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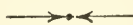


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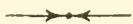
OF ORIENTAL MANUSCRIPTS, PERSIAN  
ARABIC, AND HINDŪSTĀNĪ

COMPILED BY

HERMAN ETHÉ

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## NOTE

SEVENTEEN of the Persian MSS. in this catalogue were brought from India by Archdeacon Benjamin Millingchamp, D.D., in 1797. They were given to the National Library by his great-grandson, Herbert Millingchamp Vaughan, Esq., B.A., F.S.A., of Plâs Llangoedmore, near Cardigan.

Archdeacon Millingchamp was the son of Benjamin Millingchamp, of Cardigan, by his wife, Anne Gambold. He was born at Cardigan in 1756 and was educated at Ystradmeurig School (under Edward Richard), and afterwards at Queen's and Merton Colleges at Oxford, where he graduated, and later took the degree of Doctor of Divinity. He was ordained in 1777 by Bishop Yorke at Abergwili, and shortly afterwards went out to the East Indies as chaplain on board the flag-ship of Admiral Sir Edward Hughes, K.B. Quitting the Navy, he became chaplain of Fort St. George, Madras; a post he retained for nearly twenty years. During his residence at Madras, he studied Persian and wrote various interesting accounts of Indian scenes and places. Returning from Madras a comparatively wealthy man in 1797, he bought the house and estate of Plâs Llangoedmore, near Cardigan, where he died in January 1829. He was Rector of Rushall in Wiltshire, prebendary of St. Davids, and Archdeacon of Carmarthen. A monument to himself and his wife (who

survived him till 1869) is to be seen in Llangoedmore Church. His only child, Sara, was married in 1825 to Colonel Herbert Vaughan, of the 90th (Perthshire) Light Infantry, second son of John Vaughan-Lloyd of Brynog, Greengrove, and Tyllwyd in Cardiganshire.

Of the other MSS. included, one belongs to the library of Sir John Williams, Bart., G.C.V.O., whose collections form the foundation of the National Library, and two are gifts from Emile Andrews, Esq., of Cardiff.



CATALOGUE OF THE PERSIAN,  
ARABIC, AND HINDŪSTĀNĪ  
MANUSCRIPTS  
IN THE  
NATIONAL LIBRARY OF WALES

A

ARCHDEACON BENJAMIN MILLINGCHAMP'S,  
D.D., PERSIAN MSS.

Presented by his great grandson, Herbert Millingchamp Vaughan,  
Esq., B.A., F.S.A., of Plâs Llangoedmore, April, 1912.

a. Collection of historical anecdotes.

I

Nigāristān (نگارستان).

Ff. 242, ll. 19; written by various hands, partly in Nasta'liq, partly in Naskhī; occasional additions on the margin; some of the leaves are misplaced, their proper order being: ff. 1-101, 104, 105, 102, 103, 106-223, 226, 227, 224, 225, 228-242; headings in red; size, 10¼ in. by 6¼ in.; dated the 19th of Rabi' I, A.H. 1210 (A. D. 1795, Oct. 3).

Anecdotes and curious narratives of celebrated men from the time of Nizār bin Ma'add bin 'Adnān, one of Muḥammad's forefathers, to the beginning of the tenth century of the Hijrah, by Aḥmad bin Muḥammad bin 'Abd-alghafūr al-Ghaffārī alqazwīnī (A.H. 959, A.D. 1552), see ff. lin. penult., and 242<sup>a</sup>, l. 5 ab infra (chronogram of completion: ننگارستان واقع).

Beginning on fol. 1<sup>a</sup>:

ای طرازندۀ بهارستان و ای نگارندۀ ننگارستان از کرم تازه کن بهارم الخ

Edited Bombay, A. H. 1245 and 1275; see also Ethé (Bodl. Cat.), 337-340; (I. O. Cat.), 606-613; Rieu (B. M. P. Cat.), i. p. 106; W. Morley, p. 50; Krafft, p. 87; Dorn (Petersburg Cat.), p. 276; W. Pertsch (Berlin Cat.), p. 404; Dorn, Auszüge, pp. 423-425; and Elliot, History of India, II, pp. 504-506.

(No. 4.)

## b. Collection of animal fables.

### II

Anwār-i-Suhailī (انوار سهیلی).

Ff. 292, ll. 17; Nasta'liq; headings and quotations from the Qur'ān, traditions, &c., in red ink; occasional corrections and additions on the margin; size, 11 $\frac{5}{8}$  in. by 8 $\frac{3}{8}$  in.; not dated; quite modern copy.

The Persian version of the famous collection of animal fables, called کلیله و دمنه (originally translated from Pahlavī into Arabic by Ibn al-Muqaffa' who was born A. D. 725) by Maulānā Ḥusain bin 'Alī al-Wā'iẓ alkāshifī (d A. H. 910, A. D. 1505), in fourteen chapters (باب). Index on ff. 6<sup>b</sup> and 7<sup>a</sup>.

*Bāb I:* در اجتناب نمودن از استماع (سمع) قول سامی (index: سماع) و نمام, on fol. 34<sup>a</sup>.

*Bāb II:* در سزا یافتن بدکاران و شامت عاقبت ایشان, on fol. 92<sup>a</sup>.

*Bāb III:* در موافقت دوستان و (فوائد) معاضدت (index adds: موافقت) ایشان (in the index this heading is given by mistake to bāb IV), on fol. 117<sup>a</sup>.

*Bāb IV:* در بیان ملاحظه کردن احوال دشمنان و ایمن نابودن (in the index this heading is given to bāb III), از مکر و حيلة ایشان, on fol. 141<sup>a</sup>.

*Bāb V:* (index: غفلت ورزیدن) در مضرب (!) غافل شدن (index: غافل شدن) در آن (index: غافل شدن) و از دست دادن مطلوب و اهمال نمودن (ورزیدن) در آن, on fol. 178<sup>b</sup>.

*Bāb VI:* در آفت تعجیل و مضرّ (و مضرت؟) شتابکاری از بیخردی (و ضرر (!) شتابزدگی در کارها کاری (index: شتابزدگی) در کارها کاری, on fol. 194<sup>a</sup>.

*Bāb VII:* (در عزم حزم و تدبیر و بحیلہ خلاصی (index : یافتن (بحیلہ خاص (!) یافتن (index : از اعدا بر تملق ایشان بحیلہ (index : (از بلاء اعدا : on fol. 201<sup>a</sup>.

*Bāb VIII:* (index : only (حقد و کینہ (در احتراز کردن از ارباب حقد و بر تملق ایشان اعتماد نماندن (و اعتماد نکردن بر : index (تملق ایشان), on fol. 213<sup>a</sup>, last line.

*Bāb IX:* (در فضیلت عفو که ملوک را بهتر صفتی است و اهل : index only : (در حقیقت عفو که ملوک را بهترین (صفتی است.

*Bāb X-XII* not marked in the text (the headings in the index are : X در مضرت افزون XI ; در بیان جزای اعمال بطریق مکافات ; XII در فضیلت حلم و قار و سکون XII ; طلبیدن و از کار خود باز ماندن (و ثبات خصوصا پادشاهان).

*Bāb XIII:* (در اجتناب فرمودن (نمودن : index (ملوک از قول اهل (index : (!) (و حساب (غدر و خیانت (on fol. 264<sup>a</sup>, first line.

*Bāb XIV:* (index : (!) (و ثنای (در عدم التفات به انقلاب زمان و بناای (کار بر قضا و قدر نهادن (on fol. 278<sup>b</sup>.

Beginning on fol. 1<sup>b</sup> :  
حضرت حکیم علی الاطلاق جلّت حکمتہ کہ و ضائف (وظائف (read لطائف حمد و ثناء او الخ

Translated into (1) *English* by E. B. Eastwick, Hertford, 1854; by A. N. Wollaston, London, 1878; extracts, with English translation, in the *Asiatic Journal*, V, pp. 109, 327, and 544; some verses in English translation in A. Rogers's *Persian Anthology* (pp. 35-47), London, 1889. (2) *German* by Ethé, *Morgenländische Studien* (pp. 147-166), Leipzig, 1868 (those parts which were published in Spiegel's *Chrestomathia Persica*, pp. 32-40, Leipzig, 1848). (3) *Turkish* by 'Alī Calabī Ṣāliḥ (d. A. H. 950, A. D. 1543, 1544), styled همایون نامه, Ethé (*Bodl. Cat.*), Nos. 2090, 2091; an abridged edition of the same, styled ثمار الاسمار, q. ib., No. 2090. (4) *Hindūstānī*, fragments of, ib., Nos. 2310, 2311; stories taken from it, ib., Nos. 2032, 2; 2312. (5) *Northern Urdū* by Faḳīr, styled داستان حکمت, q. ib., No. 2310. (6) *Dakhnī*, q. ib.

Text-editions : Calcutta, 1804, 1816, 1824, &c.; Hertford (by Ch. Stewart), 1805; by J. W. Ouseley, 1851; lithographed A. H.

1270; some extracts in Spiegel's *Chrestomathia Persica* (see above) and in the *Chrestomathie Persane* of Langlès. For further references see Sayyid 'Alī Bilgrāmī's 'Lecture' in *Urdū*; *Notices et Extraits*, IV, p. 262 sq.; Ḥājī Khalfa, V, p. 239; Ethé (*Bodl. Cat.*), Nos. 431-437; (*I. O. Cat.*), Nos. 757-766; Rieu (*B. M. P. Cat.*), ii. p. 756<sup>a</sup> sq.; Pertsch (*Berlin Cat.*), p. 970 sq.; Aumer (*Munich Cat.*), p. 46; Dorn (*Petersburg Cat.*), p. 409; *Edinburgh Cat.*, No. 339; and Zenker, I, pp. 83 and 84.

### c. Poetry.

#### III

#### Kulliyāt-i-Sa'dī (کلیات سعدی).

Ff. 596, ll. 17 (two columns in the poetical sections); excellent *Nasta'liq*; headings in red ink on ff. 1<sup>b</sup>-220<sup>b</sup>, 229<sup>b</sup>, 277<sup>b</sup>, 295<sup>b</sup>, 532<sup>b</sup>, 558<sup>a</sup>, 560<sup>b</sup>, and 564<sup>a</sup>-590<sup>a</sup>; in the intermediate parts they are left blank; illuminated frontispieces on ff. 1<sup>b</sup>, 32<sup>b</sup>, 97<sup>b</sup>, 220<sup>b</sup>, 229<sup>b</sup>, 277<sup>b</sup>, 295<sup>b</sup>, and 532<sup>b</sup>; occasionally various readings on the margin; ornamental binding; size, 9½ in. by 5⅜-5½ in.; not dated.

A very neat copy of the collected works of Shaikh Musharrif-aldīn bin Muṣliḥ (or Muṣliḥ-aldīn bin 'Abdallāh, sometimes also called Sharaf-aldīn Muṣliḥ bin 'Abdallāh) with the *takhalluṣ* Sa'dī of Shīrāz (b about A. H. 580, A. D. 1184, d A. H. 690 or 691, A. D. 1291 or 1292) in prose and verse, containing:

(1) Preface in prose by the collector of the *Kulliyāt*, 'Alī bin Aḥmad bin Abī Naṣr (or bin Abībakr) Bīsūtūn (or *bin* Bīsūtūn) A. H. 726-734, A. D. 1326-1334, beginning on fol. 1<sup>b</sup>:

شکرو سپاس معبودیرا جلّت قدرته که آفریننده مخلوقات عالم است الخ  
Translated into English by J. H. Harington in his introduction to the Calcutta edition of the *Kulliyāt* (see below), pp. 24-26; compare also Dr. W. Bacher's *Sa'dī-Studien* in *Z. D. M. G.*, vol. 30, pp. 82 and 83; Rosen (*Persian MSS.*), p. 175 sq.

(2) Sa'dī's *first* prose-treatise or own preface (رسالة اول در تقریر) (دیباچه), beginning on fol. 3<sup>a</sup>:

سپاس بیغایت و ستایش بی نهایت آفریدگاری را جلّ جلاله و عمّ  
نواله که از کمال موجودات الخ

See Bacher's *Sa'dī-Studien*, loc. cit., p. 84.

(3) Sa'di's *second* prose-treatise (رسالهٔ ثانی در مجلس پنجگانه) in five majlis or homilies (on ff. 6<sup>a</sup>, last line, 8<sup>b</sup>, l. 5, 11<sup>a</sup>, lin. penult., 13<sup>a</sup>, l. 2, and 15<sup>b</sup>, l. 4), beginning on fol. 6<sup>b</sup>, first line, with a qaṣīdah of fourteen verses, alternately in Arabic and Persian, the first of which runs thus :

الحمد لله الذى خلق الوجود من العدم  
فبدت على صفحاته انوار اسرار القدم

The third and the fourth majlis of this treatise have been edited, with German translation and commentary, by M. Guedemann, Breslau, 1858; the fifth has been translated into English by James Ross, *Bombay Transactions*, I, pp. 146-158.

(4) Sa'di's *third* prose-treatise, here with the wrong heading (الرسالة فى العقل والعقل و عشق), which rightly belongs to the *fourth*; but the initial words are the usual ones of the *third* (commonly styled در سؤال صاحب دیوان, i. e. questions of the Ṣāhib-dīwān Khwājah Shams-al-dīn Muḥammad al-Juwainī (d. A. H. 683, A. D. 1284) and Sa'di's answers), on fol. 20<sup>a</sup>, l. 4 ab infra :

صاحب صاحبقران خواجه زمان \* نیکو سیرت و صورت جهان

Translated into English by J. H. Harington in the Introduction, quoted above, pp. 14-17; into German by Graf, *Lustgarten*, II, pp. 136-142.

(5) Sa'di's *fourth* prose-treatise is entirely missing, no doubt in consequence of the confusion in the heading of the *third*.

(6) Sa'di's *fifth* prose-treatise (نصیحة الملوك), beginning on fol. 23<sup>a</sup>, l. 7 :

بسم الله الرحمن الرحيم فى الكافى (other copies read حسب الخلائق وحده والحمد لله على نعمه الخ)

Edited by Latouche (*Zenker*, II, 484), and by Barb, Vienna, 1856.

(7) رسالهٔ اباقا خان, identical with the *first* story of the usual *sixth* prose-treatise of Sa'di, the poet's interview with Sulṭān Abākākhān (A. H. 663-680, A. D. 1265-1282), beginning on fol. 29<sup>a</sup>, l. 8 :

مصلى الدين سعدى رحمة الله عليه فرمود كه در وقت مراجعت از زيارت كعبه الخ

Translated into English by J. H. Harington, Introduction, pp. 17-19, and into German by Graf, *Lustgarten*, II, pp. 142-146.

(8) *نصیحت ملک انکیانو* (styled at the end : *رسالهٔ ملک انکیانو*), the *second* story of the usual *sixth* prose-treatise of Sa'di, the poet's advice to Ankiyānū, the Moghul governor of Fārs (A.H. 667-670, A.D. 1268-1272), beginning on fol. 30<sup>a</sup>, l. 4 :

معلوم شد که ملک خسرو عادل دام دولته قابل تربیت و مستعد  
نصیحت است الخ

(9) *رسالهٔ ملک شمس الدین تازیگو*, the *third* story of the usual *sixth* prose-treatise of Sa'di, an anecdote relating to Malik Shamsaldin, the revenue-collector of Fārs in A.H. 676 (A.D. 1277), beginning on fol. 31<sup>b</sup>, l. 2 :

در زمان حکومت ملک عادل مرحوم شمس الدین تازیگو الخ

Translated into English by J. H. Harington, Introduction, pp. 19-21 ; into German by Graf, Lustgarten, II, pp. 146-148.

(10) *گلستان* (گلستان), the rose-garden, completed A.H. 656 (A.D. 1258), beginning on fol. 32<sup>b</sup> :

منت خدایرا عز و جل که طاعتش موجب قربتست الخ

It contains the following eight bābs :

*Bāb I* : *در سیرت پادشاهان*, on fol. 37<sup>a</sup>, l. 2.

*Bāb II* : *در اخلاق درویشان*, on fol. 51<sup>a</sup>, l. 4 ab infra.

*Bāb III* : *در فضیلت قناعت*, on fol. 61<sup>b</sup>, l. 7 ab infra.

*Bāb IV* : *در فوائد خاموشی*, on fol. 70<sup>a</sup>, l. 3 ab infra.

*Bāb V* : *در عشق و جوانی*, on fol. 72<sup>a</sup>, l. 6 ab infra.

*Bāb VI* : *در ضعف و پیری*, on fol. 79<sup>b</sup>, l. 2.

*Bāb VII* : *در تأثیر تربیت*, on fol. 81<sup>b</sup>, l. 2.

*Bāb VIII* : *در حکمت و موعظت و نصیحت*, on fol. 88<sup>b</sup>, l. 5.

Translated (*a*) into *French* : by A. du Ryer, 1634 ; by d'Alègre, 1704 ; by Gaudin, 1789 ; by Semelet ('Le parterre des fleurs'), Paris, 1828 ; and by C. Defrémery, Paris, 1858 ; (*b*) into *Latin* : by Gentius ('Rosarium Politicum'), 1651, new ed. 1655 ; (*c*) into *German* : by A. Olearius ('Persianischer Rosenthal'), Schleswig, 1654, new ed. 1660, &c. ; by B. Dorn ('Drei Lustgänge aus Sa'dis Rosenhain'), Hamburg, 1827 ; by Ph. Wolff, Stuttgart, 1841 ; and by K. H. Graf, Leipzig, 1846 ; (*d*) into *English* : by Fr. Gladwin (with text), Calcutta, 1806, and London, 1809 and 1833 ; by Dumoulin, 1807 ; by

James Ross, London, 1823; new edition, 1890; by E. B. Eastwick, Hertford, 1852, new ed., London, 1880; by J. T. Platts, London, 1873; another translation privately printed by the Kāma Shāstra Society, Benares, 1883; select portions also in S. Robinson's 'Persian poetry for English readers', 1883; (*e*) into *Russian*: by S. Nasarianz, Moscow, 1857; (*f*) into *Polish*: by Otwinowsky, edited by Janicki, Warsaw, 1879; (*g*) into *Arabic*: Būlāq, A. H. 1263; (*h*) into *Turkish*: Constantinople, 1874 (with Persian text), and 1876 (three different versions); also with Sūdi's translation and notes, A. H. 1286 and 1293; (*i*) into *Hindūstānī*: by Mir Shīr 'Alī Afsūs, under the direction of Dr. John Gilchrist ('The rose-garden of Hindoostan'), Calcutta, 1802; and by Nizām-aldīn, Poona, 1855; (*j*) into *Hindī*: by Mihr Chand Dās, Dihlī, 1889.

Text-editions: Calcutta, 1806 (by Fr. Gladwin, with English translation, see No. *d* above, reprinted London, 1809); 1828; 1851 (by Dr. A. Sprenger); 1861 (school-edition); Bombay, A. H. 1249 (with illustrations) and 1844; Lucknow, A. H. 1264; 1284 (several editions, some with Urdū translation); 1297 (with marginal notes), and 1882; Lahore, 1870; Dihlī, 1870; Cawnpore, 1887; Tabriz, about 1821; Būlāq, A. H. 1249 and 1281; Cairo, A. H. 1261; Constantinople, 1876. European editions: by E. B. Eastwick (with vocabulary), Hertford, 1850; by Johnson (likewise with vocabulary), ib., 1863; and by J. T. Platts, London, 1874; see also Zenker, I, 520 sq.; and II, 467 sq.

(11) Būstān (بوستان), the fruit-garden, completed A. H. 655 (A. D. 1257), beginning on fol. 97<sup>b</sup>:

بنام جهاندار (خداوند) جان آفرین  
حکیم سخن بر (در) زبان آفرین

It contains the following ten bābs:

*Bāb I*: در انصاف و عدلگستری, on fol. 103<sup>a</sup>.

*Bāb II*: در احسان, on fol. 132<sup>a</sup>.

*Bāb III*: در عشق اولیا, on fol. 147<sup>a</sup>.

*Bāb IV*: اندر تواضع و منفعت آن, on fol. 158<sup>a</sup>.

*Bāb V*: در صفت رضا و تسلیم, on fol. 173<sup>b</sup>.

*Bāb VI*: در فضیلت قناعت و منافع آن, on fol. 179<sup>b</sup>.

*Bāb VII*: در تأثیر تربیت و منافع آن, on fol. 185<sup>a</sup>.

*Bāb VIII*: در فوائد شکر نعت بار (!) تعالی, on fol. 198<sup>b</sup>.

*Bāb IX*: در فضیلت توبه و استغفار, on fol. 206<sup>b</sup>.

*Bāb X*: در مناجات و ختم کتاب, on fol. 216<sup>b</sup>.

Translated (*a*) into *German* by K. H. Graf, Jena, 1850; by Schlechta-Wssehrd, Vienna, 1852; and by Fr. Rückert, Leipzig, 1882; (*b*) into *French*: by Barbier de Meynard, Paris, 1880; (*c*) into *English*: by H. Wilberforce Clarke, London, 1879; by G. S. Davie, ib., 1882 ('The Garden of Fragrance'); selections in English ('Flowers from the Bústán'), Calcutta, 1877; and in S. Robinson's 'Persian poetry for English readers', 1883; (*d*) into *Turkish*: 2 vols., Constantinople, A. H. 1288 (A. D. 1871).

Text-editions, among the great number of which the most noteworthy are: Calcutta, 1810, 1828, and 1870 (selections entitled عقد منظوم); Cawnpore, 1832, 1856 (with commentary, reprinted 1879), 1868, 1887, and 1888 (partly with a glossary); Lucknow, A. H. 1262, 1263, 1265, 1279, and 1869; Lahore, A. H. 1863 and 1879; Dihli, 1882; Tabriz, A. H. 1285; see also Zenker, I, 520 sq.; II, 467 sq. Best critical editions: by K. H. Graf, Vienna, 1850 (with Persian commentary); and by J. T. Platts, annotated and edited by J. Rogers, London, 1891. Another title of this poem is سعدي نامه, see Ethé (Bodl. Cat.), No. 681, 15; (I. O. Cat.), No. 1118, 4; Flügel (Vienna Cat.), I, p. 530; comp. also Rosen (Persian MSS.), pp. 183 and 185; and Bacher's Sa'di-Studien (see above), p. 86, note 5.

(12) Arabic Qaṣīdas (کتاب قصائد عربی), in the colophon: القصائد بالعربیة, beginning on fol. 220<sup>b</sup>:

(I. O. C., No. 1122, 5) ملك الهوى قلبى و حاش معيّر (و جاش مغیّر):

(13) Persian Qaṣīdas (کتاب قصائد فارسی), beginning on fol. 229<sup>b</sup>:

شکر و سپاس و مئنت و عزّت خدايرا

پروردگار خلق و خداوند کبريا

Nineteen of these have been edited, with metrical German translation, by K. H. Graf in Z. D. M. G., IX, pp. 92-135, and XII, pp. 82-116.

(14) Poems with alternate Persian and Arabic verses (کتاب الملمعات), beginning on fol. 277<sup>b</sup>:

تو خون خلق بریزی و روی برتابی

ندانمت چه مکافات این گنه یابی



(15) Refrain poems (کتاب ترجیعات), beginning on fol. 283<sup>a</sup> :  
 ای زلف تو هر خمی بلندی (کمندى)  
 چشمت بکرشمه چشم بندی

(16) Pleasant ghazals (کتاب طیبات), beginning on fol. 295<sup>b</sup> :  
 اول دفتر بنام ایزد دانا — آنکه قدیمست و منعمست و توانا  
 (صانع پروردگار حیّ توانا).  
 The arrangement of these ghazals here is rather strange : after the initial poem, rhyming in *ا*, one in *ی* and another in *د* follow ; from the fourth on, on ff. 296<sup>b</sup>–321<sup>a</sup>, the alphabetical order is maintained, but on fol. 321<sup>b</sup> a new series, likewise alphabetical, begins (introduced by ایضاً) and goes to fol. 338<sup>a</sup>, l. 111 ; then a third alphabetical series begins with a poem rhyming in *ت* and going to the end of fol. 360<sup>b</sup>, concluded on ff. 361<sup>a</sup>–362<sup>a</sup> by three poems, rhyming in *ز*, *د*, and *م* respectively.

Fourteen of these ghazals have been edited, with metrical German translation, by K. H. Graf, Z. D. M. G., XIII, pp. 445–467.

(17) A very long series of alphabetical ghazals, without any heading, including the signets or precious ghazals (خواتیم), the ornate ghazals (بدائع), and the early ghazals (غزلیات قدیم). It begins on fol. 362<sup>a</sup>, lin. penult., with the usual initial poem of the خواتیم :

سپاس و حمد بی پایان خدارا — که صنعش در وجود آورد مارا  
 The initial poem of the بدائع in many copies (see for instance Ethé (I. O. Cat.), No. 1124, 10, and the Cat. of the Arabic and Persian MSS. in the Public Library at Bankipore, I, p. 139), viz. ای که انکار کنی عالم درویشانرا الخ, is found here on fol. 363<sup>b</sup>, l. 6 ab infra ; and the initial poem of the غزلیات قدیم, viz. ای یار ناگزیر که دل در هوای تست

Seven ghazals of the خواتیم have been edited, with metrical German translation, by K. H. Graf, Z. D. M. G., XV, pp. 554–564 ; and ten of the بدائع by the same, ib., pp. 541–554.

(18) Epigrammatic poems (کتاب صاحبیه or الصاحبیه), dedicated to the Ṣāhib-dīwān Shams-al-dīn (see No. 4 above), with a short preface in prose, beginning on fol. 532<sup>b</sup> : الحمد لله على نعمته الزائدة الخ ; the initial poem begins :

نگین ختم رسالت محمد عربی — شفیع روز قیامت محمد مختار

Edited with metrical German translation by Dr. Bacher in 'Sa'di's Aphorismen und Sinngedichte', Strassburg, 1879 (see Fleischer's critical remarks in Z. D. M. G., XXXIV, pp. 389-402).

(19) Fragmentary poems (کتاب مقطعات or المقطعات) in alphabetical order, beginning on fol. 560<sup>b</sup>:

تو آن نکرده از فعل خیر با من و غیر  
که دست فضل کند دامن امید رها

(20) Jocular poems (کتاب مطایبات, also called خمیثات, obscene poems), beginning with a short prose-preface on fol. 564<sup>a</sup>:

قال السَّعْدِيُّ الزَّمْنِيُّ بعض ابنای الملوك الخ

The first poem begins:

عارفی چشم دل بروی (بروئی) داشت  
خاطر اندر کمند موی (موئی) داشت

(21) Mock-homilies and comic pieces, here with the general, but incorrect, heading مضحکات, both on fol. 573<sup>a</sup>, l. 3 ab infra, and fol. 573<sup>b</sup>, l. 7 ab infra. The مضحکات or comic pieces are, in fact, only found at the end, on fol. 578<sup>b</sup>, l. 2, with the usual beginning: شخصی از فقیهی سؤال کرد الخ; the preceding portion, ff. 573<sup>a</sup>, l. 3 ab infra, to 578<sup>b</sup>, first line, contains the mock-homilies (هزلیات) in three مجلس or sittings, the *first* beginning on fol. 573<sup>a</sup>: حدنثا شیخ التسناس: اللعین الشیطان الخ; the *second*, on fol. 575<sup>a</sup>: چنمین میفرماید صاحب: ابو نواس الخ; the *third*, on fol. 576<sup>b</sup>: السیف الخ.

(22) Quatrains (کتاب رباعیات) in alphabetical order, beginning on fol. 579<sup>a</sup>, l. 4 ab infra:

هر ساعت اندرون بجوشد خون را — واگاهی نیست مردم بیرون را

(23) Detached distichs (کتاب فردیات), beginning as in No. 1118, 19, of the I. O. Cat., on fol. 587<sup>a</sup>, lin. penult.:

و ربّ غلام صائب نطیّه (بطنه) خلا الخ

(24) A second, but unalphabetical, series of quatrains or rubā'is, without a heading, beginning on fol. 591<sup>a</sup>, first line.

\* A few of the rubā'iyāt and fardiyyāt (or mufradāt) have been edited, with metrical German translation, by K. H. Graf in Z. D. M. G., XVIII, pp. 570-572. The mufradāt (or fardiyyāt) have,

besides, been edited by Latouche (Zenker, II, 484). Sa'di's elegies (مراثی) are entirely missing in this copy, besides the fourth prose-treatise.

Text-editions of the Kulliyāt: Calcutta, 1791-1795 by J. H. Harington, 2 vols.; Bombay, A. H. 1226, 1267, 1280, &c.; Dihli, A. H. 1269; Cawnpore, A. H. 1280; Lucknow, A. H. 1287; Tabriz, A. H. 1257 and 1264; Tahrān, A. H. 1263 and 1268.

Compare on Sa'di's life and works: Cholmogorov in 'Gelehrte Denkschriften der Kasaner Universität', 1865, p. 525 sq., and 1867 (reprinted, Kasan, 1867); W. Bacher, 'Sa'di-Studien' in Z. D. M. G., XXX, pp. 81-106; F. Nève, 'Le poète Sadi', Louvain, 1881; Ethé in Encyclopaedia Britannica, ninth edition, vol. XXI, p. 142 sq., and 'Die mystische, didaktische und lyrische Poesie, etc., der Perser', Hamburg, 1888, pp. 31-37; see also Rieu (B. M. P. Cat.), ii. pp. 595-608; Sprenger (Oude Cat.), p. 545 sq.; Ethé (Bodl. Cat.), Nos. 681-748; (I. O. Cat.), Nos. 1117-1185; Pertsch (Gotha, Cat.), p. 88 sq. (Berlin Cat.), pp. 800-826; Flügel (Vienna Cat.), I, p. 527 sq.; Aumer (Munich Cat.), p. 16 sq.; Rosen (Persian MSS.), pp. 175-202; Dorn (Petersburg Cat.), p. 337 sq.; Browne (Camb. Cat.), p. 327 sq.; Edinburgh Cat., Nos. 104 and 284-285; Cat. of the Arabic and Persian MSS. in the Oriental Public Library at Bankipore, vol. I, Nos. 91 and 92; Ouseley, Biogr. Notices, p. 5 sq.; and Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 5 sq.

(No. 2.)

#### IV

#### Gulistān (گلستان).

Ff. 88 (according to the Arabic paging 85, since the index is not counted, and fol. 78 occurs twice by mistake), ll. 16; large and clear Nasta'liq; all the headings in the text, also the first word of the latter, and the whole index written in red ink; size, 12 in. by 7 $\frac{1}{8}$  in.; dated the 24th of Sha'bān, A. H. 1206 (A. D. 1792, April 17).

Another copy of Sa'di's Gulistān, beginning on fol. 3<sup>b</sup>:

مَتِّتْ مَر خَدَايِرَا عَزَّ جَلَّ كَه طَاعَتَش مَوْجِبِ قَرَبَتِ اسْتِ الْخِ

Bāb I, on fol. 9<sup>b</sup>; II, on fol. 27<sup>b</sup>; III, on fol. 41<sup>a</sup>; IV, on fol. 52<sup>b</sup>; V (here styled در عشق جوانی), on fol. 55<sup>b</sup>, first line;

*VI* (here styled *در ضعف پیروی*), on fol. 65<sup>a</sup>; *VII*, on fol. 68<sup>a</sup>; *VIII* (here styled *در حکمت و موعظت و نصیحت*), on fol. 77<sup>a</sup>, l. 3 ab infra. Index on ff. 1<sup>b</sup> and 2<sup>a</sup>. Between the seventh and the eighth bāb a special chapter (also noted at the end of the index) occurs, headed: *جدال سعدی با مدعی در باب تونگری و درویشی*. See No. 10 in the preceding *Kulliyāt*.

(No. 3.)

## V

*Būstān* (بوستان).

Ff. 164, two columns, each ll. 12-14; *Nasta'liq*, here and there with a touch of *Shikasta*; headings in red; various readings and additional verses on the margin; size, 8 $\frac{1}{8}$  in. by 6 $\frac{3}{8}$  in.

Another copy of Sa'di's *Būstān*, beginning exactly as in No. 11 of the *Kulliyāt* (No. III).

*Bāb I* (در بیان عدل و انصاف و تدبیر مملکت), on fol. 11<sup>b</sup>, lin. penult.; *II* (در بیان احسان و ثمره آن), on fol. 48<sup>a</sup>; *III*, (در تواضع و خدمت) (illegible) مست (و شور), on fol. 68<sup>a</sup>; *IV* (در رضای حق و صبر بر گردش زمانه), on fol. 83<sup>a</sup>; *V* (در ذکر مردان قناعت گزین), on fol. 112<sup>b</sup>, last line; *VII* (در تأثیری (!) طم (حلم) ? تربیت), on fol. 120<sup>a</sup>; *VIII* (در شکر), on fol. 138<sup>b</sup>; *IX* (در توبه و صواب), on fol. 145<sup>b</sup>; *X* (در مناجات حکایت و ختم کتاب), on fol. 160<sup>b</sup>. See No. 11 in the preceding *Kulliyāt*.

(No. 5.)

## VI

*Pandnāma* (پندنامه).

Ff. 14, two columns, each ll. 9; mild and elegant *Shikasta*, written on silver-sprinkled paper with gold stripes; a flowery vignette in gold on fol. 1<sup>b</sup>; headings in red; size, 9 $\frac{1}{2}$  in. by 5 $\frac{7}{8}$  in.; dated A. H. 1211 (A. D. 1796, in the Christian date *و شش* and must be read for *سه*).

The book of counsels, a much disputed didactic poem by Sa'di, which is not found in the usual copies of the poet's *Kulliyāt*, as it was not included in Bīsutūn's (or *Ibn Bīsutūn's*) edition, but it forms

part of the Calcutta edition of them. It is also called کریمہ (from the initial word) and even مناجات, and has been ascribed to Sa'dī as early as A. H. 842 (A. D. 1438/1439); moreover, Sa'dī is mentioned as author in the last verse, on fol. 14<sup>a</sup>, l. 7:

منه دل برین دهر ناپایدار — زسعدی همین یک سخن یاد دار

Beginning on fol. 1<sup>b</sup>:

کریمه به بخشاء بر حال ما — که هستم اسیر کمند هوا

Translated into (a) *English*: Calcutta, 1788, and in Gladwin's Persian Moonshee (with Persian text), 1801, revised edition by W. C. Smyth, 1840; (b) *French*: by Garcin de Tassy in his 'Exposition de la foi musulmane', Paris, 1822, and in his 'Allégories, récits poétiques et chants populaires', 2nd ed., Paris, 1876, pp. 197-200; (c) *Latin*: by Geitlin (with Persian text), Helsingfors, 1835; (d) *German*: select passages in metrical form by K. H. Graf in the notes to his 'Rosengarten', Leipzig, 1846 (pp. 239, 244, 253, 260, 281, 293, and 297-298); (e) *Hindūstānī*: Calcutta, 1829 (with Persian text); (f) *Rekhta*: in the Calcutta editions of A. H. 1242 and 1270.

Text-editions: in the Calcutta edition, 1791-1795 (fol. r. . sq.); in Gladwin's Persian Moonshee (see above); see also Rousseau 'Flowers of Persian Literature', London, 1801; and 'Persian Reader', vol. I, Calcutta, 1835, pp. 78-97; ib., 1829 (with Hindūstānī translation, see above); by Geitlin (see above); Calcutta, 1242 and 1270 (see above); Lucknow, A. H. 1263, 1264, &c. in the 'Persian Primer'; Lahore, 1887; Bombay, 1887; Āgra, 1887; Cawnpore, 1888; compare besides: Rieu (B. M. P. Cat.), ii. p. 865<sup>b</sup> (iii); Ethé (Bodl. Cat.), Nos. 688 (12) and 748; (I. O. Cat.), Nos. 1127 (7), 1133 (c), 1134, and 1135; Pertsch (Berlin Cat.), pp. 803 and 825; Sprenger (Oude Cat.), p. 549, &c., see also Zenker, I, pp. 418 sq., and 1468; II, p. 480 sq. (No. 6.)

## VII

Another copy of the same.

Ff. 9, two columns, each ll. 12-17; uncouth Nasta'liq; headings in red; size, 8<sup>7</sup>/<sub>8</sub> in. by 7<sup>1</sup>/<sub>4</sub> in.; not dated; quite modern copy.

The same alleged Pandnāma of Sa'dī, beginning as in the preceding copy.

## VIII

## Yūsuf and Zalikhā (يوسف و زليخا).

Ff. 161, two columns, each ll. 13; Nasta'liq; headings in red; many interlinear and occasionally marginal glosses, likewise in red; size,  $7\frac{3}{4}$  in. by  $4\frac{1}{2}$  in.; not dated.

A good and complete copy of the romantic mathnawī Yūsuf and Zalikhā by Nūr-aldīn 'Abd-arahmān Jāmī (b A. H. 817, d 898), composed in A. H. 888 (A. D. 1483) and dedicated to Sulṭān Ḥusain Mirzā Baiqarā (A. H. 873-911, A. D. 1468-1506), see ff. 12<sup>b</sup>, l. 4 sq., and 160<sup>b</sup>, l. 4.

Beginning on fol. 1<sup>b</sup>:

الهی غنچهٔ امید بگشای — گلی از روضهٔ جاوید بنمای

Edited and translated into German verse by V. von Rosenzweig, Vienna, 1824; English translations by Ralph T. H. Griffith, London, 1881, and by A. Rogers, London, 1892. The introductory part of the poem was translated into German by H. Barb, 'Die Schönheit', Vienna, without date.

Text-editions, besides Rosenzweig's (see above): printed Calcutta, A. H. 1224 (A. D. 1809), 1244 (A. D. 1828), and 1265 (A. D. 1848); lithographed ib., 1818; Bombay, 1829 and 1860; Lucknow (with notes), A. H. 1262, and A. D. 1879; in Persia, A. H. 1279; in Tabrīz, A. H. 1284, &c. It is, besides, included in the 'Persian Selections', vol. I; and the 'Classical Selections', vol. I; see also Sprenger (Oude Cat.), p. 450, No. 5; Rieu (B. M. P. Cat.), ii. p. 645 (iii) sq. (Supplement), No. 289 (5) sq.; Ethé (Bodl. Cat.), Nos. 894, 8 sq., and 903-923; (I. O. Cat.), Nos. 1306 (6), 1317 (5), 1318 (5), and 1342-1355; Flügel (Vienna Cat.), I, pp. 565 (5), 566 (3), and 568; Pertsch (Berlin Cat.), Nos. 876, 4, and 888-893; Aumer (Munich Cat.), pp. 31 and 32; Browne (Camb. Cat.), pp. 555-558; Edinburgh Cat., Nos. 294 and 295; Cat. of the Arabic and Persian MSS. in the Oriental Public Libr. at Bankipore, vol. II, Nos. 180 (V), 182 (V), and 196-198.

A Pushtū translation of the mathnawī is noticed in Ethé (I. O. Cat.), No. 1356; and large extracts from the same are given in Dorn's 'Chrestomathy of the Pushtū or Afghan language'.

d. **Varia.**

## IX

## MISCELLANIES.

(1) Sirāj-alqulūb (سراج القلوب).

Ff. 1<sup>a</sup>-49<sup>a</sup>, ll. 14-18; careless Nasta'liq, now and then tending to mild Shikasta; the Arabic quotations in large Naskhī; size, 9 in. by 7 in.

The lamp of hearts (no doubt translated from the Arabic, as the title is explained in Persian by روشنائی دلها), a treatise on philosophical and religious matters, based on Qur'ān and traditions, in the shape of questions put to Muḥammad, and answers given by him (جواب، سؤال، مسئله). According to the introduction there ought to be seventy questions, but between ff. 12 and 13, and again between ff. 21 and 22, there seem to be lacunas, as the catchwords do not agree with the initial words on the next page.

Beginning on fol. 1<sup>a</sup>:

الحمد لله رب العالمين والعاقبة للمتقين . . . . . بدان اسعدك الله  
تعالی فی الدارين که این کتاب تصنیف کرده شد از اخبار پیغمبران الخ

Various works of the same title, all containing questions and answers of a similar kind, are noticed in Ethé (Bodl. Cat.), No. 1476, 2; Rieu (B. M. P. Cat.), i. p. 17; Flügel (Vienna Cat.), III, p. 453; besides, one by the great Ṣūfī Najm-aldīn Dāya (d. A. H. 654, A. D. 1256), containing thirty-three questions, is quoted in Ethé (I. O. Cat.), No. 1804. Upon the whole, the present copy, both in contents and beginning, seems best to agree with that of the Bodl. Libr., quoted above.

(2) Qiṣṣa-i-Mihr u Māh u Khāwarshāh pādishāh (قصه مهر و ماه و خاورشاه پادشاه).

Ff. 51<sup>b</sup>-74<sup>a</sup>, ll. 17-19; style of writing and size as in No. 1; a possible lacuna after fol. 63.

The love-story of prince Mihr, son of Khāwarshāh, and princess Māh, a Persian prose-romance, usually called مهر و ماه, beginning on fol. 51<sup>b</sup>:

راویان اخبار و ناسقان آثار و شیرین سخنان روزگار چنین روایت میکنند که در دیار مشرق پادشاهی بود الخ

Other copies of this story are noticed in Ethé (Bodl. Cat.), No. 1241, 1; (I. O. Cat.), No. 805; Rieu (B. M. P. Cat.), ii. p. 765; Dorn (Petersburg Cat.), p. 410.

(3) Another, but shorter, romance, without a title, beginning on fol. 75<sup>a</sup>:

ای پروردگار عالم تو رحمان و رحیم بیچون و بیگون تو الخ

Ff. 75<sup>a</sup>-83, ll. 16-19; style of writing and size as in Nos. 1 and 2.

(4) Hikāyat-i-Shāh Bahrām-i-haft 'arūs u haft bām (حکایت شاه بهرام هفت عروس و هفت بام).

Ff. 84-89, ll. 15-19; style of writing and size as in Nos. 1-3.

A third short romance, beginning on fol. 84<sup>a</sup>:

ستا و صفت حضرت باری را که پاک معبود است ظاهر شد و هویدا گشت تمام عالم الخ

(5) A poetical epistle sent by 'Abd-almu'minkhān Uzbek (d. A. H. 1006, A. D. 1597/1598), 'Abd-al'azizkhān, and Nadhr Muḥammadkhān, kings of Turkistān, to Shāh 'Abbās I (A. H. 996-1038, A. D. 1588-1629), and answer of the latter, likewise in verse, beginning on fol. 91<sup>a</sup>:

به پناه تو زبیداد جهان آمده ایم — از ستم ظلم کنان بفرغان آمده ایم

Fol. 91, ll. 14; style of writing and size as in Nos. 1-4.

Other letters of 'Abd-almu'minkhān to 'Abbās and answers of the latter are noticed in Rieu, ii. p. 809<sup>a</sup>.

(6) Waqā'i'-i-i-jang-i-Bahādurshāh 'Ālam Ghāzī u Muḥammad A'zamshāh Ghāzī, &c. (وقائع جنگ بهادر شاه عالم غازی و محمد اعظم شاه غازی و غیره شاهزادهای والا تبار واقع بتاریخ یازدهم شهر ربیع الثانی سنه ۱۱۱۷ (۱۷۱۸) هجری نبویّه و پنجاه و یک از جلوس بود).

Ff. 93<sup>a</sup>-108<sup>b</sup>, ll. 11-12; large Naskhī; size as in Nos. 1-5. Account of the war between Bahādurshāh and his brother Muḥammad A'zamshāh (who was defeated and slain in Rab' I, A. H. 1119, A. D. 1707, June), beginning on fol. 93<sup>a</sup>.



(7) A poetical epistle of Aḥmadshāh Durrānī (d. A. H. 1185, A. D. 1772) to Nādirshāh (A. H. 1148-1160, A. D. 1736-1747), and answer of the latter, likewise in verse.

Ff. 109<sup>a</sup>-110<sup>b</sup>, ll. 14 on the first page, the rest chiefly in oblique lines; Nasta'liq; size as in Nos. 1-6.

## X

## MISCELLANIES.

Ff. 185, written in most cases in oblique lines; Shikasta; ff. 58-73, 101-169, 183<sup>b</sup>, and 184 are left entirely blank; part of fol. 88 torn away; size, 9<sup>3</sup>/<sub>8</sub> in. by 5<sup>1</sup>/<sub>4</sub> in.

This copy contains (besides some useless scribbling):

(1) The story of Bahrām (قصّة بهرام) on ff. 1<sup>b</sup>-35<sup>b</sup>, including (from fol. 16<sup>b</sup> on) a داستان فغفور چینی (the tale of the Faghfūr or emperor of China and his daughter, the prototype of Gozzi-Schiller's 'Turandot', see Ethé (I. O. Cat.), Nos. 797, 20, and 798, perhaps taken from 'Aufi's جوامع الحکایات, composed A. H. 625, A. D. 1228, see ib., Nos. 600-604).

(2) Fragment of the Jog bāshist (جوگ باشست), a Persian translation of the Sanskrit Yogavāsishṭha, on Hindū gnosticism, which agrees in its initial words with the one made under the auspices of prince Dārā Shukūh, A. H. 1066 (A. D. 1656), and is noticed in Ethé (I. O. Cat.), Nos. 1972-1974; Brown (Camb. Cat.), p. 96, No. II; Pertsch (Berlin Cat.), p. 1021, &c., on ff. 36<sup>b</sup>-57<sup>b</sup>, beginning:

سپاس و ستایش و نیایش نثار حضرتیمست که ذرات اکوان فروغ  
یافته آفتاب حقیقت اوست الخ

The date A. H. 1066 appears on fol. 36<sup>b</sup>, l. 8; the copy breaks off abruptly on fol. 57<sup>b</sup>.

(3) Fragment of a Persian prose-romance, defective at the beginning, on ff. 74-100.

(4) A short ghazal, and a prose-story, referring to the emperor Jahāngīr (A. H. 1014-1037, A. D. 1605-1627), on ff. 171<sup>a</sup>-173<sup>a</sup>.

(5) Some tarkibs or compounds with analysis or explanation, on ff. 173<sup>b</sup>-176<sup>b</sup>.

(6) Some detached pieces: (a) on the elixir of life (نسخة کیمیای وجود); (b) on the application of the semen melanthii (الحبة السوداء) in all diseases, ascribed to the prophet Muḥammad, on ff. 177<sup>a</sup>-178<sup>a</sup>.

(7) A ghazal, followed by another story from Jahāngīr's time, on ff. 178<sup>b</sup>-180<sup>b</sup>.

(8) Divers medical treatments, prescriptions how to make the hair fine or smooth, how to dye (nails and hair), about opium, &c., on ff. 181<sup>a</sup>-185.

## XI

### MISCELLANIES.

Ff. 47, written by different hands, partly in Shikasta, partly in Nasta'liq; size, 11½ in. by 7½ in.

This copy contains (besides some scribbling):

(1) A short Persian romance, followed at the end by a few abrupt pieces of poetry, among them a سؤال جهانگیر with answers, on ff. 1<sup>a</sup>-9<sup>b</sup>.

(2) A collection of Persian lyrics, beginning with a ghazal by Amīr Khusrau of Dihlī (d A. H. 725, A. D. 1325); then follow a few rubā'īs, a تاریخ حیدر علیخان بهادر, a حکایت in verse (referring to the Atābeg Qizil Arslān, A. H. 582-587, A. D. 1186-1191), another حکایت, a prose-narrative, styled نول نقل نعل حکایت (from the time of Nādirshāh, see No. IX, 7, above), a قصیده شاه علی گوهر بر حسب حال خود, and a series of fards, rubā'īs and qit'as, on ff. 10<sup>a</sup>-15<sup>a</sup>.

(3) Another Persian romance, on ff. 15<sup>b</sup>-25<sup>a</sup>.

(4) A story of Sa'adat-allākhān, the Šubadār of Arcot (ارکات), on ff. 26<sup>a</sup>-30<sup>a</sup>.

(5) Another prose-story, on ff. 30<sup>b</sup>-32<sup>a</sup>.

(6) A third story, which may be a mere continuation and conclusion of the preceding one, on ff. 32<sup>b</sup>-34<sup>a</sup>.

(7) Short extract from Jāmi's mathnawī *و زليخا و يوسف*, on fol. 34<sup>b</sup>, see No. VIII above.

(8) Three traditions (نقل), the first referring to Ibrāhīm bin Adham of Balkh (d A. H. 160, 161, or 162, A. D. 777-779), on ff. 35<sup>a</sup> and b.

(9) Other short extracts from Jāmi's *و زليخا و يوسف*, on ff. 35<sup>b</sup>-36<sup>b</sup>.

(10) A qaṣīdah by Maḥmūd 'Alikhān, ghazals by Ḥāfiẓ (d A. H. 791 or 792, A. D. 1389/1390), Sa'dī (see No. III above) and Amīr Khusrau (see No. 2 in this copy), some rubā'īs, *قصيدة توارينخ جلوس* (Tīpū Sulṭān of Mysore reigned A. H. 1197-1213, A. D. 1782-1799), but this so-called qaṣīdah is in reality a short mathnawī in rhymed couplets (!); another mathnawī of seven lines, and a number of rubā'īs, on ff. 36<sup>b</sup>-39<sup>b</sup>.

(11) Short historical accounts, on ff. 41<sup>b</sup>-43<sup>a</sup>.

(12) Advices by the wise Luqmān to his son (*وصيت نامه لقمان*), (*پسر خود را*), on ff. 43<sup>a</sup>-44<sup>b</sup>.

(13) Stories of 'Auj bin 'Anaq, Ādam, &c., on ff. 44<sup>b</sup>-47 (ff. 44<sup>a</sup>-46 turned upside down).

## XII

## MISCELLANIES.

Ff. 17, various number of lines in a page; written partly in Nasta'liq, partly in Shikasta, by different hands; size, 9 $\frac{1}{8}$  in. by 6 $\frac{3}{4}$  in.

*Contents :*

(1) Some mathnawī-baits, a ghazal by Nawwāb Maḥfūzkhān Bahādur, two ghazals by Ḥāfiẓ, and a story in verse, on ff. 1<sup>b</sup>-3<sup>a</sup>.

(2) The story of Ādam (*قصه آدم*), on ff. 3<sup>b</sup>-9<sup>a</sup>.

(3) The story of Abraham (*قصه ابراهيم*), on ff. 9<sup>b</sup>-16<sup>b</sup>.

(4) The story of Jacob (*قصه يعقوب*), on ff. 16<sup>b</sup>-17<sup>b</sup>.

The last three stories are evidently taken from one or the other Persian version of the *قصص الانبياء* or history of the ancient prophets, see Ethé (I. O. Cat.), No. 590 sq.

Loose inside lies a fragmentary Rekhta poem.

## XIII

## An English-Persian Conversation Book.

Ff. 21; European handwriting; size,  $7\frac{3}{4}$  in. by  $6\frac{1}{4}$  in.

The Conversation Book, beginning with 'Good morning' (Persian صباح الخير), comprises ff. 2-21; it is preceded on fol. 1<sup>b</sup> by the letters of the Persian alphabet, and concluded on the last leaf by a list of Arabic roots, which, however, only goes to the beginning of the letter ب.

## XIV

The '*Iyār-i-dānīsh*' in English translation.

61 pages in European handwriting; size,  $14\frac{3}{4}$  in. by  $9\frac{1}{2}$  in.

An English translation of the preface, introduction, and part of the third chapter of Abū-alfadl bin Mubārak's Persian version of Kalilah u Dimnah or the fables of Bidpai, styled عيار دانش, and completed A. H. 996 (A. D. 1587). The first two chapters (restored by Abū-alfadl) have been purposely omitted, as stated in a marginal note on p. 10. The third chapter begins on p. 32.

For the عيار دانش see Rieu (B. M. P. Cat.), ii. p. 756<sup>b</sup> sq.; Ethé (Bodl. Cat.), Nos. 438-440; (I. O. Cat.), Nos. 767-777; Pertsch (Berlin Cat.), p. 974 sq.; Aumer (Munich Cat.), p. 47; Flügel (Vienna Cat.), III, p. 286 sq.; Browne (Camb. Cat.), pp. 395-396. Translated into Hindūstānī under the title of خرد افروز. Extracts from the Persian work, with French translation, by De Sacy in 'Notices et Extraits', X, p. 197 sq. The copy breaks off on p. 56; there are added (a) on p. 57 a small piece from the emperor Akbar's Code of Instruction; (b) on pp. 60 and 61 a parable against persecution, taken from Sa'di's Būstān (see No. III, 11 above). Pages 58 and 59 are torn out.

## XV

## Another copy of the same translation.

94 pages in European handwriting; size,  $11\frac{5}{8}$  in. by  $9\frac{1}{2}$  in.

The last  $3\frac{1}{2}$  lines of the preceding copy are left out here; otherwise the two copies agree word for word. The marginal note appears here on p. 15; the third chapter begins on p. 62.

## XVI

## OTHER ENGLISH TRANSLATIONS.

Ff. 5 and 20-39; European handwriting; size,  $10\frac{3}{8}$  in. by  $6\frac{7}{8}$  in.

(1) English translation of the story of Noah from the *قصص الانبياء* (see the remark at the end of No. XII above), on ff. 1-5.

(2) English translation of a fragment (without beginning or end) of the story of Ḥaidarkhān 'Alī of Mysore (d. A. H. 1197, Muḥarram, A. D. 1782, December), on ff. 20-39 (the leaves being turned upside down).

## XVII

Two highly-embellished leaves in a long narrow case.

Ff. 2, ll. 15 and 17 respectively; large ornamental Nasta'liq; each line framed in by gilt branches; the top part of fol. 1 severely injured; size,  $18-18\frac{1}{4}$  in. by  $9\frac{7}{8}-10$  in.

*Contents:*

Fol. 1: two short stories (*حكايت*), separated from one another by two *qit'as* and a *bait*, i. e. a *fard*.

Fol. 2: miscellaneous poetry, a *mustazād*, *fards*, *rubā'īs*, and a *ghazal*.

## B

PERSIAN MANUSCRIPT OF  
EMILE ANDREWS, ESQ., CARDIFF

## XVIII

°Mawāhib-i-'aliyyah (مواهب عليّه).

Ff. 449, ll. 31; very small, but neat Naskhī; the Arabic text in red; an ornamented vignette on fol. 1<sup>a</sup>; ff. 1<sup>b</sup>, 2<sup>a</sup>, 448<sup>b</sup>, and 449<sup>a</sup> gorgeously illuminated in gold and other colours; all the headings from Sūrah 2 on splendidly adorned; slightly injured here and there, but carefully mounted; additions and corrections on the margin; size of the original leaves 12 in. by about 6 $\frac{3}{4}$  in.; dated the 10th of Rabī II, A. H. 989 (A. D. 1581, May 14).

An excellent and highly artistic copy of Ḥusain bin 'Alī al-Wā'iz alkāshifī's (d. A. H. 910, A. D. 1505) famous Persian commentary on the Qur'ān, also styled تفسیر حسینی. Commenced A. H. 897 (A. D. 1492) and completed the 2nd of Shawwāl, A. H. 899 (A. D. 1494, July 6), see fol. 449<sup>a</sup>, l. 4 ab infra.

Beginning on fol. 1<sup>b</sup>:

بعد از تمهید قواعد محامد الهی و تاسیس مبانی ثناخوانی حضرت رسالت پناهی الهی

Sūrah 1, on fol. 2<sup>b</sup>, l. 2; 2, on fol. 2<sup>b</sup>; 3, on fol. 34<sup>a</sup>; 4, on fol. 53<sup>b</sup>; 5, on fol. 73<sup>b</sup>; 6, on fol. 88<sup>a</sup>; 7, on fol. 103<sup>b</sup>; 8, on fol. 124<sup>a</sup>; 9, on fol. 131<sup>b</sup>; 10, on fol. 146<sup>a</sup>; 11, on fol. 156<sup>a</sup>; 12, on fol. 166<sup>a</sup>; 13, on fol. 176<sup>a</sup>; 14, on fol. 180<sup>b</sup>; 15, on fol. 185<sup>a</sup>; 16, on fol. 189<sup>a</sup>; 17, on fol. 200<sup>a</sup>; 18, on fol. 211<sup>a</sup>; 19, on fol. 221<sup>a</sup>; 20, on fol. 226<sup>b</sup>; 21, on fol. 234<sup>b</sup>; 22, on fol. 242<sup>a</sup>; 23, on fol. 249<sup>a</sup>; 24, on fol. 254<sup>b</sup>; 25, on fol. 263<sup>b</sup>; 26, on fol. 269<sup>b</sup>; 27, on fol. 276<sup>b</sup>; 28, on fol. 283<sup>a</sup>; 29, on fol. 291<sup>a</sup>; 30, on fol. 297<sup>a</sup>; 31, on fol. 301<sup>b</sup>; 32, on fol. 304<sup>b</sup>; 33, on fol. 306<sup>b</sup>; 34, on fol. 315<sup>a</sup>; 35, on fol. 319<sup>b</sup>; 36, on fol. 324<sup>a</sup>; 37, on fol. 328<sup>b</sup>; 38, on fol. 333<sup>b</sup>; 39, on fol. 338<sup>b</sup>; 40, on fol. 344<sup>b</sup>; 41, on fol. 350<sup>b</sup>; 42, on fol. 355<sup>a</sup>; 43, on fol. 359<sup>b</sup>; 44, on

fol. 364<sup>b</sup>; 45, on fol. 366<sup>b</sup>; 46, on fol. 369<sup>a</sup>; 47, on fol. 372<sup>a</sup>; 48, on fol. 375<sup>a</sup>; 49, on fol. 378<sup>b</sup>; 50, on fol. 380<sup>b</sup>; 51, on fol. 383<sup>a</sup>; 52, on fol. 385<sup>b</sup>; 53, on fol. 387<sup>b</sup>; 54, on fol. 389<sup>b</sup>; 55, on fol. 391<sup>b</sup>; 56, on fol. 394<sup>a</sup>; 57, on fol. 396<sup>b</sup>; 58, on fol. 400<sup>a</sup>; 59, on fol. 402<sup>b</sup>; 60, on fol. 405<sup>b</sup>; 61, on fol. 407<sup>b</sup>; 62, on fol. 408<sup>b</sup>; 63, on fol. 409<sup>b</sup>; 64, on fol. 410<sup>b</sup>; 65, on fol. 412<sup>a</sup>; 66, on fol. 413<sup>b</sup>; 67, on fol. 414<sup>b</sup>; 68, on fol. 416<sup>b</sup>; 69, on fol. 418<sup>b</sup>; 70, on fol. 419<sup>b</sup>; 71, on fol. 420<sup>b</sup>; 72, on fol. 422<sup>a</sup>; 73, on fol. 423<sup>a</sup>; 74, on fol. 424<sup>b</sup>; 75, on fol. 426<sup>a</sup>; 76, on fol. 427<sup>a</sup>; 77, on fol. 428<sup>b</sup>; 78, on fol. 429<sup>b</sup>; 79, on fol. 431<sup>a</sup>; 80, on fol. 432<sup>a</sup>; 81, on fol. 433<sup>a</sup>; 82, on fol. 433<sup>b</sup>; 83, on fol. 434<sup>a</sup>; 84, on fol. 435<sup>a</sup>; 85, on fol. 435<sup>b</sup>; 86, on fol. 436<sup>b</sup>; 87, on fol. 437<sup>a</sup>; 88, on fol. 437<sup>b</sup>; 89, on fol. 438<sup>a</sup>; 90, on fol. 439<sup>b</sup>; 91 and 92, on fol. 440<sup>a</sup>; 93, on fol. 441<sup>a</sup>; 94, on fol. 441<sup>b</sup>; 95, on fol. 442<sup>a</sup>; 96, on fol. 442<sup>b</sup>; 97, on fol. 443<sup>a</sup>; 98, on fol. 443<sup>b</sup>; 99, on fol. 444<sup>a</sup>; 100, on fol. 444<sup>b</sup>; 101 and 102, on fol. 445<sup>a</sup>; 103 and 104, on fol. 445<sup>b</sup>; 105 and 106, on fol. 446<sup>a</sup>; 107 and 108, on fol. 446<sup>b</sup>; 109–111, on fol. 447<sup>a</sup>; 112, on fol. 447<sup>b</sup>; 113 and 114, on fol. 448<sup>a</sup>.

A former owner was Muḥammad 'Abd-alhātif (? or alhādī?) alḥanafī.

For references see Ethé (Bodl. Cat.), Nos. 1805–1808; (I.O.Cat.), Nos. 2681–2690; Rieu (B. M. P. Cat.), i. pp. 9–11; (Supplement), p. 1; Leyden Cat., IV, p. 39; Mehren (Copenhagen Cat.), p. 3; Fleischer (Leipzig Cat.), p. 390<sup>b</sup>, No. 32; Browne (Camb. Cat.), pp. 37–40, &c. Turkish translation by Abū-alfaḍl Muḥammad bin Idrīs Bidlīsī (d. A. H. 982, A. D. 1574/1575).

## C

## OTHER PERSIAN MANUSCRIPTS

## XIX

Collection of biographical, ethical, and novelistic contents.

Ff. 190, written in various styles of Nasta'liq, neat and careful in most parts, more careless towards the end; worm-eaten in many places, especially ff. 105-124; size, 13 $\frac{3}{4}$  in. by 8 $\frac{3}{4}$  in.

*Contents :*

(1) Ff. 1<sup>b</sup>-20<sup>a</sup>, ll. 19.

*Tarjumat-almanāḳib* (ترجمة المناقب), a short fragment of the Arabic work كشف الغمة في معرفة الائمة of Al-'Alī bin al-Ḥasan 'Alī bin al-Sa'id Fakhr-al-dīn 'Īsā bin Abī-alfath alarbilī (see fol. 2<sup>a</sup>, ll. 12-15) in the Persian version of 'Alī bin Ḥasan alzawwārī, the author of the مجمع الهدى (legends and biographies of prophets and Imāms, see Ethé, I. O. Cat., 598) and of the Shī'ite commentary on the Qur'ān, ترجمة الخواص بر طريق اهل بيت (A. H. 946, A. D. 1539/1540, I. O. Cat., 2691), see author's name and title on ff. 2<sup>a</sup>, last two lines, and 2<sup>b</sup>, l. 9. It deals with the eminent virtues and praiseworthy qualities of the house of 'Alī, beginning on fol. 1<sup>b</sup> :  
حمد بلا حدّ و احصار و سپاس بلا عدّ و انتها معبودی را رواست که  
اساس قوائم قوام دین تویم الخ

The subdivisions marked are :

ذکر اسماء خیر البشر-مقدمه, on fol. 2<sup>b</sup>, l. 9; (i. e. Mu-ḥammad), on fol. 4<sup>b</sup>, last line; ذکر نسب آنحضرت صلوات الله ذکر مدت حیات آنحضرت, on fol. 6<sup>a</sup>, l. 3 ab infra; ذکر آیات و معجزات و خرق عادات آنحضرت صلی الله علیه و آله, on fol. 6<sup>b</sup>, ll. 8 and 7 ab infra; ذکر معجزات آنحضرت صلی الله علیه و آله, on fol. 9<sup>b</sup>, last two lines; ذکر معجزات آنحضرت صلی الله علیه و آله و سلم, on fol. 11<sup>b</sup>, l. 7 ab infra; ذکر معجزات آنحضرت صلی الله علیه و آله, on fol. 14<sup>b</sup>, l. 7; the fragment breaks off on fol. 20<sup>a</sup>. Ff. 20<sup>b</sup>-25<sup>a</sup> left blank.



(2) Ff. 25<sup>b</sup>-32<sup>a</sup>, ll. 17.

*Akhlāq-almuḥsinīn* (اخلاق المحسنين), more correctly اخلاق (محسنى), introduction and part of the first bāb of, beginning on fol. 25<sup>b</sup>: حضرت پادشاه علی الاطلاق عزت کلمته وجلت عظمتہ الخ. This work on ethics was completed A. H. 900 (A. D. 1495) by Ḥusain bin 'Alī al-Wā'iz al-Kāshifī (*not* al-Kāshī, as he is wrongly called here on fol. 27<sup>a</sup>, l. 7) and divided into forty chapters, comp. Ethé (Bodl. Cat.), 1460-1462; (I. O. Cat.), 2188-2200; Rieu (B. M. P. Cat.), ii. p. 443; W. Pertsch (Berlin Cat.), p. 308; Mehren (Copenhagen Cat.), p. 6; Aumer (Munich Cat.), p. 63; Dorn (Petersburg Cat.), p. 257; Rosen (Persian MSS.), p. 291; Browne (Camb. Cat.), pp. 207 and 208, &c.; other references, text-editions, and translations enumerated in Ethé (I. O. Cat.), No. 2188.

Index on ff. 27<sup>b</sup> and 28<sup>a</sup>; *first* bāb, on fol. 28<sup>a</sup>, l. 9.

(3) Ff. 33<sup>b</sup>-190<sup>a</sup>, ll. 23.

*Bahār-i-dānish* (بهار دانش). The famous collection of tales by Shaikh 'Ināyat-allāh Kanbū (d. A. H. 1082, A. D. 1671), beginning on fol. 33<sup>b</sup>: فاتحہ کتاب مستطاب آفرینش و پیرایہ صحیفہ دانش: comp. Ethé (Bodl. Cat.), 466-472 and 1976; (I. O. Cat.), 806-818; Rieu, ii. p. 765; iii. p. 1093<sup>b</sup>; W. Pertsch (Berlin Cat.), pp. 999 and 1000; Aumer (Munich Cat.), pp. 54 and 55; Mehren (Copenhagen Cat.), p. 32; for editions and translations see I. O. Cat., 806. An apparent lacuna between ff. 186 and 187.

Dated A. H. 1141 (یکهزار یکصد چهل و یک), *not* 1241, as the figures have it), the 5th of Rajab = A. D. 1728, beginning of December. Bought at Hodgson's sale, Feb. 10, 1909.

(Add. MSS. 501 E.)

## XX

Ff. 93, ll. 9; large Nasta'liq; many interlinear insertions in the tables on ff. 39<sup>b</sup>-89<sup>a</sup>; size, 10 $\frac{3}{4}$  in. by 6 $\frac{1}{4}$  in. No date.

A historical and topographical account of the principal public buildings, mausoleums, mosques, gardens, &c. of Akbarābād, i. e. Āgra, with reminiscences of Timūr, the Afghān rulers of Dihlī, Humāyūn, Akbar, &c., identical, as it appears, with the 'Notice of

the Tāj Maḥall and other buildings in Āgra', described in Rieu (B.M.P. Cat.), iii. p. 958<sup>b</sup>, ff. 32-81, and beginning, on fol. 1<sup>b</sup>, with a condensed sketch (خلاصة احوال) of Bānū Begam, known as Tāj Bibi, with the epithet Mumtāz Maḥall, the daughter of (Nawwāb) Āṣafkhān bin (Nawwāb) I'timād aldaulah, and wife of the emperor Shāhjahān (d. A. H. 1040, A. D. 1630/1631). It is followed, on fol. 11<sup>b</sup>, by mathnawī-baits descriptive of the mausoleum of Mumtāz Maḥall by Shāhjahān himself. Other interesting items are the inscriptions on Akbar's mausoleum at Sikandra, on fol. 13<sup>a</sup> sq.; the fortress of Āgra, on fol. 16<sup>a</sup> sq.; the Motī Masjid, on fol. 18<sup>b</sup> sq.; scattered verses of Zib-alnisā Begam, 'Ālamgir's daughter (d. A. H. 1114, A. D. 1702/1703), and of Nūr Jahān Begam, Jahāngir's wife, on fol. 31<sup>a</sup>; a poetical contest between the former and the poet 'Āḳilkhān Rāzī (d. A. H. 1108, A. D. 1696/1697), on fol. 31<sup>b</sup> sq. The bulk of the work, on ff. 23<sup>a</sup>-24<sup>b</sup> and 39<sup>a</sup> last line-93, contains tables of the length, breadth, and height of the various buildings.

Similar works on Āgra are noticed in Rieu i. p. 430, and iii. p. 958<sup>b</sup>, ff. 1-30 (styled احوال شهر اکبر آباد, by Mānik Čand); Ethé (I. O. Cat.), No. 731; Mehren (Copenhagen Cat.), p. 47; and Pertsch (Berlin Cat.), p. 520.

(Add. MSS. 502 C.)

## XXI

Mi'at-'awāmil or Mi'at-'āmil (مائة عوامل or مائة عامل).

Ff. 3, ll. 9-10; large Nasta'liq; size, 8 $\frac{1}{4}$  in. by 5 $\frac{3}{8}$  in. No date.

An adaptation of Abūbakr Jurjānī's (d. A. H. 471 or 472) Arabic treatise on the hundred grammatical regents, in Persian verse, in the form of a qaṣīdah, beginning on fol. 1<sup>a</sup>:

بعد توحید خداوند و درود مصطفی  
 نعت آل پاک پیغمبر رسول مجتبی

For references see Ethé (Bodl. Cat.), 1658; (I. O. Cat.), 2629, 3; Aumer (Munich Cat.), p. 52, No. 2; for the Arabic original comp. Flügel (Vienna Cat.), I, p. 149 sq.; Loth (Arabic MSS.), pp. 271 and 272.

## D

## ARABIC MANUSCRIPTS

## XXII

(Included in Sir John Williams's Library.)

*Qur'ān* (قرآن).

Ff. 265, ll. 16 (on ff. 57, 60, and 265<sup>a</sup>, ll. 15, on fol. 62, ll. 13); excellent Naskhī, fully pointed, the last page by a more modern hand; occasional corrections and additions on the margin; lines cancelled now and then; size, 10 $\frac{1}{8}$  in. by 6 $\frac{1}{2}$  in.

A fine old copy of the Qur'ān, not dated. The single sūras, to which no head-titles are given here, are found:

1, fol. 1<sup>b</sup>; 2, fol. 2<sup>a</sup>; 3, fol. 22<sup>b</sup>; 4, fol. 34<sup>b</sup>; 5, fol. 47<sup>a</sup>; 6, fol. 56<sup>b</sup>; 7, fol. 67<sup>a</sup>; 8, fol. 78<sup>b</sup>; 9, fol. 83<sup>a</sup>; 10, fol. 91<sup>b</sup>; 11, fol. 97<sup>b</sup>; 12, fol. 103<sup>b</sup>; 13, fol. 110<sup>a</sup>; 14, fol. 112<sup>b</sup>; 15, fol. 115<sup>b</sup>; 16, fol. 117<sup>b</sup>; 17, fol. 124<sup>a</sup>; 18, fol. 129<sup>a</sup>; 19, fol. 134<sup>b</sup>; 20, fol. 137<sup>b</sup>; 21, fol. 142<sup>a</sup>; 22, fol. 146<sup>b</sup>; 23, fol. 150<sup>b</sup>; 24, fol. 154<sup>a</sup>; 25, fol. 158<sup>b</sup>; 26, fol. 162<sup>a</sup>; 27, fol. 166<sup>b</sup>; 28, fol. 170<sup>b</sup>; 29, fol. 175<sup>b</sup>; 30, fol. 179<sup>a</sup>; 31, fol. 181<sup>b</sup>; 32, fol. 183<sup>b</sup>; 33, fol. 184<sup>b</sup>, last line; 34, fol. 189<sup>a</sup>; 35, fol. 192<sup>a</sup>; 36, fol. 194<sup>b</sup>; 37, fol. 197<sup>a</sup>; 38, fol. 200<sup>a</sup>; 39, fol. 202<sup>b</sup>; 40, fol. 206<sup>a</sup>, last line; 41, fol. 210<sup>a</sup>; 42, fol. 212<sup>b</sup>; 43, fol. 215<sup>b</sup>; 44, fol. 218<sup>b</sup>; 45, fol. 220<sup>a</sup>; 46, fol. 221<sup>b</sup>; 47, fol. 223<sup>b</sup>; 48, fol. 225<sup>b</sup>; 49, fol. 227<sup>b</sup>; 50, fol. 228<sup>b</sup>; 51, fol. 230<sup>a</sup>; 52, fol. 231<sup>a</sup>; 53, fol. 232<sup>a</sup>; 54, fol. 233<sup>b</sup>; 55, fol. 234<sup>b</sup>; 56, fol. 235<sup>b</sup>; 57, fol. 237<sup>a</sup>; 58, fol. 239<sup>a</sup>; 59, fol. 240<sup>b</sup>; 60, fol. 242<sup>a</sup>; 61, fol. 243<sup>b</sup>; 62, fol. 244<sup>a</sup>; 63, fol. 244<sup>b</sup>; 64, fol. 245<sup>b</sup>; 65, fol. 246<sup>a</sup>; 66, fol. 247<sup>a</sup>; 67, fol. 248<sup>a</sup>; 68, fol. 249<sup>a</sup>; 69, fol. 250<sup>a</sup>; 70, fol. 251<sup>a</sup>; 71, fol. 251<sup>b</sup>; 72, fol. 252<sup>b</sup>; 73, fol. 253<sup>a</sup>; 74, fol. 254<sup>a</sup>; 75, fol. 254<sup>b</sup>; 76, fol. 255<sup>a</sup>; 77, fol. 256<sup>a</sup>; 78, fol. 256<sup>b</sup>; 79, fol. 257<sup>a</sup>, lin. penult.; 80, fol. 258<sup>a</sup>; 81, fol. 258<sup>a</sup>, last line; 82, fol. 258<sup>b</sup>; 83, fol. 259<sup>a</sup>; 84, fol. 259<sup>b</sup>; 85, fol. 260<sup>a</sup>; 86, fol. 260<sup>a</sup>, last line; 87, fol. 260<sup>b</sup>; 88, fol. 260<sup>b</sup>, lin. penult.; 89, fol. 261<sup>a</sup>; 90, fol. 261<sup>b</sup>; 91 and 92, fol. 262<sup>a</sup>; 93–96, fol. 262<sup>b</sup>; 97 and 98, fol. 263<sup>a</sup>; 99 and 100, fol. 263<sup>b</sup>; 101, fol. 263<sup>b</sup>, last line; 102–105, fol. 264<sup>a</sup>; 106–110, fol. 264<sup>b</sup>; 111, fol. 264<sup>b</sup>, last line; 112–114, fol. 265<sup>a</sup>.

(143 C.)

## XXIII

(Presented by Emile Andrews, Esq., Cardiff.)

*Hirz-alamānī wa wajd-allahānī* (حز الأمانى و وجد التّهانى).

Ff. 51, two columns, each ll. 12; the bulk of the MS. (ff. 9-28, 31-34, and 36-46) in neat and clear Naskhī, without catchwords; the remainder (ff. 1-8, 29, 30, 35, and 47-51) in Maghribī characters, with catchwords; pointed throughout; a large lacuna between ff. 34 and 35 (comprising sūras 12-16); worm-eaten; size,  $7\frac{3}{8}$  in. by  $5\frac{1}{4}$  in.

A metrical compendium of the variations of the seven principal readings of the Qurʾān, in form of a qaṣīdah (rhyming in لا), by Abū-alqāsim bin Firruh bin Khalaf bin Aḥmad Ruʾainī al-Shāḥībī (d. A. H. 590, A. D. 1194), beginning on fol. 1<sup>b</sup>:

برات بسم الله فى التظم اولا - تبارك رحمانا رحيمًا ومّويلا

It contains the following short subdivisions :

سورة امّ الفرقان, باب البسملة, on fol. 5<sup>b</sup>; باب الاستعارة (sūrah 1, usually styled فاتحة الكتاب or امّ الكتاب), on fol. 6<sup>a</sup>; باب ادغام الحرفين المتقاربين فى, باب الادغام الكبير, on fol. 6<sup>b</sup>; كلمة و فى كلمتين, on fol. 7<sup>a</sup>; باب هاء الكناية, on fol. 8<sup>a</sup>; باب الهمزتين من كلمة, on fol. 8<sup>b</sup>; باب الهمزة المفردة, on fol. 10<sup>a</sup>; باب الهمزة المفردة من كلمتين, on fol. 10<sup>b</sup>; باب نقل حركة الهمزة الى الساكن قبلها, on fol. 11<sup>a</sup>; باب الظهار والادغام, on fol. 11<sup>b</sup>; باب وقف حمزة و هشام على الهمزة, on fol. 12<sup>b</sup>; ذكر ذال إذ, on fol. 13<sup>a</sup>; ذكر ذال قد, on fol. 13<sup>b</sup>; ذكر لام هل و بل, on fol. 13<sup>b</sup>; باب اتفاقمهم فى ادغام إذ, on fol. 13<sup>b</sup>; باب حروف قرئت مخرجها, on fol. 14<sup>a</sup>; باب احكام القون الساكنة والتنوين, on fol. 14<sup>b</sup>; باب امالة فى امالة, on fol. 14<sup>b</sup>; و الامالة و بين اللفظين, on fol. 16<sup>b</sup>; هاء التانيث فى الوقف, on fol. 17<sup>a</sup>; باب الالات, on fol. 17<sup>b</sup>; باب مذهبهم فى يأت, on fol. 18<sup>a</sup>; باب الوقف على مرسوم الخط, on fol. 18<sup>b</sup>; باب فرش, on fol. 20<sup>a</sup>; باب مذهبهم فى الزوائد, on fol. 21<sup>a</sup>; باب مذهبهم فى الزوائد, on fol. 21<sup>a</sup>; باب مذهبهم فى الزوائد, on fol. 21<sup>a</sup>; سورة آل عمران (sūrah 3), on fol. 21<sup>a</sup>; سورة البقرة (sūrah 2),

on fol. 25<sup>a</sup>; (sūrah 4) سورة النّسا, on fol. 27<sup>a</sup>; (sūrah 5) سورة المائدة, on fol. 28<sup>a</sup>; (sūrah 6) سورة الانعام, on fol. 29<sup>a</sup>; (sūrah 7) سورة الاعراف, on fol. 31<sup>a</sup>; (sūrah 8) سورة الانفال, on fol. 32<sup>b</sup>; (sūrah 9) سورة التّوبة, on fol. 33<sup>a</sup>; (sūrah 10) سورة يونس, on fol. 33<sup>b</sup> (the heading added on the margin); (sūrah 11) سورة هود عليه السّلام, on fol. 34<sup>a</sup>; lacuna; (sūrah 17) سورة الاسرا, on fol. 35<sup>a</sup>; (sūrah 18) سورة الكهف, on fol. 35<sup>b</sup>; (sūrah 19) سورة مريم عليها السّلام, on fol. 37<sup>a</sup>; (sūrah 20) سورة طه, on fol. 37<sup>b</sup>; (sūrah 21) سورة الانبياء عليهم السّلام, on fol. 38<sup>a</sup>; (sūrah 22) سورة الحجّ, on fol. 38<sup>b</sup>; (sūrah 23) سورة المؤمنین, on fol. 39<sup>a</sup>; (sūrah 24) سورة التّور, ib., last line; سورة الفرقان (sūrah 25), on fol. 39<sup>b</sup>; (sūrah 26) سورة الشعرا, on fol. 40<sup>a</sup>; (sūrah 27) سورة التّمل, ib.; (sūrah 28) سورة القصص, on fol. 41<sup>a</sup>; (sūrah 29) سورة العنكبوت, ib.; و من سورة الرّوم الى سورة سبا, ib.; (sūras 30-33), on fol. 41<sup>b</sup>; (sūras 34 and 35) سورة سبا و فاطر, on fol. 42<sup>a</sup>; (sūrah 36) سورة يس, on fol. 42<sup>b</sup>; سورة (و) الصّافات (sūrah 37), on fol. 43<sup>a</sup>; (sūrah 38) سورة ص, on fol. 43<sup>b</sup>; سورة الزّمر (sūrah 39), ib.; (sūrah 40) سورة المؤمن, on fol. 44<sup>a</sup>; سورة فُصِّلَتْ (sūrah 41), ib.; (sūras 42-44) سورة الشّورى و التّخريف و الدّخان, ib., last line; (sūras 45 and 46) سورة الشّريعة (الجائية recte) و الاحقاف, on fol. 45<sup>a</sup>; و من سورة محمّد صلّى الله عليه و سلّم الى سورة الرّحمن, on fol. 46<sup>a</sup>; (sūras 47-54) سورة الرّحمن عزّ و جلّ, ib.; (sūrah 55) سورة النّور, on fol. 46<sup>b</sup>; و من سورة المجادلة (sūras 56 and 57) سورة الواقعة و الحديد, ib.; و من سورة النّون (sūras 58-67) سورة النّون, on fol. 46<sup>b</sup>; (i. e. النّون) و من سورة القيامة (sūras 68-74) سورة القيامة, on fol. 47<sup>a</sup>; و من سورة النّبا الى سورة (sūras 75-77) سورة النّبا, on fol. 47<sup>b</sup>; و من سورة العلق (sūras 78-95) سورة العلق, on fol. 48<sup>a</sup>; و من سورة التّكوير (sūras 96-114), on fol. 48<sup>b</sup>; باب التّكبير, on fol. 49<sup>a</sup>; باب مخارج الحروف, on fol. 49<sup>b</sup>.

Title on fol. 4<sup>a</sup>, last line; on the fly-leaf a table of the names of the seven principal readers of the Qur'ān, &c. An Arabic commentary by Muḥammad bin Aḥmad al-Mauṣilī (d. A. H. 656, A. D. 1258); a Persian one, Ethé (I.O.C.), 2702, II; comp. H. Khalfa, III, p. 43; Nöldeke, Geschichte des Qorāns, p. 377 sq.; Aumer (Munich Cat.), p. 20; Loth (Arabic MSS.), p. 8.

(Add. MSS. 797 B.)

**E**

## A HINDŪSTĀNĪ MANUSCRIPT

## XXIV

Fragment of a Hindūstānī story, without beginning or end.

Ff. 22, ll. 11-12; Shikasta; size,  $7\frac{3}{8}$  in. by  $4\frac{1}{2}$  in.

This fragment seems a portion of a Hindūstānī translation of Muḥammad Qādirī's abridged version of Ḍiyāi Nakhshabī's Persian طوطی کھانی (A.H. 730, A.D. 1330), probably the طوطی نامہ by Sayyid Ḥaidar Bakhsh, see Ethé (Bodl. Cat.), No. 444; (I. O. Cat.), No. 752.

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