) a son of Myr Gholám ’alyy Moqáfá Khán a Sayyid of Láhór and a friend of Abrá was rather a musician than a poet A, V. In the first year of Farroksiyar when sixteen years of age, he came to Dilly, E. He died about twenty years ago, K. He was a pupil of Nájíy, H.

Fidwy, Myrzá Mohammad of Dilly was familiarly called Myrzá
Bhuchchá, he was a good musician and resided for some years at Murshidábád. In 1194, he was at Patna and a disciple of Sháh Ghayyátí, J, C, G, D. He died at Patna, V.

Fidwy of Lábór resides now at Dilly, J. He came to Farrukhabád to enter a poetical combat with Sawdá, but was defeated and returned to his home, C. It is said that he was the son of a grain-merchant, and embraced the Mo̱ammadán faith. He was a pupil of Chábir 'ally Sháh Chábir, and died at Murádábád at an age of upwards of fifty years. For some time he was in the service of Dábíthá Khán, and wrote at his request a part of Dáští in Ráktah, but did not complete it, E, H. His name was Myrzá Fidáy Bég. He was a Moghol and of the Shy'ah sect, but not the son of a baqqál as Muqásháyí states. When young, he travelled in Persia and stayed four years at Isphán. After he had left the service of Dábíthá Khán he went to Lucnow, where he obtained a place at the Court. He was murdered at Bareilly, T.

Fidwy, Samman Lád a Káyeth of Dilly is a son of Múl Chánd Munshíyí, D.

Fidwy, Myrzá 'atzym Bég was a merchant, E, K, D. In H and P he has the takhalluç of Fidáyiy.

Figár, Myrzá Qorob 'ally Bég, a plagiarist, died some time ago, K.

Figár, Myr Hosayn of Dilly a grandson of Myr Faqyr Allah Fagyr is a pupil of Ghálib, P.

Fíggán, Ashraf 'ally (Hashmat 'ally, E) Khán of Dilly a son of Myrzá 'ally Khán Zánkáná, was Tutor in the family of Álám Sháh, and had therefore the title of Tázírf almulk Kókhá Khán, after his death he went to Patná, A, B. His verses were corrected by 'ally Quly Khán Nadym, he died at Patná in 1186 and left a Dywán containing about 2000 verses, C, G, J. He was a pupil of Ummédí, D. He died in 1196, P. H says his title was Kókištá Khán.

Fíggán, Myr Sháms aldyn of Dilly is mentioned by Bény Naráyán Jánhí.

Fíkr, Myr Álám 'ally of Lucnow, H.

Fíráq, Kayqubád-jang is a poet of the Deccan, K, D.

Fíráq, Myán Thaná Allah of Dilly a nephew of Hiddáyat is a pupil of Sawdá and Khwájah Myr Dard, C, D. He now resides at Dilly and practises medicine, V, E. Most poets of Dilly are his pupils, he