The Dywân of Wâ'îtîz. He may be identical with Wâ'îtîz Qaźwynî (see pp. 114, 139, 151) but the verses of that poet quoted in Tadzhkivâhs are not found in this Dywân.

Contents: Ghazals and a few Rubâ'îs. (Bg.)

Mîtâr Maâllî, 258 pp. of 16 bayts; Tâpkhânâh, 200 pp.; As. Soc. No. 646, copied in 1088.

The Mathnawy of Walady. He informs us that he is a son of Mawîânà Rûmî, and that he composed this poem in 690, after he had given to the world a Dywân. His object was to imitate the example of his father and to throw light on his father's Mathnawy, to which this one stands in the place of a commentary. His own words are

سبتب انشای مثنوی والدی در بیان اسوار احدی ای ای بن که حضرت 
والد و استوار و شیخ ملکبان الغرامین مولانا جلال الله دین رادین محتم
بی جهاد بن الجمیع الیغنی قفیساً الله بسور در مثنوی خر قصصی
ارزیاً گذشتہ یاد کرہ است و کرامات و مقامات ایشان را بیان قراردیه
غریش ارجقضی ایشان اظہر کرامات و مقامات خر ور بی جلال رازیا
کی مهدل و همد م می نشین ای ورودن مثل سلطان الامشین سید برخان
الدین حقیق ترمیمی و سلطان العشیاقی شمس الدین تبریزی و علم

4 F 2
The Dywán of Darwysh Hosayn Walih of Herát. He came to India apparently under Jahángyr, and lived for some time in Bengal. He was a pupil of Faṣyhy (see p. 390 suprā).

Contents: a preface in prose; Qaṣydahs, Tarjy’bands and chronograms, 140 pp. of 18 byats, among the chronograms, is one on the death of Faṣyhy, which it appears from it happened in 1049.

Beginning

قدام بایر که هفتم نفیس منفیت کری فنجانی ازده، سری جنت شد

Ghazals, 220 pp. Bg. خدایا بهشکل نمکی دل ما درمندندارا

Collection of Mawlawy Mohammad Wajyh, a good old copy.
No. 565.  

WA'LIH.

(562) 

The Star of Guidance, a mystical poem by Wâlîh of Dâghestân, composed in 1149. Chronogram with a meaningful name, "Nâmeh al-Huda". Beginning:

Zinat' Aqâzar-i Fat'h, Khâbât, at Qâm. Dâr-i Kâm, at the age of thirty. 

As. Soc. No. 883, about 500 pp. of 12 bayts, written in 1192. In the same collection No. 792, 26 pp. of 11 bayts, is another Mathnâwy by Wâlîh, which contains a love story and has the title of "Daraz Nâmâh". 

Bg. after 1196, and is in a style of Maylî.

(P.)

(563) 

Diywan Zâli Dâsh Dârâtamî

The Dywan of Wâlyy of Dasht-e Biyâdî, a place in Khorásân. He was a contemporary of Muhammad Quly Mayly, and his poems are in Mayly's style.

Contents: Ghazals and twenty Rubâ'îs. 

Bg. after 1196. 

As. Soc. No. 1060, about 100 pp. of 12 bayts, written in 1196.

(P.)

(564) 

Mathnâwy Wâly Ram

The Mathnâwy of Wâly Ram, who was usually called Banwâly Dâs. 

Beginning:

"Nâmeh al-Shirâz, Shîrul-Màlîm, Thânî, Tîghânâ, near 100 pp. of 18 lines, postscript: 

Péčah, a Seid Mathnî. 

Zaheh Mudi, the last of the Nîrî Mîrî, Ram, Ram, Ram, Ram, Ram, Ram, Ram. It appears that the poet was alive in 1142, or flourished shortly previous to that date."

(P.)

(565) 

Diywan Wâqifi

The Dywan of Nür al'âyn Wâqif of Patiâlah, where his father was Qâdhiy, he was a pupil of Arzû and died.
about 1190, (see Tālib and suprā p. 160 but read to whom (Aʿrāl) he sent his poems for correction).

Contents: Ghazals and Fards, 544 pp. 16 bayts; Mo-khammas', &c. 50 pp.

Beginning

咏之邦醉于爱与诗

Mōty Maḥall, written in 1210; As. Soc. No. 1125, a bad copy.

The Loves of Farhād and Shyryn, by the late Myrzá Köchak Wičāl of Shyráz. His son is still alive, and resides at Bombay.

Beginning

Histōrita, Bār Ṭanīn ʿAšqī Aʿṣam

Lithographed with Waṣāḥy, Bombay, 1265, 12mo. 126 pp. There has also been lithographed at Bombay, 1260, 12mo. 212 pp. of 11 bayts, the Dīwānī Rūṣa al-Ṭūmīrī by Wičāl. It consists of elegies on the Imāms and begins

أتظر بقدر وصلي

An Elegy on the Imāms, by Sayyid ʿalā aldyn Wičāly, a modern poet of Khorāsān who was settled in Oudh.

Beginning

ما مقيم عند دادرم

Lithographed, Lucnow, Moṭṭafāy press, 1260, also press of ʿalīy-baksh, 1260, 16 pp. with short notes.

Intuition and Miracle, a Mathnawī. The author's name is not mentioned, but the word Ymany is written in red ink, and it is therefore possible that Yman or Ymany was his takhallūs.
The second Dywan of Yusofy, which was collected in 926, chronogram:

Contents: a preface, Ghazals, 94 pp. of 11 bayts; Ruba'ys and Qif'ahs, 10 pp. Beginning of Ghazals:

The Persian Dywan of the Rajah Fakhr aldawlah Dabyr almulk Ratan Singh Bahadur Zakhmy. He was a native of Lucnow, where he was minister of Finance, but his property and family were at Bareilly. He died in 1850 or 1851 and left a considerable library. Lithographed, Lucnow, Mohammady press, 1253, 512 pp. Svo.

Assistance to men engaged in religious war, a Mathnawy by Zayn al'abidyn a son of Sayyid Radhyy of Shushtar. He lived long at Madras and was in the service of Nawab A'caf-jah, subsequently he went to Balaghát and entered the service of Haydar 'aley Khán, and finally he became a courtier of Typú Sultán, at whose
request he wrote this poem. He died at Haydarábád. (Subke watn, p. 105).

**Beginning**

میمنم از جان سیاس بر حرم کدریا

As. Soc. No. 1032, about 300 pp. of 11 bayts.

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**Diyânak Zekkie Hamedání**

The Diyán of Zakkîyy of Hamadân. Zakkîyy is his name as well as his takhalluç. He spent the greater part of his life in the service of the Turks of the court of Sháh Tahmásp and died in 1030 (see supra pp. 39, 91 and A'tishkadah, p. 343).

Contents: Qâcydahs, 126 pp.; a chronogram for 1015 on the death of Sháh Qiwálm aldyn Hosayn.

Ghazals, 102 pp. of 11 bayts.

**Beginning**

آب می پچد بر آتش اشک آتش را می شعله در زنجیر دارد مرهی، در ریا می

Móyt Mašall, a splendid copy written in 1044. Postscript: Zekkie Hamedání که در سال ۱۰۰۰ وفات بانگ

---

**Heft Aḵwâb Tansif Zaláli**

Seven Mathnawies by Zúlály of Khwánsár (see pp. 41, 90 supra). These seven Poems are also called سبعه سیاره.

Contents: a preface in prose by Toghráy, followed by a preface from the pen of Zúlály. The former is wanting in the copy of the Asiatic Society.
No. 573.] Zula’ly. 593

1. ُحمود راّبار. The History of Mahmúd and Ayáz. He says he commenced this poem in 1001.

2. در استفاغة ابن منشور نامی چجو تاریخ نظم از نظامی

3. He completed it in 1024.

4. Chronogram

5. الپی عتیبته محمّد باشد

6. Bg. بنام آنکه مهموتاش ابزار است غمش بتفانه دار و نیاز است

7. حسین و گلسر

8. 70 pp. of 15 bayts in the measure of the Makhzan alasrar divided into 41 chapters, dedicated to Shāh 'Abbās and Bāqir Dāmād.

9. Beginning

10. بسم الله الرحمن الرحیم نص صحت و کلمه قدیم

11. 52 pp. of 15 bayts, in the metre of the Mathnawy of Mawlāná Rāmy, divided into 49 chapters.

12. Bg. نام اک ایا سر هزامه شعله دیدار هر هنگامه

13. شعله

14. سلیمان نامه

15. Taqyy Kāshy calls this poem

16. بگ. سلیمان و بلقیس

17. بنام جهانگیر و لیابه تنگ نه آمد سلیمان شک مرت لرگ

18. آذر سندر

19. 40 pp. in the measure of Laylá Majnún.

20. Bg. نامش عشقت و حمی دندر آتش ساپیست کر سندر

21. شعله

22. 60 pp. in the metre of the Jáme Jam and the Hadyqah, divided into forty chapters.

23. Beginning

24. نام اک ایا سر هزامه دهن هر نه هستم هستم به من

25. شعله

26. 30 pp. in the measure of the Sabbath alasrar.

27. Beginning

28. سفنم کرد بنامش جاردیت ذره را جهره نیز خورشید

29. Beginning of another copy

30. نام اک ایا سر شعله فرز

31. Each of these poems is preceded by a short introduction in prose from the pen of the author.

32. Móty Makhall, a fine copy written in 1013 (?) ; Tóphánah, a good copy; As. Soc. No. 1188, a fine copy, but the poems seem to be much shorter. Ibidem, Nos. 972 and 1205, copies of Mahmúd ú Ayás, the latter copy begins

33. يا الهی از مقاتات و کرم
The Sam-námah, a Mathnawy in the style of the Sháh-námah, containing the history of Sám by an anonymous author. This copy contains about 30,000 verses. See Mohl’s Livre des Rois. Pref. p. lix.

First verse

Last verse

As. Soc. No. 17, 674 pp. folio, written in a clear old hand and embellished with pictures. It appear to me that this is the second volume of this poem. The poet says in the seventh verse.

The first half of the poem contains the story of Tamúr. In folio 145th verse of the book is the passage from the Sháh-námah with which the Sám-námah described by Dr. Mohl begins, viz.:

It is very likely that the first part is sometimes considered as a separate work.

The story of prince Bakhtyár, a son of the king of Nymrúz, in verses. The poet says that having lost his only son, who he had hoped would be his representative after his death, the plan suggested itself to him to write a poem which would immortalize his name. I am unable to promote his view, having not succeeded in finding his name mentioned in the poem, but he gives us the date, 1019, of the composition.

As. Soc. 1414, 152 pp. 15 bayts, it seems that the copyist got tired before he had completed the poem, the MS. ends abruptly in the story of the ninth Wazyr. The prose version of this story has been published by Sir W. Ouseley, London, 1801, and by Kasimirsky (lithographed) Paris, 1889; and translated into French by Baron Lescallier, Paris, 1805.
THE THIRD CHAPTER.

WORKS OF HINDU'STANY POETS.

NOTE.—As the table of contents of Rékhtah Tadzkirahs from p. 195 to p. 306 suprâ has been alphabetically arranged with a view to facilitate reference, I thought it superfluous to refer to it in this chapter.

(576) نگارستان مشق تصنیف آباد

The Picture gallery of Love being the Dywán of Mahdiy Hosayn Khán Ā'bad a son of Gholám Ja'far Khán, collected in 1252.

It contains 232 Ghazals.

Beginning

در عالم مین یکبا می عالم خدا نهی ایجاد بندرن س گایل خدا

Lithographed Lucknow, Músawwy press, 1263, 53 pp. 5 miṣra's in a line. His Wásókhts have been separately printed in 1263, 82 pp.

(577) مثنوی مرزا مهاسب

The History of Christ, in Rékhtah verses, by Nawáb Īqtidâr aldâwlah Myrzá 'abbâs. I met him at Lucknow in 1849; he was about eighty years of age, and told me that he wrote this poem to show that he was above the prejudices of his contemporaries.

Beginning

لكهنا هر مین حمد ایبد پاک

Private collection about 300 pp. of 11 bayta.

4 G 2
The Dywán of Najm aldyn A’brú.
Contents: Ghazals, 104 pp. of 12 lines; Rubá’ys, &c.
Beginning

A Mathnawy of Mohammad Mobárak, the takhalluq of the poet is not mentioned; he may be identical with Abrú.
Beginning

The Dywán of A’cáf al-daulah A’cáf.
Beginning

A Mathnawy of about 100 pp.; Miscellaneous poems, 100 pp.

The Dywán of Myr Shyr ‘alyyy Afsós.
Contents: Ghazals, 360 pp. of 12 bayts; Rubá’ys and Qaṣydahs, 30 pp.
Beginning
Móty Mahall, a good copy; As. Soc. No. 67, a fine copy written during the life time of the poet. The Ghazals are preceded in this copy by Qaqydahs and a short biography, in which it is stated that he derived his descent through the Imam Ja'far from 'Aliy. His ancestors were of Khwâf in Persia and the first of whom who settled at Nârnaw in India, was Badr al-dyn a brother of 'alam al-dyn Hâji Khânî. The grandfather of Afsâs came to Dîly where Afsâs was born, but Afsâs left his native town when only ten years of age and came with his father to Paţna, and after the death of his father he went to Luconow.

The most sacred composition being a Mathnawy by the emperor Shâh 'alam, whose takhalluç was Âftâb. We are told in the last line that the title is a chronogram, for the date of the completion of the work this gives 1201. It contains the story of Moṣzaﬀar Shâh, king of China. 

The Dyân of Shâh 'alam II. Âftâb. Having neglected to copy the initial line, I transcribe a verse which is also in Lûff.

Cure for sickness, a Dakhny poem on medicine, probably by Ahmad Sharyf, who was dead in 1082.
It is preceded by a Persian preface in prose of nine lines, and is divided into an endless number of chapters and contains merely recipés. Beginning

As. Soc. No. 51, bound with the Kókhashter, and written in the same hand, 30 pp. In the same volume is another work on medicine of 50 pp., dedicated to Qotob Shah, it begins—

بسم الله الرحمن الرحيم جي هي تأليف رائف حق حكيم

مثنوي قرامشي ياد

The Story of Dushmanat Rájah and Sakontala, in verse, by Gholám Ahmad Ahmad, a son of the late Gholám Haydar 'izzat, Ahmad is now alive and resides at Calcutta.

Beginning

هزارون شکری آس یه نخان کا


جچجه

Miracles of Christ which he performed on king Jam-jamah, by Ahammad 'ally of Shéórápúr.

Beginning

کرن کس منبه چ می همد آلی

Lithographed, Lucknow, s. a. 9 pp. of four columns; Cawnpore, s. a. Masyháy press.

قصه منصور تصنيف احمد

The Legend of the martyrdom of Mančúr, a Hindu-stány saint, in verse by Ahmad 'ally.

Beginning

عشق ایک آسیب هی آشوب زا

Lithographed, Moçtafáy press, s. a. 20 pp. of 19 bayts.

ديوان احقر

The Dywán of Myrzá Jawád 'ally Ahqar, a pupil of Myr Hasan, for whom he expresses the greatest gratitude and affection in a poem, as:
AHSAN.

Contents: Ghazals a few Mafla's, a poetical epistle, &c.
Beginning: مین بابل خری خوان هون نیری باخ جذارکا

Moly Maflal, 128 pp. of 12 bayts, a very carefully written copy with the necessary vowel points; probably an autograph.

(589)

The Dywan of Myrzá Ahsan 'alyyy Ahsan.

Contents: three Qaṣydahs in praise of 'alyyy, of Shujá' aldawlah, Aṣaf aldawlah and Sarfaráz aldawlah; Ghazals, 200 pp. of 10 bayts; seven short Mathnawies entitled بیدروا مو روز رفیق ایلک شخص رنکه بار ای بانکه ظریف | كله پز ذکر خیر و بركت,
of the last I find no title, it is in praise of the Governor-General. Beginning of Ghazals:

ایلک رفیق بیان هو نه خدارنده جهانکا

Tóphkánah, an old copy; As. Soc. No. 184, copied in 1227 from the autograph under the superintendence of Qamar aldyn Khán Qamar, who was familiarly called Myrzá Hájí.

(590)

The Story of Lál and Gawhar, by 'ajjiz, in Dakhny verses.

Beginning: ائی دی سپ رگیس بانی

As. Soc. No. 158, 29 pp. of 17 bayts copied in 1181. In the same volume is a Persian Mathnawy, containing the same story and possibly by the same author.

(591)

From top to toe on fire, a Mathnawy by the Qádhiy Muhammad Čadiq Khán of Hooghly, whose takhalluç is Akhtar, composed in 1231. He is still alive and is the author of the above mentioned autobiography in elegant
Persian prose, or the praises of Ghaziy aldyn Haydar. These two works are printed but his Tadzkirah of Persian poets, which is said to be very valuable, and his Inshá which has the title of Haft Akhtar, are not printed. The Sarápá contains about 650 verses.

Lithographed, Lucnow, Masyá'y press, s. a. 8vo. 18 pp. of 38 bayts.

(592) دیوان اختیر

Dywán of Myr Akbar 'alyy Akhtar.

Contents: Qaçydahs, &c. 30 pp.; Ghazals, 738 pp. of 12 byats; miscellaneous poems, 100 pp. Beginning of Ghazals سری دیوان بر حمد خدا اول رتم کرنا

Private collection, a fine copy in folio.

(593) تصادین ملي حبیدر

Qaçydahs in praise of the Imáms, by Naçyr aldyn Haydar, king of Oudh (see p. 196 suprà) who had the takhalluq of 'alyy Haydar or 'alyy.

Beginning عرش علی بن اجی کیا ہی مبارکاءہی ساری عالم میں مچھی کیا ہی مبارکاءہی

Farah-bakhsh, 600 pp. of 3 bayts, a splendid copy. In the Tópkhánah is a volume containing a poetical version of episodes of the sacred history of the Shy'áh, as روایت زر زنگوئی و روایت معجزہ جناب قاضیہ و روایت شیعہ مکمل حضرت مبنا &c. also some elegies.

(594) واصوخت امامت

A Wásókht of 307 stanzas by Amánat.

Beginning عشق کے حوالہ ہے یاہی کوئی آگ نہو بارین آس راز میں رکھ کر کوئی گمرہ نہو

Lithographed, Lucnow, in the Mofassal, 1263, 38 pp.


The Miracles of the Imāms, a poem by Munshiy Motzafār 'Alīy Aṣyr of Ametāy not far from Agra, he came with his father at the age of ten years to Lucknow where he still resides. His uncle Sayyid 'Alīy translated the Jālāt al-mubārak into Persian verse. The Ma'ārij is divided into fourteen chapters and was composed under Amjad 'Alīy Shāh. Beginning bānām khasārīn, lāhīr, pālm. Lithographed, Cawnpore, 1267, 299 pages. In one instance, his takhallūṣ is spelled Ayrī. In 1263, a manuscript of 36 pp. has been published, which is probably by the same author.

The Dywān of Khwājah Haydar 'Alīy Aṭīsh of Lucknow, he wrote also Persian verses, he died in 1263, there are chronograms on his death by Motzafār 'Alīy Aṣyr, Fawq, and Munshiy Ashraf 'Alīy Ashraf.
His poems are divided into two Dywáns, the first fills 250 pp. and the second 56 pp. Beginning

حباب آسنا میں دم بھرتا ہور تیری آشنا کا
نہایت غم کی اس قطرے کودریا کی جدائی کا

Lithographed, Lucnow, Moḥammady press, 1261 Svo. also 1263, the hāshiyah is covered with text. The Kulliyát of Atish have been lithographed in 1268, 293 pp. the margin covered with text.

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ديوان ظفیری (599) (H.)

The Dywán of Moḥammad Tzahyraldyn ʿalíyy-bakht Ἄτσفغর, a descendant of the emperor Awrangzéb. He flourished in 1211.

Contents: Ghazals and a few Rubáʿȳs.

Bg. هنیلی هم نہ ہیر ماردار جو ینظیری همیں بیدار زاؤ
Móṭy Māsāl, 68 pp. of 12 lines, extracts from his Dywán—about 400 verses of Ghazals,—form an appendix to his Memoirs.

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ديوان باقی (600) (H.)

The Dywán of Shaykh Moḥammad Baq̄a Allāh Baq̄á.

It contains only Ghazals and begins:

فلتم ست میں پس از مران بدن نہا میں پھر کیا
As. Soc. No. 164, 54 pp. of 13 bayts, a fine copy.

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ديوان بیدار (601) (H.)

The Dywán of Bédár, see Nos. 170—173.

Contents: Ghazals and a few Rubáʿȳs. Beginning

هم پہ سوظم وسم کچھی ہی ایکہ ملکی کون خم کچھی ہی
tópkhánah, an old copy, about 70 pp. of 20 lines.

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پہلی رشته تنظیر نفس بل (602) (H.)

A Collection of Riddles in verse, collected by Bismıl, and dedicated to Açaf aldawlah.

Beginning
BISMIL. 603

Another collection of Riddles by the same author. Bg.

Mūhammad’s transfiguration and death, being a poem by Sayyid Bulāqy.

The Dywān of Čādiq ʿalīy Čādiq. He was in the service of Ghāziy aldyn Haydar, and being an exquisite penman, he copied several books for him, some of which are preserved in the Farah-bakhsh library.

Contents: short Mathnawies, Qaṣīyāhs, Fards and Qiṭʿahs, one is a felicitation on the accession of his patron.

(H.)

(H.)

(H.)
Farah-bakhsh, about 300 pp. of 8 bayts, an autograph. In the Móty Maḥall, 72 pp. of 3 bayts, is a collection of poems of this author containing translations of Arabic verses into Persian poetry, also Hindústáni and Panjáby poems and some Dóhras. 

The Dywán of Čáhib Qirán, who was commonly called Shá’ire fo’hsh-gó, a contemporary of Sa’ádat ‘alyy Khán. Contents: Ghazals; at the end a few Rubá’ys. Beginning: 

The Sun and the Moon, a mystical poem of 1,480 verses, by Čáliḥ, composed in 1133. Beginning:

The Dywán of Čolbát. It contains merely Ghazals. Beginning:

A Marthiyah of 70 bayts by Čúfy. Beginning:

Farah-bakhsh, 250 pp. of 12 bayts.

The Dywán of Čolbát. It contains merely Ghazals. Beginning:

Farah-bakhsh, 90 pp. of 16 bayts bound with the Dywán of Inshá. Though in the note which I have taken of this book, the name of the poet is written Čolbát, it is very possible that it is a mistake for Maḥabbat.

A Marthiyah of 70 bayts by Čúfy. Beginning:

Farah-bakhsh, 250 pp. of 12 bayts.
No. 613.]

DHYMIR.

(610) (H.)

The Dywán of Myr Dard, he is the only Hindústány poet whose mystical poems are worth reading.

Beginning مقدور همی کب تیزی و صفوی کی رقم ک

Lithographed at Dilly, 1847, 141 pp. This edition was made at my request by Mawlawy Imám-bakhah. He has conscientiously executed his task, and has indicated the metre of every poem.

(611) (H.)

Mithnówí Nūshm Góhr

The Stringing of Pearls, a story in verse, by Mawlawy Gholám Dhamin. The title is a chronogram for 1215.

Haعالم کی چہر شاهی الیک ازر سے تا ابتد تیری کی شاهی

Bg. Private collection A, 130 pp. of 13 lines.

(612) (H.)

Muraç Náme Nísíbir

The Transfiguration of the Prophet, a Mathnawy by Dhamyr composed in 1227, the chronogram is نیضان شاء. The author was still alive and resided at Lucknow when I was in that city in 1848.

Beginning کورن حمد پور دگار قدر کرم و رحم و سماع و صبور

Tóphkhánah, 94 pp. of 17 bayts.

(613) (H.)

Mithnówí Násíbir

Mathnawy of Dhamyr.

It contains chiefly an account of the miracles of the Imáms, &c.

Beginning احمد الله جبل اكرامه اشكر الله عم انعامه

Private collection, B. 300 pp. 11 verses. Farah-bakhsh library, 244 pp. of 15 bayts.
Bread and Salt, a Mathnawy in imitation of the poem of Baháy, by Ja'far 'alyy Fa'cyh. Beginning

مصغ بر جسمه بسم الله يه لاثني خدا اکھا هی


The Dywán of Fārīgh Sháh Fārīgh, it contains only Ghażals. Beginning

چھا نہا تھا نقاب ے جب بر یک نورا

Private collection, about 200 pp. of 12 bayts.

The Garden of Light, a Mathnawy by Fatá 'alyy a son of Pyr 'alyy Shaykh Anćáry, composed in 1847 and dedicated to Capt. Dundas and T. Andrews of Jálawn.

It is divided into five chapters containing legends of saints, moral advice, anecdotes, witty sayings and an account of great poets کبیرش.

Beginning

ہی ثانی خلابند کائنات تاریخ بخش گلستان حیات

Lithographed, Lucnow, Moţafáy press, 1264, 36 pp. of 40 bayts.

Story of Ridhwán Sháh (emperor of China), composed by Fáyidh in 1094, in Dakhny verses.

اول نازح حق کا ل بولون سخن بدری آسکی توحید کہلوں دھن

As. Soc. No. 124, 280 pp. of 9 bayts.
A translation of Faryd aldyn 'attár's Book of Counsels, by Myr Mo'yn aldyn Faydh, a son of Fakhr aldyn b. Zayn al'ābidyn. He was a Hasany Sayyid and his ancestors, he informs us, were of Samarqand, but eleven or twelve generations ago they settled in old Dilly and were men of importance. On the fall of Dilly he settled at Ghāziypūr, where he made the acquaintance of Dr. Gilchrist, this great patron of Hindústáni literature took him to Calcutta, and on his request he made in 1218—A. D. 1803, this translation.

Ḇg. چشمه قیفی

As. Soc. No. 91, an autograph, written in 1219, about 100 pp. of 13 bayts.

The Dywán of Sayyid Fadhl 'alyy Fidawī of Dilly.
Beginning of Ghazals

As. Soc. No. 135, a good copy written in 1228.

The Dywán of Ashraf 'alyy Khán Tzaryf almulk Fīghān.
Contents: Ghazals, 200 pp. of 10 bayts and a few Qaṣīydahs (and one or two Persian satyres), &c. Ḇg.

Tópkhánah, a very fine copy.
HINDU’STâ’NY POETS. [CHAP. III.

The Tales of a Parrot, put into Dakhny verse and dedicated to 'abd Allah Pádsháh of the Qotoobsháhian dynasty by Mawláná Ghawwácy. Beginning

(621) (H.)

As. Soc. No. 18, about 400 pp. of 18 bayts, a good copy.

Díwán Gúyá

(622) (H.)

The Dywán of Gúyá, collected in 1245.

Contents: three Qaçydhahs in praise of 'alyy, Naçyr aldyn Haydar and Ghaziy aldyn Haydar. Beginning

(623) (H.)

Ghazals, 104 pp. of 20 bayts; a Pushtú poem, Tarjy-bands, Marthiyahs, Rubá’ys, &c. Beginning

(624) (H.)

Tópkhánah, I believe this Dywán has been lithographed.

Máthnâ’i, Náta’ar, Tilá’at, Hâfrage, Hâfrageh

The Story of Bahrámgúr in Rékhtah verse by Sháh Hosayn Haqqaqat composed in 1225. Beginning

(625) (H.)


Díwán Khwâjah Hasan

(626) (H.)

The Dywán of Khwâjah Hasan.

Contents: Ghazals about 250 pp. of 14 bayts; Mo-khámmās’, Rubá’ys, and Qif’âhs—among them a chronogram for 1193, about 50 pp. Beginning

(627) (H.)

As. Soc. No. 117.
The Dywán of Myr Gholám Hasan Hasan.

Contents: a preface in Persian prose, in which he mentions Sawdá and Myr Taqyy, 4 pp.; Qaṣydahs in praise of Açáf al-dawlah, Sálár-jang, &c. 18 pp.; Ghazals, 256 pp.; miscellaneous poems, 190 pp. Bg. of Ghazals: Gór kívénszé rám kóhen tevé rûhád kó teván
To jahálé xámah bûni aûé akël ráplan

Móty Mašall; another copy in the same collection, without preface, written in a bad hand, with many erasures and corrections, is apparently an autograph. At the end is written in red ink, but it is not certain whether in the same hand. Fayd hábad, Thursday, 25th Drú-l-hajj, 1192. This copy contains also some Persian Rubá'ís.

Sorcery of Eloquence, a Mathnawy of Myr Hasan, composed in 1193. It is usually called Badre Monyr or Myr Hasan Mathnawy, and is considered the best poem in the Hindústáni language. Beginning

It has been frequently printed, Calcutta, 1805, 4to. 1285 &c.; Lithographed, Lucknow, Mótafá press, 1261, 108 pp. of 21 bytsa; Masyád press, 1262. In the Tópkhánah, 30 pp. of 6 byts is a Mathnawy of Myr Hasan in praise of Açáf al-dawlah, followed by nine Ghazals. Beginning

The Dywán of Ja'far 'alíyy Hasrat.

Contents: Ghazals, 246 pp. of 13 bytsa. Bg.

Kía áhméd kóhen tevé bint kóhen némé yára kí úrnx ánhalx vàlax vànará
Rubá'ıys and Mokhammas', 80 pp. of 10 bayts, among them are chronograms, the last is for 1182, when he collected the first Dywán.

Hindústa'ny Þoés. [Chap. III.]

Beginning

The Loves of Totá Rám and Shakar-párá a Mathnawy which has the title of Túty-námah about 160 pp. Bg.

Farah-baksh, a splendid copy; Topkhánah, containing only the first Dywán; Mútı Mašall, containing only the Ghazals of the first Dywán; As. Soc. No. 284, containing merely the Mathnawy written in 1216.

The Abridged Dywán of Hátim (see pp. 422 and 235 suprà).

Contents: a preface; Ghazals, 212 pp. of 13 bayts; miscellaneous poems, 76 pp. He gives us the date of every poem in the heading.

Mútı Mašall, the autograph written in 1179. My notice of this valuable MS. is not as complete as it ought to be, having unfortunately neglected to copy the list of his pupils, and the earliest dates of his poems; I insert here the preface.
بچه‌های نامه‌ای می‌خوانند. می‌خواهند تقریب خواص استخراج به‌عنوان یکی از روش‌های اصلی تحقیقات جغرافیایی و اقتصادی باشند. این روش‌ها شامل تحقیقات اکتشافاتی و استخراج است. استخراج به‌دست آوردن اطلاعات و سیاست‌های اقتصادی و جغرافیایی از منابع مختلف است. این موضوع در این کتاب به‌صورت گسترده‌ای بررسی شده است.

مطالعه‌هایی که در این جلد ارائه شده‌اند، به‌نتیجه‌گیری‌هایی می‌پردازند که به بررسی عواملی مربوط به توسعه استراتژیک است. این موضوع باعث می‌شود که در بررسی‌های علمی و تحقیقاتی وابستگی به این موضوعات رشد و رونق یابد. مطالعات به‌دست آمده در این جلد به‌عنوان یکی از پیشگامان نقش‌گرفته‌اند در این زمینه.

در این جلد، تحقیقاتی و مطالعاتی که در زمینه توسعه استراتژیک تهیه شده‌اند به‌طور کلی به‌دست آمده‌اند. می‌توان گفت که این تحقیقات به‌خاطر قابلیت پیشرفت و توسعه در زمینه‌های مختلف علمی و تحقیقاتی، جایگاه خود را در بین دیگر تحقیقات علمی بیان کرده است.

در این جلد، مطالعات و تحقیقاتی که در زمینه توسعه استراتژیک به‌دست آمده‌اند، به‌طور کلی به‌دست آمده‌اند. می‌توان گفت که این تحقیقات به‌خاطر قابلیت پیشرفت و توسعه در زمینه‌های مختلف علمی و تحقیقاتی، جایگاه خود را در بین دیگر تحقیقات علمی بیان کرده است.

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The Dywán of Myrzá Taqyy Haywas.

Contents: Qaçydahs in praise of Gháziy aldyn Haydar, 24 pp. of 12 bayts.

Beginning

The Loves of Majnún and Laylá, a Mathnawy, 128 pp. of 16 bayts.

Beginning

Réghtah poems by Gháziy aldyn Haydar (see p. 196 suprà). Most of them are in praise of the Imáms, and so bad as to bear internal evidence that they are genuine productions of a king.

Beginning

Haft Paykar a Mathnawy by Haydar-bakhsh Haydary composed in 1220. Myrzá Kátzim 'alihy Jowán made a chronogram on that date: ب.ج. تأريخ هفت بكرهف هرونی Lv. حمد اسکی جمنی هین بیدا کن هفت بکرههف کتنب ک لی. Az. Soc. No. 72, about 600 pp. of 13 bayts.
The Qa'cydahs of Sayyid Hosám 'alyy, a son of Sa'ádat 'alyy a pupil of Karámat Allah Khán Farrokh, both the poet and his teacher are still alive. Most of the Qa'cydahs are in praise of the Imáms.

Beginning

Lithographed, Lucnow, s. a. 215 pp.

The Dywán of Háshim 'alyy Hosayn. It contains only marthiyahs and poems in praise of the Imáms.

Beginning

Tópkhánah, about 100 pp. of 15 baytas.

Marthiyahs of Hóshdárr.

Beginning

Tópkhánah, 17 pp. of 9 baytas.

The Loves of Ratan and Padmáwat, by Myr Dhiyá aldyn 'alyy 'ibrat of Dilly. He died at Rámpúr when he had completed only the fourth part of the poem. Myr Gholám 'alyy 'ishrat of Bareilly, a pupil of Myrzá 'alyy Luff came to Rámpúr, and at the request of Myr Qudrat Allah Shawq whose Moshá'araahs he used to frequent, he completed the poem in 1211. The chronogram is

Beginning
The printed copy begins

As. Soc. No. 296, about 250 pp. of 17 bayts. It has been lithographed, Cawnpore, Moqtafay press, 1268, 77 pp. of four columns. A poem of the same title and contents has been composed in 947 in Hindy by Malik Muhammad Jayay, who flourished under Shér Sháh, it contains about 5,600 verses and begins سروپ آدا یک کرئار. The original is in Sanscrit.

(636) کلشی مشق تصنیف امام

The Rose Garden of Love, a Mathnawy by Imám.

Beginning روان ای خامه روشن بیان هر

Lithographed, Cawnpore, 1267, 13 pp.

(637) کلیات انشا

Complete Hindústáni and Persian poetical works of Inshá Allah Kháñ Inshá.

Contents: Persian poems, 28 pp. of 15 bayts.

Beginning ای زانعم تو راوشد غنیه امکان ما

Rekhta poems, about 100 pp.

Beginning مری مالک ن مرس حلق مین یه احسان کیا شیر و برزنی a Persian Mathnawy in imitation of that of Baháy (see p. 368 supra) 50 pp. of 15 bayts.

Beginning بسمل احسون بارب افلك

Persian Ghazals, 42 pp.

Beginning ای عشق قطع کرده رو سلسبیلا را

Rekhtah Ghazals, 280 pp.

Beginning سنما برب کریم یه مینا هنی یه مینا Rubá’ys, &c. 8 pp.; Qaṣydahs in praise of the Imáms, &c. 48 pp.; Ghazals consisting of words without diacritical points, 14 pp.; another batch of Ghazals, Mathnawys, among them, one which has the title
and has a double rhyme and metre. Some of his poems are in the dialect of ladies and some in the dialect of Faqyrs, &c.

Móty Mašall, a beautiful copy; a very good copy is in possession of Mawlawy Moḥammad Wajih. In the Móty Mašall is also a Mathnawy by Inshá, which has the title of مرفعه and in which a cock-fight is celebrated, 30 pp. of 4 bayts, written in 1210. Bg.

محمد هي فرس اسمه وقت سحر جبهي كانت هم مرغ رح ك نبر

سلك نور تصنیف محمد اسمعیل

(H.)

The Thread of Light, a Mathnawy by Moḥammad Isma'yl of Dilly, a nephew of Sháh ‘abd al'azýz. He was a great fanatic, and according to some of his acquaintances, a great impostor (see Journal of the Royal As. Soc. London, Vol. XIII. Part 2, and Zeitschrift d. deut-schen morgl. Gesellsch. Vol. VII. p. 453). When the Afgháns were at war with the Sikhs, he fought in the ranks of the former and was killed. He was a learned man, and his other writings will be described in their places. About 250 verses. Beginning

泮ه نرا نام کی خرب هي

Lithographed, Calcutta, 1269, 21 pp., also at Lucnow.

(H.)

A Mathnawy of Myrzá Hasan 'alyy. Jaʃary, who is still alive. It contains legends, reflections on moral subjects, &c.

Beginning

Lithographed, Lucnow, Haydary press, 1262, pp. 104. On the margin is another Mathnawy of similar contents. Beginning
(640) 

The Dywán of Myr Yár 'alyy Ján Čāhib. He resides at Lucnow, and is a very favourite poet. His Dywán is in the language of the ladies of the Mahalls of Dilly and Lucnow, which is considered the most idiomatic Hindústáni.

Beginning

(641) 

The Dywán of Qalandar-bakhsh Jorát.

Contents: Ghazals, 630 pp. of 12 bayts; Fards, Rubá'íys, Hafizbands, Satyres, &c. 194 pp. Beginning

Two Mathnawies of 62 and 32 pp., the latter was composed in 1225.

Chronogram

Móty Mašall, a good copy; College of Fort William, in this copy are also several Marthiyahs.

(642) 

The Dywán of Ahmad Hasan Khán who is familiarly called Achchhé Čǎhīb and has the takhalluç of Jósh. He resides at Lucnow. The title is a chronogram for 1269.

Beginning
No. 645.]

KABYR.

(643)

The Bárah-másá, a poetical description of the year in Hindústán, by Myrzá Kátzim 'alyy Jóván, composed in 1217. Beginning جبر مخلوقات مس نما بحادی (644)

Printed, Calcutta, 1812, 8vo. 105 pp. of 16 baytas.

(644)

The Book of Resurrection, a Mathnawy by Moḥammad Jywan of Jhejher, who was familiarly called Maḥbóbe 'álam. It treats on the principles of the Sunny faith. He says at the end of the book with regard to the date نقه هندی کورممنان انورزاز پریباد مسله ام اردی دین کا مول نہیں نسائ سن هزار جزیری بیچ رمضان اورنگ شاہی درمین نسائ هوا نظام

Beginning لله مولی پاک ہی جو جگ سرخی هار جن رضای مرد سری سرمی آتی هار

Mótí Masáll, about 150 pp. of 15 baytas. I strongly suspect that the title of this book is not مشر نامه but نقه هندی. There is another poem, 20 pp. of 15 baytas, by the same author, which treats on the last judgment, and has the title of مشر نامه. It begins ربا میرا ایک تو ناکی کوی درجا تجہسا ساکین جهادا کرکس لاون پرجا

He is also the author of a biography of Moḥammad and other episodes of the sacred history of the Sunnies, in verse, about 100 pp. of 15 baytas, it has the title of جمج مسی نبیلا نام دین نامه and begins جمج مسی نبیلا نام رحمان کا. He has also written two very short poems, one is called شکر حق کہنا مسی پنچی بات مسی and the other دہیر نامہ پنچیہ خانوں (645)

The Dywán of Ḥakým Kábyr 'alyy Kábyr.

Contents: Ghazals, 166 pp. of 19 baytas; Mokhammas' and Rubá'ys, 26 pp.: a Mathnawy on the preservation of health سنہ فضولیہ ۱۸ pp.; a Qaṣíydh, &c. 20 pp.

4 k
Beginning Hindu stā'ny Poets. (Chap. III)

Koh-i Hushmat Jahanmān-ār Koh-i Jahan le Aia
Munib-Saheb ikh Nāmi le Allah le Aia
As. Soc. No. 259, a good copy.

(646) Diwan Kamal

The Dywān of Kamal. It contains merely Ghazals.

Beginning

Èliy Kâmâl-i Tairi-i, Koori Mâdâr-i Nâsân, kal
I'dâh-eh Shukr-i Hori, Mizâr-eh Kировкиn Sâlihân, kal
Mîtiy Mâshall, 26 pp. of 12 bayts, probably an autograph.

(647) Dāl-een Nâmeh Ruhâhâdat Nâmeh Wulâhrâ-eh Tâsefîy-kurrâm

The Bride Book (i.e. the marriage of Hosayn) and the book of his martyrdom, and three other short Mathnawies, by 'Abd al-Karym Karym who is alive.

Beginning

Èhi Asgar Hâm Jâ'far, Tânu

Lithographed, Dilly, 1269, 24 pp. the margin covered with text.

(648) Menubi Khurjum

The Story of Shamshâd Shâh, a Mathnawy by Khwâjah Sultan Khójam, dedicated to Sa'ádat 'Alîy Khân. Bg.

War-zez At-āsây-hâ-eh Rây-kul, Tânu. Kây-in Eik-le, šîn-e Pinda-jâhân
Tôp-khân-ah, about 100 pp. of 13 bayts.

(649) Siahiye Zadâh Tâsefîy Xoshdil

The Soldier's Child, a Thug story by Khôshdil. He informs us that he heard the story from Bhikhâry Dâs of Bijnaur.

Beginning

Èliy-dey, mîtiy Tôfîqî Tâjâr

Lithographed, Lucnow, in the Sultan al-mâstâbi' s. a.

(650) Pîbîli Amir Xusor

Enigmas ascribed to Myr Khosraw (see pp. 465, 250 supra and Journ As. Soc. Beng. Vol. 21 p. 516.) Specimens:
A Mystical Mathnawy in the Gujrátí dialect, by Kamál aldyn Mohammad Shabistány, whose takhallüs was Khúb, composed in 986. In 990 he wrote a Persian translation and commentary on it, and called it امواج خوی. Beginning of the poem:

رجوع مطلوب از هر چی بدل باک این‌های اندیاران جوی خوردن‌ناک
بسم الله که چون جهت ذات
مُ قی، ماکالی، یک قدیمی بی، ۳۹۰ برگ، ۱۵ بهشت.

A Wásókht of Qaysar.
Beginning

Printed Dilly, 1849, in the collection of Wásókhts. This collection contains also Wásókhts of the following poets: Mahdiy Hosayn Khán Abdà, Shawq a pupil of Muğháfa, Myán Fíráq, Jawlí, Imám-bakhsh Násíkh, Myrzá 'ally Khán Sháydaí a son of Nawáb Ramdáhán 'ally Khán, Fatá aldawlah Bakhshí alsulq Myrzá Mohammad Ridhá Barrq, Myrzá Qásim 'ally Ríqát, Myán Mojrím, Nawáb Bahádír Dzákyyí a son of Myrzá Haydar, Hákym.
Taṣadduq Hosayn, familiarly called Nawāb Myrzā, Myrzā Ṣaḥḥāmād Ḥīlāl a son of Myrzā Ḥājī, Sawdā. A collection of Wāsākhts of 21 poets has also been printed at Lucknow, Hosayn press, 1263, 1265.

(653)

Devaran Mubīt

Dywān of Maḥabbat Khān Maḥabbat.

Contents: Ghazals, Rubā’ys, &c. about 400 pp. of 14 bayts.

Beginning

हरण हि अबी हाशिम समबताता दी एस्कुखरान्दा तोजम मुबिता।

A Mathnawy, containing the story of Sysy and Panū, composed in 1197, 38 pp.

Beginning

मूबित नाम एवर हँडल नक्की ही। मूबित ये छोरी दल खालिय ही।

As. Soc. No. 101, a good copy.

(654)

Qoḥ Shāh Bīdar Sīmt Tashīfī Muṭawwāf

The story of prince Rashke Chaman and princess Zamarrud Pary, in verse, by Mahfūzī, dedicated to Ghāziy aldyn Haydar. From a chronogram of Muṣafyī, it appears that the poem was composed in 1238.

Beginning

بہ تحمید گلش طارز زنی هوا مطلع نظام رکگ جمن

Farāz-bakhsh, 130 pp. of 13 bayts, a splendid copy. It has been lithographed, Cawnpore, Masyād press, 1266, 97 pp. of 19 bayts, under the title of Rashq Cheman.

(655)

Devaran Mīzārīn

The Dywān of Majdzūb. It contains merely Ghazals.

Beginning

میظعت کے بھیجا نے سمتی عظمہ کی وابستہ سب جھان هي آمیزہہذات

Mōty Mākall, 181 pp. of 14 bayts. In the Tōphkhānah is an imperfect copy of Majdzūb which contains also Qaqydhā, Rubā’ys and chronograms, one for 1197.

Beginning

وہ بولا از سرماجیت فلک نہ کیا جن اس ماد و مشتریا

Miftah Mīn Gahī, बिग का सूद बिनका दिवार के नजरियह मीचोंके मीचे हमा।
Story of two lovers who were united after their death, by Mowlawy Gholam Sa'd Majrūh of Jājnagar near Cawnpore. I believe he is still alive.

Beginning

Lithographed, Cawnpore, Masyhāy press, s. a. (1268?) It was printed at Lucnow, Moctaffāy press, 1261, 48 with the which begins

The Dywán of Myr Nitzám aldyn Mamnún.

Contents: Mathnawies, one of them on the occasion of Moḥammad Akbar Sháh's accession, and a Qaṣīdah in praise of Amyn aldawlah 'alī y Bhrāy Khān, who had the takhalluç of Khāyil (see p. 180 suprā), 46 pp. of 11 bayts; Ghazals about 100 pp. and a few Rubá'ys.

Beginning of Ghazals

As. Soc. No. 131, copied in 1813—A. H. 1218.

Pains of Love, a Mathnaw by Maqbūl Ahmad Maq-būl, composed in 1250 and dedicated to Naṣır aldyn Haydar.

Beginning

Moty Maḥall, 42 pp. of 11 lines, an autograph.

Diywán of Mawzūn. It contains Ghazals, 80 pp. of 13 bayts and 25 Rubá'ys.
The Dywán of the Nawábh Amyn aldawlah Sayyid Aghá 'aliyy Khán Mihr, a son of Mo'tamid aldawlah Aghá Myr, he collected it in 1253. He is still alive.

Contents: Qa'ydahs, 20 pp.; the rest Ghazals. Bg. 

The Dywán of Mirzá. 

Contents: Ghazals, 65 pp. of 12 bayts.

A Mathnawy, 30 pp.; another Mathnawy and Qiya'ahs, 24 pp.

A collection of Marthiyahs by Myr 'abd Allah Miskyn. 

Tópkhánah, about 100 pp. of 16 bayts; another collection has about 500 pp. of 12 bayts. Separate Marthiyahs of his are very frequently met with in albums.
No. 665.] MOHAMMAD. 623

آرام باغ تصنیف مسکین

(H.)

The Garden of Repose, also called the Sweet Spring, a Mathnawy containing the story of Shyrryn, Khosraw and Farhád, by Miskyn of Khayrábad. He is to be distinguished from the preceding. The title is a chronogram for 1245.

Beginning

حمد ذهبي هن آس يگانه کو جالبی پیدا کيا زمانه کو

Lithographed, Lucknow, Moqtafây press, 1263, 54 pp. the margin covered with text.

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ديوان مبارك

(H.)

Dywán of Mobárak.

Contents: Ghazals, 200 pp. of 11 bayts; Rubá’ys, &c. 26 pp.

Beginning

ایاهم مدع نهینسی افهه رسمها چاما کل میس راکب پهلو بسهاموا

A Mathnawy, 16 pp.

Beginning

هي سلارزنا ره را میلا جلوه کمیس نيز کیا حس و جمال

Tóphkhánah.

_____

غم حسینی تصنیف محمد علي

(H.)

Grief for Hosayn, or the sacred history of the Shy’ahs, in verse, by Moḥammad ‘alī b. Bábá Moḥammad Hosayn of Hasanábád. The title is a chronogram for 1178.

Contents: a preface in Persian prose, 3 pp., 14 chapters on the death of Moḥammad, the death of Fāṭimah, the violent death of ‘alīy, of Ḥasan, of Moṣlim, of the sons of Moṣlim, Qásim, ’abbás, ’alīy Akbar, ’alīy Aqghar, Hosayn, elegies and panegyrics on the Imáms, the violent death of Ridhá. In an appendix is the story of the
Ghazals, 350 pp.; Masaddas, Mathinawies, &c. 64 pp.
Beginning خرشيهد كي سايي ميي زلفرن كي چييا رگها
Beginning كياديد ميي عالم كي كورن جنل كي رينگها يپر ميي چراغ سمرنيا
Farah-bakhsh, in four volumes.

The Story of Yûsuf and Zalykhâ, by Shâh Mujyb
(Allah) Mujyb, composed in 1240, the chronogram is
آه آه داغ جغر
Private collection, about 150 pp. of 18 byats.

The Dywân of Rahmat Allah Mujrim. It contains
merely Ghazals.

حال مست پرهج بار مجري كي دل هي اب بيقرا مجري كا
Topkhânah, incomplete. In the As. Soc. No. 295, is a copy, 204
pp. of 14 byats, which contains besides Ghazals also Rubâ’ys, &c.
the Ghazals begin in it:

The Dywân of the Hakym Mohammad Mûmin Khân
Mûmin, who died in A. D. 1852. The poet informs us
that the title Dywâne bénatzyr is a chronogram for 1243,
when he collected his poems, he was then twenty-nine
years of age.

Contents: a short preface in prose, 8 pp.; Qâcydahs,
&c. 25 pp.; Ghazals, 117 pp.; miscellaneous poems, 79
pp. of 21 lines. Beginning of Ghazals:

فکرینگر مطلع دیوآن هو مطلع مهر وحدت كا
كه هاتي آياني راشي مصرع انگشت شادنیا
Lithographed, Dilly, 1848, 8vo. hardly legible.
The Nosegay of Love, a Mathnawy in the Dakhny dialect, celebrating the loves of Nawáb Chand, composed by Munshi in 1122 under Farrokhsiyár, and dedicated to Sa'ádat Khán. Beginning

An abridged translation of the Sháh-námah into Rékh-tah verse, by Mui Chand Munshi, composed in 1220.

Contents: Qa'ydahs and Qi'áhs, 18 pp.; six Dywáns of Ghazals from page 19 to 768: Fards, Rubá'íys, &c. to page 884; Mathnawies from page 885 to 1069.

Printed, Calcutta, 1811, 4to. The two Mathnawies which have the title دبایی مشق (شوق) and Sháh-námah have been lithographed, Lucenov, 1261, 16 pp. and 17 pp. Cawnpore, 8. a. the former begins مشق هي نازا كارتراء خيال, the latter begins كرها هي نبر. There is a beautiful MS. copy of the works of Myr Taqyy in the Asiatic Society, which contains also some of his works in Persian prose, two of his prose works have lately been lithographed at Sahserán. In the Möty Maśall is an autobiography of Myr Taqyy, 152 pp. of 12 lines, it has the title of ذکر میر and begins حجة لخاد مرخشداریا كه ذکر میر.
The Light of poetical composition by Násikh, the title is a chronogram for the date when the book was composed.
viz. 1254, and the author died in the same year. It treats on the wisdom of God as manifested in the creation, and is founded chiefly on traditions. Beginning

هي سزارار حمد ذات خدا قابل شكر هي ملفات خدا

Lithographed, Lucknow, 1265, 92 pp. of 42 bayts.

(681) (H.)

The Rose Garden of Nasym, being the story of the rose of Bakáwaly, in verse, by Pandit Dayá Shankar Nasym, composed in 1254. Beginning

هشاغ مين هي شگته كاري نمره هي قلم كأحمد باري

Lithographed, Lucknow, Moctasú press, 1264, 45 pp. the Hāshiyah covered with text.

(682) (H.)

The Qa'ydahs of Natzyr. Beginning

نظير نرگس مسئلة هي كبان نرگس
مزيج و بیره هي اور كور و ناتوان نرگس

Fara-bakhsh, 40 pp. of 10 bayts, a splendid copy.

(683) (H.)

The Dywán of Myrzá Kháy Návázish.

Contents: Ghazals, 142 pp. of 14 bayts; Rubá'yés, &c. 48 pp. Beginning

بيت ایرو هي مهد مگھر هي دل نان كا
ابننا كيا دچسب مطلع هي سر دیوان كا

Tóphánah.
The Dywán of Na'ým.

Contents: Ghazals, 100 pp. of 13 bayts; Rubá'ys, Qaçydahs, &c. 30 pp.  
Beginning

بثن میں اگر تو نمایندگان نہ  
تو  
پہ شہر شہر اور پبیان نہ  
ہرنا

Tóphkánah.

The Dywán of Myrzá Ahmad 'ålyy Nisbat, he wrote under Naçyr aldýn Haydar and most of his poems are in the language of ladies, like those of Ján Çâlib.

Beginning of Ghazals:

والی میری خارن و  
کر کا  
بندہ  
کو بھرکا  
ہی نیئری نیال و  
کر کا

Móty Masáll, a good copy.

Incomparable Hena (the leaves of Lawsonia inermis), a description in verse of an Indian wedding by Niyáz.  

جب ایا رہ ساچک کا  
جن  
ئی تخت بنن  
ہزار  
ہزار

As. Soc. No. 104, 42 pp. of 15 bayts.

The Garden of Love, a Mathnawy in the Dakhny dialect, containing Hindú Love Stories, by Nuçrátý, composed in 1068.  

The chronogram is:

کہ اسکی تاریخ  
یو  
ہجرتی  
مبارک  
برھی  
ہدیہ  
نصرتی

Beginning

As. Soc. No. 254, about 280 pp. of 17 bayts.
The Dywán of Pák-báz.

Beginning

خداوندنا نثاق پک بیک دل می دخیل آیا
لیا جب اس زبان نام نشرا انفعال آیا

Tópkhánah.

The Dywán of Rájah Jaswant Sing Parwánah, d. 1248, consisting exclusively of Ghazals, alphabetically arranged.

Beginning

میں لک غریب به کی پیشرد ہے جاکر
کہ غم وصد رات اب تنگہ میں عزم دل بر

Private collection, 8vo. about 550 pp. of 13 lines, written in an elegant hand, at the end of every letter a page or two are left blank, and it would therefore appear as if this copy had been written by, or for the author; As. Soc. No. 136. This copy has also 12 pages of miscellaneous poems, among them chronograms for 1210 and 1225.

A Poem consisting of words without diacritical dots, by Mawlawy Qabúl Móhámmad, the author of the Haft Quлизum.

Beginning

محمد مرکز کار عالم را چک دهد راج وروب آدم را

Lithographed Lucknow 1284, Masyáh press, 32 pp., on the margin of this edition is the title a short Mathnawy.

The Dywán of Qáyim (see p. 179 suprâ).
Contents: Ghazals, 200 pp. of 12 bayts; Rubá’ys, Wásókht, short Mathnawies, &c. 220 pp.: Persian poems,
26 pp.; Qaṣṣydahs in praise of Nawāb Aḥmad Yār Khān, Nawāb Naṣr Allah Khān, &c.  

Beginning

Mōty Masāli, an autograph. In the Farsā-bakhsh, is a copy which was written in 1197; in addition to the above, it contains a Mathnawy of 106 pp. which begins alīyeh shah zān kā aṣghar dāl tē dāl dī bāghr khāhsh dāl. The copy of the As. Soc. No 147, contains equally Qaṣṣydahs and Mathnawies, and begins—

هرزگزین مقدر تبریحمبد زبان کا

(U.)

Kilāyat ʾusudīlī fiʿlifāʾah biʾ ībrahīm ṭabīʿ šāh (692)

Complete poetical works of the king Mohammad Quly Qotob Shāh, a son of Ibrāhym Qotob Shāh. He uses general Qotob or Qotob Shah ṣafīdah as his takhalluṣ. He reigned from A. D. 1581 to 1611.


(H.)

Dīwān ṭabīʿ šāh (693)

The Dywān of Shāh Qudrat Allah Qudrat. It consists merely of Ghazals. Beginning

جسم نقش پا جہان کہ پہ سچھی بی کیا طات بھی وہل سے جل کی مقدر رہ گیا

As. Soc. No. 164, 33 pp. of 18 bayta, a fine copy.
The Dywán of Sa‘ádat Yár Khán Rangyn, which he called Naw Rattan.

It is divided into four parts each of which has a separate name, the first is called رخته and contains Ghazals, 72 pp. of 18 bayts; Rubá’ys, &c. 25 pp. among them is a chronogram for 1228; a Qaçydah of 600 bayts, and two short Mathnawies, or poetical epistles. 

The second Nuskhah has the title of and contains Ghazals, 94 pp. and some Rubá’ys.

Beginning

The third Nuskhah is entitled and contains humoristic poetry, chiefly Ghazals in the language of women, 36 pp.

Beginning

The fourth Nuskhah is equally in the language of women, and is called رخته. It contains Ghazals, Rubá’ys, &c. 53 pp. 

Beginning

Tóphkánhah, two good copies; in the Móty Mákall, is a copy of the first Nuskhah; it contains a chronogram for 1197.

A Mathnawy by Sa‘ádat Yár Khán Rangyn.

Lithographed, Lucnow, Moçtafáy press, 1263, 38 pp., the margin covered with text. There is another Mathnawy by Rangyn, which has the title of it begins بیت نمی حم یها بپریا ایک مفلوست مظهر اچھاہب. 

Lithographed, Lucnow, Maayláy press, 1262, 26 pp. of four columns.
Poetry of 'alyy Awwāt Rashīk. It is divided into two Dywāns, the first has the separate title نظم مبارک which is a chronogram for 1253, and the second is entitled نظم كرامي which is a chronogram for 1261.

Beginning مينون فضل كا نه سجاب مطبهرا

Lithographed, Lucknow, Mollaemmady press, 1263, 424 pp.; the second Dywan is on the Hashiyah, at the end are chronograms. Rashik is also the author of a poem called ترجمه حديت رحمت or the millennium of the Shy'ahs, lithographed Lucknow, 1263, 26 pp. of 35 bayts.

The Dywans of Rāsik, of Atish, and of Abād have been published at Lucknow, 1263, 256 pp. in one volume written in three columns, each containing a different Dywan. This Rāsik is to be distinguished from 'ināyat Allah Khān Rāsik b. Shams aulwla Luff Allah Khān Qudiq Mohawirjāng who is the author of the مسده سر a transcript into the Persian character of the اس a collection of Brij Bhasha poems forming one of the nine Ras of which the سنگار رس consists.

The Story of the Rose of Bakāwly in Hindūstāny verse, composed in 1212 by Rayhān, divided into 40 chapters.

Beginning سامعي مين توردي ادا به قریان م็ดر مي و جام ک ميري جان

As. Soc. No. 125, about 650 pp. of 15 bayts. It is stated in the postscript that the work was revised in 1221. There is an older poetical Rékhtah version of this story extant, which has the title of تحقه مجلس سلاطين. The title is a chronogram for 1151.
Beginning

The Dywan of Mihrban Khan Rind who was in the service of Bangash, Natzim of Farrokhabad.

Contents: Ghazals, near 200 pp. of 11 bayts; Rubays, etc. 9 pp.

Beginning

The Dywan of Sayyid Mohammad Khan Rind, who came in 1240 from Farrokhabad to Lucknow, where he still resides.

Contents: chiefly Ghazals divided into two Dywans.

Beginning

Lithographed, Cawnpore, Moctafay press, 1268, 216 pp., the margin covered with text.

A Qa'ydah in praise of Aqaf al-dawlah, by Sayyid Hosayn-bakhsh Rostam.

Beginning

Tophkannah, 140 verses.
(702)

The Dywán of Sajjád. He must be distinguished from Nawáz 'alíyy Sajjád who is alive and resides at Lucknow.

Contents: Qaṣṣydas in praise of Aṣaf aldawlah, Ghażals and some Qif'ahs, &c. Beginning of Ghażals:

مطلع دیوان کرن ہوین ابتدا پر بسم الله ہے فام خدا

Farāh-bakhsh, 322 pp. A fine copy, apparently written for the author.

(703)

کلیات سودا

Complete poetical works of Sawdá.

Contents: Panegyrics chiefly in praise of Shujá' aldawlah, 230 pp. of 12 bayts.

Beginning

یہاں جب کفر ثابت ہی وہ تنمای مسلمانی

Ghażals, Rubá'ys, &c. 324 pp.; Qif'ahs among them some chronograms, 32 pp.; riddles, 4 pp.

Beginning

مقدیر نیجی آسی تجلی کے بیدار کا

95 Saláms (invocations) and Marthiyahs or elegies on Hosayn, 424 pp.

ادبی بیجھی ہی تجبہر نیزہ غلام سلم

Mathnawies and miscellaneous poems, some of them with critical remarks in Persian prose, 400 pp.

Bg. میر صاحب میر کرم نما مبدع عقل و کات فهم و ذکا

As. Soc. No. 46, a good copy written in 1212; College of Fort William; a book-seller of Dilly has signified his intention of litho-

graphing the Kulliyát. An extract has been printed at Calcutta, 1810, 4to.; reprinted Calcutta, 1847, 4to.
(704) 

Power of enjoyment, being a version of the Kók Shashter into Dakhny verse, by Shiháb aldyn, dedicated to Amyr Sháh king of Golcondah. This poem is based upon the Persian translation of the Kók Shashter which was made by Baryd Sháh Maḥmúd.

Bhǒrk bl
(H.)


(705)

Dywán of Hasan 'alyy Khán Shawq.

Contents: Ghazals, 168 pp. of 14 bayts; Rubá’ys, &c. 12 pp. Beginning

Móty Maḥall, a good copy.

(706)

Mokhammas’ of Ahmad Ján Sharyr of Dilly.

Beginning

Lithographed, Moqtafiy press, 1268, 8 pp., the press has been corrected by the author; a similar poem of only 4 pp. by Natízur has been published in the Mokhamad ūd press in 1268.
The Dwyán of Solaymán-shikóh Solaymán, which he collected in 1225.


Beginning of Ghazals:

Beginnning

Móty Mašall, a good copy. In the same collection is another Dwyán of Solaymán-Shikóh, 414 pp. of 9 bayts, containing besides Ghazals, two Qaṣydahs, Tarjím-bands, &c. Beginning of Ghazals:

Dl abnou atsha ḵev dary miču ḵvāla ṭeqkāl ʾulā rihmālá

The Dwyán of Myr Sóz.

Contents: Ghazals 300 pp. of 12 bayts; Rubá’ys, Mokhammad and a Mathnawy, 22 pp. Beginning

Dwourni bā ḵvā yèxu ʿaqqi ḵvā je ʾjwrb ʾkwād ḵvā ḵvā bā ḵvā yèxu ʿaqqi ḵvā je ʾjwrb ʾkwād ḵvā

Móty Mašall, three fine copies; As. Soc. No. 179; an extract of his Dwyán has been printed s.t. s. a. (Calcutta, 1810) 68 pp.

The Dwyán of Khwájah Sultán Khán of Paṭna whose takhalluṭ is Sultán, and who was in 1853 at Calcutta.

Beginning

Pərtaṣqeq azl īnīn ṭeqr ḵaṣr ḵa

Private collection, an elegant Ms. 8vo. 230 pp. 9 lines, copied in 1261.
No. 714.]

TAHSYN.

639

(710) (H.)

The Dywán of Tábán. It contains merely Ghazals.

Beginning

The story of Khán with the help of Ghazals.

Tópkhánah, 130 pp. of 9 bayts.

(711) (H.)

The Story of Bahram and Gulandám, in 1140 Dakhny verses, composed by Tab'y in 1081.

Beginning

The story of Bahram and Gulandám.

As. Soc. No. 19, 144 pp. of 10 bayts.

(712) (H.)

The Spring of Love, a Mathnawy, by Taçadduq Hosayn Khán, who is familiarly called Hakym Nawáb Myrzá.

Beginning

The story of the Spring of Love.

Lithographed, Cawnpore, 1268, 42 pp.

(713) (H.)

The Story of Kamrúp, a Mathnawy, by Tahsyn.

Beginning

The story of Kamrúp.

Edited by García de Tasso, Paris, 1825, 8vo. 98 pp.; MS. copies are very rare in this part of India.

(714) (H.)

Poetry of Tajalliy.

Contents: a Majnún Ó Laylá, 220 pp. of 13 bayts, composed in 1199.

Chronogram

Beginning: "The story of the Spring of Love."
Ghazals, 140 pp. of 16 bayts; Rubá’ys, Qaṣṣydahe, Marthiyahs, &c. 120 pp.

Farāh-bakhsh, a good copy; As. Soc. No. 159, without the Laylá Majúún.

The Baháre Dánish, or the story of Jahándársháh, a Mathnawy by Tapish, dedicated to Dr. W. Hunter and Mr. Taylor. The poet says that he translated the story from the Persian.

The Story of Pary-rokh and Māh-symá, in verse, by the Nawab Wajíh aldawláh Wajíh aldyn Wajíh, composed in 1191.

The Story of Tālib Móhiny, in verse, by Wálíh, whose name is spelled رالم in all three instances in which it occurs. The language is bad and incorrect.

Firād-dánar, 90 pp. of 16 bayts.

Firād-dánar, 90 pp. of 16 bayts.
No. 721.]

WALYY.

(718) (H.)

The Dywán of Walyy of Gujrát.

Beginning proficiency in Gujarat. Edition by Garcin de Tassy, Paris, 1834, 4to. 144 pp. of 24 bayts, MS. copies are frequent in India, though it is no longer read. In the As. Soc. No. 237 is a copy which was written in 1146. This and some other copies, commence with the Qaṣyda, viz:

أزبچ پر فن نو اول نام پاک خدایی مزرقل

(719) (H.)

The Dywán of Wāqif of Faydhábád.

Contents: Ghazals, near 200 pp. of 9 bayts; miscellaneous poems, 24 pp.

Beginning proficiency in an indecipherable script. Here is a gem, too, in Persian, here Persian:

As. Soc. No. 123, a very fine copy, written in 1202.

(720) (H.)

The Story of Rattan, by Walyy.

Beginning proficiency in a tale about a man and his poetry. There is a fine copy:

Tópkhánah, about 400 pp. of 11 bayts.

(721) (H.)

The Dywán of Matzhar 'alíyy Khán Wilá.

Contents: a short autobiography and a few specimens of the poetry of his father, 12 pp. of 15 lines; Qaṣyda, 120 pp.; Ghazals, about 100 pp.; Mafla’s, Rubá’ís Qif’ha, &c. about 90 pp. Beginning of Ghazals:

أم دل توسدا شکر کرکه تمایلکا احق رهی مالککا ازل اورابدکا

As. Soc. No. 60, 4to. this copy was presented to the College of Fort William by the author, in 1810.
The Dywan of Yakrāng. It consists exclusively of Ghazals. The language is obsolete.
Beginning

Tópkhánah, 85 pp. of 13 bayts, two copies.

The Dywan of Yakrū. The language is obsolete.Bg.

Tópkhánah, 180 pp. of 12 bayts.

The Dywan of In'ām Allah Yaqyn. It contains merely Ghazals.
Beginning

Móty Māshāl, two copies, 82 pp. of 12 bayts; Tópkhánah, several copies, one of them was written in the 18th year of Sháh 'álam —1188; As Soc. No. 164.

The Dywan of Yáwar. It contains Ghazals and a few Rubá'īs. The language is obsolete and bad. Bg.

Móty Māshāl, 168 pp. of 15 bayts, the copy is of some age.

Mysteries of Love, or the story of Sassy and Panū, composed in 1187, chronogram

Lithographed, Lucknow, s. a. 20 pp.
Nal Daman, a Mathnawy of 1675 bayts, translated from the Persian in 1229, chronogram корон پیاده ایاد خدا کو بنوا چسنی اس ارض وسما کر
Lithographed, Lucknow, Mortadhay press, 50 pp. of three columns.

The death of the Prophet, translated from the Arabic into Rékhtah verses.

Bahrám and Gul-andam, a story in 1340 Dakhny verses, composed, as it is stated in the conclusion, in forty days in 1081, and dedicated to Sháh Rájú Hosayny of Golconda.

As. Soc. Beng. No. 19, folio, a beautiful copy, about 100 pp. 11 lines.
ADDENDA.

[CHAP. I.

ADDITIONS TO THE FIRST CHAPTER.

(730)

A Tadzkirah of Persian poets by Qudrat Allah Khan Qudrat of Gopamaw. He came in 1227 to Madras where he compiled this book and he dedicated it to Siraj aldawlah Mohammad Ghawth Khan (see p. 172). Among the sources, he mentions the Tadzkirahs described under Nos. 32, 18, 19, 14, 13, 24, 25, and also the Safynah of By-Khabar (see p. 144), Gule Ra'na (see pp. 145 and 645), Baharistane Sokhon by 'abd al-Razzaz and Shâme Ghorybân by Shafyq of Awrangabâd.

This work contains 528 short biographies alphabetically arranged, with extracts from their works.

Neatly lithographed, Madras, 1848, 8vo. 476. There has been lithographed at Madras, 1851, 8vo. 250 pp. a selection of Persian and Bokhtah poetry from various authors made by Assistant Surgeon Ward. It has the title of

(731)

Notice of a few Persian poets in ninety Persian verses by Mohammad 'arif of Lahor.

Beginning of Khustiyya rod-daki z architecture.

Mowlawy Mohammad Waji's collection.

(732)

The Lancet of Love. This is the poetical title of a Tadzkirah of Persian poets, compiled by Hosayn Quly-Khan af Patna a son of Aqa Quly Khan of Dilly. His takhallus was 'ishq, and he completed this work in 1230. He undertook it at the request of Mr. Elliot. Among
the authorities are the works described under Nos. 7, 16, 34, 25, 24, 23, 18, 21, 19, 13, 14, and the following: Hayát alsho'ar, and the Mardume dydah, or the pupil of the eye (see page 144 suprà), Tadzkirah By-natzyr by Myr ābdal-Wahháb see pp. 144 and 213. He also used گئل ریتا (see p. 145) by Lachmy Narāyan whose takhalluç was Shafyq. Under his takhalluç, we find the following account of Lachmy Narāyan, his father Mansá Râm was a Khatri, who derived his descent from the Panjáb, but his grandfather had settled at Awrangábād. Lachmy Narāyan was born in 1158 and was instructed in Persian literature by Azád. He wrote Persian and Rékhtah verses and used first the takhalluç of Çañib, subsequently he changed it at the request of Azád into Shafyq. His tadzkirah contains an account of the poets of India and has considerable merit.

Menkib al-latīf now apparently a general Tadzkirah by Mawlavy Rahm 'alyy Khán of Farrokhábád a son of Bahramand Khán. He had the takhalluç of Ymán and was a good Arabic and Persian scholar. He died at Farrokhábád on Wednesday the 16th Çafar, 1224.

خریطه جواهر اندرختنہ by Myrzā Jānjánán Matzhar who was born in 1110, see pp. 256 and 488.

Besides he professes to have used several historical works and dictionaries such as the Çubh Çādiq, Firishtah, Ayyin Akbarb. A copy of the Çubh Çādiq, which is also mentioned by Azád see p. 144 suprà is in the collection of Sir H. Elliot.

Beginning جمع کمادمر جمع کمادمر راکه نسخه جامع مرجعات

Private collection, small folio, about 1200 pp. of 16 lines.
ERRATA AND ADDENDA.

" 3, \4, 34, Bihrámy read Bahrímy.
" 5, \4, 26, read eleventh chapter.
" 17, \4, last line, read 909 (sic for 709).
" 18, \4, 12, read Mašmúd b. 'alyy Khwájú.
" 19, \4, read Halláj Sabzáwáry d. 830—Sálymy d. 854—Amyr Sháhy d. 857 (these dates are from Dorn).
" 20, \4, 1, read Amyr Yadgár Bég Sayfy d. 870.
" 20, \4, 16, Fatáiyi read Fanáiyi.
" 22, \4, 1, read Nargísyí d. 938.
" 23, \4, 13, Mohtshamí read Mohtashim.
" 28, \4, 35, Hály was read Hály is.
" 32, \4, 7, Fáúghi read Forúghi.
" 65, \4, 3, Níjáyí read Nájáyí.
" 68, \4, 10, 11, 13, read Abú-I-Fadhl of Mshnah—Abú Sa'ýd of Mshnah—Abú-I-Náşr of Mshnah.
" 74, \4, 35, Kolújí read Kolújí.
" 87, \4, 22, read Hátífiyí d. 927.
" 96, \4, 5, Kyúnyí read Krányí.
" 109, \4, 11, read in A. H. 1106.
" 127, \4, 1, 'álíyí read 'álíyí.
" 127, \4, 10, Gunjákí read Ganjáwáhí.
" 127, \4, 19, Nájáwáyí read Nágawdíyí.
" 137, \4, 35, aláí read al'áí.
" 144, \4, 19, omit see p. 159, infrá.
" 150, \4, 4, Burhánpúrí read Burhánpúrí.
" 150, \4, 8, Kúrýní read Kúrýní.
" 150, \4, 17, read Amyr Khosáwí d. 725.
" 151, \4, 12, read 'áfíárí d. 627.
" 152, \4, 5, omit it may be by 'alyy Ibráhím Khán, see No. 45 infrá.
" 156, \4, 6, Radháyí read Rádíhýí.
" 156, \4, 10, Sa'íyí read Sádíyí.
" 160, \4, 1, Zakýyí read Taqýyí or Naqíyí.
" 161, \4, 15, add according to the ToMí, 'álam of 'ábd al-Láýfí, p. 225, Kdzor died in 1195.
" 168, \4, 17, Rif'atí read Raf'atí.
" 180, \4, 12, 1068 read 1208.
" 181, \4, 20, read informs us.
ERRATA.

,, 182, ,, 8, 'ishqy read 'ishq.
,, 182, ,, 18 and 19, read شهري.""""
,, 185, ,, last line, 1219 read 1229 and add, he died in 1250.
,, 186, ,, 13, in Arabia read in Arabic.
,, 187, ,, 26 and 27, read اشurname ( المنشق ) (المشقر).
,, 204, ,, 28, 1121 read 1221.
,, 278, ,, 29, 1105 read 1205.
,, 366, ,, 12, 'orúdh read 'arúdh.
,, 367, ,, 18, Dywáns read poems.
,, 430, ,, last but one line, read الأرواح.
,, 474, ,, 22, 8 Confederate read 8Comp.
,, 584, ,, last line, read It was composed in 1238, the chronogram is دل.
Denkschreiben

über die Verhandlung zwischen der Direction der k. Hof- und Staatsbibliothek zu München und Dr. A. Sproll

über den Ankauf der Sammlung BIBLIOTHECA ORBIS

Von Dr. Karl H. Director der k. Hof- und Staatsbibliothek

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